

ST. PAUL OF THE CROSS

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A SOURCE / WORKBOOK
FOR PAULACRUCIAN STUDIES

JUDE MEAD, C.P.

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Paolo della Croce

(Autograph signature of the Saint)

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Text and general editor
REV. JUDE MEAD, C.P.

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FOREWORD

This compilation of official documentation, historical information and commentaries is a precious contribution to our continuing study of Saint Paul of the Cross. For several decades a few individual Passionists in the English-speaking world have been generously sharing their own Paulacrucian studies and insights with their brother and sister Passionists, or have provided English translations of scholarly studies or historical research on Passionist material. The names of some of these generous individuals are found in this compilation. For the most part, however, Passionists in the English-speaking world have had little contact with the life and writings of Saint Paul of the Cross, and even less with the fascinating history of their Congregation.

For many years Father Jude Mead, through much research and hard work, has been one of the notable contributors in the English language to spreading a knowledge and appreciation of our Passionist heritage and culture. This latest work of his is a valuable tool to further that return to the sources of our original inspiration urged by the Fathers of Second Vatican Council. We are all indebted to Father Jude Mead for this book. I hope that every member of the Passionist family able to read English will benefit from it. May others also be inspired to take up the important ministry of Paulacrucian research or translation.

April 28, 1983

(Most Rev.) Paul M. Boyle, C.P.
Superior General

INTRODUCTION

This combination *source* and *work* book on ST. PAUL OF THE CROSS has been four years aborning. It springs from a twofold font of inspiration on the one hand and of necessity on the other.

I lived at SS. John and Paul for four years during which time I earned my doctoral degree. When I returned from Rome in 1976 I was introduced to two extraordinary books. The first was *St. Francis of Assisi: Omnibus of Sources*. This was an eye-catching red leather-bound book in an elegant third edition, edited by Marion A. Habig, published by the Franciscan Herald Press of Chicago in 1973. The inside of the book surpassed the excellence of its production. It contained the writings and early biographies of St. Francis made available in English for the countless sons and daughters of the *Poverello* in the English speaking world. It put them in touch, many for the first time, with the actual words and works of their Father and Founder; 1904 pages of communication with the real person, St. Francis of Assisi.

The second book was the *Workbook for Franciscan Studies: Companion Guide to the Omnibus of Sources* (second edition) edited by Father Damien Isabell, O.F.M. of the Catholic Theological Union of Chicago. This work of 342 pages was likewise published by the Franciscan Herald Press of Chicago in 1979. Its presentation in soft cover fulfilled its purpose as a handbook and guide to the Franciscan Studies which would flow from a proper use and understanding of the *Omnibus*.

Any religious who love their own Founder and their own Order can not help having a holy envy of such scholarly research and skillful production of the charism of a Founder made available to his disciples, priests and Brothers, Cloistered Nuns and Third Order religious, the brothers and sisters of the Secular Franciscan Order, as well as the many many devoted clients of the saint throughout the English-speaking world.

Although these scholarly productions could not be matched in either content or presentation they became the inspiration, the motivation, for a combination under one cover, for this humble collection, ST. PAUL OF THE CROSS: A SOURCE AND WORK BOOK FOR PAULACRUCIAN STUDIES.

The second font was a necessity; a necessity declared, as it were, from authority in the decrees and implementations of Vatican II. (L.G. n.45; P.C. n.2b; E.T. n.11). The same necessity arises from the grass roots by religious of all ages: younger ones who feel cut off from their heritage and more mature ones who seek to reestablish fundamental values at a time when the application of these values is radically changed or apparently omitted.

There is another contributing cause to alienation from the charism of the Founder and that is the language factor. Among us Passionists our fundamental documents are either Latin or Italian. In so many ecclesiastical circles today the former is not only a dead language, but in some places a buried one. The contemporary emphasis on Spanish as a second language seems to have replaced the French and German of even the last generation, while unfortunately the beauties of Italian prose and poetry have never been properly appreciated.

Apart from legislation and mechanical problems there is the far greater need of a true Paulacrucian Vision. There is need for a rallying point in the man himself, in his own vision and in the charism he passed on to his religious family, the Congregation of the Passion.

The more our age is permeated with statistics, [the computer age], and the secularization of religious theologies and practices, the more need there is for a vision and a clear vision at that. First there is the simple vision of Jesus in the Gospel; a vision beclouded in our times by the emphasis on the horizontal rather than the vertical, the Father who is in heaven. Then there is the vision of the Church, in whose contemporary models the immanent has submerged the transcendent. And in any religious order, there is the danger that

current exigency may forget its radical base and corporate commitment to God and His people.

St. Paul of the Cross was a visionary, a dreamer if you will. Dreamers are not popular, indeed not welcome, in any age or any society. Yet so often their dreams surpass the present and live on. It was precisely his vision of things as they ought to be which moved him, in the divine providence, to direct his own life, the life of his religious family, and indeed our lives according to a unique pattern. That vision sustained him, and it must likewise sustain us. The book of Proverbs cautions, "Where there is no vision, the people perish." (29:18)

Each must have his own vision. We can, indeed must, have a common vision, but we must make it our own. No one can dream for another. No other can envision for us. The vision we formulate has to be our own if it is to be authentic. If we do not personally espouse it, then it is powerless to move us, to sustain us, or to lead us into the bright future we all desire.

It is a mistake, sometimes a dreadful one, to postulate that one must have a new vision for each recurring occasion or time. The vision of the founding fathers of America is what keeps this country alive, alert and on the move.

As individuals we can forget our former visions. What has become of them? Have we retained ours by reshaping them but clinging to them in substance? Have we settled for less? Some of us have even forgotten where to look for them. Perhaps instead of looking for a new vision we should reconsider our past visions—still of the future of course!—and seize upon them once more.

One does not have to be an older person (today, someone over 30!) to have an old vision. Young people today frequently find a vision from the past far more satisfying than some being newly disseminated today.

At any moment we can be called to conversion, to change ourselves into what we should be. But what we should be begins with a vision of what we long to become and the means or the model to achieve it. We need a vision, but more a yearning to transform ourselves and to return to the visions bequeathed us in our religious familial heritage. But without an inner vision we will not, we cannot, renew ourselves.

"Where there is no vision, the people perish!" the greatest dangers to religious life come not from persecutions, immoral laws, or an age which reconciled itself with the world, the flesh and the devil, as disturbing as these may be. The greatest danger is that religious, old and young, as individuals, have lost their vision. One of the signs of the Messianic Age—the God-is-with-Us Age—according to the prophet Joel was:

"Your old men shall dream dreams and your young men shall see visions." (Joel 2:28)

It is hoped that by giving the thoughts, writings, words and actions of St. Paul of the Cross in this *source* book, we may each be able to refine our personal vision of his charism in us by applying the opportunities available in the *work* book.

This book is presented not as an end but as a beginning; not as a last word, but as the means to open up the hearts of many to further study. Since it is a collection we took the liberty also to add some articles of more than ordinary interest long out of print, in another language, or forgotten, but which will enhance both the figure and the vision of our Founder.

At first reading one might conclude it should have been more acutely edited. For example, we have American-English and English-English spellings. We have several versions of the Scriptures. This collection spans almost 50 years, with contributors from the USA, England, Ireland, Australia, and Africa. It was felt that we could best pass on the message by keeping each version as it was received.

Others might question the wisdom of a commentary. Would it not have been better to simply give the source? After much consultation it was decided to keep the commentaries for two reasons:

First, that without changing archaic language or expressions the text might be rendered more relevant to today's needs; and second, that because of a variety of theologies today, the proper emphasis on Spiritual Theology would be assured. Should the commentaries distract anyone from the material let us hope they will be disregarded altogether.

Unless otherwise noted translations from the Latin, French, and Italian are my own. On occasion, to save time, I have used the excellent translation of the "Letters of St. Paul" by Father Simon Paul Wood, C.P. and Father Silvan Rouse, C.P. from their translation in Brovetto's *Introduction*. The actual text, charts, compilations and commentaries are also my composition unless another author is credited.

I am indebted to Father Eugene Peña, C.P., of the Holy Family Province for the fine-line drawing of St. Paul of the Cross, so often reproduced without acknowledging the artist. I wish also to thank Sister Ana Maria, C.P. of the Ellisville Monastery of the Passionist Nuns, for her original line drawing of Mother Mary Crucified, Co-Foundress of the Passionist Nuns and also the sketches of the Black Scapular and the Five Wound Chaplet. The Chiascuro drawings by Father Fedele Pomes, C.P. are from his 1975 bicentenary biography of St. Paul of the Cross published by the Side of Jesus Province, Manduria, Italy. For the musical transcriptions and notation for the Hymns in Honor of St. Paul of the Cross thanks is due to Sister Catherine Marie, C.P. of the Owensboro, Kentucky Monastery of the Passionist Nuns. I also wish to thank Sister Mary, I.H.M. of Immaculata, Pennsylvania for her assistance with some of the typing. Finally, I express my gratitude to Father Ambrose Maguire, C.P. for the photography of maps, letters, autographs, etc. used in this compilation. All other contributors are clearly identified in the text.

In conclusion I wish to thank Most Reverend Paul M. Boyle, C.P., Superior General of the Congregation of the Passion, Very Reverend Brendan Keevey, C.P., Provincial of St. Paul of the Cross Province, Very Reverend Roger Mercurio, C.P., former Provincial of Holy Cross Province, and Very Reverend Victor Hoagland, C.P., Provincial Consultor, for their encouragement and support in this endeavor.

Father Jude Mead, C.P.
Passionist Monastery
Jamaica, New York

Feast of the Triumph of the Cross
September 14, 1983
In the Holy Year of Our Redemption

PART ONE

...

St. Paul of the Cross

Himself and His Writings



ST. PAUL OF THE CROSS
(1694-1775)

ST. PAUL OF THE CROSS

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BIOGRAPHY

This biographical sketch of St. Paul of the Cross is in Chapter I:
Biography of St. Paul of the Cross, excerpted from *Priestly Spirituality According to the Doctrine of St. Paul of the Cross* by Jude Mead, C.P. Dissertatio Ad Lauream In Instituto Spiritualitatis Pontificiae Facultatis Theologiae Teresianum, Roma — 1975

EARLY LIFE

Paul Francis Danei, the future St. Paul of the Cross, was born 3 January 1694, at Ovada in the Republic of Genoa. The Italy of his time was both a geographical and a political maze. It was broken into multiple various-sized states. These were the oligarchical republics of Genoa, Lucca and Venice; the Papal States; the Kingdom of Naples; and a claque of duchies and grand duchies in Milan, Modena, Parma, Piedmont, and Tuscany. The entire Italian peninsula was patchworked with Austrian, French, German, and Spanish hegemonies. In Metternich's phrase, Italy was as yet only a "geographical expression." Almost forty years later St. Paul of the Cross could still write: "Poor Italy is in a state of great desolation and ruin: May God in His mercy be kind to her."¹

FAMILY

Paul Francis was the second of sixteen children. The first public notice of his existence, entered into the baptismal record of the "old parish" of Ovada, contains an error. In flowing Italian calligraphy it reads:

6th January 1694, Paul Francis, son of the couple Luke Danna and Anna Maria, born on the third day of January, and baptized by me Rector Benzio on the above day. Godparents John Andrew Danna and Mary Catherine Massaria. [Signed] John Bernard Benzio, Rector of Ovada.²

The family name should have been written Danei. The spelling used in the baptismal entry was never employed by the saint himself.³ Another unusual aspect of this baptismal inscription is the marginal addition of the dates of the decrees in his process of canonization.⁴

Luke Danei, the saint's father, ran a small tobacco shop. As his family increased, being plagued with poverty and even involved in civil litigation, he moved his family quite often during the childhood of St. Paul of the Cross. In 1701 the family moved to Cremolino, a suburb of Monferrato, not too far from Ovada.

EDUCATION

In Cremolino the young Paul began his elementary schooling under the direction of the Carmelite Fathers.⁵ The parish priest, Father Alberto-Maria Verri, conducted a school for boys, teaching them to read and write as well as Christian doctrine.⁶

In 1709 the family again moved, this time to Campo Ligure after a brief sojourn in Tagliolo. During these years of constant moving, until the family settled in Castellazzo in 1718, Paul was sent to Genoa to study. He went as a poor student, living in the home of the Buffa family, while receiving small sums from his father for his needs.⁷

Paul Francis Danei at this time in his life could certainly be an object of identification for many contemporary youths in their reaction to disillusionment with society and authority. Knowing the reduced circumstances of his family, he felt constrained to assist them.⁸ It is recorded that he even went so far as to smuggle tobacco across the border in the dead of

winter and under the cover of snow.⁹

In 1715, when Pope Clement XI called upon Christian youths to join a new crusade against the Turks, to the chagrin of all Paul volunteered. His army career was a disaster. There were forced marches across the plains of Northern Italy, with haphazard camping at Cremona, Ferrara and Parma. There was endless waiting for embarkation, which was frequently announced but never came about. No less was he tormented by the manners and morals of the military.

On 20th February 1715, he was in the parish church of Crema. According to custom, the Blessed Sacrament was exposed to give opportunity to the faithful to atone for the licentiousness of the pre-Lenten Carnevale then in progress. During his prayer, Paul felt an interior illumination that he was destined for another kind of crusade: a spiritual warfare.¹⁰ He was readily granted a discharge, because by his own request on induction he was a volunteer without pay. He wandered about on his way home, delaying to earn a little to help his family. On his return home he was so unsettled and preoccupied with inner searchings that he became a problem to the family. He gave away his clothes to the poor, even the ones he was wearing. His mother remarked, "One of these days you will come home naked."¹¹ He showed his disregard for human respect. Like many a contemporary youth of today, in true "hippie" fashion he let his beard and fingernails grow long and uncut and would not wear clean linen.¹²

Paul Francis Danei was now twenty-four years old. From portraits made of him in his maturity it can be deduced that at this time in his development he was tall, over six feet, well built and muscular, with a dark complexion and piercing dark eyes. He had a broad forehead and a patrician profile. He gave every appearance of intelligence and manliness. He reflected both the physical and spiritual gifts of his parents. His formal education had ended early. His most recent biographer, the French diocesan priest Charles Almèras, states the case succinctly:

The totality of his secular knowledge consisted of the rudiments he had learned at Cremolino and perhaps a bit of Latin he had been taught at Genoa. However, he made remarkable intellectual progress, under what precise conditions we do not know. Although his sermons have disappeared,* those of his letters that have come down to us show by their perfectly appropriate Latin quotations that he knew the fine points of both Italian and Latin.

Where had he learned the use of language? Very little in class. In his studies he was aided by the similarity between Latin and Italian, and above all by his quick intelligence and his prolonged meditations on the sacred texts.

The fact remains that, while Paul Danei's profane knowledge was rather mediocre, he attained to a profound understanding of ascetical and mystical theology.¹³

SPIRITUAL DEVELOPMENT

Having reviewed briefly his family background and education we turn to the spiritual development of the saint. First place must be given to the sacraments of the Christian life. He was baptized on 6 January 1694. From the witness of his sister Teresa we learn that, in company with his brother John Baptist, he received the sacraments of Penance and his first Holy Communion at the age of ten in 1704, presumably from the Carmelite Father Alberto M. Verri.¹⁴ There is no documentary evidence for this however. Only after he returned to Castellazzo from the army did he receive the sacrament of Confirmation in the parish church of S. Maria dei Servi, on 23 April 1719, from Msgr. Francesco di Gattinara, Bishop of Alessandria.¹⁵ For contemporary Catholics and especially those from English-speaking countries, such a delay may appear unconscionable. However, in Italy of that period it was by no means an exception. In fact, St. Alphonsus Liguori (1696-1789), a contemporary of St. Paul of the Cross, was not confirmed until he was twenty-six.¹⁶ Hence he was a year

older than Paul Francis Danei had been.

In the meantime, nourished by his sacramental and liturgical life as well as the sterling example of his family, particularly his mother, Anna Maria,¹⁷ and his brother John Baptist, his immediate junior,¹⁸ Paul's personal spiritual life flourished. In his childhood there were many acts of piety and penance extraordinary for one of such tender years. More extraordinary was the fact that these same virtues increased in his teens and eventually became a part of his life-style. He willingly gave service to the Church by helping in the sacristy and singing in the choir. His priestly future, unknown to him then, shone forth in his love for the holy Mass. Indeed, he made an effort to assist at as many holy Masses as possible. It is no doubt a reflection of these days that prompted St. Paul of the Cross to write many years later:

If the angels took bodies and came to live on earth, they would spend their time doing two things above all others: Serving holy Masses and helping the sick.¹⁹

From his earliest years the future St. Paul of the Cross had a special gift for prayers. This demonstrated itself in his attraction toward, and receptivity for, both the spirit and practice of prayer. In the development of this gift he used the sacred Scriptures and the liturgy, despite the fact that he lived in a time when the theory and practice of liturgy was appalling.²⁰ In his choice of these fundamentals he anticipated the teaching of Vatican II:

Therefore, drawing on the authentic sources of Christian spirituality let them energetically cultivate the spirit of prayer and the practice of it. In the first place they should take the sacred Scriptures in hand each day by way of attaining "the excellent knowledge of Jesus Christ" (Phil. 3:8) through reading these divine writings and meditating on them. They should enact the sacred liturgy, especially the most holy mystery of the Eucharist, with hearts and voices attuned to the Church; here is a most copious source of nourishment for the spiritual life.²¹

He seems also to have anticipated another Council directive:

The Spiritual Life, however, is not confined to participation in the liturgy. The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret (cf. Mt 6:6), indeed according to the Apostle Paul, we should pray without ceasing (cf. Th. 5:17). We learn from the same Apostle that we must also carry about in our body the dying of Jesus, so that the life of Jesus too may be made manifest in our bodily frame (2 Cor. 4:10). That is why we ask the Lord in the sacrifice of the Mass that "receiving the offering of the spiritual victim," He may fashion us for himself "as an eternal gift."²²

Almost two hundred years after St. Paul of the Cross, these two Council texts dovetail perfectly with the saint's own concept of prayer, including contemplation of the Passion of Christ which was the motivating congruence of every degree of his union with God. In the existential order the prayer life and mystical experience of St. Paul of the Cross are most singular in two aspects: first, the rapidity of his ascent; by the time he was thirty he had received the mystical marriage and the grace of transforming union. Second, for the extended period (nearly fifty years) when he experienced a painful spiritual deprivation of spirit, surely akin to the dark night of the soul.²³

In brief summary, the spiritual development of St. Paul of the Cross may be considered in three phases. The first extends from his nineteenth year to his thirty-first (1713-1723). The saint himself describes his "conversion" in his twentieth year.²⁴ Then followed a period of remarkable spiritual advancement characterized by the practice of heroic penance, with a lofty state of virtue in the Christian life, accompanied by deep and continuous insights into the Passion of Jesus. Some time in his twenty-eighth year, between 1722 and 1723, surely on the heights of Monte Argentario, and on the feast of the Presentation of the Blessed Virgin Mary, according to the most ancient and venerable tradition in the Passionist Congregation,

he received the precious grace of the mystical marriage.²⁵

The second phase reaches from his thirty-first to his seventy-sixth year (1725-1770). This is a period of aridity, desolation, and bitterness, relieved only rarely by some sensible favors. Paul accepted this phase as his participation in the Passion of Christ; in fact he called it a naked suffering and "the sacred martyrdom of love."²⁶ This period has been appropriately described as the night of the soul by way of reparation.²⁷

The final phase continues from his seventy-sixth year until his death in his eighty-first year (1770-1775). While this final period still contains interior desolation in death, there was an increase in grace and consolation.

The testimony establishing this three-fold assent of St. Paul of the Cross is supported by his retreat diary of 1720, his letters, and the depositions in the process of beatification and canonization. These are also the sources for his spiritual doctrine which has been adequately explored and expounded by Passionist experts, notably Fathers Gaetan Reynnders, Costante Brovetto, Basilio de S. Pablo, and Martin Bialas.²⁸

RELIGIOUS LIFE

Parallel to his spiritual development there is also the growth of Paul Danei's religious vocation, the foundation of the Congregation of the Passion, and his particular charisms as founder.

VOCATION

Paul was extremely popular with young men his own age. He was repeatedly elected prior of a confraternity that met in the oratory of St. Anthony at Castellazzo. By counsel and example he helped many others to fulfill their own vocations as Capuchins, Servites, Augustinians, and diocesan priests. He could not, however, definitize his own vocation. He himself could write many years later in encouraging a young man desirous of going on for the priesthood:

Oh! If you knew the battles I had to wage before embracing my present way of life! The devil used to suggest great fears to me. I was moved with compassion for my parents, whom I was leaving in great poverty and whose sole hope in this world rested on me. I underwent interior desolation, melancholy, and dread. I felt that I would not succeed in persevering in my manner of living. The devil gave me fancies that I had been taken, that I should serve God in some other way, that this was not the life for me, and other great anxieties that I shall pass over in silence. To make things worse, I lost all sensible devotion. I was tempted in every imaginable way. The very sound of church bells became hateful to me. Everyone seemed happy except me. I shall never be able to explain these great struggles. They assailed me still more violently when I was about to take the habit and abandon my poor home. This is all pure truth, and there are many more things that I am leaving out for the sake of brevity.³⁰

The vision of his personal vocation and of the religious order he would be called upon to found was gradually unfolded to him by God. About 1721 he wrote:

God gave these inspirations together with great interior consolations. At the same time the idea came to me of wearing a tunic of coarse black cloth, made of the most ordinary wool of the region, to go barefoot, to live in the greatest poverty—in a word to live, with the grace of God, a life of penance. Thereafter this thought never left me. The attraction leading me to retire became more compelling, now no longer to the little church I already mentioned, but to any solitude whatsoever, so that I might heed the loving inspirations of my God, whose infinite good-

ness was calling me to leave the world.³¹

And again:

At times, the idea came to me to gather together companions so that we might live in community and promote the holy fear of God in souls. That was my most compelling desire. I did not take this idea of seeking companions seriously, but it remained rooted in the depths of my heart.³²

Even the details of the Passionist habit came from interior illumination:

Last summer, I do not know exactly when, that is, I do not remember the month or the day, not having written them down—I know that it was at the time of the harvest, a weekday, I received Holy Communion in the Capuchin Church in Castellazzo, and I remember that I entered into a deep state of recollection. After that I started home, and I walked through the streets as recollected as during mental prayer. When I was at the corner of the street next to my home, I was raised up by God into a very deep recollection, oblivious of everything but with great interior serenity. At that moment I saw myself clothed in spirit in a black garment that touched the ground, with a white cross on my breast. Under the cross the name of Jesus was written in white letters. In that same instant I heard these very words spoken to me: “This is a sign to show how pure and spotless must be the heart that is to bear written upon it the most holy name of Jesus.” The vision and these words made me weep.³³

Paul Danei, then thoroughly convinced of his vocation, went directly to Bishop di Gattinara. With great simplicity he narrated his state of soul, his visions, his interior locutions, and his unshakable conviction that he was called by God to initiate a new and particular vocation in the Church. He made a general confession of his whole life to the gentle bishop so that there would be nothing unknown between them. The prelate listened in a sympathetic manner but delayed giving his answer. The final resolution was that Paul himself and alone might begin this way of life. The black habit might be used, but the Sign of the Passion would not be permitted at this time. On 22 November 1720, Paul received the habit of penance. This is the date set by the Church for the foundation of the Passionist Congregation.

RULE

Immediately after receiving the habit, the young Paul entered into a retreat. The place was a little three-sided room attached to St. Charles Church at Castellazzo. Here he remained for forty days, subjecting himself to fasting and corporal penance. In this cell the saint underwent remarkable spiritual experiences. These he noted in his *Diary* which has become a spiritual classic.³⁴

In this solitude he also wrote his Primitive Rule. He began to write it on 2nd December and concluded it 7th December 1720. None better than he could explain its swift production:

I wrote as quickly as if someone had been dictating to me from the professor's chair. I felt the words come to me from my heart. Certainly all this proceeds from a special inspiration from God. From my own person there is nothing but iniquity and ignorance. In everything, therefore, I submit myself to the judgment of my superiors.³⁵

FOUNDER

The historical development of the Passionist Congregation as reflected in the lifestyle of its founder falls into three divisions.

The Eremitical Phase (1720-1726)

First alone, then in company with his brother John Baptist, St. Paul of the Cross led an eremitical life, never settling in one place.³⁶ In September 1721, in the Madonna Chapel of St. Mary Major in Rome he finalized the end of the Congregation of the Passion by pronouncing his fourth vow to promote devotion to the Passion of Jesus Christ.³⁷ During this period his preaching apostolate, which he had begun even as a layman, was carefully limited by the saint, so that the solitude and penance of the hermits might not be supplanted by an excess of external works no matter how beneficial for others. This period also saw initial *Viva Voce* approval by Pope Benedict XIII, 21st May 1725, on the porch of St. Mary Domnica, popularly called "La Navicella" to gather companions and form the nucleus of a new congregation in the Church.³⁸

The Juridical Phase (1727-1775)

This period represents internal changes in the nature and structure of the Congregation of the Passion, moving from a lay to a clerical congregation in 1727, and from a diocesan status to one of pontifical right in 1741. The first such document was a rescript of Pope Benedict XIV of 15th May 1741.³⁹ Following the receipt of this document on 11th June 1741, Father Paul and his companions made their religious profession and assumed the Passionist badge publicly. Also from this date onward the saint never again used his family name, taking instead the title "of the Cross."⁴⁰ A reconfirmation from the same Pope Benedict XIV followed in a brief dated 18th April 1746.⁴¹ A further papal approbation came in a rescript of Pope Clement XIII under the date of 25th November 1760.⁴²

Next came the most outstanding document of all, the monumental bull *Supremi Apostolatus* of 23rd November, 1769, granted by Pope Clement XIV.⁴³ This is the *Magna Charta* of the Passionist Congregation, erecting it as a papal institute of simple vows, with all the prerogatives of the orders with solemn vows, including the communication of privileges. About a month before his death St. Paul of the Cross received the final pontifical approval within his lifetime, the bull *Praeclara Virtutum Exempla*, from Pope Pius VI on 15 September 1775.⁴⁴

The Development Phase (1737-1773)

This period of external development corresponds for the most part with the previous time-span, although it has its own reality. It extends from the foundation of the first house of the congregation to the last foundation made in the lifetime of the Founder. From the first General Chapter in 1747 until his death, St. Paul of the Cross was always the elected Superior General. His original twelve foundations were marked by opposition from without, especially from the other mendicants, including even St. Leonard of Port Maurice. Also from defections within his congregation. His foundations in order were:

1737 (14 Sept.)	Retreat of the Presentation BVM	Monte Argentario I
1744 (6 March)	Retreat of St. Angelo	Vetralla
1744 (8 March)	Retreat of S. Eutizio	Soriano
1748 (14 Jan.)	Retreat of S. Maria Corniano	Ceccano
1748 (27 March)	Retreat of the Madonna of Cerro	Tuscania
1751 (2 April)	Retreat of S. Sosio	Falvaterra
1752 (6 Feb.)	Retreat of the Sorrowful Virgin	Terracina
1755 (23 Nov.)	Retreat of S. Maria Pugliano	Paliano
1758 (19 March)	Retreat of Holy Trinity	Monte Cavo
1761 (16 July)	Retreat of S. Joseph	Monte Argentario II
1769 (17 March)	Retreat of Mother of Sorrows	Tarquinia

1769 (9 Jan.)	Hospice of the Crucified	Rome (transferred to)
1773 (9 Dec.)	Retreat of SS. John and Paul	Rome

To the above retreats of the Congregation of the Passion another work of St. Paul of the Cross as founder must be added, namely, the Institute of the Cloistered Passionist Nuns founded 3rd May 1771, and their first Monastery of the Presentation of the Blessed Virgin Mary at Corneto, now Tarquinia, with Ven. Mother Mary Crucified of Jesus, C.P.⁴⁵

The twelve primitive foundations of St. Paul of the Cross literally form a wreath around the eternal city of Rome, as all save two were located in the Patrimony of St. Peter. By the time of the death of St. Paul of the Cross in 1775 the statistics for the congregation were 176 religious, two provinces and twelve retreats (i.e. monasteries).

CHARISM

Like every founder of a religious order inspired of God, St. Paul of the Cross had his own special charism. This term is used today so often and in so many lesser significations that we wish to affirm that it is used here in the strict theological sense⁴⁶ and in the contemporary sense used by the Second Vatican Council.⁴⁷

In the light of these concepts of charism in the Church, we can distinguish St. Paul of the Cross' personal charism as *founder*. He did this for himself, writing in his *Spiritual Diary* on 28th November 1728:

I remember I was praying to the Most Blessed Virgin Mary in concert with all the angels and saints, especially the Holy Founders, when all at once it seemed to me in spirit that I saw them prostrate themselves before the Most Holy Trinity of God for this end [foundation of the Congregation of the Passion]. It happened to me in an instant like a flash of lightning and sweetness mingled with tears. The manner in which I saw it was not with any bodily form. It was in the spirit, with an understanding by my soul which I cannot explain, and almost at once it disappeared.⁴⁸

As founder he saw himself only as an instrument in the hands of God. The following incidents bring this idea into sharp relief. In response to the question of a cardinal as to whether or not he was the founder of this new congregation, he replied: "Ah, your Eminence, the founder is Jesus Crucified. I have but spoiled the work by my sins."⁴⁹ Finally, with deep humility: "If I could I would blot my name from the Papal Briefs; I do not wish any memory of me to remain in the Congregation."⁵⁰

For those who would come after him, St. Paul of the Cross saw a three-fold charism: the spirit of prayer, the spirit of solitude, and the spirit of poverty. On the morning of 30th August 1775, when the founder of the Passionist was given Holy Viaticum by Fr. John Baptist of St. Vincent Ferrer, C.P. (who was to succeed him in office as General), in the presence of the whole community the saint gave what has since come to be called his "spiritual testament."⁵¹

This, my dearly beloved Brethren, is what I wish with all the love of my poor heart both from you who are present, from the others who wear this habit of penance and mourning in memory of the Passion and Death of our beloved Divine Redeemer, and from those who will in the future be called to his little flock of Jesus Christ.

I recommend to all, and especially the superiors, continually to preserve and foster in the Congregation, the spirit of prayer, the spirit of solitude, and the spirit of poverty. Be certain that if these three things are maintained, the Congregation shall shine as the sun in the sight of God and men.⁵²

The charism of his and their apostolate was also renewed at this time.

Try to labor as much as possible for the good of Holy Church, for the salvation of poor souls by missions, spiritual exercises and other works according to our Institute promoting in all hearts devotion to the Passion of Jesus Christ and the Dolours of Mary.⁵³

PRIESTHOOD AND APOSTOLATE

This overview of the life of St. Paul of the Cross has presented in turn various aspects of the saint's career. Our progression now comes to the final consideration, namely, his priestly life and ministry. This consideration is truly distinct from the foregoing treatment of his life as founder and religious.

PREPARATION AND STUDY

His call to the priesthood was not of his own choosing. It was, however, so manifestly the Divine Providence that he and his brother John Baptist could not refuse. The granting of permission to gather companions moved the two brothers to give up their nomadic eremitical life. They settled down in Rome at the hospital of St. Gallican and began a ministry of service to the sick. About this time Paul wrote:

We have arrived safely in Rome. We should not make any more journeys. God has so ordained. We are staying at the holy hospital which seems more and more an auspicious place for us to sacrifice ourselves totally to the Divine Love.⁵⁴

Cardinal Corradini who had found them the place at the hospital admired their work in mending both the bodies and souls of men, and felt that as priests they would be even more powerful instruments of good. Straightway he recommended that they receive Holy Orders. John Baptist demurred, claiming himself not as intelligent as his brother Paul. In the end both accepted this development of God's will in their behalf. In their eremitical life they had not ceased to study the Scriptures and the Fathers of the Church. Now it had to be arranged for them to study theology in a more systematic manner with an approved professor so that they might pass the required examinations for the Vicariate of Rome before ordination. The professor was a noted Franciscan moralist and canonist, Father Dominic Mary of Rome. He was assigned to the Seraphic Missionary College at St. Bartholomew's on the Tiber Island only a few blocks from the hospital. The brothers Danei went there every day.⁵⁵ The course was accelerated and intense. The professor was amazed at the firm basis of theology already possessed by his students.⁵⁶

They advanced in the clerical state along with their studies. They received tonsure on 16th February 1727, first minor orders (then porter and lector) on 23rd February and second minor orders (acolyte and exorcist) the day after. All these were conferred by Bishop Nunzio Baccari, the Vicar for the Diocese of Rome in his own chapel. Following a retreat at the Jesuit novitiate at St. Andrew di Montecavallo, Paul and John Baptist received subdiaconate at St. John Lateran, Holy Saturday, 12th April 1727. After another retreat, this time with the Fathers of the Missions of Monte Citorio, the diaconate was conferred on 1st May, once again in Bishop Baccari's chapel. Their ordination retreat was made with the Lazarists, and on 7th June 1727, in all the splendor of St. Peter's Basilica, in the choir chapel, St. Paul of the Cross and his brother John Baptist were ordained priests by Pope Benedict XIII himself. It was Saturday, the Vigil of Pentecost.⁵⁷

Their work at the hospital was more than successful for others. Their example of humility and obedience became a byword. But the very nature of the work itself became a disaster for the spiritual life of the newly ordained. In gentle protest Paul would write:

Here is a great servant of God, however his life is completely active, and I do not believe that he could even be able to direct a soul which has started on the way to great union with God in Holy Prayer.⁵⁸

The inevitable happened. The two newly ordained priests, Paul, thirty-three years old, and his brother John Baptist, thirty-two, wore themselves out in the service of the suffering. They themselves fell ill. Finally it was mutually agreed that this was not the life for them and they were released to return to the mountain vastness of Monte Argentario.⁵⁹

CONCEPTS OF PRIESTLY AND CLERICAL FORMATION

St. Paul of the Cross exercised the priesthood for fifty-two years. He was an admirable priest. He served God long and well. For over thirty years, almost without interruption, he preached missions. This wide experience of the needs of both people and clergy gave him deep insights into the exigencies of priestly life. From this base he concerned himself first with the proper training of seminarians preparing for the priesthood. Above all he wanted his Passionist seminarians to be well formed in the ways of prayer and personal sanctity.⁶⁰ As early as 1728 he drew up a *Ratio Studiorum* for the Passionists. Before the novitiate the students were to be grounded in grammar and rhetoric, in the classical languages (Greek and Latin) as well as their mother tongue. In the seminary they were to be taught philosophy, Sacred Scripture, the Fathers, dogmatic and moral theology, as well as the art of preaching.⁶¹ He removed the area of studies and professors from the jurisdiction of even the local superior so that there would be no interference in these all important areas:

I command and ordain with all the authority which God has entrusted to me over the Congregation that the Rectors never be allowed to send either the students or their lectors [professors] out of the Retreat, whether it be to seek alms, or for any other purpose. They are to devote all their time to study. As far as other affairs are concerned, they are to be considered as if they were not even in the Retreat.⁶²

ACTIVE ASSISTANCE TO CLERGY

What St. Paul of the Cross could supply for his own Congregation he was unable to accomplish outside of it. He lamented the lack of education, of opportunity to study, and even the lack of essentials for dignified living among his contemporary priests, especially in the Tuscan Maremma where he gave so many of his missions.

The experience I have acquired during many years of giving missions in the poverty-stricken Tuscan Maremma and some of the Papal States made me meet first-hand the extreme needs which are frequently found there, especially among the poor priests. Oh my God, how I would like to weep!⁶³

Fortified by this knowledge, St. Paul of the Cross campaigned for better living standards for the clergy.

He not only felt compassion for the needs of the clergy but made real efforts to assist them. Poor as he was himself, he could not always come to their material assistance, but he gave himself wholeheartedly to their spiritual needs.

PREACHING APOSTOLATE TO CLERGY

Every time he gave a mission he would also give spiritual exercises for the priests of the area.⁶⁴ As a result he was sought after by many priests and bishops as a confessor. One priest wrote:

In the confessional the Servant of God followed the prudent middle course between undue severity and excessive indulgence. He always had in view the lasting amendment of his penitent and he knew well how to use necessary firmness but

always tempered with gentleness. He followed the law of love without forgetting the law of justice, so much so that it was avowed that he had received a special gift from God for converting souls.⁶⁵

Not infrequently priests and prelates who had made his retreat and had heard his stirring preaching became his spiritual clients whom the saint directed by letter for years afterwards. Another priest, having listened to the saint speak to the clergy, wrote:

On the last day Father Paul preached a discourse to the priests assembled in the sacristy on the love of God and on our obligation to love Him in return with more perfection than the laity. I will not try now to repeat the arguments, the thoughts and the affections which Father Paul built up in us. I will only say that his discourse was so tender, so full of loving motivation, and of such particular unction that it evoked in each of us priests a most intimate compunction, and the most lively affection. . . . Those priests, I am sure, have kept a lasting memory of that discourse and still retain its good effects, even though that conference was more than twenty-five years ago.⁶⁶

FINAL DAYS AND SUBSEQUENT GLORIFICATION

DEATH

The final days of St. Paul of the Cross were blessed indeed. He had lived to see his Congregation flourish. The Church herself had put her approval on his work. He enjoyed the dignity of the monastery and basilica of SS. John and Paul which he had received as a munificent gift from Pope Clement XIV. In his final illness he had whispered with almost his last breath, "Now I am leaving you, but I shall wait for you all in paradise."⁶⁷ St. Paul of the Cross died, full of years (he was eighty-one), full of the love of God, and surrounded by his loving and well beloved sons, on 18th October 1775, just as the priest who was reading the Passion of Jesus according to St. John came to the words, "Then Jesus bowed his head and delivered over his spirit." (Jn. 19:30)

BEATIFICATION

His blessed death and burial became in a sense a triumph. Numerous miracles were attributed to his intercession. His sons kept alive the fame of his sanctity as they spread from the Italian peninsula to every continent.

As early as 1784 Pope Pius VI, who had known St. Paul of the Cross personally, gave the Founder of the Passionists the title Venerable. The cause of his beatification was formally decreed in 1792. On 18th February 1821, Pope Pius VII declared the heroicity of his virtues. Pope Pius IX proclaimed Paul of the Cross Blessed on 1st October 1852.

CANONIZATION

On 29th June 1867, (the eighteen hundredth anniversary of the martyrdom of SS. Peter and Paul), the same Pope Pius IX inscribed Paul of the Cross in the canon of the saints. In the reformed calendar his feast is observed on 19th October, when he is invoked by the universal Church as St. Paul of the Cross, *priest*.⁶⁸

NOTES

1. L. I (259), p. 438, 14 December 1733.
2. *Arch. parr. di Ovada, Reg. dei Batt.*, 1655-1730, p. 443.
3. Three variants of the family name exist: Dannia in the baptismal entry; Danei as used by Strambi, his first biographer; and Daneo used by the saint himself in early letters. Cf. L. I. (13) p. 38, 15 April 1727.
4. "1821 Venerabilis. 1853 Beatus. 1867 Decretum Sanctitatis, PP. Pius IX."
5. Teresa Danei, *Alessandria*, 126 v.
6. G. De Sanctis, C.P. *Il Santo Fratello di S. Paolo della Croce* (Ven. P. Giovanni Battista di S. Michele Archangelo, C.P.) Napoli: Segretariato della SS. Missioni dei Passionisti, 1963, p. 11.
7. P. Federico (Menegazzo), C.P., "Contributi minimi alla biografia di S. Paolo della Croce," *Fonte vivi* June, 1960, p. 258.
8. L. IV (19), p. 218, 1 January (?) 1721.
9. P. Giammaria, C.P., *Rome Apost.*, 252 v 3.
10. Teresa Danei, *Alessandria*, 115.
11. *Ibid.*, 120.
12. P. Giammaria, C.P. *Ventralla*, 413.
13. Charles Almèras, *St. Paul of the Cross, Founder of the Passionists*, trans. Angeline Bouchard (New York: Hanover House, 1960), p. 35. (*Actually eighty-eight sermons in the saint's own hand are in the General Archives of the Passionists in Rome. Some are quoted later in this thesis.)
14. Teresa Danei, *Alessandria*, 114 v.
15. Giuseppe Danei, *Alessandria*, 182.
16. R. Tellaria, S. Alfonso M. *De Ligorio* (Madrid: El Perpetuo Socorro, 1950), I, 83.
17. Cf. G. De Sanctis, C.P., *Anna Maria Massari-Danei, Madre di Santi* (Rome: PP. Passionisti, SS. Giovanni e Paolo, 1972).
18. G. De Sanctis, C.P., *Il Santo Fratello di S. Paolo della Croce* (Napoli: Segretariato della SS. Missioni dei Passionisti, 1963), p. 5.
19. *Sum. Proc.* I, 47, 22.
20. Cf. Simon P. Wood, C.P., "The Liturgical Spirit of St. Paul of the Cross," *Orate Fratres*, XXIII, 11 (September, 1949); and S. de COUNESON, O.S.B., *L'esprit liturgique de St. Paul de la Croix*, "Revue liturgique et monastique" (1933), pp. 253-257.
21. *Perfectae Caritatis*, n. 6, A.A.S., LVIII (1966), 705.
22. *Sacrosanctum Concilium*, n. 12, A.A.S., LVI (1964), 103.
23. R. Garrigou-Lagrange, O.P., de l'esprit réparatrice en St. Paul de la Croix, "Etudes Carmelitaines, XXIII (1938), 287-293.
24. *Sum. Proc.* I, 65, 69.
25. R.P. Gaetan, C.P., *Oraison et Ascension Mystique de St. Paul de la Croix* (Louvain: Museum Lessianum, 1930), p. 93. Cf. S. Pompilio, C.P., *L'esperienza mistica della Passione in San Paolo della Croce* (Frosinone: PP. Passionisti, 1973), p. 22.
26. L. II (757), p. 451, August 19, 1753.
27. R. Garrigou-Lagrange, *op. cit.* p. 287.
28. Gaetan, *Oraison et Ascension Mystique de St. Paul de la Croix*; Costante Broveto, C.P., *Introduzione alla spiritualità di S. Paolo* (Terramo: Ed. "Eco," 1955); Basilio de S. Pablo, C.P., "La Espiritualidad de la pasión en el magistero de San Pablo de la Cruz," *Revista de Espiritualidad* (1957), pp. 1-16; Martin Bialas, C.P., *Im Zeichen Des Kreuzes (Leben und Werk des heiligen Paul von Kreuz des Gründers der passionisten)* Leutendorf am Rhein: Johannes-Verlag, 1974).
29. *Sum. Proc.* I, 69, 65.
30. L. I (243), p. 410, 28 March 1737.
31. L. IV (19), p. 217, 1 January (?) 1721.
32. *Ibid.*, 218.
33. *Ibid.* (*In this part of Italy the winter wheat is harvested in late May or early June. This explains the apparent ambiguity of "summer" and "harvest.")
34. Enrico Zoffoli, C.P., *Diario Spirituale, Testo Critico, Introduzione e note* (Rome: Commissione Storica PP. Passionisti, 1964). Also, "Journal Spiritual, trans. P. Joseph de Guibert, avec une commentaire propre." *Revue d'ascétique et mystique*, VI (1925), 26-48; and "Spiritual Diary of

- St. Paul of the Cross, trans. Columbian Browning, C.P.,” *Cross and Crown*, VI (June 1954), 127-146.
35. L. IV (19), p. 221, 1 January (?) 1721.
 36. Cf. P. Gaetan, C.P., “St. Paul de la Croix et l’Institute des Passionistes,” *Revue de la Passion* (Tenniens, Lot et Garonne, 1933, p. 71.
 37. Edmund Burke, C.P., *Hunter of Souls, St. Paul of the Cross* (Westminster, Md.: Newman, 1947), p. 22.
 38. *Annali C.P.*, anno 1725, n. 65, p. 54; also *Sum. Proc.* I, 88 and II, 76.
 39. *Facta per Revelatore*, 15 May 1741, original document in A.G.C.P., Sec. I, 2nd file, vol. III, Papa Benedictus XIV, folder n. 4.
 40. Pompilio, *L’esperienza mistica in San Paolo della Croce*, p. 23.
 41. *Ad Pastoralis*, 18 April 1746, original document in A.G.C.P., Sec. I, 2nd file, vol. III, Papa Benedictus XIV, folder n. 4.
 42. *Modus Vivendi*, 25 November 1760, original document in A.G.C.P., Papa Clemens XIII, folder n. 5.
 43. *Supremi Apostolatus*, 23 November 1769, original document in A.G.C.P., Papa Clemens XIV, folder n. 1.
 44. *Praeclara Virtutum Exempla*, 15 September 1775, original document in A.G.C.P., Papa Pius VI, folder n. 1.
 45. Cf. E. Zoffoli, C.P., *Le Monache Passioniste: Storia e Spiritualita* (Tarquinia: Monasterio della Passioniste, Ed. Il Crivello, 1970; G. De Sanctis, *Espiazione, Saggio biografico della Serva di Dio Madra M. Crocifissa di Gesù, Confondatrice delle Passioniste* (Paliano: Ed. PP. Passionisti, 1949); and Jude Mead, C.P., *Dove in the Cleft, The Life of Mother Mary Crucified of Jesus, C.P., The First Passionist Nun*, Foreword by Cardinal John Wright (New York: Exposition Press, 1971).
 46. “A charism . . . is a gratuitous grace, ordained to this, namely that a man may help another be led to God. Now no man can help in this, by moving interiorly (for this belongs to God alone), but only moving exteriorly by teaching or persuading. Hence this gratuitous grace embraces whatever a man needs in order to instruct another in divine things which are above reason.” *Sum. Theol.*, 1a-2a, p. 111, a. 4.
 47. “He [the Holy Spirit] distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church, according to the words of the Apostle: ‘The manifestation of the Spirit is given to everyone for profit.’ (1 Cor. 12:7). These charismatic gifts, whether they are the most outstanding or the more simple and widely infused are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the Church.” *Lumen Gentium*, n. 12, A.A.S., LVII (1965), 16-17.
 48. *Diario Spirituale*, 28 (XI), Giovedì, p. 59.
 49. Fra Bartolomeo, *Roma*, 2394.
 50. P. Giammaria, *Vetralla*, 482 v.
 51. E. Zoffoli, *S. Paolo della Croce, Storia Critica* (Rome: Commissione Storica, PP. Passionisti, 1963), I, 1505.
 52. The Italian text is taken from the First Circular Letter of P. Giambattista di S. Vincenzo Ferreri, as “Vicepreposito” in which he describes the death and burial of St. Paul of the Cross for all the members of the Congregation. It is dated 19 October 1775. Three copies exist; one is A.G.C.P., another in the Provincial Archives at Scala Santa, and a third in the archives of the Retreat at Ceccano. It was also reprinted in the *A.B.C.P.*, X, 3 (March 1929), 105-116.
 53. *Ibid.*
 54. L. I (31), p. 69, 21 September 1726.
 55. Giammaria, *Rome Apost.* 437 v.
 56. *Ibid.*, 439 v.
 57. Giammaria, *Ventralla*, 155 v.
 58. L. I (36), p. 77, 20 December 1727.
 59. L. I (37), p. 79, 11 March 1727.
 60. L. III (1256), p. 438, 24 October 1764.
 61. Fabiano Giorgini, C.P., “L’educazione dei Chierici nella Congregazione della Passione (durante la vita del Fondatore),” *Gioventù Passionista*, II (estratto stampe 3 Aprile 1958), 87.
 62. L. III (1235), p. 273, 25 October 1767.

63. L. II (907), p. 687, 25 March 1745.
64. *Sum. Proc.* II, 108, 16.
65. D. Filippo Pieri, *Roma*, 1935.
66. D. Gaetano Santacroce, *Roma*, 1935.
67. *Sum. Proc.* I, 961, 41.
68. The usage of the precise term *priest* is significant and is now required in the liturgical calendar and books. "Tituli gradum in hierarchia sacra habitum indicantes: Episcopus (Papa), presbyter, diaconus," Sac. Congr. Cultu Div., *Instruction* (24 June 1970), A.A.S., LXII (1970), 658.

ST. PAUL OF THE CROSS

**The
Spiritual Diary**

THE SPIRITUAL DIARY OF ST. PAUL OF THE CROSS

Translation, Introduction and Notes by
Reverend Silvan Rouse C.P.
Preface by Rev. Stanislaus Breton C.P.

INTRODUCTION

The Second Vatican Council strongly encouraged religious communities to return to the original inspiration of their founders.¹ For this reason we are presenting a new translation of a spiritual classic² written by St. Paul of the Cross, Founder of the Passionists. This important and beautiful document of mystical literature—his SPIRITUAL DIARY—was written by Paul of the Cross when he was twenty-seven years old and had already arrived at a profound spiritual maturity.

In this Diary we discover the beginnings of Paulacrucian spirituality, enfleshed in a man of deep spiritual awareness. Within the same period when Paul wrote his Diary, he also composed the First Rule of the Passionists.

The SPIRITUAL DIARY contains a day-by-day account of his inner experiences during his forty-day Retreat. The core elements of his spirituality are all to be found in it. Father Zoffoli rightfully refers to the Diary as the most authoritative document of the spirituality of St. Paul of the Cross and the basis of every possible interpretation of his mysticism.³

We shall include the following material in this Introduction: Origin of the Diary; Authenticity of Diary; History of Manuscripts; Editions; Translations; Style of Diary; Overview of its Content and its Relevance. After the Introduction, there is a Preface by Reverend Stanislaus Breton C.P. The translation of the Diary follows and it is based on the most recent critical edition by Father Enrico Zoffoli C.P., to whom we are deeply indebted for this excellent edition and for his many helpful insights.⁴ We have included some notes within the text which may be of help in reading the Diary.

Origin of Diary

Grace touched the spirit of Paul Danei in a special way when he was twenty years old. Paul refers to this experience as “conversion.” He led an extraordinarily exemplary life and experienced an intense period of mystical graces. Prior to the forty-day retreat, Paul had already been gifted with ecstatic union.

Bishop Francis M. Arborio di Gattinara, Ordinary of Alessandria, recognized the supernatural character of Paul’s vocation and vested him with the habit of penance on November 22, 1720. Under the authorization of the Bishop, Paul withdrew into a damp, narrow room adjacent to the sacristy of the Church of Sts. Charles and Anna in Castellazzo. He remained there from November 23, 1720, until January 1, 1721. During that time, Paul fasted on bread and water and slept on vine branches. Every night he arose for Matins and prayer and spent about three hours with the Lord. Each morning he served Mass and received Communion. With dedicated care, he swept the Church and cleaned the altars. Throughout the day he spent hours before the Blessed Sacrament, seeking wisdom from the wounds of Jesus. In response to the Bishop’s request, he wrote down “all the lights which the Lord communicated to him at that time.”⁵

No reason is given in the sources for the choice of a forty-day period. However, we can suppose some relationship existed in Paul’s mind with Christ’s forty-day sojourn in the desert before his public ministry (Mt. 4:2). The story of Moses (Ex. 24:12-18), of the Ninevites (Jn. 3) and of Elijah (I K 19:6-8) might also have come to mind.

These forty days will intensify the purification of Paul's spirit through the mysterious participation in the Passion of Christ. As Paul is immersed in the contemplation of Jesus Crucified, he is led "to imitate in all things His holy virtues and to copy His holy life."⁶ This desert experience prepares Paul to become Father and Lawgiver of a new Congregation in the Church destined to proclaim the Gospel of the Passion in word and deed.

Authenticity of Diary

Canon Paul Sardi, a distant relative, intimate friend and disciple of Paul, was the first to speak of the Diary. Sardi never became a Passionist, though he desired it deeply, but later became a priest and then a Canon of the Collegiate Chapter of Sts. Peter and Dalmatius in Alessandria. The most important of Canon Sardi's documents is the copy he made of the Spiritual Diary. Referring to it, Sardi wrote: "What happened to him," referring to Paul's sojourn at St. Charles, "he wrote it and sent it to Bishop di Gattinara, as Paul himself told me, and I myself saw the manuscript which contained that, all written in the handwriting of the Servant of God, three or four sheets, and it was consigned to me by the same Bishop di Gattinara and I read it and reread it various times, and I even copied it and I have a copy of it." (Paulus Sardi, POA f. 240v).

Many other witnesses and contemporaries referred to the Diary and its content. St. Vincent Mary Strambi sums up the content of the Diary in this way: "Great were the graces and extraordinary the communications with which God was pleased to favor him in that place; and he gave an account of all these things to his Bishop and Director in order to proceed free from every deception, with an exact Diary. . ." (Strambi, *Vita*, I c. 7, p. 27f).

History of Manuscript

At the end of the forty-day retreat, Paul gave the Diary and the Rule to Bishop di Gattinara. Unfortunately the original manuscript of the Diary has been lost. After the death of Paul, Father John Mary of St. Ignatius asked for the manuscript. In 1776 Canon Sardi sent it to Count Cannefri who in turn consigned it to Father John Baptist Stortiglione, ex-Provincial of the Capuchins. The Capuchin sent it via mail (on the Turin-to-Rome coach) to Father Agnelli, a Capuchin who was preaching in the Cathedral of Todi where Thomas Struzziere was Bishop. These in turn would have seen that it reached Rome. Unfortunately, the manuscript was never received at Todi and all attempts to trace it failed. Fortunately, Canon Sardi had made a copy of the manuscript, and this was finally sent to Rome, where it is kept in the General Archives.

Editions of the Diary

1. Diary According to the Copy of Sardi—first published in 1867 by the Postulation Office. It is precisely the 13th among 166 Letters of St. Paul of the Cross to ecclesiastics contained in a beautiful volume: *Lettere scelte di S. Paolo della croce*. Vol. I, *Agli Ecclesiastici*, Roma, 1867, pp. 340. This edition is faithful to the original.

2. Edition by Father Stanislaus dell'Addolorata, C.P., which appeared in the *Bollettino della Congregazione* from 1920 to 1922. This edition has a very beautiful and ample commentary. However, the text is altered here and there. It is this edition which is found in the First Volume of the *Lettere* published in 1924 by Father Amedeo C.P.

3. Father Enrico Zoffoli, C.P., published a critical text in 1964: *Diario Spirituale*, Testo Critico, Introduzione e Note—Commissione Storica PP. Passionisti. SS. Giovanni e Paolo, Roma 1964. Father Zoffoli presents the text from Sardi along with what Pere de Guibert desired: "notes properly exegetical, destined to clarify the precise meaning of obscure passages which are found in this condensed text." (P.J. de Guibert, S.J., "Le Journal de Retraite de S. Paul de la Croix" in *Revue d'Ascetique et Mystique*, t. VI, (janv. 1925), p. 27, note 4). Our translation will be made from the critical text of Zoffoli. We owe many of our observations in the Introduction and in the Notes to the insightful remarks of Father Zoffoli.

Translations

The following translations have appeared in various languages:

FRENCH: Fr. P.G. De Guibert, S.J., "Le Journal de retraite de Saint Paul de la Croix" in *Revue d'Ascetique et Mystique*, t. VI, Janv. 1925, pp. 26-48. This translation followed the edition of Father Stanislaus and therefore has the defects of the 1920-22 edition.

SPANISH: The Spanish translation appeared in the *El Pasionario*, 1929-30, edited by our Spanish Passionist Fathers.

—P. Bernardo Monsegu, C.P., *Cartas y Diario Espiritual*, ediciones "El Pasionario" Madrid, 1968, pp. 1174.

ENGLISH: Fr. Columban Browning, C.P., *Cross and Crown*, June 1954, pp. 127-146.

GERMAN: Fr. Martin Bialas, C.P., *Das geistliche Tagebuch des heiligen Paul vom Kreuz*, Paul Pattloch, Verlag Aschaffenburg, 1976.

Style

Though written for Bishop di Gattinara, the Diary does not have the characteristics of a letter. Later on it will be more accurately referred to as a Diary.

Paul simply writes down what happened within himself from day to day. He will write only one line on some days, as, for example, on December 22nd. At other times he will group several days together as, for example, December 10-13 and December 15-18.

His style is unstudied, dry, rapid, descriptive, detached. Sometimes sentences and thoughts are left incomplete. At times he will resort to the use of "etc." At other times his style will manifest the enormous difficulty he experiences in expressing his intuition.

Paul limits himself to what is noteworthy. Almost always he will speak of prayer and Holy Communion.

In order to explain himself more clearly he will at times expand and develop his ideas. In these instances he will show an astounding theological culture which he thoroughly assimilated from contact with his spiritual Directors. Among the most noteworthy Directors were Bishop di Gattinara, the Capuchin Father Columban of Genoa and Father Francis Anthony Cipriata, who reminds us of Paul's expertise in the doctrine of St. Francis de Sales.

Paul moves with ease in the technical language of the spiritual classics. So many of his expressions (which best describe his experiences) are taken from "distractions," "aridity," "melancholy," "sweetness," "tenderness," "motions of the faculties," "loving attention," "holy food of divine love," "loving and sorrowful vision," "interior peace," "deep and experiential knowledge of the divinity," "liquefaction," etc.

Overview of Diary

The *Spiritual Diary* is a description of the intimate happenings of Paul's spirit during his forty-day Retreat. Therein we discover the intimate dialogue between God and Paul. Therein is revealed the breathtaking experience of the Crucified Word of God, as Paul's experience alternates between the deep purifications of the spirit and his loving communion with the Suffering Christ.

The characteristic features of Paul's spirituality all appear in the Diary. As Pere Breton expressed it so well: "Paul of the Cross was then twenty-seven years of age. We emphasize this last detail which shows to what extent this very young man was in possession of his 'way.' in a memory still very warm with the original emotion, he distinguishes no precise image. He only knows that in these inspired moments "the soul has the very deep awareness of being in the Immense" (*Lettere* IV, p. 219). This first impression of the Immense will never leave him. It was his way of summing up in a word the theology of the Encounter. . . . At this time of the *Spiritual Diary*, the thrust toward the eremitical life . . . shows an overstepping of its boundaries. A kind of "creative hope" penetrates his aspirations. Paul will be the father of a multitude. The contemplation will flow over into action: a still fragile synthesis in search of its point of equilibrium. It is then that the interior voices specify their

call. From this moment participation in the Passion manifests its communitarian exigency in order to testify in its way to the dynamism of the Cross, to its unfathomable riches. It is in these sentiments that Paul of the Cross writes his Diary. . .” (Stanislaus Breton C.P., *La Mystique de la Passion*, Desclee and Co., Tournai, 1962, pp. 52, 54, 55).

Significantly the Diary is written in a Eucharistic context. The first and last references are to the Eucharist. Each day is centered in the Eucharistic Sacrifice and the prolongation of his Eucharistic encounter in hours of prayer before the Blessed Sacrament of Christ’s Passion.

The key phrase of the Diary—a phrase which clearly and succinctly describes Paul’s basic charism is: *I desire only to be crucified with Jesus* (November 23). The whole of the Spiritual Diary is but the unfolding of this experience in his heart, an experience intimately linked with his doctrine on abandonment. The Passion is the dominant element in Paul’s life. “The mystery of God is contemplated through and in the Passion. It would not be a question of going beyond it to the other bank. It is, despite its night, this light in which God appears to us in what He is, this clear-obscure which nothing in this life can dissipate or replace. The Cross sums up all the possibilities of the spiritual life.” (Breton, op. cit., pp. 50-51).

Paul desires “to feel His sufferings and to be on the cross with Him” (December 6).. God fulfills that desire by infusing in Paul a deep “understanding of the sufferings of. . . Jesus” (December 6). This experience begets an apostolic anguish in Paul who desires to “be torn to pieces for one soul” (December 4). All of this suffering fructifies for Paul in joy, self-forgetfulness and participation in the filial abandonment of Jesus.

Paul envisioned the whole life of Christ as a cross and martyrdom, and this assumed for him an absolute value. To be on the cross with Jesus is for Paul a way of life and a norm for direction. “Is it the perfection of love to be tempted in so many ways, to find myself in such darkness, without devotion in my spiritual exercises? Yes, my son, these are the greatest heights of the love of God. The greatest trials are for the most loved soul. . . . The servant is not greater than his Master. The whole life of Christ was a cross. The whole life of the servant of God therefore should be to remain with Christ on the cross.” (*Lettere* II, p. 468.)

During his desert experience Paul learns that Jesus Crucified is the Way to communion with the Father and communion with men and women. His desire to be crucified with Jesus is the way to intimate communion with the Father. In his communion with the Father Paul sees with, in, and through Christ, the redemptive needs of mankind in the heart of the Father. Thus from his experience of “crucifixion with Jesus,” Paul is called to found a Congregation—to commune with men and women. There is, then, an intimate connection between his mystical experience and his apostolate.

In the forty-day retreat, Jesus Crucified gives Himself to Paul through Word and Eucharist. The Diary clearly attests that the Word of God and the Eucharist are the primary sources of Paul’s spirituality. The Word of God is the living reality Paul is called to proclaim in his life and ministry; and the Eucharist contains the power of Christ’s Passion which is the *raison d’être* of Paul’s existence. The Eucharist-Passion motif is particularly evident in Paul’s desire to die as a martyr where the Blessed Sacrament is denied (December 26). From his early years Paul identifies union with the Passion through the Blessed Sacrament and through his own life of suffering. He often said that he hungered for only two things: Communion and suffering. (POR f. 111v.).

Within the Diary the salient characteristics of Paul’s Passion-spirit will emerge—the spirit of prayer, penance, poverty and solitude—all informed by charity, the primal fruit.

The Passion-prayer of Paul will be an agonizing prayer—a prayer full of the light of Christ’s Passion and an intercessory prayer.

Paul’s spirit of penance will be expressed in terms of self-emptying, that complete forgetfulness of self which will draw him to enter more intimately into the Victimhood of Jesus.

Paul's ideal is the Poor Man of the Passion. A deep relationship between poverty and the Cross emerges in Paul's doctrine. His experience of poverty is to be seen in the scriptural-theological context of Philippians II, 5:11. There are two key moments in Christ's poverty: the first is that of the Incarnation when the Word empties Himself and accepts the limitations of human nature. St. Bernard describes this as the Abbreviation—the cutting short of the Word. The second moment is the Passion, which is the culminating point of poverty. . One of the manifestations of Paul's poverty in the Diary is his struggle with temptations to impatience and horrible blasphemies against God.

The whole setting of the Diary (the cell of San Carlo) is a symbol of Paul's commitment to solitude which will fructify in communion between God and man via the Cross. The manifestation of solitude in the Diary is to be found principally in his abandonment and desolation—a share in Christ's abandonment and desolation on the cross. But this abandonment and desolation are experienced and suffered in peace and with great trust as he commends himself to the Will of the Father.

While the Diary obviously manifests a deep Franciscan influence, it also points in some way to the future encounter with the Rhineland mystics. As Pere Breton expresses it: "it announces by certain features the possibility of another dimension. Insistence on the "beyond of discourse and imaginary forms," the sense of the "Immense" prepares down deep, without prefiguring the content of it, the providential encounter with the gold of the Rhineland mystics." (Breton, op. cit., p. 71).

Relevance

Finally, a word on the relevance of Paul's doctrine. Paul of the Cross is relevant because of his concern for the essential. Marcel Viller, S.J. went so far as to say: "What strikes me most in him is what I would gladly call the sense of the essential which I have never met to an equal degree in any other spiritual." (Marcel Viller, S.J. "La Volonte de Dieu dans les lettres de saint Paul de la Croix," *Revue d'Ascetique et de Mystique*, 1951, p. 134). Paul could zero in on real values and evaluate them in terms of priorities. The dynamism of his spirituality is such that it is always reducing things to the essential. His doctrine is contemporary because of its concern for man's adjustment to ultimate reality—to God. His spirituality deals with the radical realities of life: GOD, THE PASSION, and MAN'S RESPONSE TO AND COMMUNION WITH GOD AND MANKIND. Paul did not fear to become a credible witness to Christ's Passion by allowing Christ to relive it in him. He did not fear the revolutionary consequences which follow when a man is deeply touched by the Cross.

Paul's doctrine is relevant because of his realistic approach to suffering. In Paul the emphasis is always on God—on Christ—on others—and not on self. He does not indulge in a morbid attention to his own sufferings. At the same time Paul's theology of the cross was in no wise alien to Paschal joy. He was taught by the Spirit to sing "Alleluia" in the midst of his deepest sufferings.

In a world in which it seems that God is ever more absent, Paul of the Cross reminds us that Christ Himself first suffered abandonment (Mark 15:34), but that He conquered it by completely abandoning himself to the Father. Paul of the Cross proclaims to the world that one must suffer extreme abandonment in order to become capable of loving deeply.

Paul emerges from his forty-day retreat deeply matured by the Cross. He has the basic experience and ideas of his own spirituality, his own program for life. He is a man learned in suffering divine things—a man who proclaims the Power and Wisdom of God in Jesus Crucified.⁷

NOTES

1. *The Documents of Vatican II*, "Decree on the Appropriate Renewal of the Religious Life" (*Perfectae Caritatis*), America Press, New York, 1966, p. 468.
2. J. De Guilbert S.M., "Le Journal de retraite de Saint Paul de la Croix" in *Revue d'Ascetique et de Mystique*, t. VI, Janvier 1925, p. 27: "Je crois meilleur de reproduire integralement le document de premier ordre. . . je serais fort etonne que cet ecrit de quelques pages ne prit pas vite place parmi les textes classiques de la mystique catholique."
3. P. Enrico Zoffoli, C.P., *S. Paolo della Croce*, Roma, 1965, II, p. 1011.
4. *Diario Spirituale*, Testo critico, Introduzione et Note a cura del P. Enrico Zoffoli, C.P., Commissione Storica PP. Passionisti, Roma, 1964.
5. Luci Casciola—Costantini, Ordinary Process of Corneto, f. 593v.-4.
6. Father John Mary, Ordinary Process of Vetralla, F. 132, p. 42.
7. It is interesting to note that Paul counseled one of his spiritual daughters to write a Prayer Diary. Quite probably he was imitating the procedure given to him by Bishop di Gattinara. On December 23, 1734, fourteen years after his own Diary, he instructed Agnes Grazi to write a daily journal of prayer. This is what he told her to do:

"I am going to give a Mission in places near here (i.e., Monte Argentario) and I am going to remain outside the Monastery until Lent. During this time I would like you to write down day by day what happens to you in prayer, and, if not every day, at least write down your deepest recollections, so that I can examine them, as your Spiritual Father, to see if there is any deception or not. Up to now everything is going well (thanks be to God) and there is no deception.

"In writing what happens to you, say it this way: Today, on such a day, of such a month, this happened to me in prayer, etc. Tell everything with the greatest brevity, after the manner of a letter which you are writing to your Spiritual Father because you must not trust in yourself.

"Write down the desires which God gives you, tell him the inspirations, the knowledge and understanding which God gives you in prayer—as if you were at my feet in the Confessional I don't want you to be thinking about what you are going to write down during prayer, but afterwards. It will give me a general idea of the other things, as you are doing now. Send me the journal when I shall have returned." (*Lettere* I, P. 121).

PREFACE

by

Reverend Stanislaus Breton, C.P., Ph.D.

My friend, Father Silvan Rouse, C.P., had the excellent idea of offering the English-speaking world a new translation of the latest critical edition of the Diary of St. Paul of the Cross. For the last fifty years this text has been unanimously esteemed as one of the jewels of the history of spirituality. Written without literary concern, the Diary of Paul of the Cross owes its powerful impact only to his interior fire and at the same time to the Spirit Who "cries out in the desert" with "groanings" which the Apostle Paul describes as "unutterable." It is just because they are unutterable that they must express their content in a word which, through its anguish and its uncertainties, bespeaks the necessity of the impossible. That is the reason why this text of blood and fire defies every definite category, every academic classification. It is what it is, in the image of the imperative "I am who I am," which, in a crucial moment of the biblical Exodus, inscribed the transcendence and the unexpected Law of the Eternal on our daily life.

The originality of the work, however, will not conceal the probable dependencies which the translator has pointed out in his discreet scholarship. These reiterate certain constants of the Catholic tradition in which the Diary is inserted, and shed light on the most obscure passages through the doctrinal influence of St. Francis de Sales, St. John of the Cross, and St. Teresa of Avila. The solitary of Castellazzo recognized the relevance of these authors in clarifying his interior journey.

There is nothing alien to the spiritual master than the claim of private property, which we associate today, under the pressure of law, with the ordinary idea we have of an author. Paul of the Cross is not an author. This is so not because of an anonymity of weakness which would protect the inconsistency of a thought under the shadow of consecrated authorities. Nor is it because of a kind of morbid taste for pseudonymity which, in a plurality of names, conceals an interior richness too conscious of itself. Paul is not an author quite simply because the spiritual man is too convinced of his radical poverty and so effaces his name from the book which he ought to sign. He knows that he is penetrated by a spirit which comes from a source far beyond himself, and which enables him to disregard what he adds to that common treasure from which he believes he has received everything. That is why when he says "I"—and he must say it as one can see throughout the whole of this Diary, he shows less a pretension than a charge of weakness. This is likewise verified in the inevitable limitation which the personal pronoun imposes on the *Immense* who sustains him. But this weakness renders homage and gives thanks. In the discovery of God as the "first to be served," he learns the first knowledge of self.

This work must be read in the same spirit in which it was conceived. Its brevity must not deceive us. The shorter it is, the more difficult it is. Unlike so many contemporary books, the Diary of St. Paul invites us to simplicity and peaceful contemplation. The slimmness of the volume imposes on the reader a concern for reducing life to essentials. It calls for an analytical study which sends him back to his own inner depths. Accordingly I shall refrain from offering an introduction which would dispense one from all preparation, I am certainly aware of the usefulness of preliminaries. On the origins and vicissitudes of the manuscript, on the commentaries and doctrinal explanations which it has occasioned, this indispensable information will be found in the work of the translator. I have no intention of adding to them. But as regards the text, I will venture some remarks which might facilitate access to it.

It is a question of a Diary, more precisely, of day-by-day notations, in which "successive events" are experienced around an interior center. One will not try to look for its equivalent in our "psychological diaries," where the sharpness of analyses sometimes joins the vivacity of impressions. Still less is it similar to a "metaphysical journal" which gives us

the quest of a thinker in search of his intellectual balance. Strictly speaking, one could compare it to that *Itinerarium mentis ad Deum* which St. Bonaventure left us as a model in the Middle Ages. But this comparison would perhaps be incorrect. For St. Paul of the Cross is neither a philosopher nor a theologian. Neither is he the "mystical doctor" who writes treatises or who systematizes an experience. He writes only letters of direction which, in a "connatural knowledge" of the trials of the directee, extend an experiential knowledge which he acquired at twenty-seven years of age by much hardship, in the solitude of the Cross and of the night. If, at any cost, one wants to compare homogeneous greatness, it is in the Diary of St. Ignatius of Loyola that one would doubtlessly find the most impressive likenesses. In both instances, we are at the beginning of a foundation; and we observe the same work of active and passive purification which models the soul according to the unlimited demands of the Absolute.

The retreat of forty days, of which the Diary of the founder of the Passionists is a reminiscence (at least as to its essentials), suggests however a more decisive reference. As Father Silvan reminds us, the chronological outline which arranges the vicissitudes of a spiritual nocturne over forty days, evokes both the Exodus and the biblical "desert," the Gospel of the temptations and the desert where Christ withdraws in order to "proceed" to his ministry. The beginnings do not always have the serene calmness of the Source which flows over and sings. The Life-Principle of the new world is under the sign of the Passion. In the beginning, in this nothingness which determines everything, the sign of the Son of Man envelopes the "from nothingness" of the Creation with its shadow. The soul then becomes "life-giving spirit," on the necessary and sufficient condition of *abiding* in the density of the cross until the day which it will not determine. It is what the "entry" for Christmas Day emphasizes with an admirable power: it is "dry" like the dryness which it describes. The reader expects a wonderful night which would be the decisive light. But nothing we would have anticipated happens. Christmas confirms the austerity of the Origin. Every birth commemorates a wound which never closes again. The Resurrection transfigures the wounds of the Savior. It suppresses them only to conserve them in a "sublimation" which opens them to the fruitfulness of the universal. Now and then some one asks whether Paul of the Cross was interested in the joyful mysteries of Christianity. A futile question, which certainly would have surprised him. For Paul was a man who knew, with a nonscientific knowledge, the coincidence of opposites, of being and nothingness, in the profound joy which unites the nakedness of the soul to the mystery of God. You might as well ask yourself whether Christ in Gethsemane had to choose between "the sadness unto death" and the beatific vision which illuminated his desolation. The Diary of the desert accentuates, it is true, the harshness of the negative. But you would be deceived if you saw there only a morbid predilection for suffering; what the English formerly called "the luxury of pity." We must understand that the desert account describes for a twofold process, in which each of the moments delineates the royal way toward the One Thing Necessary by their reciprocity, in one same becoming.

This is an austere lesson, certainly intolerable for a frenzied world which also knows the aridity of a new desert. But the world knows the aridity of a new desert only to experience there, in the diversion of its wanderings, the savor of an Ash Wednesday, as definitive as its despair. Nevertheless it can happen that other voices summon the passerby, and invite him to run another risk: the risk of the "unheard of" which no human ear has heard, and which does not allow one to anticipate any calculation of human probabilities or possibilities. It is to this reader, tired of our noise and our importance that the Diary of the venerable master addresses its improbable appeal. And it does this in order to lead him "where he would not wish to go": to that summit of the soul where the beatitudes of the Cross shine forth.

TEXT OF THE SPIRITUAL DIARY

THANKS BE TO GOD AND TO THE EVER-VIRGIN MARY.¹

1720

November 23, Saturday: which was the first day of my retreat² at St. Charles.³ Though unworthy,⁴ I went to Holy Communion:⁵ I was neither particularly recollected nor distracted. During the rest of the day I was interiorly afflicted with a particular kind of melancholy,⁶ which is not like that which one experiences in the troubles of the world. Rather it is a certain interior suffering in spirit and heart, mingled with hidden temptations which are hardly recognized as such. For this reason, they afflict the soul very much. One does not know whether one is here or there, so to speak, the more so because there is no sensible sign of prayer during that time.⁷ I realize that God enables me to understand that they purify the soul. Through the mercy of our good God, I know that I do not desire to know anything else, nor to taste any consolation. I desire only to be crucified with Jesus.⁸

November 24, Sunday: Though unworthy, I made prayer. I did not experience any particular spiritual uplift, but I had my usual interior peace, that is to say, the pure loving attentiveness to God in general, which was infused into my spirit.⁹ Then, though unworthy, I received Holy Communion and was recollected for some time, and then it ended that way.

November 25, Monday: I had no feeling in prayer, and I was also distracted. During Holy Communion I was recollected at first and then that ceased. Most of the fervor which I experienced—and there were also some tears¹⁰—occurred during the night¹¹ while I was praying to the Lord for the Church and for sinners¹² so that He might be appeased as regards this imminent chastisement,¹³ which my sins deserve,¹⁴ and other prayers which I am not writing down here. During the rest of the day I was full of distress and melancholy and I was also tempted by pity for my family.¹⁵ It annoyed me to see people, to hear them passing by, and to hear the sound of the bells.¹⁶ In short, I seemed to have a heart that was buried, without any feeling of prayer.¹⁷ Still I do not recall that I desired relief from it, and in my mind I am content to have them. But this contentment is not felt, since at this time there is distress of a particular kind. It is a certain contentment that the Most Holy Will of our good God is being done.¹⁸ And this contentment¹⁹ lies buried as it were beneath the ashes, in the most hidden part of the spirit. I know that it is hard to explain myself because one who has not experienced this finds it difficult to understand.

November 26, Tuesday: Though unworthy, I made prayer during the night and was dry except at the beginning, when I experienced some interior delight, which was very subtle and delicate.²⁰ Afterwards I received Holy Communion and was particularly drawn up into God with a very deep delight and a certain fervor of heart, which even affected my stomach. I felt that this was supernatural and this gave me great consolation.²¹ I know that I also had some colloquies on the sorrowful²² passion of my beloved Jesus.²³ When I speak to Him about His sufferings,²⁴ I say, for example: “O my Good God, when you were scourged, what did you feel in your Most Sacred Heart?²⁵ My beloved Spouse, how much did the vision of my great²⁶ sins and my ingratitude afflict you? O my Love, why do I not die for you? Why am I not overcome with sorrow? Then I feel that sometimes my soul can no longer speak, and it remains thus in God with His sufferings into the soul²⁷ and sometimes it seems that my heart would break.”²⁸ During the rest of the day, and especially in the evening, I was particularly afflicted and melancholic in that above-mentioned way.²⁹ Though this melancholy does not take away peace of heart, one feels great affliction when he no longer recalls either spiritual consolations or anything else, and it seems as if they had never been present. I know that I tell my Jesus that His crosses are the joys of my heart.³⁰

November 27, Wednesday: I prayed during the night. In the beginning I was very recollected and that continued for a little while. Then I experienced some disturbing thoughts and some temptations, which lasted a little while. At Holy Communion, I experienced a deep sweetness,³¹ and a spiritual uplift in, God along with tears. Then I remembered hearing that people had said that I would not be able to put up with this deprivation.³² At that moment so great was my joy in and desire for suffering³³ that the cold, the snow and the ice seemed delightful to me, and I desired them with great fervor, saying to my beloved Jesus: "Your afflictions, dear God, are the pledges of your love."³⁴ I remained thus, rejoicing in my beloved Jesus in very deep sweetness and peace without any movements of the faculties, but in silence.³⁵ Fervor in praying for the above-mentioned needs did not cease; I know that I also had a particular impulse to go to Rome for this great wonder of God.³⁶ I also asked my Sovereign Good whether He wanted me to write the Rule for the Poor of Jesus,³⁷ and I felt a strong urge to do so with great delight. I rejoiced that our great God should wish to make use of this great sinner; on the other hand, I knew not where to turn, realizing that I am so wretched. Enough! I know that I tell my beloved Jesus that all creatures shall sing his mercies.

November 28, Thursday: In prayer I was dry and a little distracted. At Holy Communion I was recollected. Afterwards, that is, during thanksgiving and prayer, I experienced much tenderness and even tears, especially while praying to the Sovereign Good for the successful outcome of the holy inspirations which, through His Infinite Goodness, He has given to me and continually gives to me.³⁸ I remember that I kept praying to the Blessed Virgin³⁹ in union with all the Angels and Saints, and especially the Holy Founders.⁴⁰ In an instant it seemed to me that I saw them in spirit prostrate before the Most High⁴¹ Majesty of God praying for this intention. This happened to me in an instant like a flash of lightning in delight mingled with tears. I did not see them in bodily form, but I saw them in spirit with the understanding of the soul.⁴² I do not know how to explain this and it disappeared quite suddenly.⁴³

November 29, Friday: Though unworthy, I made prayer and received Holy Communion. I was dry and during prayer I was distracted. I want to explain what happens to me in the distractions. When I am distracted, my soul remains neither more nor less in peace with God, despite the fact that it is troubled with thoughts which molest me. Sometimes I say to my mind, which strays here or there: "Go where you will as long as you always walk in God." I cannot express what happens to me during these distractions, that is, what kind of thoughts have passed through my mind in the time of prayer—except when they are evident temptations. I only know that they are indifferent things and sometimes I recall that spiritual thoughts also come to me. Nevertheless, through the understanding which God gives to me (and I am aware of it), I know that the soul always remains fixed in God with His peace, but it remains more unfeeling and hidden. And the will, which is the mouth through which the holy food of God's love enters, perceives this. The soul, however, continues to be nourished secretly, because of the hindrance which these two faculties—memory and understanding—cause it, for they wander off into distractions. Nevertheless it does not fail to remain totally attentive to its nourishment, which is the holy love of God, all the more so since it does not enjoy it as much as when united to the other two faculties. And this, in my opinion, is like an infant who has its mouth on its mother's breast and swallows the milk. He squirms and fidgets with his hands and feet, he turns his head and makes other similar movements, but he is always taking milk, because he never takes his mouth away from his mother's breast. He would certainly do much better for himself if he remained quiet instead of acting as I have just described. Nevertheless the milk goes down the throat because the infant never takes his mouth away from his mother's breast. So it is with the soul. The will is the mouth which never fails to suck the milk of holy love, even though the faculties of memory and

understanding wander off. It is certain, however, that it experiences more help when the faculties of memory and understanding are quiet and united with it. I do not know how to explain myself better, because the Lord does not enable me to understand it in any other way.⁴⁴

November 30, Saturday: Feast of St. Andrew the Apostle. I was dry and distracted during prayer. During Holy Communion I was recollected; afterwards I shed many tears. I recall that I kept praying to my Jesus to grant me the highest degree of humility. I desired to be the last of men, the scum of the earth, and I kept praying to the Blessed Virgin with many tears to obtain this grace for me.⁴⁵ I remember that I asked my Jesus to teach me what degree of humility is most pleasing to Him and I heard it said in my heart:⁴⁶ "When you cast yourself in spirit under the feet of every creature, even beneath the feet of demons, this is what pleases me most." I had already understood that when one goes lower than hell, beneath the feet of demons, then God raises the soul to Paradise. For just as the devil wanted the highest place in Paradise and was cast down to the deepest pit of hell because of his pride, so, on the contrary, the soul which humbles itself below hell, makes the devil tremble, confounds him, and the Sovereign Good raises the soul up to Paradise. I know that everything is from my God; to Him be honor and glory forever. Amen.⁴⁷

December 1, Sunday: I was dry and distracted during prayer as well as during Holy Communion, and I also experienced some of that melancholy which I mentioned before.

*December 2, Monday:*⁴⁸ I was without feeling and distracted both in holy prayer and during Holy Communion, with this difference: at the moment of Holy Communion I was not distracted. In fact, I am hardly ever distracted at that moment.⁴⁹ Dry and arid, yes, but I nearly always more or less feel some movement of the heart, either before or after. This comes and goes in an instant, so that I scarcely perceive it. Then I remain like the stump of a tree,⁵⁰ or else this movement of the heart continues longer. In all things, blessed be the sweet Giver of every good.⁵¹

December 3, Tuesday: I was afflicted all day long with great sufferings.⁵² I had some experience of them when I was a secular, but they were not as notable and vehement. Although I am in this condition, I feel a great desire for them to continue. I can tell you⁵³ that when this kind of anguish or affliction comes to me (I don't know what to call it), I seem to be buried in an abyss of miseries, to be the most miserable and desolate man alive. However, my soul embraces them because she knows that this is God's Will, and that there are the joys of Jesus.⁵⁴ I feel like saying with St. Teresa: "To suffer or to die."⁵⁵

December 4, Wednesday: I was recollected in prayer, and I also experienced a mild restlessness in my thoughts. During Holy Communion I experienced much delight. My beloved God gave me an infused understanding of the joy which the soul will have when we shall see Him face to face,⁵⁶ and shall be united with Him in holy love. Then sorrow came over me at seeing Him offended and I told Him that I desired to be torn to pieces for one soul. Alas, I felt that I would die at seeing the loss of so many souls, who do not experience the fruit of the Passion of my Jesus.⁵⁷ When God gives me this very deep understanding of the joy one will experience when he will see Him face to face, that is, when united to Him, the soul can no longer bear to remain in the body, so to speak, because with a deep light of faith, she sees herself in the Infinite Love of her God.⁵⁸ She has the desire to be released from the body. I know that I really felt like saying that the body is a chain of the soul,⁵⁹ which holds her in bondage, and until God breaks it by the death of the body, the soul cannot fly to union with and perfect vision of her beloved Good.⁶⁰

December 5, Thursday: I was peaceful⁶¹ in prayer and during Communion. I also experienced much self-knowledge,⁶² and I told the Angels who assist at the Most Adorable Mystery, to drive me out of the church, since I am worse than a demon.⁶³ However, I did not lose the special⁶⁴ confidence in my Sacramental Spouse.⁶⁵ I asked Him to keep in mind the Gospel message He had just left me—that He came not to call the just, but sinners.⁶⁶

December 6, Friday: I was particularly recollected, especially during Holy Communion.⁶⁷ Afterwards I experienced great peace and consolation with very tender affections. I felt a special fervor in asking God to hasten the foundation of this holy⁶⁸ congregation in Holy Mother Church, and in praying for sinners.⁶⁹ I received a deep infused⁷⁰ understanding of the sufferings of my Jesus and I had such an ardent desire for perfect union with Him that I actually longed to feel His sufferings and to be on the cross with Him.⁷¹ These wonderful things cannot be explained by any bodily comparisons,⁷² because God makes them understood in the depths of the soul with movements so spiritual that they cannot be explained, and the soul understands them in an instant, etc.⁷³ For the rest of the day I was dry and also bothered by thoughts, but in peace.

December 7, Saturday: I was peaceful during morning prayer and then I was also bothered by thoughts. At Holy Communion I was particularly recollected and graced with tears until I became sick to my stomach, for I was shivering somewhat from the cold, but then afterwards⁷⁴ it disappeared completely. This often happens to me. I know that I have at times felt bodily weakness before (Oh: the Infinite Mercy of our Sovereign God), but after Holy Communion I feel better and strong.⁷⁵ According to the understanding which God gives me, this comes from the great strength which the soul receives from that Angelic Food, a strength which likewise fortifies the body. I also experienced great fervor and tears in praying for the conversion of poor sinners.⁷⁶ I kept telling my God that I could no longer bear to see Him offended. I also experienced a special love in asking God, through His mercy, to establish the Holy Congregation quickly, and to send people forth for His greater glory and the profit of the neighbor. I prayed for this with great desire and fervor.⁷⁷ As for myself, I asked Him to accept me as the least servant of His poor.⁷⁸ To myself I seemed utterly unworthy (as indeed I am) to serve Him as a scullion. I have received great self-knowledge, and when God gives me this very deep knowledge, it seems to me that I am worse than a demon, that I am a very dirty cesspool (and it is really so).⁷⁹ But I never lost my very great and tender confidence in my Sacramental Spouse.⁸⁰ I tell Him that in giving me so many graces and such innumerable favors, He only manifests His infinite mercies all the more because He gives them to the greatest of sinners. May His Most Holy Name be praised in all things.⁸¹

December 8, Sunday: At prayer I was in peace as usual. When I offered up the sufferings which my Jesus endured,⁸² I felt moved to tears, and likewise in praying for all the needs of my neighbor. During Holy Communion I was particularly recollected, especially in talking to my Jesus with sorrow and love about His sufferings.⁸³ I do not know how to explain this deep grace which the good God gives to me at this time, because I cannot. Know⁸⁴ that in talking to my Jesus about His own sufferings, sometimes as soon as I have repeated one or two of them, I have to stop there because the soul can say no more and feels that she is melting away.⁸⁵ She remains thus, languishing⁸⁶ with deep delight mingled with tears and with the sufferings of her Spouse infused into her; or indeed, to explain myself better, the soul is plunged into the Heart and into the holy sorrow of her beloved Spouse, Jesus.⁸⁷ Sometimes she has an understanding of everything, and she remains thus in God⁸⁸ with that loving and sorrowful contemplation.⁸⁹ This is very difficult to explain, and it seems to me to be always something new.⁹⁰

December 9, Monday: I was very troubled and bothered by thoughts. During Holy Communion I was recollected and then dry, and also bothered again by thoughts. In the petitions I made to my God⁹¹ in my prayer at night, I felt great fervor, especially in praying for the conversion of sinners.⁹²

December 10, 11, 12, 13: I was dry distracted, tempted, and I forced myself to remain at prayer.⁹³ I was tempted to gluttony, and I was hungry.⁹⁴ I felt the cold more than usual and my body desired relief, and for that reason I wanted to run away from prayer.⁹⁵ The spirit, by the grace of our dear God, resisted both the violence and the assaults which came from the flesh and the devil.⁹⁶ For my part, I believe that the devil⁹⁷ had a hand in it because I know that he is very jealous of one who prays. Then, as I have said, the resistance made my heart leap; I shook from head to foot. I had pains in my back and stomach but, through the mercy of God, I kept saying that I wanted to remain so—even were it necessary to carry me away in small pieces. This happened because the body wanted to take its rest before the time which I had arranged to spend in prayer. When the hour came for me to leave, I was calm and peaceful, desirous of suffering always more. Then I asked my God never to take my sufferings from me. This has happened to me at other times, and often; and may the Good God be blessed for it. I know that I have understood that this kind of suffering-prayer is a great gift,⁹⁸ which God grants a soul to make it an ermine of purity,⁹⁹ a rock amidst sufferings, to such an extent that she no longer takes any account of them.¹⁰⁰ When, by the grace of God she shall have attained this state, the Sovereign Good will consume her with love. One must be careful not to leave prayer at so painful a time as this, because the suffering would not diminish but, on the contrary, the soul would be afflicted even more and without profit, because she would see herself falling into tepidity. That is why I know that God enables me to understand that the soul whom He wants to draw to deepest union with Him by means of holy prayer, must pass through this way of suffering during prayer.¹⁰¹ And she must suffer, I say, without any sensible consolation, so that the soul knows not where she is, so to speak, but has a very deep infused understanding, which God gives to her, that she is always in the arms of her Spouse, nourished with the milk of His Infinite Charity. I know as I have always understood, but in a hidden way, when I was experiencing a particular suffering, that to him who shall conquer there will be given the hidden manna which is what Holy Scripture says.¹⁰² The hidden manna, I understood, will be the very delightful food of holy love, that is, the soul in deepest repose with her most gentle Spouse in holy prayer: thanks be to God.

December 14, Saturday: I was recollected and was also dry and distracted in my thoughts. I also experienced the above-mentioned sufferings, but they were not so violent. During Holy Communion I was recollected and experienced some tenderness while making acts of love to my Sacramental Jesus.¹⁰³ May He be praised and loved by all. Amen.

December 15, 16, 17, 18: During these days I was dry, distracted by some restlessness, and by struggles between the flesh and the spirit in the way I explained above. I was also afflicted—sometimes more, sometimes less—by assaults or impatience and inclinations to leave prayer, by temptations to eat when I felt moved by a particular desire for food, and this also happened to me during prayer.¹⁰⁴ But I kept asking my Jesus not to deliver me from them, but rather to make me walk the road of suffering. Whence it follows by a special grace of God, that although I feel particular desolations and temptations and interior afflictions, it did not occur to me to seek relief from them. During these days I experienced a certain sudden movement of my heart to shed tears, but they ceased immediately or at least they remained only a short while, and then I was in the state mentioned above. But through the mercy of the Sovereign Good, peace of heart did not leave me. I mean that I did not feel my heart disturbed by scruples, but rather it was at peace with God. It seems to me that I do

nothing good, as is indeed true, but I entrust myself to the supreme kindness of the Sovereign Good. May He be loved by all: Amen.¹⁰⁵ The continual desire for the conversion of all sinners does not leave me, and I feel moved to pray to my God especially for that because I do not want Him to be offended anymore.¹⁰⁶

December 19, Thursday: I experienced delight along with tears of special contrition for my sins, and this happened before and after making my confession¹⁰⁷ and then it disappeared.

December 20, Friday: I had some dryness, and was also somewhat recollected especially¹⁰⁸ as regards the sufferings of my Jesus. I recall that on the previous Thursday night¹⁰⁹ I was saying that the remembrance of the sad and sorrowful day of Friday was something to cause great suffering and to make one collapse with sorrow.¹¹⁰ I kept on asking my Jesus to make me collapse with sorrow.¹¹¹

December 21, Saturday: Feast of St. Thomas the Apostle. I was afflicted very much by assaults and struggles of the kind mentioned above. This is how it happened. Just as the spirit, by God's grace, wants to master the flesh and make it stay submissive and obedient by uniting it with reason, the flesh, on the contrary, finds this hard to bear and consequently when it feels hungry, it wants to eat. When it is weary from staying at work or kneeling for a long time at prayer, it wants to rest. If it is cold, it wants to warm itself, etc. For this reason, I say that I experienced a very vehement disturbance by most of these things on that particular day. My spirit kept resisting and wanted to remain with God in holy prayer,¹¹² although I felt afflicted and desolate. The flesh, on the contrary, did not want to. For this reason, the passions were stirred up with such intensity of distress that my heart kept palpitating and made me tremble from head to foot until my bones ached. I reached the point¹¹³ where it seemed that I could bear no more. Then the enemy appeared at the same time¹¹⁴ with temptations to impatience.¹¹⁵ He moved me to indignation even against the priests who were coming to say Mass,¹¹⁶ pointing out to me that they were coming too late, and it seemed to me that I would be forced to make unbecoming remarks to them. Then I prayed to God and to Mary to help me. I kept on saying that I would remain until all the Masses were said, so as to resist the temptations, for it seemed to me that I was being forced to leave. When that was over, I experienced temptations to the most horrible blasphemies against God. I seemed to hear myself interiorly saying the most loathsome and wicked things.¹¹⁷ Then I kept calling upon Mary to help me.¹¹⁸ Knowing that in this state the soul is in abandonment; she no longer feels any movement of her heart toward God;¹¹⁹ she no longer recalls anything spiritual. She seems to be reduced to an abyss of miseries.¹²⁰ It is true, however, that although the soul is in great desolation, the aforesaid temptations against God disappear in a flash, and the Sovereign Good does not allow the poor soul to remain in these horrible temptations. In the depth of one's heart there is a certain hidden and almost unfelt desire to be always immersed in suffering¹²¹ of one kind or another. It is true, however, that I beg God to deliver me from these temptations against God. These diabolical locutions slay the heart and soul. To suffer matters little, but what the soul cannot endure is to be tempted against her God. However, I know that the glory of God shines forth therein and that the devil is confounded, because in that resistance which the soul makes and in those sufferings (according to the understanding God gives to me), the Sovereign Good is pleased and the devil is mocked and then put to flight. I also know that God holds the soul in His arms, but she is not aware of it. Hence she seems to be utterly abandoned and in great misery, and all this is mixed up with the above-mentioned assaults. If God, in His Infinite Mercy, did not give her special help, these things would terrify the soul. I must add one thing for the greater glory of God, namely, that when I am in this state, in which I have already been a few times and that for a considerable period of time, but not with such vehemence I beg for my Crucified Jesus not to deliver me from it. On the contrary, I desire

them in order to suffer, and I have a certain hidden fear that they will depart,¹²² excepting, of course, those temptations against God, unless God permits them for my greater mortification. The aforesaid fear arises from the soul's desire to follow Jesus in His sufferings.¹²³ The profit which the soul gains thereby cannot be overestimated, but it does not seek this. For love seeks not its own advantage, but only the glory of her Sovereign Good. I conferred with my brother who is very spiritual (I am not worthy to be called his brother)¹²⁴ and the conference was on the spiritual sufferings which one experiences. I told him that I did not dare¹²⁵ to confer with him on sufferings because I feared that they might disappear if I felt any relief from them, although such is not the case. I kept saying that I had a greater fear of seeing my sufferings taken away from me than another would have for the loss of his wealth. It is true that fear sometimes afflicts the soul, but for my part I am afraid of losing my sufferings, but I am not so troubled as to lose peace of heart about it. For that reason, I recount them only to him to whom I owe holy obedience. I have sufficient courage to say how delightful the sufferings are, when I am speaking with one who suffers; but to tell him all the sufferings which the Lord sends me—I cannot do this. I would like to be able to say that everyone would experience this great grace¹²⁶ which God, in His mercy, grants when He sends suffering to us, and especially when the suffering is devoid of consolation. Then the soul is purified like gold in the furnace,¹²⁷ and becomes beautiful and agile so as to take flight to her Good God,¹²⁸ that is, to the blessed transformation without even perceiving it. The soul carries her cross with Jesus¹²⁹ and does not know it. This arises because of the number and variety of her sufferings, which make her forget and no longer remember that she suffers.¹³⁰ I understand that this is a great way to suffer fruitfully, and that it pleases God very much because the soul becomes indifferent to such an extent that she no longer considers whether she is in pain or in joy. She remains attached only to the Most Holy Will of her beloved Spouse, Jesus¹³¹ wanting rather to be crucified with Him,¹³² because that is more conformable to her beloved God, Who, during all his holy life did nothing else but suffer.¹³³ In everything, praised to be the Sovereign God, Who, in His infinite goodness, has designed to give this infused understanding to such a great sinner.¹³⁴

December 22, Sunday: I was recollected with such sensible fervor.

December 23, Monday: While at prayer during the night I had great peace, delight and tears, with a very deep understanding of the infinite perfections, especially the Infinite Goodness of God. Then for the rest of the day I was buried in desolation and disturbed exteriorly by thoughts about the future caused by the devil.¹³⁵ By the word “exteriorly” I mean that the thoughts come in this way: When the waters of the sea are very stormy, they are tossed by the winds, and wanted to break them up and smash them to pieces. But this does not happen. They strike them but they do not penetrate them nor smash them to pieces. They knock off a small piece, but because the rocks are so hard there is no danger that the big waves will break them.¹³⁶ This is what happens to the soul in prayer. The soul is a rock because God sustains her in His Infinite Charity, and therefore she can be called a rock of strength because the Sovereign Good gives this to her. Now the devil, envious of this deep Immense God,¹³⁷ attempts however to disturb her to some degree. He does this by assailing her now with temptations, now with phantasies, at times with a variety of thoughts and at other times by trying to deceive her with his infamous lies. He does all this to tear her away from her deep attention to God. But in the midst of these stormy waves of the devil, the soul stands firm as a rock,¹³⁸ provided she always remains united to her beloved Good. These waves of thoughts then serve no other purpose than to chip her a little, and to detach her for a few moments from that singular and deep continuous contemplation of her Beloved, even though, as I understand it, the union is not diminished at such a time. I have said this in order to explain myself better, because the soul is united to God neither more nor less. It only appears that way to the soul. In struggling against these attacks and rejecting

them, the soul may appear to lose a little of her loving attention. In her poverty, she seems to be no longer in the arms of her loving Spouse.¹³⁹ But God makes me understand that she is there, and that He is pleased to see the soul struggling. That is more profitable for her because, through that suffering which she experiences in the struggle, she is purified like a rock which before the storm may have been covered with dirt but after the storm is a little cleaner because the waves have washed it. Therefore we must realize that when these storms of disturbing thoughts come, the soul must remain always fixed in God without taking any notice of them. When the enemy sees that he gains nothing, he is put to flight in derision, because he sees that the soul, by God's help, does not fear him. When I experience these stormy thoughts and other troubles, I turn to God and say to Him: "My God, cast a little glance at the condition of my poor soul." Then I ask Him to deliver me from them if it is His Most Holy Will, and I remain in that attitude. I do not deny that they bother me very much, but may all be for the love of the Sovereign Good, to Whom be honor and glory forever. Amen.

December 24, Tuesday: I was particularly¹⁴⁰ recollected and shed tears, especially during Holy Communion. On this most holy night, I was also recollected, but not in such a particular way. I also experienced much tenderness, especially as I recalled the Infinite Love of our good God in becoming Man, in being born amid such lack of comfort and in such great poverty. Then I remained thus restfully in my God.¹⁴¹

December 25, Christmas Day: At daybreak I went to Confession with particular tenderness of contrition and great self-knowledge. Afterwards during Holy Communion I was as dry as a stump and remained that way practically the whole day.¹⁴²

December 26, Thursday: Feast of St. Stephen, Martyr. I experienced a particular spiritual uplift, especially during Holy Communion. I desired to go and die as a martyr where the most adorable mystery of the Most Blessed Sacrament is denied. The Infinite Goodness has given me this desire for some time, but today I experienced it in a special way.¹⁴³ I had the desire for the conversion of heretics, especially those of England and the neighboring kingdoms,¹⁴⁴ and I offered a special prayer for this intention during Holy Communion. I also had a special understanding of the Infinite Mercy of God as our Sovereign Good enabled me to perceive how great is the Infinite Love with which He punishes here on earth, so that we might be spared an eternity of torments. And because His Infinite Majesty knows the place which His Infinite Justice has prepared for the just and well-deserved punishment of sin, His Infinite Mercy is moved by compassion to inflict loving chastisements. With these, He urges His sinful creatures to correct themselves¹⁴⁵ so that they may avoid that eternal punishment and serve Him in the first place.¹⁴⁶ I understood all this in an instant—with many tears and a very deep delight.¹⁴⁷

December 27, Feast of St. John, Apostle and Evangelist: By the Infinite Goodness of God I have been moved toward great repose and delight, especially during Holy Communion. Through infused understanding and the deepest consolation of the Spirit I experienced a certain spiritual repose, mingled with the sufferings of my Redeemer, in which the soul takes its delight.¹⁴⁸ Love and sorrow were blended. On this point I do not know how to make myself understood because I cannot explain it. While I was serving Mass and whilst I saw my Sacramental Jesus with my bodily eyes,¹⁴⁹ I kept asking Him to send the Seraphim to pierce me through with arrows of love.¹⁵⁰ This comes from the loving impulses which Infinite Mercy grants to my heart. I also asked Him to let me satisfy my thirst for His holy love by allowing me to drink at the Infinite source of His most Sacred Heart,¹⁵¹ but this last happened to me in Holy Communion.¹⁵²

December 28, Feast of Holy Innocents: In the morning I was dry and my head felt weary. I remained that way for a little while, until the longed-for moment of Holy Communion arrived.¹⁵³ After Communion I was led by the Infinite Goodness into a very deep recollection, and to long, loving affections with colloquies of our beloved Spouse. Then I recalled the Flight into Egypt with all its lack of comfort and also the suffering and sorrow of Mary and Joseph,¹⁵⁴ but especially of the Blessed Virgin. In my own poor soul, there was a mingling of sorrow and love, with many tears and much delight. The soul has a very deep infused knowledge of all this—sometimes of all at the same time, sometimes of one mystery only. But the soul understands this in an instant, without bodily or imaginary forms. God infuses them into the soul by a work of His Infinite Charity and Mercy. At the very same moment in which the soul understands this in the deepest way, she either takes delight in it or grieves over it, according to the nature of the mysteries. For the most part there is always a mingling of holy delight.¹⁵⁵ In the evening, I had a special sense of sorrow for my great sins, imperfections and countless failures, knowing that I was an abyss of ingratitude.¹⁵⁶ During the day I also had a special knowledge of myself. I know that I told my Divine Savior that I could call myself nothing other than a miracle of His Infinite Mercy. May His Holy Name be praised and glorified by all. Amen.¹⁵⁷

December 29, Sunday: At prayer during the night I was in peace, and also a little distracted. I felt a particular recollection in offering His Most Holy Life, Death and Passion,¹⁵⁸ also in my petitions, especially for heretics.¹⁵⁹ I had a particular inspiration¹⁶⁰ to pray for the conversion of England,¹⁶¹ especially since I wanted the standard of the faith to be raised there so that the devotion, reverence, homage, love and frequent adoration of the Most Blessed Sacrament—the ineffable mystery of the Most Holy Charity of God—would be increased, that thus His Holy Name might be glorified in a more special way. The desire to die as a martyr never leaves me, especially for the Blessed Sacrament, that is, in places where people do not believe.¹⁶² At Holy Communion, I was almost without feeling and then distractions came to me as well. In the evening I was recollected and felt moved to make reparation for irreverences, especially in the Church,¹⁶³ feeling inspired to correct these, as indeed, by God's grace, I have been doing.¹⁶⁴ I felt inspired to say to my beloved Jesus: "Would that we could flee immediately from this church and that angels would carry away the Most Blessed Sacrament to a place where it would not be profaned by such irreverences and grave offenses!" I ask Him to give me the grace¹⁶⁵ to shed tears of blood, which I desire so much.¹⁶⁶

December 30, Monday: I was recollected before Communion and I was also recollected during Holy Communion in a very special way, and even moved to tears. During the rest of the day I experienced the aforementioned¹⁶⁷ distractions, especially thoughts about the future. The enemy indicated to me that great trials must come because of my family.¹⁶⁸ I also experienced a particular desolation. In all things may the Will of our beloved God be done. Amen.¹⁶⁹

December 31, Feast of St. Sylvester: I was dry and distracted but I did enjoy interior peace, even though I was bothered by the aforementioned thoughts. During Holy Communion I was in peace, yes, but was almost without feeling and was unmoved in my affections. Toward evening, I was particularly recollected.

First Wednesday of January 1, 1721: By the Infinite Charity of our loving God, I was raised to a very high degree of recollection and there were copious tears, especially after Communion.¹⁷⁰ At Communion I experienced very sensible affections of holy love, and I seemed to be melting away in God.¹⁷¹ With great confidence and delight I was telling my Jesus about my miseries without growing tired. I told Him about the scruples which I had experienc-

ed as regards a vow I had made to deprive my body of all superfluous pleasures.¹⁷² Then I told Him what He already knows, that when I am hungry I feel pleasure in eating even a piece of dry bread. Then I heard an interior voice say gently: "But that is necessary." I felt then that my heart would break and I burst into most tender tears, mingled with deep affections of love. I also knew that my soul was being united in a bond of love to the Most Sacred Humanity,¹⁷³ and at the same time liquefied and raised to a very deep and experiential knowledge of the Divinity.¹⁷⁴ Since Jesus is both God and Man, the soul cannot be united by love to the Most Sacred Humanity without being at the same time liquefied and raised to a very deep and experiential knowledge of the Divinity. This stupendous and most sublime marvel cannot be procured by oneself,¹⁷⁵ nor can it be explained even by one who experienced it. It is impossible because the soul understands it only insofar as God wants it to understand. The soul experiences very delightful and profound marvels because He who is the Immense enables her to understand. But then it is utterly impossible to articulate it. These are things which are experienced and understood for a thousand years, it would not seem, in my opinion, to be an instant, because the soul is in her Infinite Good. She desires nothing other than His glory and His love and that He be feared and loved by all.¹⁷⁶ I have had other very special graces, especially in contemplating the holy mystery of the Circumcision.¹⁷⁷ Likewise, when serving Mass, I had such a deep light on the great charity which God shows me, and on my misery, my ingratitude and my life in general, that I did not even dare¹⁷⁸ to raise my eyes to look at the picture of Mary. All this was accompanied with many tears along with great delight, especially on seeing my Spouse, Jesus, present in the Blessed Sacrament.¹⁷⁹

NOTES AND COMMENTARY

1. It is significant that Mary's name appears at the beginning of the Diary, and She is referred to six other times within the Diary. A true son of the Passion will always undergo a deep Marian influence. Since Mary is a type of the Church, She is now what the Church is to become. All spirituality then, if it is Christian will be Marian. The handmaid of the Lord always surrenders in love to the redemptive work of the Word-made-Flesh.
It is important, then, to note the profound influence of Mary in the beginning of Paul's life—before he wrote the Diary. From the Processes we learn that Mary appeared to Paul twice during the second half of 1720. In the first vision, Mary shows Paul the black habit of mourning and the sign (with only the name "Jesus" on it). The second vision occurred sometime between September and November of 1720 and at that time Mary appeared to Paul clothed in the habit, and with the complete sign on it. Paul makes it very clear that he realized and understood the presence of Mary, but that he did not see Her with his bodily eyes. As Paul contemplates the maternal mourning of Mary over the death of her First-Born, he perceives his vocation ever more clearly. (Cfr. Costante Broveto C.P., "La Madonna agli albori della vocazione di S. Paolo della Croce" in *Fonti Vive*, Rivista di Spiritualità della Passione, N. 28, Dicembre 1961, pp. 477-492).
2. Note that Paul refers to his forty-day experience as a "retreat"—the same word he will later use to designate his religious houses as places of solitude.
3. The full name of the Church where Paul resided (in a poor room near the sacristy) was St. Charles and St. Anna, in Castellazzo.
4. Paul's intense awareness of his unworthiness before the Lord is a 'constant' in his spirituality. It is his way of expressing that basic poverty which is the fundamental requisite for all prayer and for growth in the life of the spirit.
5. The whole Diary is written in a Eucharistic context. The first and last reference is to the Eucharist. Here, as on most days, Paul speaks of his Communion, but his references to Communion should be understood in the context of the whole Eucharistic Action. His frequent reference to Communion is significant for two reasons: a) it indicates the importance of the Eucharist in his daily experience, and b) daily communion was not common in those days. There is then a strong, sacramental emphasis in Paul's spiritual experience. The primary reality of his daily life is his encounter with Christ in the

Eucharistic Sacrifice and his long hours of prayer before the Blessed Sacrament. From his earliest years, Paul's life was oriented toward the Eucharist. Paul's sister, Teresa Danei, testified that as a youth he spent much time in the presence of the Eucharistic Christ (PA 130). After his so-called 'conversion' at the age of twenty, his personal relationship to the Eucharistic Lord is intensified in an extraordinary way. On Sunday mornings he would spend five hours kneeling before the Tabernacle and another hour in the evening (POV, 108). His hunger for the Eucharist induced Paul's confessor to allow him daily Communion. But in order to avoid curious eyes and comment, Paul alternated and went to different churches each day (POV 113). After joining the army at Crema, a Eucharistic encounter gave Paul's life another direction—one directed toward apiritual warfare (T. Danei PA, 115). Paul's inspiration to found the Congregation took place in a Eucharistic milieu. His vision of Mary and the habit occurred after receiving Holy Communion, on the way home from Church. As the Diary will make evident, Paul's forty days were filled with the presence of the Eucharistic Christ. He passes many hours, day and night, before the Blessed Sacrament, receives Holy Communion daily and serves all the Masses at St. Charles each day. With this background it is easily understandable why Paul places such great emphasis on the Eucharist in his Congregation.

6. Paul is careful to note that the melancholy he suffers is not the same as it is understood in the ordinary sense. It is an interior suffering of spirit and heart, a mystical suffering. Ernest Henau, C.P., has some insightful remarks on this melancholy which is more than "that tragic feeling of life sealed within existence itself." Cfr. Ernest Henau, C.P., "The Naked Suffering" (*Nudo-Patire*) in the Mystical experience of Paul of the Cross. *Ephemerides Theologicae Lovanienses* 43 (1967) pp. 210-221.
7. During his forty-day retreat, Paul experiences the kenotic quality of agonizing prayer. Crucified with Christ, he will share deeply in the agonizing prayer of Jesus, God enables Paul to understand the purifying power of these interior sufferings.
8. This expression is a strong affirmation of Paul's mystical experience of Christ's Passion. That experience is a gift—a charism—which will always manifest itself in Paul's life, in his prayer, and in his apostolate. For Paul, it is a gift of God's Mercy, a divine attribute which Paul frequently mentions. This same expression is an early attestation of his doctrine on abandonment, which he envisions as a participation in the abandonment of Jesus on the Cross. Extreme desolation emerges in the heart of Paul during these forty days—a sharing in the abandonment and desolation of Jesus on the Cross and a foreshadowing of what is to come. But the desolation and abandonment always terminate in the commending of his spirit to the Father. As Father Viller, S.J., pointed out, we will find Paul's complete doctrine on abandonment as well as on the Passion of Christ in his very earliest doctrine on abandonment as well as on the Passion of Christ in his very earliest writings. From the very first day of his retreat of 1720, during which he wrote the First Rule, Paul manifested his burning desire to unite his sufferings to those of Christ. Cfr. Marcel Viller, S.J., "La volonté de Dieu dans les lettres de S. Paul de la Croix" in *Revue d'Ascétique et de Mystique* t. 27, (1951) pp. 172ff.
9. Paul here refers to a gift of prayer "infused" into his spirit. In his early years Paul was deeply influenced by his reading of St. Francis de Sales. Compare Paul's reflections here with the notion of contemplative activity in *The Love of God* Book VI, Chapter VI "Such a pursuit goes by the name of a contemplative life, on account of the activity of our minds—gazing at the truth of God's beauty and goodness with loving attentiveness resulting from, and adding to, the love we have for our Lord's infinite charms." (*The Love of God*, Translated by Vincent Kerns, Newman Press, Westminster, Maryland, 1962, p. 236).
10. The gift of tears at times accompanies mystical experiences. St. Teresa speaks of tears as a sign of deep contemplation (Cfr. *LIFE*, Chapter 19 and *Interior Castle*, Sixth Mansion, Chapter 6). According to Poulain, "a person has the gift of tears when certain pious thoughts cause him to weep often and abundantly, and when this facility can only be attributed to the divine action. . . . Tears may, in fact, come from other causes than the divine action. The devil can produce them, either to enfeeble the health or to give rise to pride. Much more frequently they may be the result of an oversensitive nature. . . ." (A. Poulain S.J., *The Graces of Interior Prayer*, London, 1949, p. 378).

The supernatural origin of tears is recognized in the effects they produce. According to St. Teresa, these effects are strength and peace (Cfr. *Interior Castle* Sixth Mansion, Chapter 6), and a great desire to serve God and to help the neighbor (Cfr. *Life*, Chapter 19).

Paul of the Cross disposed himself for the gift of tears by his deep spirit of compunction and by his long and arduous asceticism. Father Cajetan discovers three types of tears in the experience of Paul: a) *Tears of Love* which are caused by the thought of God's Infinite Love and by the desire to be more and more united with Him (e.g., November 25, November 30, December 7, December 23,

December 30, and January 1); b) *Tears of Regret* which are caused by the consideration of his own ingratitude and that of sinners toward God (e.g., December 26 and January 1); c) *Tears of Compassion* which are shed at the sight of our Lord's sufferings and the sorrows of Mary (e.g., December 29). (Cfr. P. Gaetan du Saint Nom de Marie, C.P., *Oraison et Ascension Mystique de St. Paul de la Croix* Louvain, 1930, pp. 103-104).

The gift of tears was an important aspect of Eastern spirituality and this teaching was accepted in the Roman West and found in a special way in St. Gregory the Great. In St. Gregory's words: "Who does good works and has been deemed worthy to have received some gifts from God but has not yet received tears, he must pray for this in order to weep, either thinking about the last judgment or longing for the heavenly kingdom or repenting over the evil past deeds or kneeling before the Cross of Christ, seeing Him suffering for us, our Crucified Savior" [Cited in Nil Sorsky, *Ustav* (Rule) p. 73]. The same division of tears as above can be found in this text e.g., Tears of Love—longing for Heaven; Tears of Regret—thinking of the last judgment and repenting over past evil deeds; Tears of Compassion—kneeling before the Cross of Christ, seeing Him suffering for us, our Crucified Savior.—For an interesting treatment on tears, cfr. George A. Maloney, S.J., "Tears and Enlightenment" in *Review for Religious*, Vol. 33, #6, November 1974, pp. 1397-1404).

11. Paul had a great attraction for praying during the night; as a youngster he often prayed during the night. This same practice occurs during this retreat and it is a constant in his life afterwards. By this practice Paul was entering into the spirit of the Church, Who, by her nature, is Vigil always waiting for Jesus and for the Great Trial which precedes His Final Coming. Paul expresses his experience of Christian Vigil in terms of singing the praises of God and making atonement for the sins of mankind. (cfr. P.G. Giacinto PAR 1854v).
12. This is apostolic prayer—for the Church and for sinners. Intercessory prayer for others is a strong facet of Paul's spiritual life and the life of his future Congregation. It is noteworthy that from the beginning, Paul's prayer had a strong ecclesial thrust.
13. We do not know to what chastisement Paul refers. However, at Castellazzo on March 11, 1721, after preaching in the country there, Paul asked permission from Bishop di Gattinara to go on a pilgrimage to the Holy Mountain of Varallo; when he returned "to instruct the people on general doctrine inviting them more and more to perseverance. . . to imitate to them *a most atrocious calamity*, because I felt myself inspired thus. . . (Letters I, p. 22). In the *Diario Bolla* by Giuseppe Bolla written at that time, words are recorded which reached Castellazzo regarding the cholera epidemic which broke out in regions not far from Alessandria.
14. Paul had a deep sense of sin and personal responsibility, which developed and matured throughout his life.
15. Detached though he was, Paul always had a great sense of concern and compassion for his family. We know that he delayed following his vocation in order to help the family financially. Filial piety was a salient characteristic of Paul's spirituality.
16. Note how very human Paul was and how he was afflicted by the same kind of annoyances which disturb us. In this passage he is referring to seeing people in the Church or on the street outside his window, hearing them pass by, and hearing the noises and the church bells.
17. Pere Breton expresses the meaning of the "buried heart" so well when he writes: "The detachment must go. . . beyond suffering and joy which are the extremes of one same genre and which have this in common—attaching us to ourselves. Indifference and union with the Divine Will raise the soul above its "passions" in a kind of kenosis which configures it to Christ on the Cross. With much finesse, this young man of twenty-seven years notes that the variety and multitude of sufferings experienced in this Christological spirit contribute to balancing them in a kind of neutral point where the subject is no longer aware of what affects him. Transition point of all that it experiences, the soul is indeed this *potens omnia pati* this universality of suffering, which confers on it a kind of anonymity. The Diary translates this anonymity by a meaningful metaphor—that of a "buried heart. . ." (P. Stanislaus Breton, *La Mystique de la Passion*, pp. 60-61).
18. From the beginning Paul was deeply espoused to the Will of God. Abandonment to the Will of God is one of the constants in his spiritual doctrine. Note how Paul always conceives the Will of God in terms of *love*—"the Most Holy Will of our good God. . ." Cf. Viller, *ibid*.
19. Paul's contentment is a sign of his deep participation in the Self-emptying spirit of Christ. This experience of contentment is beautifully expressed by St. Francis de Sales in the *Love of God*: "But the state of tranquillity where the will's sole activity is simply a consent to God's permissive will—content at prayer merely to be in God's sight, if He cares to look—is the best tranquillity of all. It is

free from all self-seeking. The soul's faculties find no satisfaction there—not even the will, except in its highest point, where it is content to be contented with having no contentment out of love for the contentment of God's permissive will in which it rests. The peak of love's ecstasy, after all, is to long for God's contentment, not our own; is to gratify, not our wishes, but God's." *Love of God*, Book VI, Chapter XI, pp. 249-250.

20. The terminology here is definitely Salesian and serves best to translate the experience of Paul. St. Francis de Sales and Paul are indeed kindred spirits.
21. It is noteworthy that Paul's most characteristic interior perceptions are realized at the time of Communion.
22. The edition of Father Stanislaus's, which is not as authentic as Sardi's, omits this important adjective 'sorrowful.'
23. Paul speaks of the Passion for the first time, and it is at Communion time. Note also the intimacy of the expression: "sorrowful Passion of my beloved Jesus." On November 24, Paul spoke of pure loving attentiveness to God in general, but here a new element appears—the Passion of Jesus.
24. Note the prayer of Paul: it is Passion-centered and the accent is on the sufferings of Christ, not on Paul's sufferings.
25. Here Paul teaches us how to meditate on the Passion. He shows that we are not to stop at the external sufferings but that we are to look to the interior ones, to the Heart of Christ.
26. Sardi's autograph has the adjective "great" before "sins" while the less accurate editions have only "my sins." Note Paul's use of word "Spouse" to indicate the intimate relationship with Christ. "Spouse" is used 11 times in the Diary.
27. Note that the Passion-experience here is expressed in terms of Christ's sufferings being infused into Paul. The "infused sufferings" which cause "love and sorrow" are the formal means which realize the mystical experience of Paul. In other words, the infused sufferings are the connatural touch which renders God present to and experienced by the soul. They are the light under which and through which Paul touched the Divinity in the Crucified. Here Paul experiences the reality expressed by St. Thomas when he says: "Through this sacrament we are made participants of the Lord's Passion (S.T. III, 83, 1). Paul discovered and experienced in the Mass the substance of his devotion to the Passion. Note that when Paul communes with the interior dispositions of the Suffering Christ, he then attains the contemplative act, penetrates into God and feels the sufferings of Jesus infused into his soul. This causes in him an experience of the blending of love and sorrow. Paul's devotion to the Passion is a true interior devotion. He makes his own the interior sentiments and dispositions of his Beloved. Paul sees in the Suffering Christ not only a moral exemplar to imitate, but a deifying power to attain. This profound life-giving experience, grafted on to the ontological virtualities of the Sufferings of Christ enable Paul to experience vitally the Divinity in the Passion of Christ.

The infused wisdom (light and love) in Paul are the sufferings of Jesus which, penetrating his spirit, immerse him in the Unique Divine Person Who suffers them in his human nature. Thus, Paul, through the infinite sorrow of the sufferings of Jesus, is immersed in the Infinite Love of God Who has decreed and willed the Passion. The humanity of Jesus, even when immersed in sorrow, reveals and leads to the love of the Divinity and this sanctifies, divinizes, and raises sorrow to a salvific value. Paul penetrates the Love of God through the Passion of Christ.

The infused prayer of Paul reaches a marvelous theological depth. If Paul discovers, knows, and experiences the love of God and contact with Him in and through the Sorrows of Christ, these can only be the "objectum quo," the specific contemplative light under which and in virtue of which Paul is immersed in God and experiences that He is "an immense Sea of Infinite Charity" (Lettere I, 404).

This infused experience, this touch of connaturality excludes every distinct analogous concept. It is a simple sapiential knowledge actuated by the Holy Spirit through His gifts in the substance of the soul, by which He is actually perceived.

28. There are many examples of this type of colloquy in the Letters of Paul. Cfr. e.g., *Letters*, p. 401 and p. 108.
29. i.e., as on November 23 and November 25.
30. Paul was not a victim of dolorism, but had a very positive attitude toward the Cross, He always saw suffering in the integral Paschal context of joy as a way to become more deeply identified with Christ. The Passion is not only a night, it is also a light. And in the prayer-agonies Paul endured, he received many lights in prayer.
31. The word "sweetness" in English has lost much of its strength, but the idea is a deeply biblical one. It is a concept which Paul encountered often in St. Francis de Sales. At times, we shall use the word

“delight” instead of “sweetness.”

32. The deprivation of which Paul speaks was real, notwithstanding the rigor of the winter, he wore only a rough tunic and went barefooted.
33. Paul refers to a special grace—great joy in suffering.
34. This strophe is very probably Paul’s own—and we know that he authored other poetical compositions of mystical inspiration. Cfr. *Lettere* I, pp. 260 ff., 29, 341 and 665.
 “Your crosses, dear God are the joys of my heart.” This variant of the strophe is repeated a couple of months afterwards in a letter to Sister Teresa Costanza Pontas, an Augustinian Nun of the Monastery of Castellazzo. “How beautiful to suffer with Jesus! I would want to have a heart of the Seraphim to explain the loving anxieties of suffering which the dear friends of the Crucified desire; since if there are crosses here, then there will be crowns in Paradise. . . Keep your heart good, since the more you will suffer, the more you will be likened to our dear Spouse Jesus. . .” (*Lettere* I, p. 24).
- Note that this advice of Paul sets suffering immediately in the context of love. It is also interesting to note his expression—so Pauline—“to suffer *with* Jesus.”
35. Cfr. the doctrine of St. Francis de Sales, *The Love of God*, Book VI, Chapter VIII, pp. 239-240: “When the soul is inwardly recollected like that, in God or in his presence, it occasionally becomes so secretly attentive to its beloved’s goodness as to give the appearance of scarcely being attentive at all—so artless its attention, so unobtrusive . . . Even in a human love affair, after all, a man is often content merely to be near, or in the sight of his sweetheart. He does not talk to her, he does not even really think about her, or her qualities; he is gratified, it seems, quite content to enjoy her beloved presence, not be reflecting on it, but simply by resting his mind in the peace and quiet it affords. . . So completely peaceful does this stillness sometimes become, the soul with all its powers seems to have been lulled to sleep. There is no movement, no activity whatever, except in the will; yet even the will does no more than accept the gratification, the contentment, which the beloved’s presence affords.”
36. This “great wonder of God” refers to the foundation of the new Congregation of the Passion. Paul wanted to go to Rome in order to obtain the Holy See’s approbation of the new Institute. On March 11 of the following year (1721) Paul wrote thus to Bishop di Gattinara: “. . . I want to explain to Your Excellency my reasons for thinking that I am more and more inspired to go to Rome. My most dear and reverend Pastor, I beg you for the love of Jesus Christ to console me by giving me permission so that I can follow the holy inspirations of my dear Spouse Jesus. . . ; when I shall find myself at the feet of His Holiness, God will make the whole world see his mercies. I trust so much in my Crucified Lord, that I am more than certain that everything will succeed. . .” (*Lettere* I, p. 22). But the first trip to Rome was a total failure. Only 48 years later, under Clement XIV, will God make the whole world see his mercies. Note again the evangelical language of Paul when he refers to his future Congregation as a “great wonder of God.”
37. The “Poor of Jesus” is the first name Paul gave to his future religious. Cfr. *Lettere* IV, p. 220. This is significant in view of the fact that the greatest manifestation of poverty in Jesus was in the Mystery of His Passion, wherein He was stripped of everything and abandoned to suffering by His Father. Note also that it was in prayer, after Communion, that Paul received light to write the Rule for the poor of Jesus.
38. The “holy inspirations” occupy Paul’s mind and heart this day. He refers to the Congregation he intends to found, a congregation which will be the fruit of Paul’s love and suffering.
39. This is the first reference to Mary (After the Title) and it is in a Eucharistic context. Note that Mary is seen here as a *praying Mother*—interceding for the foundation of the Congregation. Mary continues her work for the Church in heaven.
40. From the beginning, Paul had a deep sense of communion with other founders. There was no sense of jealous competition in Paul. In an era of division, this was certainly noteworthy. From later history in Paul’s life, we know that he suffered much from other religious institutes as they worked to prevent his new foundations.
41. The Sardi autograph has “Most High Majesty”—a preferred reading to the less accurate editions.
42. It is remarkable that such a young man speaks with such precision about mystical experience. Paul indicates very definitely that his vision was an intellectual one. Cfr. *Ascent of Mount Carmel*, II, c. 23. Note that Paul’s vision took place “during thanksgiving and prayer.”
43. It is important to note this experience of Paul in view of that opinion which would exaggerate the emotional aspect of Paul’s psychology. Paul himself tells us: “Know that after my God withdrew me

- from the exercise of meditation, that is, from discursive reflection on the mysteries, going from one thing to another, I do not have imaginary forms any more, as my Father Director can testify. . . ;” (*Lettere* IV, p. 219). He is referring to some years before.
44. The doctrine and example given here manifest another Salesian influence. St. Francis de Sales expresses it in this way: “Once the will has been captivated by God’s presence, it never gives up enjoying the happiness of it, even though intellect or memory turns deserter, stealing away in pursuit of irrelevant worthless thoughts.
- Obviously, on such occasions, tranquillity of soul is not so deep as when intellect and memory act in concert with the will. For all that, it is still a genuine spiritual peace; its influence pervades the will, and the will has control of all the other faculties. Like a tiny child, then, seemed that soul I am talking about. Only her will was occupied; intellect, memory, hearing and imagination were free. For a child, while being suckled, can see, and hear, and even wave its arms.
- Peace of soul, however, would be all the sweeter for a man, if there were no external noise around him, if he had no need to make any exertion of body or mind, his heart set on concentrating solely on God’s presence. . . .” (*Love of God*, Book VI, Chapter X, pp. 245-46). Cfr. also St. Teresa of Avila, *Way of Perfection*, Chapter 31, pp. 130-31.
45. Notice the connection Paul makes between Mary, the humble handmaid of the Lord, and the virtue of humility.
46. The expression: “I heard it said in my heart. . . .” could be what St. John of the Cross calls interior formal location. “The second kind of interior location is called formal and is produced supernaturally in the spirit without the use of the senses. Its origin is independent of any spiritual recollection. I give it the name ‘formal location’ because another person formally utters it to the spirit without intervention of the soul.” (*The Ascent of Mount Carmel*, Bk. 2, Chapter 30, p. 208. *The Collected Works of St. John of the Cross*, trans. by Kieran Kavanaugh, O.C.D. and Otilio Rodriguez, O.C.D., ICS Publications, Institute of Carmelite Studies, Washington, D.C. 1973.
- The words of God are never empty; they are always operative words. Therefore the Divine locations are operative and express the great maxim of humility. Lucifer exalted himself more than all creatures and therefore becomes the lowest. The Saints had such a low opinion of themselves because they looked at themselves in the mirror of Divinity. St. Teresa of Avila speaks of it in this way: “When it looks upon this Divine Sun, the brightness dazzles it; when it looks at itself, its eyes are blinded by clay. The little dove is blind, absorbed, amazed and dazzled by all the wonders it sees. From this it acquires true humility, which will never allow it to say anything good of itself, nor will it permit others to do so. It is the Lord of the garden, and not the soul, that distributes the fruit of the garden, and so nothing remains in its hands, but all the good that is in it is directed toward God; if it says anything about itself, it is for His glory. It knows that it possesses nothing here; and even if it so wishes, it cannot ignore this; for it sees it by direct vision, and, willy-nilly, shuts its eyes to things of the world, and opens them to an understanding of the truth.”
47. Paul has received deep infused humility and experiences that, apart from the Mercy of God, he would not be able to be better than Satan.
48. Paul began the composition of his Rule on this day. He described his experience in this way: “I began to write this Holy Rule in the year 1720 on December 2 and finished it on December 7. Before writing I said Matins before daylight and then I made mental prayer and, full of courage, I went to write. The infernal enemy was at hand to assault me by putting repugnances and even difficulties in my way: but as it was something inspired by God and ordained by God, I entered into the work neither more nor less (with the grace of God). Know that when I began to write, I wrote as fast as if someone had been dictating to me from a professor’s chair. I felt that the words came from my heart. But I have written this so that you might know that all this is a particular inspiration of God, because, as for myself, I have nothing but sin and ignorance. In everything, however, I put myself under the examination of my Superiors. May the Most Blessed Sacrament be praised and adored by all on all the altars of the world.” (*Lettere*, IV, p. 221).
49. The power of the Eucharist in the spirit of Paul at the moment of Communion is remarkable. Despite all the struggles before and after, he is hardly ever distracted at that moment. St. Teresa of Avila notes a similar experience: cfr. *Life*, Chapter 30, n. 14.
50. This is a cogent image. Like a tree stump, Paul ordinarily feels hard, inert, dry and heavy.
51. At times Paul’s expressions are awkward and he leaves sentences unfinished, much as we at times do in talking. Note here that in the Sardi autograph, the text is: “o dura piu, in tutto sia benedetto,” while the less accurate editions read: “o dura piu, o meno.”

52. During this forty-day experience, Paul speaks of various physical sufferings, e.g., cold and hunger, but he refers primarily to the interior sufferings of mind and heart—psychological and mystical sufferings.
53. The “you” refers to Bishop di Gattinara, to whom Paul is addressing the Diary.
54. Paul’s positive attitude toward sufferings and trials is again indicated here. This affirming attitude toward the cross is a fruit of his faith-experience—that it is the Will of God and this Will is identified with the *Love* of God.
55. Paul inverts the order of St. Teresa’s words. She has: “either to die or to suffer.” Cfr. *Life*, Chapter 40, p. 297.
56. Cfr. I Corinthians 13:12.
57. Paul had an extraordinary sense of the Mystery of God and the mystery of sin. Note Paul’s apostolic anguish. Transformation in God implies participation in the love through which He wills to immolate Himself for men. This apostolic anguish in Paul manifests the fruitfulness of his contemplation.
58. Note the attractiveness of God for Paul.
59. This does not deny the present “body-person” approach. Paul was a man of his time and culture, and so his expressions will be influenced by that background.
60. Note again the deep insights Paul receives at Communion time. This section reminds us of Paul the Apostle’s “life to me, of course, is Christ, but then death would bring me something more. . . I want to be gone and be with Christ, which would be very much better. . .” (Philippians I, 21-23). To the infused understanding of the beatific vision, Paul contrasts the unhappy lot of so many souls who are lost, rendering the Redemptive Passion fruitless. The apostolic anguish—with the desire for martyrdom—stems from the depths of mystical union.

The spiritual account of this day is implicit in the 206th article of the *Ordinary Process of Orbetello*: “It is true that, from the time the Venerable Father Paul gave himself to a penitential life, he was enlightened by God in a special way while making prayer. The Lord infused into him so much and such great knowledge and lights about the truths of faith that he would need a room full of books to be able to explain all that he understood (this is the way that the Servant of God expressed himself to his Confessor). He understood through such lights; rather, he had at one time lights so particular on the Divinity that every created thing disappeared and his soul desired ardently and vehemently to be dissolved from the ties of the body in order to be united to the supreme and eternal Good so clearly and vividly known. . .” (f. 747).

St. Teresa of Avila describes a similar experience in *Spiritual Relation V*: “. . . As the soul finds itself tied and bound so that it cannot have fruition of God as it would wish, it conceives a great hatred for the body, which seems like a great world standing between it and the fruition of something of which it seems to realize that it is in fact having fruition within itself when untrammelled by the body. . .” Cfr. *The Complete Works of Saint Teresa of Jesus*, trans. from critical edition of Fr. Silverio De Santa Teresa, O.C.D., and edited by E. Allison Peers Sheed and Ward, New York, 1946, V, p. 332.

61. Sardi’s autograph simply says *in pace* while the less accurate editions have “very peaceful” (*molto in pace*).
62. On November 30, Paul asked for the highest degree of humility. Part of Paul’s self-emptying experience came as a result of his own self-knowledge.
63. Note Paul’s familiarity with the angels—and his deep sense of sin.
64. Sardi’s autograph specifies a “special confidence” (*La particolare confidenza*), while the less accurate editions simply have *pure la confidenze*.
65. Note Paul’s deep confidence in the Eucharist coupled with the sense of his deep, personal inner poverty.
66. Cfr. Matthew 9:13. Note the intimate character of the dialogue between God and Paul in prayer. It is noteworthy that the Word of God and the Eucharist are primary sources of Paul’s spirituality. The Word of God is the living reality Paul is to proclaim in his life and ministry, and the Eucharist contains the power of Christ’s Passion.

Paul received light and consolation from the Word of God during these forty days, especially as he prayed the Divine Office and listened to the Word of God in the Mass. Even though the above text is the only explicit Scriptural reference in the Diary, there are many implicit references, e.g.,: Nov. 23: Gal. 2:29; Nov. 27: Psalm 89:2 and Esther 10:6; Nov. 30: Matt. 23:12 and Revelation 5:11; Dec. 4: I Cor. 13:12; Dec. 4: Philippians I, 21, 23; Dec. 5: Matt. 9:13; Dec. 6: Gal. 2:19-20; Dec. 10-13: Revelation 2:17; Dec. 21: Revelation 21:23, I Peter 2:21, I Peter, 1:7, Gal. 2:19; Dec. 23: Revelation 5:13; Dec. 26: Proverbs 3:12; Dec. 27: John 7:38; Dec. 28: Matt. 2:13, etc.

67. The Sardi autograph has *SS. Comunione* while the less accurate editions read *nell orazione*.
68. The Sardi autograph has "holy congregation, while the less accurate editions read simply "this congregation."
69. Note the two-fold petition: for the foundation of the Congregation and for sinners. In Paul's mind, 'sinners' are those in need of God; he does not judge or condemn them. He simply sees them as persons in need of God. This is another example of Paul's intercessory prayer.
70. Paul realized that his knowledge of Christ's sufferings is infused—a gift from above.
71. This is a most significant expression of Paul's mystical experience of Jesus Crucified. He explicitly states that it is infused. He can re-echo the words of St. Paul the Apostle: "I have been crucified with Christ, and I live now not with my own life, but with the life of Christ who lives in me. The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed himself for my sake." Gal. 2:19-20. Paul's desire to feel the sufferings of Christ and to be on the cross with Him is a sign of a *way of life* and not a mere transitory wish or velleity.
72. "Bodily comparisons" i.e., material or sensible likenesses or examples taken from contemporary life. God's infused understanding transcends our acquired ideas, transcends all created reality and therefore is ineffable.
73. The less accurate editions omit the "etc." It is interesting to note the many times Paul uses "etc." in his writings, and often he would wish that he had continued his thoughts. But his experience is at times so overwhelming that human speech is inadequate and he simply concludes with an "etc."
74. The Sardi autograph has *ma poi doppio tutto spari* while the less accurate editions simply read: *ma poi tutto spari*.
75. Note the somatic effect of the Eucharist. St. Teresa of Avila also has an interesting experience in this regard: "Do you suppose that this most holy food is not ample sustenance even for the body and a potent medicine for bodily ills? I am sure that it is. I know a person who was subject to serious illnesses and often suffered great pain, and this pain was taken away from her in a flash and she became quite well again. This often occurs, I believe, and cures are recorded from quite definite illnesses which could not be counterfeited. . . ." *Way of Perfection* Chapter XXXIV, Vol. II, pp. 146-7.
76. Another instance of Paul's intercessory prayer.
77. A clear affirmation of the apostolic thrust of the future Congregation. In Paul's communion with God in prayer, he sees with, in and through Christ, in the Heart of the Father are all the redemptive needs of mankind. Thus from his experience of "crucifixion with Jesus" and "communing with the Father," he is called to found a Congregation—to commune with men and women. There is an intimate connection between Paul's mystical experience and his apostolate. It is significant that this reference to the apostolic thrust of the Congregation occurs on the last day of his writing of the Rule.
78. Contemporary theology puts great emphasis on the concept of service, especially as regards authority. Paul wanted to be servant at all times—and God chose him to be General of the Congregation until the end of his life.
79. This deep self-knowledge is part of his self-emptying—that spirit of penance which can be very painful.
80. Note again the connection between deep inner poverty and confidence in the Eucharist. Cfr. Diary for December 5.
81. Paul finished the Rule on this day, and note his great sense of inner poverty and nothingness.
82. Note the terminology: speaking to Jesus about HIS sufferings. There is no dolorism in Paul, no self-pity. It is not his personal sufferings he talks about, but those of *Jesus*. This is a very important aspect of Paul's spirituality; there is no accent on self. Note also that his takes place at Communion time.
84. The Italian form is *sapi j* and is addressed to Bishop di Gattinara, the Spiritual Director of Paul.
85. The term "liquefy" or "melt away" is consecrated by a long tradition. It expresses the first effect of love very well. Cfr. St. Thomas, *Summa Theologica*, I-II, 28:5: " . . . melting denotes a softening of the heart whereby the heart shows itself to be ready for the entrance of the beloved." (*Summa Theologica*, English Translation, Benziger Brothers, Inc. New York, 1947). St. Paul of the Cross also probably remembered the words of St. Francis de Sales: "But not death itself is so strong as love; love it is that mollifies, softens and melts hearts far more quickly than all the other passions." *Love of God*, Book VI, Chapter XII, p. 251.

Note the contemplative method of Paul—a few words suffice. The mystical experience of Paul is characterized by "infused sufferings" and the "liquefaction of love." It is therefore perfected precisely in the Eucharist which is the Sacrament of Love and at the same time the 'visible sacrifice' of

Christ in which He is immolated in an unbloody way.

86. The "languor" is another effect of love. Cfr. St. Thomas S.T. I-II, 28, 5. St. Francis de Sales speaks of "the wounded heart that pines away with love" and of "love-sickness," recalling the heart-sickness of St. Bernard, St. Francis, St. Angela of Foligno, St. Catherine of Siena, St. Catherine of Genoa, St. Christine and St. Teresa. (cfr. *Love of God*, Book VI, Chapter XV, pp. 260-262). Paul of the Cross, from his reading of St. Francis de Sales, must have been informed about it. He must have experienced it many times, referring as he does to the "sufferings of his Spouse infused into him" as he writes immediately afterwards: "Sufferings" which—as he will say on December 20—"cause him great pain and total prostration. Cfr. *Lettere* II, p. 830; *Interior Castle*, Sixth Mansion, Ch. XI.
87. It is an intimate, personal experience, and takes place at Communion time. Note the Eucharist-Passion motif.
88. Cfr. St. Francis de Sales, *Love of God*, Book VI, Chapter V, p. 230ff: "Contemplation takes a single concentrated look at what we love, a concentrated reflection that has greater energy, greater power to move the will. . . Blessed are those who reduce all their motives for loving God to one, who gathers all the thoughts of their meditation into one conclusion, who engage their minds in the unity of contemplation." Paul, later on, will be most eloquent with souls called to this high degree of prayer.
89. "Loving and sorrowful vision"—this expression will appear many times in Paul's letters. He learned it first in St. Francis de Sales. The "vision" is "loving and sorrowful": sorrowful because the soul participates in the anguish of Jesus Crucified; loving because it experiences wonder, complacency and gratitude in its intuition of the Infinite Mercy which motivated the Redemptive work of the Passion. Cfr. St. Francis de Sales, *Love of God*, Book V, Chapter V: "Could a loyal lover see such torments in one who is loved more than life itself, and not change color, cloud with anguish? That is how it is with me; at the mercy of sorrow—a sorrow born of sympathy with my Savior's untold suffering—distress overwhelms me, tears me with grief. Since love, however, is the source to which all my beloved's grief may be traced, his plight gives me cause for gratification in exact proportion as it fills me with pity. What true lover, faced with proof of such tremendous love on the part of the heavenly bridegroom, could fail to experience unutterable content? Unbearable are the torments He suffers, this divine lover of mine; that is what grieves me, leaves me senseless with pain. Yet He is glad to suffer; He welcomes the agony; death is a joy to Him, because all its pains are for me. That is why, saddened as I am by His sufferings, I am beside myself with joy at His love; not only do I grieve with Him, I also boast of Him. . . " (pp. 193-194). The infusion of the sufferings of Christ in Paul is a divine touch in the substance of the soul and provokes absorption in God—a loving and sorrowful ecstasy.
On December 27, Paul, in reference to the "sufferings of the Redeemer" will say that the soul "takes delight" in them: . . . "Love and sorrow were blended." He says the same thing on the following day, December 28. Paul will communicate this same doctrine throughout his life. For example, he will write to Sister Colomba Geltrude Gandolfi on July 10, 1743: "Love is a unitive power and makes the sufferings of the Beloved its own. If you feel totally penetrated within and without by the sufferings of the Spouse, celebrate a feast, but I can tell you that this feast is celebrated in the furnace of Divine Love because the fire which penetrates even to the marrow of one's bones, transforms the lover into the beloved, and, blending love with sorrow in a deep way, and the sorrow with the love, there is made a loving and sorrowful blend, but so united that one cannot distinguish love from sorrow nor sorrow from love, so much so that the loving soul rejoices in its sorrow and makes festival in its sorrowful love. I think you will understand my madness. . . " (*Lettere*, II, p. 440). This is exactly the same way St. Francis de Sales expressed it: cfr. *Love of God*, p. 194.
90. Note the creative power of this spiritual experience. The agonizing prayer of Paul and his talking to Christ about HIS sufferings become a creative experience. This method of thanking the Lord after Communion by recounting His sorrowful Passion to Him is an excellent practice. Every time Paul uses it, he admits that he feels himself "melting away" with love. Afterwards he will counsel persons whom he is directing to pray in this way. Cfr. *Lettere*, I, p. 612.
91. Note the intimacy of Paul with God. So often he speaks of "my God,"—"my Jesus." Along with his deep experience of the Transcendence of God, we find in Paul a deep sense and experience of the Immanence of God.
92. Another example of intercessory prayer. Paul had a deep call to pray for sinners. Cfr. *Diary*, Dec. 15-18; Nov. 25; Dec. 6; Dec. 7.
93. Note that Paul's agonizing prayer is a struggle. He disciplines and forces himself to remain at prayer, difficult though it be. Even though he had already reached a high degree of prayer, Paul never relaxed his personal ascesis.

94. Paul is living on bread and water for the forty days; yet he is tempted to gluttony more.
95. Note how very human are Paul's temptations: the desire to run away from prayer when it became difficult.
96. In solitude, when one is searching for God, it is normal to experience assaults from the flesh and the devil, just as Jesus did in the desert.
97. Paul's awareness of the devil would be an interesting study in itself, especially in view of contemporary trends.
98. Like Paul the Apostle, who speaks of suffering as a charism, Paul of the Cross speaks of suffering-prayer as a great gift.
99. The "ermine of purity" is an image drawn from the metamorphosis which takes place in the ermine's skin: in winter, it changes from brown to clear white.
100. Paul suffers so much that he does not even know the extent of his suffering; neither do others know it. Only God knows the full story of his participation in the Lord's Passion.
101. Note that suffering *during* prayer as a way to God harmonized with the key point in Paul's doctrine: that the Passion is the door to contemplation.
102. Cfr. Revelation 2:17: "to those who prove victorious I will give the hidden manna and a white stone. . . ."
103. Paul's approach to the Eucharist is very personal and intimate as noted in his expression: "my Sacramental Jesus."
104. Note the ordinary human temptations to which Paul is subjected: to impatience, gluttony, temptation to leave prayer.
105. Paul did not have a poor image of himself. We are dealing here with a deep infused gift of humility. Paul was never crushed and was always at peace. Therefore he had a good self-image. He tells us that he wanted his religious to be "living portraits of Jesus Crucified"—a very positive and affirmative image. This experience also indicates Paul's profound spirit of solitude and his trust in the midst of abandonment.
106. Here again we note Paul's intercessory prayer, and his deep sense of sin and sense of the Mystery of God. In the *Diary*, penance—apart from the obvious physical trials—is expressed in terms of self-emptying. His deep sense of the Mystery of God and the mystery of sin impels him to do penance.
107. Note reference to the Sacrament of Penance.
108. Sardi's text has *e massime*, which is lacking in the less accurate editions.
109. That is, the evening itself of Thursday.
110. In the Primitive Rule, written in the cell of St. Charles fifteen days before, Paul had written: "I beg you that on Friday each one will perform all the pious exercises he can and especially of particular mortification. . . Oh, dear brethren! . . . in recalling Friday, there are things which could cause one who truly loves, to die; because it is a day when the God—Man has suffered so much for me that He laid down His Own most Holy Life, dying on the hard wood of the cross. . . and know then, my Brethren, that the principal purpose of being clothed in black (according to the particular inspiration God gave me) is to be clothed for mourning in memory of the Passion and Death of Jesus, and in order that we might never forget to remain in a continual and sorrowful remembrance of it. And therefore let each of the Poor of Jesus take care to suggest to whomever he can the pious meditation on the sufferings of our Most Loving Jesus. . . ." (*Lettere* IV, pp. 220-21). Unfortunately the sentence above the word "cross" is not finished. Here Paul reveals ever so slightly the great sufferings he endures as he participates ever more deeply in the Mystery of the Passion, which he once described as "the greatest and most stupendous work of Divine Love." (*Lettere*, II, p. 499.
111. The Sardi text has *per il dolore* at the end; this phrase is lacking in the less accurate editions.
112. The Sardi text has "holy prayer."
113. Perhaps he means *Svenivo* or *venivo meno*. . . i.e., "I fainted. . . ."
114. The Sardi text has *sortiva fuori assieme l'inimico*.
115. Part of Paul's experience of poverty in San Carlo was his temptation of impatience—feeling lack of resources in patience.
116. The reference is to visiting priests who came to offer Mass.
117. This is another kind of poverty which Paul experiences. It is a matter of diabolical suggestions—one of the most dreadful of the passive purifications. Paul, who loves God with his whole being, feels himself forced as it were to blaspheme God. St. John of the Cross describes this kind of suffering: "At other times the blasphemous spirit is added: it commingles intolerable blasphemies with all their thoughts and ideas. Sometimes these blasphemies are so strongly suggested to the imagination that the soul is

- almost made to pronounce them, which is a grave torment to it.” (*The Dark Night*, Book I, Chapter 14 #2, p. 328). Pere Breton expresses Paul’s experience in a forceful way when he writes: “Paul Danei expresses himself in terms of struggle. . . The Absolute who liberates, appears as the oppressor at the moment itself when faith affirms it as Love. This ambivalence renews, in an endless circle, the tearing to pieces of conscience. Everything happens as if the blasphemy punished for his daring him who cannot but believe in Love: and as if love rejected the poor soul distracted by the blasphemy “beneath the feet of the demon.” (Breton, *op.cit.*, pp. 67-68).
118. This is the third time in the Diary that an invocation to the Blessed Virgin appears (cfr. November 28 and November 30). Paul invokes Mary in the midst of his great temptations. We know the major role Mary played in the vocation of Paul; cfr. P. Sardi, POA, f. 237-v; Rosa Calabresi POR ff. 199-v, 009-9).
 119. The Sardi text has *de mozioni di cuore* (movements of the heart) while the less accurate editions read *divozione de cuore* (devotions of the heart). The Sardi reading is to be preferred.
 120. This is Paul’s vivid description of his experience of abandonment. His self-knowledge and self-emptying experience express one aspect of his penitential spirit.
 121. Note Paul’s terminology: he speaks of a desire “To be always in Suffering”—a state of being rather than a transient experience.
 122. This is not a morbid desire to suffer. Rather it issues from Paul’s basic drive to “follow Jesus in His sufferings”—the great grace of his life.
 123. This is another expression of Paul’s basic charism.
 124. Paul is referring to his brother, the Venerable John Baptist of St. Michael the Archangel, who will follow Paul all throughout his life and will be the co-founder of the Congregation.
 125. *Non m’incalo*—dialectical form of the verb *calere* that is, to press, to be very anxious to etc.
 126. Paul wants to share his charism with everybody and especially with the brethren.
 127. Note the biblical expression; Paul’s language is evangelical.
 128. Note the dynamism of Paul’s language; for him the life of the spirit is never static; it is always moving forward.
 129. Note the phrase “with Jesus.” Suffering and the cross in Paul’s doctrine never foster self-introspection. For him it is always a matter of suffering “with Jesus” or of Jesus suffering in us.
 130. Nor do others know that he is suffering. The soul transcends suffering as such.
 131. In Paul’s experience and doctrine, the Will of God is always intimately united with His Love. Theologically they are identical.
 132. This is another expression of Paul’s basic charism.
 133. The sign of perfect love—of “blessed transformation” of the soul in God is indifference in everything, except for the Will of God. This indifference is experienced not only through joy but also through sorrow. Paul’s desire to be crucified must be understood in terms of “with Him,” for his ideal is to follow Jesus in His sufferings. There is no sign of dolorism in Paul. Love always has the primacy. He makes his own the sufferings of Jesus whom he loves. This is a principle he pondered many times as he read it in St. Francis de Sales: “Love makes lovers equal.” *Love of God*, Book V, Chapter V, p. 194.
 134. Note again the infused understanding given to Paul. The donal operation of the Spirit of Understanding is particularly pronounced in Paul’s perception of the Mystery of the Passion. His con-crucifixion with Christ is also accompanied—significantly—by his praise of God.
 135. Paul is very much aware of the devil’s activity, and this Christian awareness and vigilance is a ‘constant’ in Christian spirituality.
 136. This is a beautiful example. The use of the words *dar colpi* (strike), *disgranare* (dislodge), *penetrare* (penetrate), *rompere* (break), *disfare* (destroy), *fraccassare* (smash to pieces) is very descriptive and effective. Paul could have observed this scene many times when he passed by the Ligurian shore. This particular example made a deep impression on him. We find him using it years later in his direction, e.g., in writing to a Carmelite Nun on July 9, 1769: “. . . As for the distress and contradictions of spirit, which you experience, I can say, according as I understand them, that the condition of your spirit is getting better all the time. You have to do nothing more than to remain in the depths of your heart and stay there like a rock in the arms of God’s mercy. If the tempests of the ocean waves strike the rock, it doesn’t make any difference. Have you ever seen the rocks of the sea when they are battered in a storm? A furious wave comes and strikes the rock! Another more furious wave comes and strikes it from every side. When the storm is over, look at the rock and you will see that the waves of the

storm have made it cleaner and have cleansed it of that dirt which the poor rock had at the time of calm. Mother Prioress, you are alarmed; and yet the Blessed God enriches you with His graces and great gifts, when you think that you are more abandoned. From now on I want you to be a rock; when the waves of the tempest come, remain silent; when more come, when ten come, a hundred or a thousand, remain quiet; and at most I give you permission to say in the midst of the tempest: 'my Father, my Father, I am yours! O loving, O most tender Will of my God. I adore you, etc., and then remain silent and alone. . . ' (*Lettere* IV, p. 52ff).

137. Note how Paul speaks of God as The Infinite, The Immense, whom he will constantly compare to the sea, in which the soul is immersed in an ecstasy of love. On December 4 he wrote that "the soul sees herself in the Infinite Love of her God." On December 7, he wrote of the "Infinite Mercy of. . . the Sovereign Good." On December 8, the soul melts and languishes "plunged into the Heart and into the holy sorrow of her most loving Spouse. . . and remains in God" . . . absorbed in "that loving and sorrowful vision." From December 1-13, despite his trials Paul frees himself always "in the arms of his Spouse," "nourished with the milk of His Infinite Charity" . . . in deepest repose." On December 24, he contemplates the "Infinite Love." On December 26, the "Infinite Goodness," the "Infinite Mercy," the "Infinite Majesty"—and thus up to the last day of the Retreat. The Infinite Love of God is manifested particularly in the humiliating Passion of Christ. . . The "immense sea of the Sufferings of Our Lord Jesus" (*Lettere* I, p. 268) is born of that "bottomless abyss of Divine Love" (*Lettere* I, p. 267). Paul envisions two seas: the Love of God and the Passion of Christ. These two make one Immensity which calls forth ecstasy. From the viewpoint of the creature, there are two other seas: one's own sufferings and one's own nothingness. From these two seas one passes into the Immense Sea of the Uncreated Immense Love, Cfr. *Lettere* II, p. 443). Paul uses the work *nuotare* (to swim) figuratively for "contemplate." Cfr. M. Viller S.J., "Contemplation du XVIIe au XIX siecle, 5., S. Paul de la Croix" in *Dictionnaire de Spiritualite*, II, 2041).
138. Paul again uses the deeply biblical symbol of "rock."
139. The Sardi text has *al suo caro sposo*—"her loving Spouse"—using the more personal and intimate *suo* ("her"), whereas the less accurate editions simply have *al caro Sposo*.
140. The Sardi text reads *con particolare raccoglimento* while the less accurate editions have *con maggior raccoglimento*.
141. The loving and sorrowful contemplation of Paul begins with the Mystery of Christmas, which inaugurates the loving and sorrowful history of the Word-made-Flesh who was obedient even unto death. "What a great light—what a great fire burns in the stable of Bethlehem! Woe to me if at the sight of such a great light, at the ardors of such a great fire, I am not consumed by holy love. . . " (*Lettere* II, p. 130ff). St. Vincent Strambi notes Paul's extraordinary love of and reverence for the Mystery of the Incarnation. Cfr. P. Vincenzo M. di S. Paolo (Strambi), *Vita del Ven. Servo di Dio P. Paolo della Croce*, Lazzarini, Roma, MDCCLXXXVI, p. 217.
142. Paul's scriptural experience on Christmas is described by himself as "dry as a stump." Perhaps God wanted him to experience deeply the mystery of poverty in the Incarnation as a preparation for his future experience of poverty in the Mystery of the Passion.
143. The Eucharist-Passion motif is manifested here in Paul's desire to die as a martyr where the Blessed Sacrament is denied, and significantly this desire is experienced on the Feast of the Martyr, St. Stephen. While Paul had this desire before, it struck him in a special way at this time.
144. Paul's intercessory prayer shows his great love for England. His prayer will fructify later in the work of Blessed Dominic Barberi, C.P., who will receive John Newman into the Church. Another Passionist, Father Ignatius Spencer, C.P., will ask Pope Leo XIII to substitute the phrase "separated brothers" for heretics."
145. Suffering, for Paul, is not a good in itself, but a purifying, corrective action issuing from the love of God.
146. The Sardi text reads: *ed in primo luogo lo servant* ("Serve Him in the first place") while the less accurate editions simply say "serve Him."
147. The theme of "Infinite Mercy" is always dominant in Paul.
148. Note infused experience of joy and sorrow—and it takes place at Communion.
149. The Sardi text reads: *e che vedevo con li ochj corporali il mio Sagramentato Gesu* while the less accurate editions omit two phrases and include only: *e che vedevo Gesu, gli dicevo*. Note the immediate passage from the contemplation of the "sufferings of the Redeemer," in which the soul takes delight by the "love and sorrow together—to the Eucharistic Mystery which is a living symbol of those sufferings. Paul's devotion to the Sacramental Jesus takes place in the Mass action.

150. The Eucharist, the perennial and living image of the immolation of the Cross, evokes in Paul the desire to respond as generously as possible. Infused love is communicated to Paul with the vehemence of an arrow, as he had read in or heard said of St. Teresa. Cfr. St. Francis de Sales, *Love of God*, Book VI, Chap. 15 and St. Teresa, *Life*, c. 29).
151. Note the Johannine imagery.
152. The Eucharistic Heart of Jesus appeased his thirst—then and for his whole life. Paul knows very well what he is saying when he writes to Sister Cherubina Bresciani: he exhorts her to fly “in spirit to that beautiful Heart. . . in the Heart of the Sacramental Jesus. . .” “But when,” he continues, “the soul tastes remaining in the silence of love, let yourself remain there, and meanwhile drink at that divine source, those most holy waters of grace, which flow from His Heart; but know that he who drinks here, needs to drink deep draughts, I mean that he needs to drink Love in rivers, in a sea of fire, and let everything else fall into ashes. . . .” (*Lettere* I, p. 473).
153. Paul’s thirst for the Eucharist is extraordinary.
154. This is the first reference to the Sorrows of Mary and of Joseph, and to Paul’s participation in them.
155. Paul emphasizes the positive aspect of mystical union. For him, the love which enjoys prevails over the love which suffers,—delight over compassion—as it is certain that the blessings understood by God in decreeing the Passion prevail over the sorrows of Christ and the guilt of man. Jesus is a strong Man who combats and conquers.
156. An indication of Paul’s deep sense of sin and spirit of penance.
157. Here we discover overtones of the ‘Magnificat.’
158. Note how deeply united to the Mystery of Christ Paul is: he is so involved in the Mystery of Jesus that he speaks of offering HIS sufferings.
159. Paul’s attitude toward heretics is never one of condemnation but of compassion and concern.
160. The Sardi text has *moto* while the less accurate editions have *modo*.
161. Paul’s love for England began with his mother, who read to him as a child the history of so many saints who flourished there, throughout his life he prayed for England.
162. Through the grace of the Spirit, Paul has been transformed into the Crucified and desires martyrdom as a sign of his intimate participation in the Sacrifice of the Cross.
163. Paul alludes to the Church of Sts. Charles and Anna, where he lived during his retreat. It was located away from the center of town and at certain hours must have been frequented little. The animals could enter and roam about freely. Sardi writes: “I say and I attest that Fr. Paul. . . cleaned the dirt left there by the dogs. . . .” (Doc. autogr. kept in the General Archives of the Congregation).
164. Paul’s sister, Teresa, attests: “I remember especially how he scolded the women whose heads were uncovered.” (Teresa Danei, POA, f. 135f). One of my brothers and also some ladies referred to this, that when he noticed someone speaking in Church, he came over to them, knelt before them and begged them to show respect in the House of God (*Ibid.*, f. 119f).
165. The Sardi text has: *mi dij grazia piangere*, while the less accurate editions used the word *forza* (*mi dia forza di piangere*).
166. Paul’s love for the Eucharist is profound. Father Zoffoli offers an interesting observation at this point of the *Diary*. He writes: “No data authorizes us to affirm that Paul was ignorant of the Paray-le-Monial revelations which, upon the death of St. Mary (1690) will be propagated throughout the world with incredible speed. It is even probable that in Piedmont he would have been informed by various priests and confessors whom he could approach. But what is more important is that in the *Diary*, he already speaks of the Sacred Heart (December 27) and, in examining an extract, he speaks of “the Most Blessed Sacrament,” of the “irreverences” to which it exposed, and of his inspiration to “make reparation for them,” weeping over them with “tears of blood.” These are precisely the essential data which return with absolute clarity in the exhortations he will give to souls—documenting a surprising continuity of thought in this matter. “Do not leave the *Sancta Sanctorum* of the Most Pure Heart of Jesus: love Him with His own Heart; let yourself be penetrated by a living sorrow for the insults which He has received in the most adorable Sacrament and make reparation for them with humiliations, adoration, love, praise and thanksgiving. . . .” (Letter to Agnes Grazi, July 22, 1741 *Lettere* I, p. 272f). On August 9, 1740, he wrote to Sister Cherubina Bresciani: “It is necessary to note that this flight of the spirit must be made in the Heart of the Sacramental Jesus and here suffer the sorrows for the irreverences which He receives from bad Christians and from worse ecclesiastics and religious men and women who respond to so great a love by ingratitude and sacrilege, and to make reparation for so many insults. The loving soul should offer herself as a victim, totally reduced to ashes in the fire of holy love, and to love Him and praise Him and visit Him often for those who maltreat Him—

especially visiting Him at certain hours when there is no one to honor Him etc. Oh! how much I have to say on this matter etc., but time does not permit" (*Lettere* I, p. 473). Cfr. Bollettino 1928, p. 91ff. The meaning of these invitations is unequivocal. Informed or not on the message of Paray-le-Monial, Paul is in perfect harmony with the revelations of the Sacred Heart which have played such a significant role in the spirituality of the following centuries.

Even for this, the Diary presents the character of a magnificent prelude to his life and teaching of tomorrow." (P. Enrico Zoffoli C.P., S. Paolo della Croce, *Diario Spirituale*, Roma, 1964, p. 84 note 4).

167. The Sardi text has the word "aforementioned" (*distrizioni sopradette massime*) while the less accurate editions omit it.
168. Reference to his future Congregation and the trials which will afflict it, because of Paul's sensitivity toward his family.
169. The supreme rule of Paul's life will be: the Will of God. Every problem and difficulty will be clarified in the light of God's Will. He will reduce the highest sanctity to this: fulfilling the Will of God with perfection.
170. The mystical Eucharistic experiences of these forty days reach a point of ecstatic fullness on the last day—and especially after Holy Communion.
171. Cfr. December 8, Note 85.
172. Paul alludes to a heroic vow he made after a light fault of gluttony—eating a grape while still at home in the family. At Rome he obtained a commutation from the vow a few years before his death. (Deposition extra. proc. of Father Thomas of the Crucified, written in 1867 and kept in the General Archives of the Congregation).
173. In Paul's thought and experience, the Sacred Humanity of Jesus is always the door to the contemplation of the Divinity. Later on he will write: "It is not possible to pass to the contemplation of the Infinite and Limitless Divinity without entering by the door of the most divine Humanity of our Saviour" (*Lettere* I, p. 256).
174. Paul speaks of a *cognizione*. . . *sensible*. We have translated this as "experiential knowledge," for it transcends the senses and reason. Paul contemplated the Infinite Love of God in the light of Christ's Suffering Humanity which had produced "his own loving and sorrowful vision. St. Francis de Sales expressed the same experience in this way: ". . . There we must stop, for, believe me, Philothea, we can approach God the Father by no other door; just as we could see no reflection in a mirror were it not covered at the back with lead or tin, so should we be unable in this world to contemplate the Divinity were it not united to our Blessed Lord's Sacred Humanity, His Life and Death being the most suitable, sweet, blessed and profitable subject which we can choose for our constant meditation. He did not call Himself "the Bread which cometh down from heaven" without a meaning; just as men eat bread, with whatever other meat they may have, so in all our prayers and actions we should seek, dwell upon, and meditate on our Saviour. . ." *An Introduction to a Devout Life*, (The Peter Reilly Company, Philadelphia, 1942, Part Second, Chapter I, p. 56). Paul must have read the following page from St. Francis de Sales which describes so well the last great mystical experience of his forty days: "How does the soul flow into God? The lover is so gratified by what he loves that a form of spiritual powerlessness results; this causes the soul to feel that it can no longer contain itself. That is why, like molten balm, soft and running, it lets itself go, lets itself flow into what it loves. Here is no soaring flight, no close embrace of union; the soul, as though it were a liquid flowing, glides gently unto the God it loves. . . . Clearly then, you see, this flowing of the soul out of itself into God is an actual ecstasy, in which the soul utterly transcends the limits of its natural state, until it is blended, absorbed and swallowed up in God. . ." (*Love of God*, Book VI, Chapter 12, pp. 251-252).
175. Sardi's text reads *Dirsi* (be procured or given) whereas the less accurate edition has *Dirsi* (be expressed or articulated). The Sardi text has a more profound implication: the reality described is so transcendent that it cannot be procured by oneself. This deep mystical grace will mark all of Paul's spirituality. It is a prelude to mystical marriage. The infused sufferings of Jesus have given clarity to Paul's spiritual vision and enable him to penetrate the abyss of Divinity.
176. Paul indicates the effects of this sublime knowledge of God. Note that the glory of God, in the manifestation of His attributes and especially of His love, appears in the final pages of the *Diary*.
177. Paul's meditation is intimately linked to the liturgical feast.
178. *Non m'incallavo* in Piedmontese dialect means "I did not dare."
179. The last words of the *Diary* refer to the great grace received in the Eucharist. The Eucharistic experiences of Paul during these forty days are a precious confirmation of the wonderful mystical lights

emanating from the Blessed Sacrament. The Eucharist is the cause of the Passion-centered experiences of Paul. In the Eucharist Paul encounters Jesus the Mediator Who leads him to the bosom of the Father.

FURTHER READINGS

Diaries, Journals, Methods and Experience.

Baldwin, Christina, *One to One: Self Understanding Through Journal Writing*, Henry Morrison Inc., New York, 1978

Heslop, J. Malan and Van Orden, Dell, *How to Write Your Personal History*, Bookcraft, Inc. Salt Lake City, 1976.

Hughes, Milt, *Spiritual Journey Notebook*, National Student Ministries, Nashville, 1976.

Simons, George F., *Journal for Life: Vol. I, Foundations and Journal for Life: Vol. II. Theology from Experience*, ACTA Foundation, Chicago, 1975 and 1977.

ST. PAUL OF THE CROSS

**His
Letters**

ST. PAUL OF THE CROSS

An Introduction To HIS LETTERS

The following introduction to the Letters of St. Paul of the Cross is reprinted from the original preface written by the late Father Edmund Burke, C.P.'s introduction to WORDS FROM THE HEART, an English translation of selected letters of our Founder by Edmund Burke, C.P., Roger Mercurio, C.P., and Silvan Rouse, C.P. published in Dublin in 1976. Father Edmund was a member of St. Patrick Province (Ireland and Scotland). For some fifty years he was a preacher of Missions and Retreats in great demand. For twenty years he was the editor of THE CROSS, a Passionist review in Ireland. He also wrote two Passionist biographies, HUNTER OF SOULS (Life of St. Paul of the Cross), and HAPPY WAS MY YOUTH (Life of St. Gabriel of the Sorrowful Virgin). Father Edmund was an official translator for the English edition of L'Osservatore Romano. He died November 15, 1975.

The spirituality of the Passion emerges in the present selection of letters. These letters show Paul as a man for all seasons. While he was conditioned and limited by his times and culture, still his basic insight into the Passion of Jesus as a light in which to see and judge all reality, is a "constant." In these letters we find a practical application of a lived experience of the Paschal mystery to the lives and problems of bishops, priests, religious, married men and women, and young people.

Paul's spiritual message in these letters is timely and relevant because it is evangelical. The gospel of the Passion is the supreme norm for Paul. His language is evangelical; he devoured God's Word until it became part of him. His examples and symbols are so often biblical ones. His message is also ecclesial. Paul is first and foremost a son of the Church—a living and true sign of what the gospel of the Passion seeks to produce in the hearts of men and women—love for Jesus and his Church. By his example Paul showed clearly that genuine religious life is at the very heart of the mystery of the Church. Moreover, his message is penetrated with the interior fire of the Spirit. His great emphasis on the interior life for all Christians is one of the signs of the dimension of this dimension of his spirituality. There is a constant transition from the exterior to the interior in Paul's personal life as well as in his missionary activity. For Paul, the Holy Spirit is THE Spiritual Director, and he is most insistent on this point when directing others. Paul's message is also apostolic in the basic sense of that word. Like the apostolate of the Church, Paul's apostolate is rooted in the divine missions of the Word and the Spirit; He leads souls to listen attentively to the Word and to follow the guidance of the Spirit. In his correspondence Paul indicates that a holy life is the first apostolate—an apostolate of presence and witness. Finally his message is always a paschal one, but with a Passion emphasis. The glory of the risen Christ belongs only to those who have shared in the pain and anguish and solitude of his Passion.

The spiritual doctrine of Paul is relevant because of his constant concern for the essential. His spirituality deals with the radical realities of life: God, the Passion of Jesus, the Church, man's response to and communion with God and men. His doctrine speaks to the modern world because of his realistic approach to suffering. The emphasis in Paul is always on God—on others and not on self. He does not indulge a morbid preoccupation with his own sufferings great and real as they are. His doctrine has special significance today when the theology of the Cross is once again the subject of serious theological reflection.

Paul wrote thousands of letters of which most have been lost or destroyed. Fortunately we have about two thousand of them.

The most complete edition of the letters is that of Fr. Amedeo della Madre del Buon Pastore, C.P.—*Lettere di S. Paolo della Croce*, Tip. Pont. Pio IX, Roma, 1924, IV Vols. pp.

822, 848, 843, 503. These four volumes contain 1,884 letters. Other letters were discovered after 1924 and 85 of them were published in the *Bulletins* of the Passionist Congregation from 1926 to 1928. More than a hundred remain unpublished.

(*Editor's note:* In 1977, after this writing, Fr. Christopher Chiari, C.P., of the Immaculate Heart of Mary Province (Milano) brought out an exciting new compilation. This collection contains 175 letters of the Founder, some of which have been unknown until now, including three which were discovered in the United States. Published by the Curia Generalizia, PP. Passionisti, Roma, it now becomes Volume V of the *Lettere* with 224 pages.)

Paul wrote many of these letters in great haste: he often says so explicitly. Frequently he was sick when he wrote them, as he attests in several instances. But what comes through is the depth of spiritual doctrine and the sureness of the spiritual guide. With his acute 'feel' for the essential, Paul chose as his first book the Bible, his book of 'lights.' God's Word—at times imperceptibly—is woven throughout his letters and gives them a strength and perennial relevance.

A man of strong thoughts and self-taught in so many ways, Paul's style is clear, spontaneous, vivacious. He moves with ease in the technical language of the spiritual classics but with equal ease adapts the doctrine and language to the needs of each.

Despite the variety of types of persons to whom he addressed himself, and the differences of the questions treated, there is a unified thrust—a core reality of reference in Paul's correspondence.

Perhaps it is best described again in terms of Paul's charism as he expressed it in his *Diary*: "My sole desire is to be crucified with Jesus." He desires the same grace for others and leads them to con-crucifixion with Jesus so that they may experience all reality in the light of Christ's Passion.

Introduction, pp. 5-7
October 18, 1975

SOURCES

Edmund Burke, C.P., Roger Mercurio, C.P., Silvan Rouse, C.P., *Words from the Heart*, A Selection from the Personal Letters of St. Paul of the Cross, Gill and Macmillan, Dublin, 1976.

Mercurio, C.P., Very Rev. Roger, *Paulacrucian Sources*, especially section *The Letters*, The Passionist, 1976 N.4.

Arintero, O.P., J.G., "Lettere di San Paolo Delle Croce," article, *Vida Sobrenatural*, 1927.

LETTERS OF
ST. PAUL OF THE CROSS

CHRONOLOGICAL CHART

1720 - 1775

In the following chart, listed across the page under the date of the proper year, are the successive number of letters, the date written, the place of writing, the person to whom addressed, and finally its location in our present five-volume collection *Lettere Di San Paolo Della Croce*.

<u>1720</u>				Vol.	Page
1	November 23, 1720	January 1, 1721	Bishop Arborio di Gattinara	I	1
2	December 2 - 7, 1720		Preface to Primitive Rule (same)	IV	217
<u>1721</u>					
3	January 27	Castellazzo	Bishop Arborio di Gattinara	I	18
4	February 6	"	Suor Teresa Costanza Pontas	I	24
5	March 11	"	Bishop Arborio di Gattinara	I	21
6	April 12	"	Marchessa Del Pozzo	I	26
7	September 9	Civitavecchia	His Brother, John Baptist	I	51
8	November 26	Castellazzo	Bishop Arborio di Gattinara	I	23
9	December 29	"	Marchessa Del Pozzo	I	28
<u>1722</u>					
10	January 1	Castellazzo	Marchessa Del Pozzo	I	30
11	January 13	"	(same)	I	32
12	February 21	"	His brothers and sisters	I	53
<u>1723</u>					
13	October 24	Castellazzo	Marchessa Del Pozzo	I	33
14	October 24	"	Suor M. Elena Zerboni	I	58
15	December 21	"	Marchessa Del Pozzo	I	35
<u>1724</u>					
16	February 3	Castellazzo	Suor M. Elena Zerboni	I	59
<u>1725</u>					
No existing letters for this year.					
<u>1726</u>					
17	February 7	Gaeta	Nicolina Pecorini Martinez	I	60
18	February 16	"	(same)	I	61
19	April 21	"	(same)	I	63
20	May 26	S.M. di Civita	(same)	I	64
21	June 3	"	(same)	I	65

				Vol.	Page
22	June 21	S.M. di Civita	(same)	I	66
23	August 29	"	Don Erasmo Tuccinardi	I	67
24	September 21	Rome	(same)	I	69
25	November 20	"	(same)	I	70
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1727					
26	January 4	Rome	Don Erasmo Tuccinardi	I	71
27	March 15	"	(same)	I	73
28	April 15	"	Marchessa Del Pozzo	I	36
29	June 11	"	Don Erasmo Tuccinardi	I	75
30	August 18	"	His mother, Anna Danei	I	90
31	October 31	"	Marchessa Del Pozzo	I	39
32	December 20	"	Don Erasmo Tuccinardi	I	77
<hr/>					
1728					
146*	February 4	Rome	Pope Benedict XIII	V	225
33	March 11	S. Antonio	Don Erasmo Tuccinardi	I	78
34	October 19	"	(same)	I 80 and V	18*
35	November 11	"	Marchessa Del Pozzo	I	40
36	December 9	"	Don Erasmo Tuccinardi	I	80
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1729					
37	January 3	S. Antonio	Marchessa Del Pozzo	I	42
3*	August 11	"	Don Erasmo Tuccinardi	V	19
4*	September 7	"	(same)	V	20
38	—	"	Pope Benedict XIII	IV	191
<hr/>					
1730					
39	May 22	S. Antonio	Marchessa Del Pozzo	I	45
40	June 14	"	Don Erasmo Tuccinardi	I	82
41	July 25	"	Claudio Del Pozzo	I	354
42	September 20	"	Don Erasmo Tuccinardi	I	84
43	November 29	"	(same)	I	85
44	December 16	"	(same)	I	87
45	December 30	"	Agnes Grazi	I	96
46	—	"	Pope Clement XII	IV	92
47	—	—	(same)	IV	210
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1731					
48	February 23	—	Pope Clement XII	IV	93
49	July 19	S. Antonio	Cardinal Altieri	I	357
50	—	—	Town Councillor (Orbetello)	I	355
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1732					
51	February 25	S. Antonio	Matteo Sancez	I	376
52	March 31	"	Bishop of Alessandria	I	377

*Volume V (1977) has its own set of enumeration which has been kept intact to avoid confusion.

				Vol.	Page
53	April 9	P.S. Stefano	Cardinal Altieri	I	358
54	December 16	S. Antonio	Francesca Lucci	I	379
55	December 26	"	(same)	I	381

1733

56	March 19	Piombino	Rose di Gaeta	I	391
57	June 3	S. Antonio	Agnes Grazi	I	98
58	August 2	S. Antonio	(same)	I	98
59	August 10	"	(same)	I	100
60	August 13	S. Antonio	Don Erasmo Tuccinardi	I	89
61	August 27	"	Francesca Lucci	I	382
62	September 6	"	Agnes Grazi	I	101
63	September 15	"	(same)	I	102
64	October 18	Piombino	Francis Antonio Appiani	I	393
65	December 14	S. Antonio	Suor Cherubina Bresciani	I	436
66	December 16	—	Agnes Grazi	I	103

1734

67	February 25	S. Antonio	Agnes Grazi	I	106
68	March 17	Orbetello	(same)	I	107
69	March 19	S. Antonio	Laura Gianotti	I	527
70	April 17	"	Agnes Grazi	I	110
71	May 21	"	(same)	I	306
72	August 4	"	(same)	I	112
73	August 10	"	(same)	I	113
74	September 10	Pitigliano	(same)	I	115
75	October 4	—	(same)	I	116
76	October 4	Orbetello	Marchessa Del Pozzo	I	48
77	October 28	S. Antonio	Agnes Grazi	I	118
78	December 15	"	His mother, Anna Danei	I	94
79	December 23	"	Agnes Grazi	I	120

1735

80	January 15	Magliano	Marianna Alvarez	I	530
81	July 12	Marciana	Suor Cherubina Bresciani	I	439
82	July 26	S. Antonio	Agnes Grazi	I	123
83	August 12	Capoliveri	Suor Cherubina Bresciani	I	440
84	August 24	Longone	Thomas Fossi	I	533
85	September 3	S. Antonio	Suor Cherubina Bresciani	I	442
86	October —	"	Gregory Gualas y Puego	II	3
87	November 18	Orbetello	Agnes Grazi	I	125
88	November 22	S. Antonio	Francis Antonio Appiani	I	395
5*	December 12	"	Msgr. John Moretti, VG	II 8 and V	22
89	December 12	"	Suor Eleanora Del Pozzo	II	4
90	—	"	Msgr. John Moretti, VG	II	8

1736

91	January 6	S. Antonio	Agnes Grazi	I	126
92	February 2	Orbetello	(same)	I	128
93	February 8	S. Antonio	Francesca Lucci	I	383
94	February 18	P.S. Stefano	Agnes Grazi	I	129

				Vol.	Page
95	March 8	S. Antonio	(same)	I	132
96	March 15	"	(same)	I	133
97	March 23	"	Francis Antonio Appiani	I	396
98	March 29	"	Thomas Fossi	I	535
99	April 13	Piombino	Suor Cherubina Bresciani	I	444
100	April 19	S. Antonio	Agnes Grazi	I	135
101	April 26	"	(same)	I	136
102	June 21	Orbetello	(same)	I	138
103	June 26	S. Antonio	Francis Antonio Appiani	I	399
104	June 29	"	Agnes Grazi	I	139
105	August 1	"	(same)	I	143
106	August 2	"	Suor Cherubina Bresciani	I	446
107	August 9	S. Antonio	Agnes Grazi	I	144
108	August 14	"	Ottavio Barbari	II	13
6*	August 14	"	Francis Antonio Appiani	V	23
109	August 22	"	Agnes Grazi	I	146
110	August 26	Orbetello	Thomas Fossi	I	536
111	August 30	S. Antonio	Agnes Grazi	I	148
112	September 27	"	(same)	I	152
113	October 3	"	(same)	I	153
114	October 10	"	Suor Cherubina Bresciani	I	447
115	October 10	"	Thomas Fossi	I	537
116	October 11	"	Agnes Grazi	I	157
117	October 24	P.S. Stefano	(same)	I	322
118	October 26	P. Longone	Suor Cherubina Bresciani	I	450
119	November 20	S. Antonio	Ottavio Barbari	II	14
120	November 25	P.S. Stefano	Francis Antonio Appiani	I	403
121	November 25	S. Antonio	Agnes Grazi	I	319
122	November 29	Orbetello	(same)	I	158
123	December 10	S. Antonio	Francis Antonio Appiani	I	405
124	December 11	"	Francesca Lucci	I	385
125	December 13	Orbetello	Agnes Grazi	I	161
126	December 28	S. Antonio	(same)	I	162
127	December —	Orbetello	(same)	I	343

1737

128	January 3	Orbetello	Agnes Grazi	I	164
129	January 5	S. Antonio	Don Bartholomew Cianchini	II	15
130	January 9	"	Agnes Grazi	I	166
131	January 24	Orbetello	(same)	I	169
132	February 9	S. Antonio	(same)	I	171
133	February 19	Orbetello	Francis Antonio Appiani	I	407
134	February 19	"	Suor Cherubina Bresciani	I	451
135	February 28	S. Antonio	Agnes Grazi	I	174
136	March 7	Orbetello	(same)	I	177
137	March 21	S. Antonio	(same)	I	179
138	March 24	"	Joan Venturi Grazi	II	18
139	March 28	"	Francis Antonio Appiani	I	410
140	April 14	"	Agnes Grazi	I	182
141	April 9	Talamone	Francis Antonio Appiani	I	412
142	April 12	Orbetello	Agnes Grazi	I	183
143	April 17	"	Francis Antonio Appiani	I	413
144	April 25	"	Agnes Grazi	I	184
145	May 9	S. Antonio	(same)	I	186

				Vol.	Page
146	May 13	S. Antonio	(aame)	I	187
147	May 16	Orbetello	(same)	I	190
148	May 22	"	(same)	I	191
149	<i>Corpus Domini</i>	S. Antonio	Cardinal Altieri	I	359
150	July 3	"	Salvatore . . .	II	49
151	July 5	Orbetello	Cardinal Altieri	I	362
152	July 12	"	(same)	I	364
153	July 15	"	Suor Cherubina Bresciani	I	452
154	July 16	—	Agnes Grazi	I	192
155	July 25	S. Antonio	Cardinal Altieri	I	365
156	July 31	M. Argentario	(same)	I	368
157	<i>Assumption</i>	"	(same)	I	370
158	August 26	"	Thomas Fossi	I	541
159	August 29	"	Cardinal Altieri	I	373
160	August 29	"	Agnes Grazi	I	194
10*	October 29	M. Argentario	Cardinal Altieri	V	33
161	November 6	"	Agnes Grazi	I	196
162	November 15	M. Argentario	Agnes Grazi	I	198
163	November 20	"	Suor Cherubina Bresciani	I	454
164	December 20	"	Agnes Grazi	I	200
165	—	"	Marianna Alvarez	I	531
166	—	—	Agnes Grazi	I	202
167	—	—	(same)	I	203
168	—	—	Maria Prudenzia Angelini	II	51
169	—	—	Giovani . . .	II	53

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177	March 3	"	Francis Antonio Appiani	I	415
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179	April 11	Cta d. Pieve	Don Ottavio Spezi	II	59
180	May 27	Aquapendente	Don Stephen Lavitelli	II	54
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182	June 14	"	Francis Antonio Appiani	I	416
183	July 11	"	Agnes Grazi	I	211
184	July 16	"	(same)	I	213
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186	July 23	"	Agnes Grazi	I	214
187	August 4	"	(same)	I	215
188	August	"	(same)	I	218
189	August 9	"	Thomas Fossi	I	545
190	August 26	Orbetello	Don Bartholomew Cianchini	II	17
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229	November 19	"	Suor Cherubina Bresciani	I	464
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894	December 16	"	(same)	III	23
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Editor's Note

As of this writing this is the only complete chronological (1720-1775) collage of the Letters of St. Paul of the Cross. It collates 1,884 letters of the four volumes edited by Fr. Amadeo Cassetti, C.P., (of the Mother of the Good Shepherd) in 1924 with the 175 letters presented as Volume V by Fr. Christopher Chiari in 1977. This is the total 2,059 known letters of the Holy Founder possessed by the Passionist Congregation or authenticated as present in other reliable collections.

Wherever there were exact English equivalents for Italian given names they have been used.

ST. PAUL OF THE CROSS
♦ ♦ ♦
PLACES FROM WHICH HE WROTE

INTRODUCTION

In contemporary psychology "place" has a particular relevance in the search of identity for both individuals and groups. To return to a familiar place occasions a flood of memories and even emanations, some good, some indifferent, and some actually painful or traumatic. Antiquarians encourage genuine restoration as a powerful means to transmit both culture and heritage. Salvation History abounds with geographical references to the places where the *mirabilia Dei* occurred as a vital means to recall God's wondrous works in the past and keeping their values to be remembered alive in the present. Who cannot be stirred by the nostalgic prayer/oath of the psalmist:

If I forget you, O Jerusalem
let my right hand wither!
Let my tongue cleave to the roof of my mouth
if I do not remember you,
If I do not set Jerusalem above
my highest joy.
PS. 137: 4 - 6

The ancient Christian tradition of a pilgrimage to the holy places of the Lord's Passion and Death is still attracting great numbers who wish to existentialize the space/place relationship of these mysteries and events which they have interiorized through prayerful study of the Sacred Scriptures, the celebration of liturgical events, spiritual reading, personal meditation, and the illuminations which they have received from preachers of the Word. It is this very concept in anticipation, as it were, which has William Shakespeare put these moving words on the lips of his King Henry IV, who historically went to the holy land, first as a pilgrim and now as a Crusader.

KING . . . therefore friends,
as far as to the sepulchre of Christ,
whose soldier now, under whose blessed Cross
We are impressed and engaged to fight,
Forthwith a power of English shall we levy,
whose arms were moulded in their mothers' womb
To chase the pagans in those holy fields
over whose acres walked those blessed feet
Which fourteen hundred years ago were nailed
For our advantage to the bitter Cross.

(Henry IV, Part I, act i, v 17-26)

There is, then, hardly a country which does not have its special places of pilgrimage and return dedicated to the Holy Mother of God or indigenous saints of the Church. It is an integral part of the value system hopefully utilized in this combination of source and work book to present to the English-speaking members of the Congregation and the Passionist Family some concept of the places where St. Paul of the Cross lived and worked.

Actually, his earthly pilgrimage was for the most part limited to the central portion of the Italian Peninsula, which in his time was comprised of the Papal States, the republic of Genoa, and the grand Duchy of Tuscany, along with the area around Naples then situated in the Kingdom of the Two Sicilies.



Following his own exhortation that the members of his Congregation seek to exercise their apostolate of preaching Missions in poor and incommensurable places, we see his early ministry embracing the Maremma, a large, forbidding, and desolate swamplike area roughly embracing the southern extremity of the grand Duchy of Tuscany and the far northeastern section of the Patrimony of St. Peter.

Before we present a bird's-eye view of the places from which St. Paul of the Cross wrote his letters, it seems indispensable that we should give a pride of place to three locations which figure inextricably in his life, formation, development, and apostolate, as well as in his interior life and charismatic growth. These are: CASTELLAZZO, MONTE ARGENTARIO, and ROME.

CASTELLAZZO

Castellazzo, also a suburb, Castellazzo Bormida, is a small town in northern Italy roughly between Genoa and Milan. It is located ecclesiastically in the Diocese of Alessandria (della Paglia). Paul Francis Danei spent his early twenties in the family home here. Here he experienced his "conversion." Here he was instructed in the ways of prayer by the saintly Capuchin Father Columban. Here began a series of religious experiences and enlightenment that led him to the heights of communion with God. In this place he received the vision which revealed God's special plan for him: the foundation of our Congregation, the black habit of penance, and the Passionist sign. In a later vision he saw the Blessed Virgin in the same black habit, calling him and those who would come after him to stand beneath the Cross with her and to mourn with her over the Passion of her Son.

After being clothed in the Passionist habit by the Bishop at Alessandria Paul returned to Castellazzo and made a 40-day retreat from November 23, 1720, to January 1, 1721, in the little triangular cell off the sacristy of St. Charles Church. He wrote his Rule here also from December 2-7, 1720. The first of his letters which we have from here is dated January 17, 1721.

The glory of his stay at St. Charles is his remarkable spiritual diary, already treated in this source book. As Assisi belongs to St. Francis and is redolent with his memory so that one might expect to see him come around the next corner of the street, so Castellazzo belongs to St. Paul of the Cross. One after the other we see large marble markers fixing the place of the great events in St. Paul's life in this city. The event is marked by block letter notices recalling the event, the date, the place. And beneath this in script is St. Paul's own testimony from his Diary concerning the particular historical happening.

MONTE ARGENTARIO

If there is indeed anywhere on earth which was dear to St. Paul of the Cross and filled with memories of his vocation, spiritual life, and the very cradle of our Institute it is Monte Argentario. This is the place chosen for him and for us by the Blessed Virgin Mary who called after him, "Paul, Paul, I am here alone, come to Monte Argentario" (arch. C.P. sez.A, I-II, 6).

Monte Argentario is a marvel of nature. It is a picturesque peninsula, sometimes an island when cut off by the flooding tides of the sea from the Italian mainland. It stretches out into that part of the Mediterranean Sea which is called the Tyrrhenian Sea. The air is salubrious, the view of the sea, sky, and coastline is majestic. In reverse, from the enclosure wall of the original monastery of the Passionist Nuns, which once was actually the city wall of Tarquinia (formerly Corneto) the Nuns can see, to the north, this holy promontory not infrequently crowned with an aureole of clouds. In its solitary and unspoiled beauty there is an abundance of forest and an almost endless variety of wildflowers. It is from these latter that our Brethren have produced a somewhat rugged liquor called "Argentario." Today Queen Juliana of the Netherlands has a villa here, and now, because of its

location off the beaten path, insuring both solitude and privacy, Monte Argentario has become one of the haunts of the jet set.

This "mountain of God" is just about 90 miles up the coast from Rome. It is some 50 miles from Civita Vecchia once the seaport for Rome. In the time of St. Paul of the Cross it was almost at the northern, extremity of the Papal States, now Grosseto.

St. Paul of the Cross first visited this, his place, on September 8, 1721, the birthday of the Blessed Virgin Mary. In a succession of comings and goings the founder and his brother, Ven. Father John Baptist, C.P., shared four different habitations here. The first was the hermitage of the Annunciation which was a couple of miles upland from the fishing village of Port'Ercole. They were established here June 27, 1723, under the patronage of Bishop Fulvio Salvi of Pitigliano in whose jurisdiction the island was. There are no extant letters from this place. After their stay and ordination to the priesthood in Rome on June 7, 1727, the holy brothers came back to another hermitage at Monte Argentario. Permission for this sojourn was given February 1, 1728, by Bishop Christopher Palmieri, Salvi's successor. Of this period St. Paul of the Cross said that it was at the happiest time of his life. The first letter we have, written from the second hermitage under the title of St. Anthony, is dated June 27, 1723.

It was during these happiest of days that the Congregation of the Passion grew in numbers, developed juridically within the structure of the ecclesiastical establishment, and advanced from its eremitical phase into its formal religious life and observance. Thus the first house of the Congregation came into being, the Retreat of the Presentation of the Blessed Virgin Mary. Its physical construction began in the spring of 1733. It was delayed by war as well as civil and ecclesial machinations. The community moved in July 12, 1737. The retreat itself was liturgically and canonically inaugurated on the feast of the Exaltation of the Holy Cross, September 14, 1737. Our first extant letter written from this first foundation of the Institute is dated July 31, 1737.

As the Congregation spread and the aspirants increased in number the holy Founder felt the need for a novitiate. He could think of no better place than his Marian mountain, the scene of the beginnings of the Congregation and of so many holy experiences, on July 1761, the construction of the building being finished in a location higher up the mountain-side from the Retreat of the Presentation, the novitiate house, the Retreat of St. Joseph, opened on July 16, 1761. His first letter addressed from here was dated May 1, 1770.

Perhaps the most singular event of St. Paul of the Cross' life took place on Monte Argentario very early in his stay there either in 1722 or 1723, when on November 21st he received the supreme and ultimate mystical experience, the spiritual nuptials or the mystical marriage. He was at the time only twenty-eight or twenty-nine a fact which must serve to rank him among the outstanding mystics in the Church. The remembrance of this event never left him. Every year, until impeded by old age, he made the effort to return to this place on the Feast of the Presentation of Mary for the commemoration of this grace in the very place where it occurred. He passed on to the Congregation and family of the Passion the injunction that we should celebrate this Marian feast "like Christmas." Monte Argentario must ever be a place for the children of St. Paul of the Cross as it was for him: a place of commemoration, celebration and thanksgiving.

Besides the massive testimony of St. Paul of the Cross and his early companions about the holiness which encompassed them on Monte Argentario, there is a tradition of the holiness both inspired and practiced on this mountain of God. St. Gregory the Great in his Dialogues (Book III, Chap. IV) testifies that at the beginning of the fifth century it was inhabited by monks whose reputation for sanctity and observance had already made it famous.

ROME

Rome. The very name conjures up religious, historical, and artistic reflections in nearly everyone. Over the centuries it has been a world capital: from Imperial times, Christian roots and beginnings, the habitat of the Renaissance, the Vatican City State, and now the world of fashion, finance, and tourism.

For St. Paul of the Cross Rome was a place, a symbol, and a final goal. His Rome was quite different from ours. Sometimes he had been portrayed as being driven away from the Vatican during his dismal attempt for papal approval of the Rule in 1721, but the Pope was then living at the Quirinal Palace. The same sacred image of the Madonna, *Salus Populi Romani*, before which he made his fourth vow to promote devotion to the Passion, still remains the same.

Rome, the city sanctified by martyrs and apostles, was the place for Paul. It was the epicenter of his world—which was the Papal States. Rome was a symbol for St. Paul of the Cross. It was the Church herself. It was the chair of Peter and his present successor to be honored in both his office and his person. No value could be placed on his Rules, his lifestyle, his charism, or his Congregation unless blessed, approved, and directed toward the future by the Vicar of Christ. For our Founder Rome was a final end, an end toward which he moved inexorably but cautiously and unhurriedly.

His eighth foundation, the Retreat of the Holy Trinity at Monte Cavo looking down from the hills on Rome itself, was a finalization of his journey toward Rome. This retreat opened March 19, 1758. We have a letter written from Rome on September 21, 1726, but none written from Monte Cavo. This retreat is abandoned and used as a hostelry tavern today.

The next Roman adventure of St. Paul was when he was actually able to have a foundation in the city of Rome itself. The Hospice of the Crucified opened May 6, 1767. It has been torn down, but its location is just next to the Irish College at Via San Stefano Rotondo. His first letter from there was May 27, 1769.

Of course his crown and glory was the pontifical gift of the complex of SS. John and Paul with its basilica, monastery, extensive grounds, and beautiful garden. Pope Clement XIV gave this residence to the Passionists, and in the procession from the Hospice of the Crucified led by the Founder himself they took possession on December 9, 1773. On the next day the Founder sent out his first letter from here, a circular letter to all the Retreats announcing with gratitude his ultimate Roman dwelling place. Here he lived and sanctified the place by his presence. Here he received his last and most extraordinary vision of Mary and Jesus. Here he died and left the memory of his presence in this greatest Passionist place which St. Paul of the Cross, in an anticipatory vision, called: *Casa mia! Casa mia!*, “My place! My place!”

FURTHER PLACES FROM WHICH HE WROTE

- Acqua Pendente:** A city and a diocese located in the southern-most tier of the Papal States near Naples.
 Founder's first Mission here September 9, 1733.
 First letter from here dated May 17, 1738.
- Arlena:** A town some 35 miles Southeast of Rome.
 First Mission here November 25, 1759 by St. Paul.
 First letter from here dated November 29, 1759.
- Baccano:** A small town near Rome.
 Founder stayed here in a small hotel for a brief stay beginning October 28, 1743, while doing business for the Congregation with Cardinal Albani.
 First letter from here dated December 16, 1747.
- Barbarano:** A hill city in the diocese of Viterbo. Today it is the civil Province of Viterbo.
 Founder gave a Mission here on May 15, 1742.
 First letter from here dated May 16, 1742.
- Bieda:** A small town in the Tuscan Hills sometimes also called Blera.
 Founder's first Mission was May and June, 1742.
 First letter from here dated May 26, 1742.
- Bracciano:** A village located on the shores of Lake Bolsano, Central Italy.
 First Mission here November 29, 1755, followed by many more over the following years.
 First letter from here dated November 29, 1755.
- Canepina:** A town located above Rome in the Diocese of Orte now a main stop on the railroad.
 Founder's first Mission given August 30 - September 12, 1750.
 First Letter from here dated August 31, 1750.
- Cantalupo:** A populous town of the Diocese of Magliano then in the Papal States.
 During September and October 1756, St. Paul conducted a series of Missions working out from this area.
 First letter from here dated September 20, 1756.
- Capoliveri:** A fishing village on the Island of Elba.
 First Mission here August 17-21, 1735.
 First letter dated August 12, 1735.
- Capo Di Monte:** A town located in the Diocese of Montefiascone in Tuscany. It is noted for its artistic ceramics even today.
 St. Paul of the Cross preached a Mission here October 24, 1759.
 First letter from here dated November 11, 1759.
- Capranica:** Sometimes with the additional designation Di Sutri. This was a small town in the Maremma reached from Orbetello.
 Founder's first Mission here October 1742.
 His first letter from here dated September 28, 1755.
- Cerveteri:** A minor principality city in the Abbruzzi toward the Adriatic side of the Italian peninsula.
 Founder's first Mission November 24-December 8, 1748.
 His first Letter from here dated December 1, 1748.
- Città Di Pieve:** Both a city and a Diocese in the Umbrian region.
 St. Paul's first Mission October 15, 1732.
 First letter from here dated April 11, 1738.

- Civita Castellana:** A city and a Diocese in the vicinity of Soriano in the Papal States about 40 miles west of Civitavecchia.
 Founder's first Mission here August 16, 1740.
 First letter from here dated April 19, 1745.
- Civita Vecchia:** The port city for Rome in the time of St. Paul of the Cross about 50 miles up the coast from Rome, then in the Papal States now in the Province of Lazio.
 First visit of the Founder here on way to Rome for approval of the Rule, September 10, 1721.
 First letter from here dated October 23, 1742.
 Birthplace of St. Vincent Mary Strambi, C.P.
- Civitella:** Sometimes with additional specification Cesi.
 Another of the hill towns of Tuscany in the Diocese and Province of Viterbo.
 First Mission of Founder here in January 1743.
 First letter from here dated December 28, 1753.
- Ceccano:** A village near Ferentino, southwest of Rome. Province of Frosinone. On January 14, 1748, St. Paul of the Cross opened the fourth Retreat of the Congregation. It is still in use under the title S. Maria Corniano.
 First letter dated from here October 26, 1748.
- Corchiano:** A Village in the Tuscan hills.
 Founder preached first Mission here October 21-28, 1749.
 His first letter dated from here is October 28, 1749.
- Corneto:** Now called TARQUINIA. A walled city in Tuscany presently in the Province of Viterbo. St. Paul of the Cross first preached here to the Benedictine Nuns at the Monastery of St. Lucy in 1739. Met Faustina Constantini, later Mother Mary Crucified of Jesus, the first Passionist Nun.
 His first letter from here dated October 3, 1739.
 March 17, 1769, founded his tenth foundation, the Retreat of the Mother of Sorrows here. No longer ours.
 May 3, 1771, he founded the first Monastery of the Passionist Nuns under the patronage of the Presentation of the Blessed Virgin Mary.
- Deruta:** A small diocese and city in the northern Papal States.
 St. Paul gave two Missions here at the end of April in 1739.
 First letter dated from here is April 29, 1739.
- Falvaterra:** A town to the northwest of Gaeta in the Kingdom of Naples.
 St. Paul of the Cross visited here October 24, 1751.
 Here he made his sixth foundation the Retreat of St. Sosio (Church originally built by Benedictines from Monte Cassino), April 2, 1751.
 His first letter from here October 13, 1751.
- Farnese:** A town in the Province of Naples.
 Founder's first Mission here, September 9, 1733.
 First letter dated from here September 14, 1739.
- Ferentino:** A city and Diocese southwest of Rome in which the Ceccano retreat was located.
 The Founder visited here November 26, 1746.
 First letter dated from her October 20, 1748.

- Gaeta:** A city and a Diocese just north of Naples situated on the Gulf of Gaeta in the Bay of Naples.
In the autumn of 1722 St. Paul and John Baptist visited here attempting a foundation.
Here as a layman the Founder preached his first retreat to Seminarians 1st Sunday in May 1723.
First letter from here February 7, 1726.
- Giuliano (Di Roma):** A village south of Rome. The hermitage of St. Blaise was located in this vicinity. St. Paul of the Cross spent Christmas 1747 here.
First letter from here October 21, 1751.
- Ischia:** This is not the famous island in the Bay of Naples but actually a small town in the Papal States northwest of Rome.
Founder preached a Mission here for the first time in September 1733.
First recorded letter from here dated April 24, 1758.
Sometimes Di Castro is added to its name.
- Magliano:** A tuscan village some ten miles from Orbetello in the present Province of Grosseto.
St. Paul's first Mission here in the spring of 1731.
First of his letters dated here January 15, 1735.
- Marciana:** A coastal village along the Liguorian Sea about opposite the island of Capraia.
Founder's first Mission closed July 10, 1735.
First letter from here July 12, 1735.
- Montalto (Di Castro):** A town in the Papal States some 20 miles above Civitavecchia. Now the Province of Lazio.
St. Paul visited here in 1721 on his return from Rome.
First of Founder's Missions here February 1, 1736.
His first letter dated December 26, 1750.
- Nepi:** A small town bordering on the district of the Maremma southwest of Viterbo.
First Mission by St. Paul of the Cross Easter Week of 1755.
His first letter from here November 4, 1755.
- Orbetello:** Thriving seacoast city on a peninsula in the Tyrrhenian Sea, the actual mainland approach to Monte Argentario. In the Papal States it is located 50 miles above Civitavecchia now in the civil Province of Grosseto.
Founder's first Mission May 28, 1731.
First letter from here March 17, 1734.
- Oriolo:** Also referred to as Oriolo Romano a small town above Vetralla in the present Province of Viterbo.
First Mission of Founder April 22, 1742.
His first letter April 23, 1742.
- Paliano:** A town in the Roman Hills southwest of the City, near border of the Papal States.
St. Paul of the Cross preached a Mission here first in 1742. We have no letters from here, which is remarkable since this became the 8th Foundation of our Congregation on November 23, 1755, as the Retreat of St. Mary of Pugliano, after a famous image of the Madonna in that place.

- Patrica:** A country city and Diocese to the south of Rome in the present Province of Frosinone.
 Founder's first Mission in early December 1747.
 His first later dated here April 29, 1751.
- Piombino:** A fishing community on the coast of the Liguorian Sea some sixty miles south of Livorno (Leghorn) and opposite the Island of Elba.
 Founder's first Mission in January of 1733.
 His first letter June 3, 1733.
 First recorded instance of bilocation of St. Paul of the Cross occurred here.
- Pitigliano:** A city and Diocese in the present Grosseto Province some 40 miles from Orbetello on Mount Tuniato.
 St. Paul of the Cross first visited here in 1721. Bishop Fulvio Salvi in whose jurisdiction Monte Argentario was placed gave the Danei Brothers permission to locate there June 27, 1723.
 His first letter here dated September 10, 1723.
- Port'Ercole:** A lively fishing village on the southwestern coast of Monte Argentario. St. Paul as a laymen catechized both the children and adults here on Sundays and holy days. It was here he went about the streets with his bell calling all to the Church. He arrived here in 1723.
 Of great importance is that during Lent of 1729 St. Paul of the Cross preached his first canonical Mission here.
 1st recorded letter from here July 23, 1739.
- Porto Longone:** A village on the Island of Elba sometimes also called Porto Azzuro—the Azure Bay.
 Founder's first Mission here June 19, 1735.
 First letter from here August 24, 1735.
- Porta San Stefano:** The second fishing village on Monte Argentario but on the northeastern shore. St. Paul visited here first in 1722. He settled on the island in 1723. While St. Paul evangelized Port'Ercole, Ven. John Baptist catechized here on Sundays and feast days.
 Founder's first letter dated April 9, 1732.
- Rio (D'Erba):** A quaint village located on the Island of Elba.
 Founder gave a series of Missions here June through August 1735.
 First letter from here June 16, 1741.
- Ronciglione:** Fairly large city some 25 miles south of Viterbo and in present Province of that name.
 St. Paul's first Mission in Holy Week 1755.
 His first letter dated from here October 23, 1755.
- San Lorenzo:** This rural city and Diocese is also called Amaseno. It is in the vicinity of Ferentino in the Patrimony of St. Peter.
 St. Paul's first mission in December 1747.
 First letter from here May 12, 1753.
- Santa Maria Di Civita:** An ancient sanctuary honoring the Madonna near Itri in the Diocese of Gaeta overlooking Bay of Naples.
 Founder's first letter May 26, 1726.
- Soriano:** A small town in Tuscany noted for a pre-Roman necropolis to the west of Viterbo. This became the third foundation of our Congregation, the founder taking over an existing church of St. Eutizio March 8, 1744.

- Founder's first letter from this town October 6, 1744.
- Sutri:** A country town in the neighborhood of Viterbo. Over the years St. Paul of the Cross and Ven. John Baptist gave many Missions here.
 Founder's first Mission in June 1742.
 His first letter from here November 16, 1742.
- Talamone:** A town in the Maremma on the coast about 40 miles above Orbetello.
 Founder's first Mission here in the fall of 1730. It was during this Mission that the conversion of Agnes Grazi took place.
 Founder's first letter dated April 9, 1737.
- Terracina:** Located on the southernmost border of the Papal States on the Bay of Naples. St. Paul first visited here February 6, 1748.
 He founded his seventh house, the Retreat of the Sorrowful Virgin, on February 6, 1752. Because of its solitude and magnificent sea view he called it "the Gem of the Congregation."
 It is now abandoned and surrounded by a cemetery.
 First letter from here dated January 1, 1767.
- Tuscania:** Formerly Toscanella in the 1700's. A town 30 miles west of Orbetello in the Province of Viterbo.
 Founder's first Mission January 8, 1743.
 His first letter June 18, 1746.
 Here is located St. Paul's fifth primitive foundation of the Congregation, the Retreat of the Madonna of the Oak, i.e., Cerro. This house was opened March 27, 1748. Both the Church and the monastery have been abandoned and are in ruins.
- Vallerano:** One of the hill towns in the Patrimony of St. Peter inland some 50 miles from Civitavecchia to the west.
 Founder's first Mission here September 13-28, 1750.
 First letter dated September 16, 1750.
- Valmonotone:** A small town located just west of Frascati on the outskirts of Rome. It was famous for a Monastery of Dominican Nuns founded in 1731 where St. Paul of the Cross gave a number of spiritual exercises.
 Founder's first Mission November 17, 1751.
 His first letter dated November 17 as above.
- Vetralla:** A solitary village in central Italy some 50 miles above Rome in the Province of Viterbo.
 St. Paul's first Mission February 27, 1742.
 His first letter here April 15, 1742.
 Vetralla is also the second foundation of the Congregation of the Retreat of San Angelo (St. Michael, Archangel). Opened March 6, 1744. The founder lived here some 25 years as it was closest to Rome. Ven. John Baptist died and was buried here, 1765.

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ST. PAUL OF THE CROSS



PERSONS TO WHOM HE WROTE

INTRODUCTION

In general St. Paul of the Cross wrote three kinds of letters. He wrote letters of spiritual direction in which he instructed souls in the way of prayer, offered them condolences for lost loved ones, and proffered solutions for their problems, whether personal or familial. He wrote to others letters of gratitude for their benefactions to our Congregation. These are models of courtesy and sensitivity which reflect his obligation to repay their material goodness with the supernatural return of his prayers. Finally, he wrote letters of petition. Many were limosinary, although not exclusively so. He is often seeking juridical status, whether civil or ecclesiastical, to establish beyond question the rights and acquisitions so often needed for the foundation of his retreats and the proper certification of the members of his religious family.

The reasons for which the saint wrote to the number and variation of his correspondents are both extensive and fascinating. In fact, they represent the full panoply of his own personal experience. They are Supreme Pontiffs, Cardinals, Bishops and every class of ecclesiastics both diocesan and religious. They are kings and princes, military authorities and local politicians individually and collegiately. They are men and women, old and young, from his family and from his own religious family. They are married and single, widows and old maids, schoolteachers, and the illiterate for whom others would have to read his letters. His scratchy quill pen literally made him all things to all men.

Their names have been Anglicized to accommodate them to their place in "Words from the Heart." (1976 English Selected Letters) and the English translation of Costante Brovetto's "Introduction."

PERSONS: IN PARTICULAR

- ABBATI, (Sometimes Abati) Mons. Alexander, Bishop of Viterbo. In 1748 SPN (*Sanctus Pater Noster*) described him as "the most well beloved Bishop."
- ALTIERI, Lawrence Cardinal. 1671-1741. Abbot Commendam for Orbetello and Monte Argentario. After making difficulties gave permission for first C.P. Retreat, July 28, 1731. His 1736 copy of our Rule closest to Castellazzo text.
- ALFANI, Bishop Honofrio, Mediator between Clement XIV, and Lazarists for SPN to receive SS. John and Paul. Friend and admirer of SPN.
- ALVAREZ, Marianna. Devoted client of SPN. Wife of an Ensign at Orbetello Praesidio. In 1735 SPN refused to come to baptize their infant as contrary to the nature of his vocation.
- ANGELETTI, Pompey, Abbot of St. Mary of the River at Ceccano. Church attached to our foundation there, subject to him. He graciously assisted SPN with diocese in this matter.
- ANGUILLARA, Anna Cecilia. Wife of Count James of Bieda. A client of SPN. She, husband and father-in-law entered religious life.
- ANGUILLARA, Count James. Native of Bieda, met SPN in 1754. His father, wife and self entered the religious life.
- AVVOLTA, Mrs. Anna Maria de Nobile. Devout matron of Corneto directed by SPN from 1756.
- BARBARI, Octavius. Lived at Porto-Longone, on Elba. Relative of Thomas Fossi, Met SPN in 1736.
- BRANDINI, Mrs. Maria Aldo. Married woman directed by SPN to enter the Visitandines in 1774.
- BELLA, Cyprian. A benefactor of SPN since Mission of 1753 at Ferentino.
- BENCI, John. A physician who made SPN'S mission in 1732 and lived to testify at the process of canonization.
- BERARDI, Don Jerome. Prior of the Church at Monteleone where SPN gave a mission in 1738.
- BIGATTI, Don Anthony. Priest and Archdeacon of Cathedral of Alessandria in 1753.

BISHOP, TO A: SPN in 1758 directed a letter to this unnamed Bishop for a gift of money toward a new retreat at Monte Cavo.

BIZZOCCHI, Canon Peter. From Zagarolo, began spiritual direction from SPN in 1769.

BERTINI, Don Joseph. Dogma Professor at St. Martin College. Tried to enter Passionists. After just 40 days returned to Diocese.

BONO, Augustine. One of the two managers of the Commune of Castellazo in 1749.

BORGIA, Mons. Fabrizio. Bishop of Ferentino. Defender of SPN against the mendicant Frati. 1689-1754. In 1937 60 letters of SPN to him were discovered at Velletri.

BRECCIA, Silvius. Pious layman and benefactor of SPN. One letter in 1772.

BUBALARI, Joseph. A retired military captain from Vetralla.

BURLINI, Lucy. Pious woman of Piansano. Illiterate. Made SPN's Mission in 1731 at Cellere. Continued as spiritual daughter till death of SPN. Saw vision of C.P. Nuns in 1737.

CALCAGNINI, Mrs. Anna Maria. Devout spinster of Gaeta. Met SPN at a Mission in 1742. Aunt of the Bishop of Fondi. Corresponded with the saint 51 years. at 77 was witness at process of beatification.

CALZELLI, Don Isidore. Parish priest at Ceccano. Aided SPN to overcome OFM Cap. opposition in 1748.

CAPELLI, Andrew. A layman of Bassano. With his brother Nicholas became a benefactor and client of SPN.

CAPPELLI, Nicholas. Brother of Andrew. His family were great benefactors of SPN and the Passionists.

CERRINI, Canon of Ronciglione. His brother Joseph entered Passionists, dying in the odor of sanctity after only five years in 1753.

CERRUTI, Canon Polycarp. Grand penitentiary at Alessandria Cathedral. Early director of SPN who called him my "most dear friend and Father."

CHIATTI, Joseph. Since 1753 a Roman Benefactor of SPN.

CIAMPONI, Don Joseph. Secular priest in city of Ovada, Diocese of Alessandria in 1775.

CIANCHINI, Don Bartholomew. Parish priest of Marciana. Had SPN for a Mission in 1735. Wanted to become a Passionist.

CIARALLI, Don Dominic. Priest friend of SPN at Orbetello from 1745. SPN would not receive him into Passionists but he continued on as a friend and benefactor.

CIPOLETTI, Don Ubald. Canon of Spoleto Cathedral, friend of SPN who engaged the saint for several Missions.

CLARETTI, Don Joseph. Priest of Rome and friend of SPN since 1765.

COLACICCHI, Anthony. A layman of Agnani. Benefactor of SPN during and after Mission of 1767.

COLONNA, Prince. Grand Constable of Ceccano where SPN founded 4th Retreat in 1748. His family had to be approached again for 8th foundation in 1758 at Monte Cavo which was also in their patrimony.

COLI, Alex. An applicant rejected by SPN in 1755 from Rio on Elba.

COLONNA, Prosper Sciara Cardinal. In 1743 Abbott of Tre Fontane and Abbot in commendam of Orbetello. SPN visited him in Rome.

CONTI, Andrew. Gentleman of Agnani. Married Clare Giannuzzi of Vallerano in 1769. Both benefactors of San Sosio Retreat.

COLOMBINI, Abbot. Vatican official and Benefactor of SPN from 1762.

CONSERVATORS OF VETRALLA. In 1753 SPN sent them Fr. Mark Aurelius to substitute for him in preaching a Mission.

CORNETO, Bishop of. In 1757 conjoined with diocese of Montefiascone. SPN sent Fr. John Baptist (his brother) in his place for Mission.

CORTI, Vincent Valeriani. A lay benefactor of Soriano.

COSTANTINI (also CONSTANTINI) FAMILY. SPN met this family in 1737. They became his great friends and benefactors. Anthony, father; Girolama, Mother; Nicholas, son and priest; Dominic, son and his wife Lucy. Arcangelo murdered son. Daughters, Faustina, (M M Crucified) Constance, and Mary Teresa.

COSTANTINI, Faustina Gertrude. See: Mother Mary Crucified of Jesus.

COSTANZI, Cecilia with her husband John Baptist, benefactors of SPN.

COSTANZI, John Baptist. April 3, 1755. SPN stayed at his house in Tolfa before giving a Mission. Friends from then on.

DANEI FAMILY. SPN'S BROTHERS AND SISTERS.

At home when he wrote in 1721:

Teresa	1703-1792	Anthony	1710-1792 (Later a Passionist for a while)
Joseph	1705-1789	Catherine	1720-1756

DANEO, Annamaria. 1672-1746. Second wife of Luke, mother of SPN and 15 other children. Native of Rivarolo, near Genoa.

DANEO, Luke, 1659-1727. Father of St. Paul of the Cross, a native of Castellazzo-Bormida.

DANEO, Joseph, 11th child in family. Brother of SPN.

DANEO, TERESA, 10th child in family. Sister of SPN and outstanding witness at process of canonization regarding early life of SPN.

DE ANGELIS, Mons. Crescenzo. Apostolic Visitor for corsica appointed by Benedict XIV in 1759. Took Fr. Thomas Struzzieri (later a bishop) as his theologian.

DE ANGELIS, Elizabeth. Later a Cistercian Nun at the Monastery of St. Bernard in 1757 at Nepi.

DEL BENE. A medical doctor of Castel Sant'Elia. After a Mission by SPN in 1757 a friend and benefactor of the saint.

DEL POZZO, Marquis Claude. From Ritorto near Castellazzo. Friend and benefactor of SPN. Daughter an Augustinian Nun at Alessandria. Son a Jesuit. SPN corresponded with all three.

DEL POZZO, Marchesa Marianna, wife of Claude. Spiritual daughter and early benefactress of SPN from 1721.

DENTE, Joseph. Postmaster of Viterbo in 1765.

DE ROSSI, Clare (Gianuzzi). Wife of Charles, benefactress at Agnani.

DE ROSSI, Charles (Gianuzzi). During a Mission in 1767, and thereafter opened his home at Agnani to SPN.

DE SCALZI, Don Lawrence. In 1753 the Rector of Rupinaro. Possibly the same person SPN wrote under this title in 1753.

DI GATTINARA, Mons. Francis Arborio. 1658-1743. Entered Barnabites. Bishop of Alessandria in 1706. Later Archbishop of Turin. Vested SPN in habit Nov. 22, 1720. Spiritual Director of SPN.

DORASCENZI, Don John Baptist. The Provost of Paliano. Defended right of SPN to a foundation there in 1755.

DOTTARELLI, Francis. Wrote to SPN in 1741 regarding his vocation. Was counseled to become a lay brother.

ELEUTERI, Don Pius. Parish priest of Città della Pieve. Friend and supporter of SPN from 1742.

ERCOLANI, Gerolama. A pious matron of Civita Castellano whom SPN directed from 1748.

ESPEYO Y VERA, Marquis Paul. Spanish Governor of the Garrison at Orbetello. Obligated all the soldiers to make SPN's Mission there March 8, 1733.

FALANDI, Don Phillip. A priest of Cellere, friend and benefactor of SPN from 1748. The servant of God, Brother Aloysius of St. James, died in his house.

FALASCA, Peter. Secretary of the Commune of Terracina. Great benefactor of that foundation and SPN from 1753.

FALZACAPPA, Leonard. A layman of Corneto (now Tarquinia). Admirer and benefactor of SPN and our foundation there.

FEDELE, Don John. Devoted parish priest of Giuliano di Roma in the Diocese of Ferentino. SPN gave a most successful Mission for him in 1751.

FELIZIANI, Anna Maria. Schoolteacher at Magliano and penitent of SPN. Used a letter from him to effect a miraculous cure for a certain Mrs. Christine Pecci.

FERRANTI, Don Paul. Parish priest of Latera where SPN preached a Mission in 1759.

FERRARI, Don Joseph. Priest at Chiaveri. Joined Passionists after a Mission by SPN in 1743. Vested August 14, 1742. Left later.

FIUMARA, Agapito Rischia. An army officer of Palestrina. Client of SPN from 1767. 5 letters to him extant.

FORLANI, Don John Bernardine. Archpriest of Caparola, Friend and benefactor of SPN from August 1, 1753.

FORMALLARI, Mons. Jerome. Bishop of Todi in 1757. Offered SPN a foundation.

FOSSI, Teresa. B. 1742. Daughter of Thomas and spiritual daughter of SPN.

FOSSI, Thomas. See Father Thomas of Jesus and Mary, C.P.

FOSSI, Paulinus. Son of Thomas, received Passionist habit in 1764 but did not persevere.

FOSSI, Victoria. Long-suffering wife of Thomas. Devoted client of SPN. Beginning with 1739, 25 letters addressed to her.

FRACASSINI, Aurelius. SPN mediated a family dispute in 1743 between this father-in-law and his son's widow. Both became fast friends of the saint.

FRATTINI, Anthony. Roman Benefactor of SPN. Gave the saint the hospice of the Crucified on Stradone S. Giovanne at Rome. Also was the syndic or manager for Roman Foundation from 1766.

FRATTINI, Agatha. Devout Roman matron, wife of Anthony. SPN'S greatest Roman benefactor.

GALLUZZI, Peter Angelo. Nephew of Bishop De Angelis. Spiritual client of SPN since 1765.

GANGANELLI, Lawrence Cardinal. See Pope Clement XIV.

GARAMPI, Mons. Joseph. A Roman bishop, later Papal Nuncio to Vienna. Later Cardinal Titular of SS. John and Paul. Died in 1792 and buried in SS. John and Paul Basilica. Encouraged SPN for foreign missions as early as 1750.

GARANGI, Count Peter. Also an Abbot, friend and benefactor of SPN from 1741. Over 50 letters addressed to him.

GENERAL COUNCIL OF TERRACINA. SPN wrote these town fathers in March 1748 thanking them for the help with the Terracina Foundation.

GENTILI, Anthony Xavier Cardinal, 1681-1753. Member of Pontifical Commission approving our Rule, March 17, 1746. Also defended SPN versus the Frati in 1748.

GIANNINI, Cajetan. A missionary apostolic in diocese of Agnani. Promoted the Retreat at Ceccano in 1747. Preached with Fr. Thomas Struzzieri, C.P.

GIANOTTI, Faustina. Devout lady of Soriano. Directed by SPN from 1746. He referred to her as "my little sister in Christ Jesus." In 1751 he told her of future Passionist Nuns.

GIANNOTTI, Laura. Devout client of SPN from 1734 at Tarquinia.

GIGLI, Adrian. Canon of Cathedral at Agnani in 1767. Benefactor of SPN.

GIORDANI, Don Dominic. Vicar General of the Diocese of Rome. From 1766 assisted SPN for his first hospice in the City.

GIOVAGNOLI, Don Dominic. Parish priest of Ischia di Castro. Sought spiritual direction from SPN from 1741.

GIROLAMI, Don Dominic. Archpriest at Anticoli near Fiuggi. In 1748 urged SPN to open a foundation at Badia.

GOFFREDI, Anthony. A family of Benefactors who kept the handkerchief of SPN as a relic. Anthony, most devoted to the Passion, died May 7, 1777 and was interred in the Cathedral of Fondi.

GORI, Don Fortunato. Priest and benefactor of SPN. At age of ten made a Mission given by the saint at Oriolo. Testified SPN then scourged himself to blood before he preached in April 1742.

GRAZI, Agnes. 1702-1744. Penitent of SPN from his Mission at Talamone in 1730. Daughter of Mark Anthony and Mary Monica. Buried at Presentation Retreat at Monte Argentario. Beloved and first spiritual daughter of SPN.

GRAZI, Mary Agnes. Niece of Agnes Grazi. SPN gave her spiritual advice on her marriage to William Williams of Viterbo in 1768.

GRAZI, Mary Joan neè Venturi. 1705-1799. Married Agnes Grazi's twin brother Vincent. Spiritual daughter of SPN from 1737 at Orbetello. Treated Passionists at Monte Argentario "as a Mother." SPN called her our "most singular benefactress."

GRAZI, Don James. An uncle of Agnes and a parish priest in Orbetello.

GUADAGNI, Joseph Anthony, Cardinal. Cardinal Vicar of Rome in 1739. He obtained for SPN the privilege for Passionist Ordinations under the title of Poverty.

GUALAS Y PUEGO, Gregory. Pious head of a large family at Longone on Elba. Devoted to SPN from 1735.

LANCIANECCHIA, John. One of the two town managers of the Commune of Castellazzo —Bormida in 1749.

LATTANZI, Don Peter Anthony. Canon of Gallese. Admirer of SPN. Offered his home as a stopping place for our missionaries since 1770.

LAURENTI, Elizabeth. A pious lady of Bracciano who led a devout life with several companions. SPN's last letter to her Jan. 26, 1775.

LAVITELLI, Don Stephen. Parish priest of Misiano. Met SPN on a Mission in 1738. Attempted to be a Passionist but failed.

LELI, Mons. Anthony. Suffragan Bishop of Sabina and Vicar General of Montefiascone. Arranged a Mission for SPN January 7, 1759.

LIPPICI, Adeodato. Layman of Soriano. Benefactor from 1747.

LUCATTINI, Don John Anthony. A priest of Piansano who read SPN's letters to the gifted but illiterate Lucy Burlini, and also wrote back to the saint for her.

LUCCI, Mrs. Francesca. Made Mission by SPN at Pitigliana in 1732. Ever after a devoted client and benefactress. Her mother was also a benefactress from 1723.

LUCIDI, Dominic. A layman who served as a domestic servant for SPN at the Hospice of the Crucified in Rome. He was highly commended by SPN for his service.

MACALI, Don Caesar. Archpriest at St. Pancratius at Agnani. After a Mission in 1750 he applied to become a Passionist.

MACEDONIO, Mons. Vincent. Bishop and Secretary to Cardinal Zelada. Acted favorably toward SPN in the Foundation of the Passionist Nuns in 1771. Also in the transfer of SS. John and Paul to the Passionists.

MARTINEZ, Mrs. Nicolina Pecorini. Early benefactress of SPN from 1726. A pious matron of Gaeta.

MASSA, Don Joachim. A priest of Genoa to whom SPN, in a remarkable letter, explained the Missionary Preaching charism of our Congregation in 1775.

MASI, Don Augustine. Intermediary in dispute between SPN and the Frati regarding the retreat at Ceccano March 3, 1748.

MARELLA, Don Lucius. A secular priest of Ceccano whose family were enrolled by the saint personally as "Outstanding Benefactors" in April 1768.

MARELLA, Louis, brother of Lucius, layman and benefactor of SPN.

MELATA, Don George. Canon and archpriest of Nepi. Supporter of SPN from 1755. Was also confessor at Monastery of the Angels.

MELEGARI, Don Peter Paul. Priest of Faculty of St. John Baptist College at Chiavari in 1768.

MERLI, Augustine, one of the town managers of the Commune of Castelazzo—Bormida in 1749.

MICHELINI, Canon. Vicar General of the Diocese of Sutri where SPN gave a Mission, Nov. 3, 1742.

MONTEROSI, ARCHPRIEST OF. Invited SPN to preach a Mission in April 1742.

MORETTI, Don John M. Vicar General for Orbetello. Firm supporter of SPN from 1736.

MORNATI, Mons. Phillip. Bishop of Sutri and Nepi in 1754. Approved SPN for many Missions. Strong supporter of the Passionists.

MUGNANI, MASTER. A Dominican Priest who tried to have SPN join a new order he was founding. SPN refused June 23, 1751. Mugnani proved to be both a romantic and a fanatic.

NARDECCHIA, Matthew. Great Benefactor of retreat at Terracina who lived at Supino in 1752.

NARDINI, Matthew. Gave SPN hospitality in own home at Vetralla during the Mission of June 1, 1751.

NOTARI, Canon Lawrence. Priest of Viterbo. Wrote to SPN regarding his vocation to Passionists in 1751. Nothing materialized.

OLDO, Mons. Joachim. Bishop of Terracina. Defended SPN against the Frati for our foundation in his Diocese from 1748.

OLIVIERI, Don John. Priest and Canon at San Cassiano dei Bagni. A great friend of John Baptist Daneo. SPN contacted him in 1766 the year after John Baptist died.

ORLANDI, Clement. Roman architect and friend consulted by SPN in 1754 and again in 1757 regarding the construction of a retreat.

ORSINI, Mamelta. After an attempt to be a Poor Clare, SPN directed her to the Visitation Monastery in Rome, Dec. 14, 1755. She died in 1778.

PAGLIARI, Don Felix. Priest and Canon. Secretary to Henry Cardinal Duke of New York, the Bishop of Frascati in 1756.

PAGLIARICCI, Canon Andrew. Vicar General of the Diocese of Viterbo and Tuscania. A patron of SPN from 1747.

PAPADINI, Lucrezia Bastiani. Devout Matron of S. Casciano dei Bagni, wife of Francis, to whom SPN gave a rule of life in 1760.

PALADINI, Francis. Gentleman from S. Casciano dei Bagni who performed a great service for SPN in 1762.

PALLESCHI, Alexander. A lawyer and procurator for the city of Ceccano who assisted SPN at the foundation there from 1748.

PALLOTTA, William, Cardinal. Bishop and friend of SPN from 1764. As a Cardinal, approved our Rule and favored our receiving SS. John and Paul in 1773.

PALOMBA, Julian. Brother of Thomas. A benefactor of SPN from 1770.

PALOMBA, Thomas. Outstanding benefactor of SPN. From 1751 always gave SPN hospitality at Civitavecchia. In April 1775 he and his wife Francesca visited SPN at SS. John and Paul before his death.

PALOMBELLA, Mons. Callistus. Bishop of the combined Sees of Terracina, Piperno and Sezze. He blessed the retreat at Terracina Sexagesima Sunday, February 6, 1752.

PANIZZA, Don Dominic. Priest from Valmontone. Wrote SPN for direction in 1750.

PANIZZA, Canon Thomas Anthony. A priest of Tortona who directed his own nephew and other young men to the Passionists from 1756.

PECCI, Anna Maria Jacovacci. Devout matron of Carpineto Romano. Mother of Count Louis Pecci and grandmother of Pope Leo XIII.

PECCI, Charles. Husband of Anna Maria, grandfather of Pope Leo XIII.

PETRARCA, Anna. A spinster of Paliano. Daughter of Honorata who took care of her until she died in 1769.

PETRARCA, Generoso. A Roman Lawyer for SPN in the foundation at Paliano. Son of Honorata and brother of Anna.

PETRARCA, Honorata. Devout matron of Paliano. Under guidance of SPN from 1766.

PETTIROSSI, John Baptist, Minister of King Charles III at Viterbo and friend of SPN from 1750.

PICCARILLI, Hippolita, neè Pettirossi. Mother of a family of benefactors at Viterbo from 1752.

PIERI, Canon Blaise. Priest at Cathedral of Vetralla who preached at Orbetello in Lent of 1739 and became a close friend of SPN.

PREVOST OF PALIANO. Most likely Don John Baptist Dorascenzi, who held this post 1754-1763.

PRIMOTICCI, Caspar. Priest at S. Lorenzo where SPN preached a Mission in 1753 counseling him to make the daily Stations of the Cross.

PRIOR OF COLLEGE OF ST. MARY. This priest became the syndic or financial manager for the retreat at Tuscania from 1749.

PUBLIC COUNCIL OF ORBETELLO. The proprietary owners of the hermitage of St. Anthony at Monte Argentario in 1732.

PUBLIC REPRESENTATIVES OF CELLERE. These town councilmen invited SPN to give a Mission in 1740.

RAFFO, Thomas. Citizen of Rupinaro. Friend and benefactor of SPN from 1759.

RAFFI, Don Peter anthony. Canon of Cathedral of Corneto. Benefactor of SPN especially in 1773.

RAGGI, Marquis. A papal knight of Rome. Member of a commission to settle water rights between SS. John and Paul and St. John's Hospital in 1774.

RANDONE, Don John Baptist. An outstanding supporter of the nascent Passionist Congregation from 1746.

RATTAZZI, Don John Augustine. Priest of diocese of Alessandria. Entered Passionists in 1751 but left our Congregation before ordination.

REALI, Aloysius, S.J. Jesuit at the Roman College who gave books for the Hospice of the Crucified in 1767. SPN told him of "the restoration of the Jesuits in greater splendor."

RICCI, Canon and dean of the Chapter at Viterbo Cathedral. In 1748 he interceded for SPN with the Bishop.

ROTONDI, Don Joseph. Canon of Sermonetta. SPN wrote to him on the occasion of his First Mass in 1756 urging him to meditate on the Passion.

RECTOR OF RUPINARO. An ex-Passionist priest (Joseph of the Sorrows of Mary) who left in 1744.

RICCIOTTI, Joseph. A layman of Anguillara. Benefactor of SPN.

ROSE OF GAETA. A pious woman frequently mentioned in SPN's correspondence from 1726. Only extant letter to her in 1733.

RUSPANTINI, Don Bernadine. From S. Lorenzo Nuovo. Friend and benefactor of SPN. Testified at his beatification process at Rome 1776.

SALVUCCI, Don Anthony. Canon of Soriano. SPN wrote him in 1766 that he would receive his nephew as a Passionist.

SAGNERI, Agnes. Pious lady of Ceccano. Aunt of two of the first Passionist Nuns. A benefactress of SPN from 1767.

SANCEZ, Dominic. Grandson of Matthew, son of John Francis. SPN his spiritual Director. 16 extant letters.

SANCEZ, John Francis. Son of Matthew, friend and benefactor of SPN. Succeeded his father in 1741 as syndic or financial manager for entire Passionist Congregation.

SANCEZ, Matthew. A layman of Orbetello. Benefactor of SPN from 1732. Became first syndic of Presentation Retreat, then the entire institute.

SARDI, Don Paul. 1700-1783. Early boyhood companion. Later a priest and Canon at Alessandria. 10 letters extant.

SBARRA, Don Felix Anthony. Priest of Soriano and benefactor of SPN from 1745.

SCAGLIOSI, Don Nicholas. Archpriest and Vicar Forane of Monterosi where SPN gave Missions in 1748.

SCARSELLA, Don Francis, Canon and priest of Ischia. Enthusiastic supporter of SPN from 1734 until his death in 1775.

SCOLOPIO, Don Louis Mary. Priest of the Congregation of Pious Schools. In July 1750 was at Nazzareno College in Rome.

SILVESTRI, Catherine. Devout matron of Vetralla whom SPN directed spiritually from 1764.

SILVESTRONI, Don Benignus. Priest at Casali in diocese of Vetralla. SPN sought his help in 1749.

SISTI, Don Joseph. Lifelong friend of SPN. A priest of diocese of Vetralla.

SOVANA, BISHOP OF. Gave SPN faculties for the military Missions given to the entire Tuscan Praesidio in 1741.

SPARZIANI, Camillo. Son of Julian, applied to SPN to join us but nothing came of it.

SPARZIANI, Julian. Layman of Ceccano who befriended SPN in 1747.

SPEZI, Don Octavius. Prior of Sanctuary of the Madonna at Mongiovino. SPN gave a Mission there in 1736.

STEFANI, Stephen Zucchini. Abbot of Viterbo, presented some Scripture books to SPN in 1763.

SUSCIOLI, Don Cajetan. Priest and Canon from family of benefactors of Sutri. Witness for SPN's process of canonization.

SUTRI, VICAR GENERAL OF. Invited SPN to preach a nuns' Monastery at Sutri in 1754.

TANI, Marquis Francis. Most generous benefactor from Ferentino. Enrolled by SPN among "Benefactores Insigni" Oct. 19, 1762.

TARTAGNI, Mons. Lawrence. Bishop Veroli in 1750. Approached by SPN for a foundation at Falvaterra.

TASSARA, Angelo. Nephew of the Rector of Rupinaro in 1745.

TOZZI, James. From 1746 benefactor of SPN and the retreat at Tuscania.

VALERANI SISTERS. Devout laywomen of Blera, whose family were benefactors of SPN. Spiritual clients of SPN from 1742.

TUCCINARDI, Don Erasmus. Diocesan priest of Gaeta. From 1726 the Spiritual Director of both SPN and John Baptist. He died in 1763. 28 letters to him available.

VENDETTI, Barbara. A married lady of great piety who sought counsel and prayers from SPN from 1767.

VIACONZI, Bartholomew. A married layman from S. Lorenzo di Castro. Client of SPN from 1767.

VICAR GENERAL OF ORBETELLO. In 1745 he gave SPN faculties to preach and catechize at Porta San Stefano.

ZANIEL, Don Nicholas. Curate in the parish at Stirvia. Blood brother of the Servant of God, Brother James of St. Aloysius, C.P., who died in 1750.

ZAZZERA, Joseph. Benefactor of SPN at Viterbo since 1748.

ZELLI, Francesca. A pious lady from Vetralla. Benefactor to SPN from 1751. 11 letters to her remain.

ZELLI, Leopold. Brother of Francesca. Married Teresa Sancez Benefactor of SPN from 1751. Over 50 letters extant.

ZELLI, Teresa Sancez. Daughter of John Francis, wife of Leopold. Spiritual client of SPN from 1750. 12 letters remain.

PERSONAGES

POPE BENEDICT XIII	Pontificate 1724-1730 Born 1649 Peter Francis Orsini Became a Dominican: Cardinal at age 23. Ordained SPN a priest June 7, 1727
POPE CLEMENT XII	Pontificate 1730-1740 Born 1652 Lawrence Corsini: Cardinal in 1706 Became blind in 1732; functioned from his bed.
POPE BENEDICT XIV	Pontificate 1740-1758 Born 1675 Prosper Lawrence Lambertini: Cardinal in 1728 Called the "Scholar's Pope.": Canonist. Reformed process of canonization.
POPE CLEMENT XIII	Pontificate 1758-1769 Born 1693 Charles Della Torre Rezonico: Cardinal in 1758

	Died of a stroke because of pressures from France, Spain, and Naples to suppress Jesuits.
POPE CLEMENT XIV	Pontificate 1769-1774 Born 1705 John Vincent Ganganelli Joined OFM Conventuals 1724. Religious name Lawrence. Cardinal in 1759. Suppressed Jesuits June 8, 1773. Gave SPN Bull <i>Supremi Apostolatus</i> and SS. John and Paul.
POPE PIUS VI	Pontificate 1775-1799 Born 1717 John Angelo Braschi: Cardinal in 1771 Pope of French Revolution (1789-1799) Hostage of Napoleon Gave SPN BULL <i>Praeclara Virtutis Exempla</i>
KING OF THE TWO SICILIES:	Charles III. A Bourbon and son of Phillip V. Ruled 1738 - 1767. Gave SPN permission to establish Presentation in 1736 and St. Joseph's in 1760.

HIS PASSIONIST RELIGIOUS

- ALOYSIUS (Basili) of Mary, C.P. Brother. 1731-1801. Professed 1753. Indefatigable worker for SPN. 6 letters.
- ANTHONY (Danei) of the Passion. Priest. Brother of SPN. Received habit 1730. Dismissed 1742. Returned 1742. Left again in 1763.
- ANTHONY MARY (Botte) 1739-1799. Professed in 1759. Noted for Marian devotion.
- BARTHOLOMEW of Jesus and Mary. 1718-1783. Entered as a priest. Vested in 1748.
- BARTHOLOMEW (Calderoni) of St. Aloysius, Brother. Confidant and Infirmarian for SPN in his last years. Invaluable witness for the saint's canonization. 28 letters.
- BARTHOLOMEW (Pipino) of St. John. Priest. 1736-1783. Professed in 1757. Noted Missionary.
- BERNARDINE of St. Anna. 1723-1776. Professed 1744. Received his vocation during one of SPN's Missions. A priest.
- BONAVENTURE (Magnasco) of the Assumption. As a student SPN wrote him in 1758. Was professed in 1744. Poor health delayed his ordination until 1766. Died in 1779.
- CANDIDO (Costa) of the Holy Wounds. Priest. 1707-1788. Professed in 1758. Procurator and Consultor General.
- CHARLES (Marchiandi) of St. Gertrude. Sometimes called Charles Joseph. Priest. Missionary. Rector and Provincial Consultor in 1769. Left Congregation in 1774.
- DOMINIC (Barlotti) of the Conception. Priest. 1709-1792. Professed 1744. Highly esteemed by SPN. Often a Superior.
- FORTUNATO (Galli) of the Most Blessed Sacrament. 1734-1775. He entered our Congregation as a priest. Professed 1763.
- FRANCIS (Battagini) of the Sorrowful Virgin. Brother. Professed 1756. Died in 1760.
- FRANCIS (Cosimelli) of Jesus and Mary. Priest. Professed in 1744. Died in 1781.
- FRANCIS ANTHONY (Appiano) 1719-1759. From Island of Elba. Entered Congregation in 1744. 23 letters.
- FULGENTIUS (Pastorelli) of Jesus. 1710-1755. Second companion of SPN. Was a diocesan priest from Sovana before becoming a Passionist. First Novice Master of Congregation. 182 letters or references in collection.
- JOHN (Balbis) of the Heart of Mary. 1727-1787. Entered as a priest. Professed June 2, 1755.
- JOHN (Brandeglio) of St. Raphael. Priest. Became a brother in 1746. At urging of SPN became a cleric and ordained in 1753.
- JOHN BAPTIST (Corresio) of St. Vincent Ferrer. 1734-1801 priest. Professed 1756. Immediate Successor to SPN as General.

JOHN BAPTIST (Danei) of St. Michael, Archangel. Priest. 1695-1765. Younger brother of SPN. Received habit Nov. 28, 1721. Ordained June 7, 1727. Scripture Scholar, Missionary, Confessor to SPN 38 years. Sometimes called co-founder. 123 letters.

JOHN MARY (Cioni) of St. Ignatius. Priest 1727-1796. Received habit in 1746. After death of John Baptist was confessor for SPN till his death. III Superior General (1784-1790). 26 letters. Assisted in foundation of Passionist Nuns. Represented SPN at opening of their Monastery at Corneto.

JOHN THOMAS of St. Francis Xavier, Priest. 1701-1759. From a noble family of Rivarola. Entered Passionists as a priest in 1743.

JOSEPH (Vigna) of Holy Mary. Priest. 1727-1813. Professed in 1749. Held superiorship many times.

JOSEPH of the Sorrows of Mary. Priest. Rector of Presentation in 1761. Missionary, especially Jubilee Year 1775. Rector of SS John and Paul.

JOSEPH ANDREW (Ruspantini) of the Conception. Priest. 1731-1800. Professed 1754. Friend and confidant of SPN. 24 letters.

JOSEPH HYACINTH (di Pocopaglia) of St. Catherine. Priest. 1729-1803. Noted Missionary and often Superior.

LAWRENCE of the Side of Jesus. Brother. 1729-1799. Professed in 1756. Excelled in Holy Purity.

LUKE ANTHONY (Bianchini) of St. Joseph. Priest. Professed in 1744. Missionary and repeatedly Superior. In 1764 abandoned SPN and the Congregation.

MARK AURELIUS (Pastorelli) of the Blessed Sacrament. Priest. 1693-1774. Ordained a priest in 1722. Entered Passionists in 1743. Met SPN on a Mission at Civitavecchia. Great Missionary preacher and often companion of SPN.

NICHOLAS of the Crown of Thorns. Priest. 1729-1795. Professed 1753. Held many offices in the Congregation.

PAUL HYACINTH of the Most Blessed Trinity. Priest. 1743-1808. Professed 1761. Ordained 1767. Missionary.

PETER (Vico) of St. John. Priest 1728-1773. Entered as a diocesan seminarian. Professed 1749. Longtime Novice Master. Noted for his spirit of penance.

PHILLIP HYACINTH (Porta) of the Most Holy Savior. Priest. 1733-1772. Early companion with SPN on many Missions.

RAYMOND (Viti) of the Heart of Mary. Professed 1749. Elected Rector of Tuscania but resigned shortly after due to health.

RELIGIOUS OF TERRACINA. 13 of our Brethren opened this retreat on February 6, 1750. It was abandoned in 1815.

SEBASTIAN of the Purification. Priest. First rector of Tarquinia in 1769. Branded a Passionist Sign on his breast. Died November 18, 1772.

STEPHEN (Carmozza) of the Blessed Sacrament. An oblate whom SPN allowed private vows in 1775.

STEPHAN (Barberi) of St. Joachim. Priest. Entered Congregation as a diocesan priest. Professed in 1747. Missionary and Rector. Died in 1781.

THOMAS (Renzi) of the Agony. A native of Roccasecca where Aquinas was born. Priest of our Congregation. Personal Secretary to SPN who called him "Tommasino." Forced to leave Congregation for reasons of health.

THOMAS (Fossi) of Jesus and Mary. Priest 1711-1785. A client of SPN as a newly married man in 1735. Father of 8 children. After death of wife entered our Congregation. Professed in 1769. Prolonged Missionary career. 178 letters to him.

THOMAS (Struzzieri) of the Side of Jesus. Priest. Noted preacher of Rome when he met SPN in 1743. Professed 1745. Made a Bishop, our first, December 23, 1764. Theologian. Composed some of our Passion Offices. Died in 1780.

VINCENT of St. Augustine. Priest. Rector of Paliano 1764. Provincial Consultor of Presentation Province 1766. Provincial in 1772. Was second novice master for our Congregation.

VINCENT MARY (Strambi) of St. Paul. Priest. 1745-1824. Ordained a diocesan priest in 1767. SPN had exchange with his father who was opposed to his entering the Passionists. Entered our Congregation in 1768. Noted Missionary. First biographer of SPN. Consecrated Bishop of Macerata-Tolentine in 1801. Canonized June 11, 1950.

TO HIS MISSIONARIES. There is one letter of SPN directed solely to our Missionaries and their apostolate.

TO HIS RELIGIOUS: There are extant 30 circular letters sent to the Religious of the Congregation from 1747 through 1775.

PASSIONIST NUNS

- MOTHER MARY CRUCIFIED (Costantini) of Jesus. 1713-1787. Spiritual daughter of SPN. Co-foundress and first Passionist Nun in 1771. 32 letters extant.
- MOTHER ANGELA TERESA (Palozzi) of the Assumption. 1737-1810. SPN knew her since she was 8 years old. Told her she would be a Passionist Nun.
- MOTHER TERESA CONSTANCE (Besozzi) of the Crown of Thorns. 1731-1792. SPN met her on a Mission, one of the original 10 Religious of the Passion.

RELIGIOUS SISTERS

- SISTER M. AGNES (Supplicia Roselli) of the Infant Jesus. A Poor Clare of Orbetello. Born 1715. Entered in 1736.
- SISTER M. ANGELINA CHERUBINA (Bresciani). A Poor Clare of St. Anastatius Monastery at Piombino. Met SPN in 1733. His spiritual daughter for 42 years. 46 extant letters. She made the first Passionist Sign for SPN.
- MOTHER ANNA TERESA of the Incarnate Word. Prioress of the Carmelite Monastery at Vetralla from 1755. Often addressed by SPN simply as the Prioress of Vetralla.
- SISTER M. ANGELA (Cencelli) SPN gave her the Carmelite habit on November 10, 1760. Directed her till his death.
- DONNA M. ANNA TERESA. Elected Abbess of the Cistercian Nuns at St. Bernard Monastery, Nepi, in 1761. Family name Cianelli.
- MOTHER M. AURORA (Scitini). Abbess of the Poor Clares at Gallese in 1755.
- SISTER M. CELESTE SERAPHINA (Frattini) of the love of God. Carmelite of Vetralla Monastery. Met SPN when she was a novice in 1748. Sister of Anthony Frattini of Rome.
- SISTER M. CRUCIFIED of Jesus. A cistercian Nun at Nepi Monastery whom SPN directed from time to time.
- MOTHER M. DE ANGELIS. Abbess of Poor Clare Monastery, Tuscania. Met SPN in 1743.
- ABBESS OF NEPI. The Superior of the Cistercian Nuns at St. Bernard Monastery at Nepi. 1st retreat by SPN July 15, 1755.
- SISTER ANGELINA MARGARET (Bosca). Augustinian Nun of Annunciation Monastery at Alessandria in 1742.
- SISTER CLARE OF ST. PHILLIP. A Capuchin Poor Clare at the Monastery of Farnese near Viterbo.
- SISTER COLUMBA GERTRUDE (Gandolfi). A Poor Clare of St. Paul's Monastery in Tuscania. Penitent and correspondent of SPN from 1743 over 30 years. 50 letters.
- SISTER M. DOLCISSIMA (Suscioli) of Calvary. Discalced Carmelite at Vetralla. Niece of Joseph Suscioli of Sutri.
- SISTER M. ELEANORA (Del Pozzo). Daughter of the Marquis Del Pozzo. Nun at Annunciation Monastery at Alessandria.
- SISTER FELICIA CANDIDA (De Angelis). A nun of Tuscania. Client of SPN since 1756.
- SISTER M. FRANCESCA (Forlani). Religious of St. Orestes Monastery at Civita Castellana. Spiritual daughter of SPN.
- SISTER M. GESUALDA OF ST. Vincent Ferrer. Cistercian Nun at St. Bernard Abbey at Nepi. Directed by SPN from 1760.
- SISTER GERTRUDE TERESA of the Infant Jesus. Carmelite of Vetralla Monastery. Client of SPN since 1742.
- THE MOTHERS GINNASIE. Carmelites of the Corpus Domini Monastery at Rome. Mother Teresa Diomila of the Divine Love, longtime Prioress and her sister, Anna Teresa of St. Francis de Sales. Spiritual clients of SPN from 1768. 22 letters.
- SISTER M. INNOCENZA of the Sorrowful Virgin. Cistercian Nun first at Monastery of the Angels, then at St. Bernard in Nepi from 1757.
- SISTER M. LOUISE of the Passion. Discalced Carmelite Nun at the Monastery of Vetralla. Directed by SPN from 1761.
- SISTER MARY MAGDALEN (Anselmi) of St. Joseph. Prioress of Carmelites at Vetralla in 1751.
- SISTER MARY MAGDALEN of the Cross. Cistercian Nun of St. Bernard Monastery at Nepi. Niece of Don George Melata.

SISTER MARIANNA of the Infant Jesus. A Benedictine Nun of St. Lucy Monastery at Corneto, now Tarquinia.

PRIORESS OF VETRALLA. This Carmelite Monastery was highly esteemed by SPN. In the time span of his letters addressed to the Prioress, three different Superiors held office:
M. Anna Maria of St. Joseph, Prioress in 1753.
M. Anna Teresa of the Incarnate Word, Prioress in 1754.
M. Mary Magdalen of St. Joseph, Prioress in 1763.

SISTER MARY PRUDENCE (Angelini). As a girl made SPN's Mission at Montorgiali in 1731. As a religious testified for his beatification.

RELIGIOUS OF CIVITA CASTELLANA. No indication about her identity in SPN's letter to her June 24, 1741.

SALANDRI Venerable Mother Gertrude, Servant of God, was a Dominican Nun at Valentano. Met SPN first time at retreat in 1743.

SISTER TERESA CONSTANCE (Pontas). Augustinian Nun at Castelazzo-Bormida. Companion of SPN's aunt Sister Rose Mary Danei. First letter February 6, 1721.

SISTER MARY URSULA (Guasta) Superioress of the Ursuline Nuns at Alessandria in 1754.

SISTER MARY ELENA (Zerboni). Augustinian Nun of Alessandria Monastery of the Annunciation in 1723.

ST. PAUL OF THE CROSS



PRINCIPAL THEMES FROM HIS LETTERS

INTRODUCTION

A topical summary of the themes treated by St. Paul of the Cross in his letters was made by father Amadeus at the end of his four volume collection in 1924. Another similar endeavor was appended to Father Christopher's 1977 collection, which has become Volume V in the published letters of the Founder. It is beyond the scope of this present work to include a complete reference for each theme equally. Therefore, while combining the summaries of both the above-mentioned collections for the first time in English, the following procedure has been adopted.

A full presentation of reference material is in the subsequent areas: the core Charism of his Vocation; the core Charism of his Congregation; and the core Charism of his Doctrine. The other themes have been præcised and given only one typical reference from each volume wherever possible. This has resulted perforce in a glossary format.

CORE CHARISM OF HIS VOCATION:

THE PASSION OF JESUS CHRIST

Red Sea flowing from the infinite love of God, I 267; immense sea, I 268, great sea, rushing forth from the immense ocean of the love of God, I 280, II 717; where holy virtue is swum and fished in, I 502, II 96, 261, 447, 717, 725, III 90, 336, 459, 516, V 36; everything found in the Passion, I 558. Gate by which prayer is entered, II 511; and interior solitude, III 66, 156. Gate that leads the soul into intimate union with God, I 582, II 829. Balm to heal every wound, I 645; divine school in which all things should be taught, I 655; most sweet balm, I 693. From the wounds of Jesus gushes a divine fragrance, II 435, V 43; also honey, milk and fire, II 280; from the Passion of Jesus the loving soul draws the most sweet milk and honey of holy love, II 366. This is a work of love, II 450, 471, 489, III 156, 336. The Passion is the greatest and most stupendous work of the Divine Love, II 499. (NB This text was chosen as the theme for the International Congress on the Wisdom of the Cross at Rome 1975!) In the School of the Passion we are taught both how to be silent and how to speak, II 503; the miracle of miracles of the Divine Love, II 726; the sea of sorrow and of love, III 459. *Meditation*: manner of arriving at union with God, I 43. By this means the saints are now triumphant in heaven, I 54, V 146. When carried in the depths of the soul it is the key to the sorrows of Jesus and Mary, I 99, 108, 124, 351, 433, 483, 521, 597, II 734, II 410, 518. Do not neglect to compassionate with Jesus, I 228, 488, V 162, 169, 194: its memory to be enjoyed, I 228. How to meditate on the Passion, I 539, V 24. We should bear the memory of the Passion always impressed on our hearts, as a seal of love, I 549. Meditation on the Passion to be used communally in families, I 610, 648, II 687, 688; emphasis on its fruits, I 611; ought never to lose sight of the Divine Exemplar, the Suffering Jesus, I 615. Happy the soul clothed with Jesus, penetrated with His sorrow and immersed in the sea of Divine Charity, I 617. This meditation is the most efficacious way to root out vices and plant real piety, II 213; and to escape the punishments of God, II 218. Counsels to parents to talk to their children of the Passion and meditate on it, II 337, III 666. Promises in return great blessings, II 619; ought never to be lost from sight, II 489. Meditation on the Passion is like the most precious balm and of such strength as to lighten every burden, II 837. The saint encourages meditation on the Passion for a young man, III 67. How painful

was the prayer of Jesus on the Cross, I 555, II 738. From the example of Jesus being stripped of His garments by the skill of the executioner, we ought to learn to hold dear whatever comes to destroy our own plans, I 159; he instructs a sick person to meditate on Jesus abandoned on the Cross, I 184; the same for a distressed person, III 826. The silence of Jesus in his Passion teaches one to be silent in the face of contradiction, I 330, II 517, 812. He proposes a meditation on Jesus betrayed by Judas, as an example, II 19; and the Scourging, III 339. As another example of meditation he proposes the Prayer of Jesus in the Garden, III 215; especially in aridity, III 819. When speaking to his penitents, dialogue on the Passion of Jesus, I 3. His sufferings are proofs of love for you, I 4. *The Desire to have the Passion of Jesus Impressed on the Heart*: I 134, 465. In His Passion there is hope and mercy, II 182. He asks for an image of the *Ecce Homo*, II 206. To celebrate the Easter feast be motivated by the thought of the Passion, II 224. In the nakedness of Faith, frequently imprint on the soul the Passion of Jesus, one of the greatest graces, II 503; he teaches how exactly the sufferings of Jesus become works of love, III 149; How it is the short way to become lost in the ocean of the Passion, III 459. A simple look at this mystery of Faith (the Passion) can wrap the soul in the highest recollection, III 481. *The Preaching of the Passion*: is the most efficacious means of converting souls, using the method approved by the Pope, II 234; by destroying iniquity it leads souls to great holiness, II 270; also to the holy love and fear of God, II 644; by the conversion of sinners and the preservation of the good, IV 203, 204; it touches the most abject and inveterate sinners, III 72. *Forgetting the Passion*: This is the cause of all the wickedness which abounds in the world, IV 228, V 150. Those devoted to the Passion, III 67, 68, III 196, 198. An almost certain sign of not being lost forever, IV 82; the saint promises a child to a man who is greatly devoted to the Passion, III 817. Offer the sufferings of the Crucified to the Crucified God. V 11. Relive the Passion of Jesus from Gethsemane to Calvary, V 11; make of your heart a Calvary of suffering, 12. The Crucified is a mirror of Divine Love, V 25; Divine Love is reflected in the Passion, V 49, 50, 195; be inflamed and consumed on the altar of the Cross, V 39; make your own the sufferings of the Well Beloved, V 172. Hold the crucifix before your face and let it preach to you, V 166, 167; and let it become a living refuge of the Crucified Love, V 166. Offer the Crucified Son to the heavenly Father, V 150. Urges a religious to use the Office of the Passion as an instrument of merit, as the prayer which he recommends to him, his desire that it would likewise be approved in the Rule, III 166. *Holy Week*: Become a companion for the poor Mother of the dead Jesus, I 350. At his burial with Mary, II 450. *Fridays*: Sorrowful days of mourning, I 10; exhortation in the primitive Rule to sanctify Friday in a special way, IV 220.

CORE CHARISM OF HIS CONGREGATION

THE SPIRIT OF PRAYER

Necessity: I 41; It is possible to pray always with the heart, I 55; and to continue it always, III 462; how to do so 24 hours a day, I 443, 472; able to be done by all, II 18. Who prays always does well (Latin Proverb), I 537; To be strong one must be nourished by prayer, II 5. Most efficacious means to conquer any assault and to be humble, II 7. Prayer can be made always, in the midst of occupations when one keeps his mind on God, II 62; it can be made but it must be continuous, II 292, III 337. by doing it one learns a great thing, II 366; some are afire to fly to God in prayer, II 366; prayer does not consist in being always on one's knees, II 493. III 372; without prayer the spiritual edifice falls to the ground, III 370. It is the invincible armor able to overcome enemies, IV 44; rejoice to make mental prayer in common, for much good can come from it, II 367. An exercise most necessary for priests, for their own perfection, and the profit of their neighbor, II 231; He dispels a bad happening in a priest who had cut out prayer, II 16; He promises an engagement to propagate the

exercise of communal mental prayer in common among the clergy, a most difficult task, II 231, 235; in the case of illness one should remain seated, I 151, 168, 173, 181, 217, 543, 749, II 738. *Doctrine*: In prayer imitate the angels, I 228; God is the Divine Worker, I 248; the Holy Spirit is the teacher of prayer, I 397, 419, II 818; to be obeyed, IV 55, and follow his impulses, I 43, 177, 307, 310, 420, 433, 461, 493, 791, II 289, 509, III 149, 369, 466, 606; doctrine that ordinary prayer is accompanied by solid virtue, I 578, III 439; God on His part shows loving repose in infused prayer, I 578; such is the gate to enter into prayer, II 511, 810, 818; true preparation consists in real faith and profound humility, I 397, 461; the first point of prayer for the soul, II 494; the center of our prayer is God, II 472; in the Spirit of God, II 503, 522, 761, 762; in the bosom of God, II 748, 764; made in pure faith, seeking God alone and His glory, I 100, 166, 169, 180, 187, 199, 210, 249, 310, 328, 789; the prayer of faith is a night clearer than the dawn, I 137; the most secure way, I 211; gives liberty to the soul to fly toward God, I 217. Such flights are able to be considered, II 491; they are made with lofty detachment, I 263; internal, in pure faith and great annihilation, I 264, 458; without effort of heart and head, I 397; with simplicity exercised in the highest part of the soul, I 538. One ought never to omit the memory of the Passion, since it is the conduit to more profound recollection and the gift of high prayer, I 582, 791. The place of true and holy prayer is in the bosom of God, I 753; the kind of prayer which moves us to remain entirely in God, with loving attention and pure faith is best, I 753, III 169, 367; in pure faith and holy love, III 450; a great reckoning in most pure faith, III 541; begin with humility and be obedient to the impulses of the Holy Spirit, I 778, II 509, 818; the humble prayer obtains all, I 791; The perfection of prayer does not consist in joys or sensible delights, but being in one's own nothingness, taking naught from God, I 796; the most fruitful prayer is that which enters into a mystical death to all that is not God, II 722; the great lesson of prayer is to be despoiled of all that is not God, I 165; when the soul knows it must cease interior discourse, II 818; to unite interior prayer with work, III 342. To assume as one's own the needs of the world and recommend them to God, II 462, 818, III 451; with interior speech in the pure spirit of love, II 717; how to receive the sweetness of the Spirit, IV 187; the gentle likeness of the effects which troublesome thoughts produce in the soul of prayer, I 13; how to handle the soul which begins to have the gift of prayer, III 150; each grade of prayer must have its own purgative disposition, III 173; no one can enter into the profound recollection of prayer, but must allow God to lead one there, I 582, 615; the highest infused prayer; God gives to a soul already purified and detached, after a long trial, but not to all, I 625.

Concerning Recollection: doctrine, I 103, 110, 172, 509; when the Good God leads one there, repose in holy silence, I 128; to fall asleep at the sacred breasts of Infinite Love; when to discontinue such sleep and arise from it, I 121; the repose of love, doctrine and like indications, I 248, III 464, 515; how to acquire the science of the saints, I 521, 345. *Absorption in God*: Doctrine, humble oneself, I 534; passive, the most profound counsels in such a case, II 513; even more perfect when effected in the depth of the soul, as to pray in the spirit of God, with the most exalted locution, II 721; to receive the divine imprints in a passive manner, III 653; the more immediate dispositions for such supercelestial prayer, II 808; care not to be deceived, the good fruits of this prayer, I 155, 196; what fruits are produced, I 253, 329, II 455, 513, 823; how to judge the goodness of prayer, III 346, IV 56; hold on to the fruit and discard the leaves, I 674, 795, II 488; what these are, IV 59, 100, 101, 187; in Faith, bearing the sufferings of Our Lord, I 699, IV 48; effects produced, the basis of comparison, II 470; the beautiful comparison of an infant reposing in the arms of its mother applied to the affections in prayer; I 810; the lovely solitude of the effects produced in the soul by infused prayer, III 347; to pretend to be knowledgeable about the future is to place oneself in danger of deceit, I 262; various sentiments to be tested during prayer, whether they are from God or not, I 337. *Speak Little of Love*: I speak of prayer, the more you love the less you speak, I 485, 488; how the saint conducted himself in

prayer, III 831; he explains what are called distractions in his most elevated prayer, I 5; sublime sentiments during prayer (cf. the Spiritual Diary: per totum), I 1-18. *Dryness*: not to be taken as punishments, God daily gives two lessons to his servants, I 437; the good they bring, I 28, 107, II 629, III 363, 819; gifts of the Divine Mercy, a hidden treasure, I 514, their necessity, II 298, 819; in them the Divine Will is best fulfilled: II 295; in them the Divine Will is loved, I 420, make frequent acts of resignation, III 363. How to pray in them, I 29, 41, 43, 108, 140, 397, II 20, III 632, 363, 367, 390, 819; not to omit prayer, I 34, II 21, IV 142, at Communion, IV 150; not to give up in temptations, I 65; to let go is the ruin of the soul, I 415, 417, 432; overcome one's self in aridity, make prayer at the set time, III 383; why it is better than sensible devotion, I 662; why God hides Himself, I 662; aridity ought not to disquiet one, I 119; how to know the fruits of prayer made without feeling during aridity, III 381. *The Prayer of Suffering*: is a great gift of God. I 9. *Vocal Prayer*: Determine it for a soul; when to leave it for mental prayer; I 104, 118; make it without haste, overburdened but make it well, I 418; without forcing a little and well made, I 710; prescriptions to a religious regarding mental prayer, II 146; when God draws the soul to peace and interior recollection, drop the vocal prayer for mental prayer, III 371, 383, 386.

THE SPIRIT OF SOLITUDE

Relative: the norms concerning a foundation, III 276; how great his zeal for it in our retreats, IV 200, the benefits his religious would receive from withdrawing into solitude, II 212; from cell to choir, from choir to cell, V 43: love to be hidden from every creature, V 162.

Internal: Value greatly, superior to external, III 745; adore God in the interior temple, V 162; exhortation to go forth in love to the sacred desert, V 171, O sacred desert in which the soul learns the science of the saints, V 175; the deserts of Nitria and the Thebaid availed nothing without the sense of interior solitude, II 754; the gift of gifts which carries with it every good and sanctifies the works of the active life, III 125; to be cultivated everywhere, III 368; how to acquire it, III 191; it embraces a great treasure of every good, III 803; be faithful in remaining in the house, V 181; in the very solitude of Faith, V 214; to remain in deep solitude in God, III 517; a time to remain in depths of Tauler, V 220.

THE SPIRIT OF POVERTY

Imitate Jesus, poor in all things, V 13; always become more impoverished in order to render one's self more like the most Poor Jesus, V 14; the joy of being poor, I, 460. In what poverty consists: the good it produces; I 141; he wishes love to be increased through it, I 489; poverty and destitution, the great signs of predestination, II 552, 555; to live poor, as if dead, V 13; be received as an inestimable treasure of Grace, II 553, 556, III 201, 202; give thanks to God for a more bitter penitence, II 553; poverty, a great joy, riches of every good, II 555; precious gifts which God Himself shares, III 510; God is found in destitutions and poverty, II 550, 556, III 201, 202; desire both internal and external poverty, I 141. *Passionist Congregation Is based on Strict Poverty*: the saint defends this, III 729; desires it for his religious, IV 239; authorizes one of his religious to dispose of his goods, IV 308; poverty for his retreats, II 378, 712, III 257, 263; how an arrangement for a retreat to receive an annual allowance does not contravene the ideal of poverty, II 657; the most poor houses, burdened with debts, IV 332; poverty in building, III 434. Poverty of the Congregation, II 551; wishes nothing to change this, I 263; he refuses an offering of money, II 190; also of food, II, 210; renunciation of inheritance, IV 309; refusal to assist relatives because of religious poverty, II 553, II 117, 198, 202; corrects one who had recourse to his brother to underwrite his own personal needs and endure the humiliation which came to him because of this; II 556, 557; poverty endured by his own relatives, III 119; how God is possessed in poverty, III 128; reproves another attempt made by the same brother for the very same

condition, III 128, IV 332. *Poverty of Spirit*, its nature, the benefits to be derived from it, I 141.

CORE CHARISM OF HIS DOCTRINE

MYSTICAL DEATH

Desire to die to all else for the love of God only: a death more precious than life, I 180; to die to self to live to God, V 13; the high cost of such a death: the life of the true servants of God is to die every day, I 787; this dying life so greatly desired by the saints, V 200; harsh but sweet, V 10; to die without dying, V 11; in the soul which is mystically dead, the divine nativity operates at every moment, I 788; to die to everything that is not God, II 292, III 193; to bear within one's self a new life of love, a deified life, II 306; from the mystical death to a deified life in the bosom of God, V 208; how to die the mystical death, a death more precious than life, II 469, III 193; it demands a great response in the soul, II 483; the agony of it, as one is absorbed in it, III 821, IV 63; Crucified with Christ, V 9, 10; for the sake of a holy union with Jesus, V 11. To die in poverty as Jesus on the Cross, V 13; in chastity, V 14; in obedience, V 14, 15; the saint sends a manuscript entitled *Morte Mystica* but does not wish it to be given to the novices, III 442; to die with Jesus Crucified only to rise with Jesus triumphant, V 16, 17.

DIVINE (MYSTICAL) NATIVITY

Mystical Nativity: How Jesus is reborn mystically in our hearts, II 25, 38, 43, 45, 114, 297, 299, 310, 317, 322, 475, (not to be solicitous how this comes about) 724, 725, 820, III 96, 191, 297, 386, 745, 746, 834, IV 108; how much deeper one must recenter in God, in the profound depths of interior solitude, and how more often to celebrate the Divine Mystical Nativity in the interior temple, III 348; this recognition brought about in one of his own religious, IV 24; how this is to be arrived at, IV 24.

Spiritual Infancy: More simple than an infant in swaddling clothes, I 329; God loves the childlike soul, IV 226; as an infant in the bosom of a mother, I 417; God reveals Himself to little ones and teaches them much, I 587; as a baby in the bosom of the Highest Good, II 41, 310, 315, 825, III 404, 468; as an infant who is nursing, stay alone on Heart of Jesus, II 96; repose in God as a true child of the Gospel, II 474; with the simplicity of an infant allow one's self to be stripped of all possessions, II 804; the virtue of a childlike soul, I 156.

ABANDONMENT IN GOD

Necessary to advance in holy love, I 209; saint taught this loving abandonment in the bosom of God as an infant, I 220, 400, 756, II 28. To be abandoned in God like a ship without sail or oars, I 326; how to die in the arms of the Divine Mercy, IV 100; as a lamb permitting itself to be shorn without protest, I 476; With no other care than to be pleasing to the Lord, III 396; whose who live abandoned in God will not perish, I 251.

Abandonment to the Divine Good Pleasure; The better way, I 674; an anodyne, II 471; the more perfect thing, II 642; treasure of treasures, II 496. To let one's self do everything with the deepest resignation in the bosom of the Father, II 469; without regard either to pain or to joy, II 473; nourished by the Divine Will in naked suffering and in a secret interior crucifixion, II 484; being molded (as clay) by God passively (*passivo modo*), III 176; and led by His Providence, IV 38; as an infant child in the bosom of the Heavenly Father, III 479; not concerned with what will come but serving God in the best way, II 87. *Abandonment to Creatures*: why God permits this, I 623.

THE WILL OF GOD

How much abandonment in this pleases God, I 39; perfection consists in this, I 49, 491; the quick way to receive great graces, V 47; souls abandoned to the Divine Will receive graces, I 62; embrace it during aridity, I 448, 453. To be consumed by the Divine Will is the way to be enriched in trials, I 491, 684, II 643, 737, 769, III 18; the great maxim of Faith that embraces all in the highest perfection, III 833. How God himself seasons this food, I 491, II 825; a food dainty and sweet, II 670; the rule of our perfection, I 536; this cause of great perfection should be loved in all things, I 538; be espoused to it at every moment with the ring of Faith, I 591; all should behold this compendium of perfection with the eye of Faith in the Divine Good Pleasure, I 627; this holy exercise is most noble and fruitful, I 760. Resignation to the Divine Will is the remedy for aridity, desolations, etc. II 264; happy the soul which lives abandoned in all things to God's Will, II 291, III 242; to be totally abandoned to the Will of God is the cure-all, V 191; to repose abandoned to the Divine Will in naked suffering, II 291, III 242. To be dead and buried in the Divine Good Pleasure, II 312; adore the judgments of God, V 97. Totally immersed in the fire of holy love, II 404. In dire poverty of spirit and in naked solitude to be consumed by the Divine Will, II 468; in a silence within and without, III 303; in this royal banquet of the Cross, III 338; the Lord helps us to receive this, V 10; our sanctification and perfection consists in accomplishing perfectly the Will of God, II 521; how the soul has the food of the Divine Will, II, 804; to be united to the will of God in every event, III 114, 233, 338, 402, 468, 643, 652; desire nothing, refuse nothing, V 11; leave the care of self to God. V 11; be in the unerasable strength of the Divine Will, III 260; the best reward, III 591, precious balm which heals every wound, III 662; the fulfillment of God's Will is far better than accomplishing our own, IV 75; how God makes this clear to the soul, III 749. *Conformity to the Will of God*: in the same way as the saint: to long for most perfect accomplishing it in all, II 695, III 94, 484, 62; in every place, I 178; at any cost, I 217, 698.

To tend toward this end in one's prayers and desires, I 223, 239, 315, 505; the will of God was the saint's place and his repose, I 157; his only consolation, II 190; his only desire, II 443; he took refuge in it as the vinedresser in his shady bower, II 412, 413, to which the soul is invited to enter, III 753; if he would be thrown into a prison filled with serpents or yet another replete with dragons, he would be silent and accept whatever God willed, II 482; to secure vocations, I 429, II 290; in the anxieties about the approval of the Rule, II 215, III 121, 122; in being abandoned by his religious II 464; in the spread and progress of the Institute, II 227, III 568, IV 267; in the foundation of retreats, II 485, III 7, 484, 754, IV 166; in the outcome of litigation against the foundations, II 185, 694. In the foundation of the Monastery of the Passionist Nuns, II 318, III 362, 375, 387, 484. The saint ardently instructs that the fulfillment of the Divine Will must be done according to one's own state in life, I 540, 545, 553, 611, 669, 680, 689, 703, 705, 709, 712, 713, 721, 725, 729, 737, 742, II 552, III 214, 548. *Regarding the Divine Good Will*: what it really is: how the soul ought to possess and take pleasure in it, I 292; recommendation for interior sufferings, I 606; interior sighing after the Divine Will, I 606; in the spirit to receive both lights and darkness, sorrowing and joy, V II; in the death of one of family to be united calmly to the Will of God, V 31; live abandoned to the Will of God in the arms of the heavenly Father, V 97. *Self-will*: should we wish to indulge in it that is pleasure will come to naught, III 381; "May God give me the grace to do always his Most Holy Will," V 189.

FURTHER READINGS

After this somewhat cryptic presentation of the Core Charisms of St. Paul of the Cross's own Vocation, of the Charism he left to his Passionist Congregation, and the elemental charism of his Doctrine, the editor feels obliged at this point to introduce the masterful presentation of Father Costante Brovetto, C.P., concerning the doctrine of the saint since it has been drawn from other carefully researched sources beyond the letters, viz., testimony at the Processes of Beatification and Canonization, etc.

INTRODUCTION TO THE SPIRITUALITY OF ST. PAUL OF THE CROSS,

Mystical Death and Divine Nativity. Originally a thesis presented and approved by the Roman University Angelicum in 1953 moderated by Fr. A.M. Ciappi, O.P., now Cardinal and Theologian to Pope John Paul II. It was first published in Italian in 1955 by Edizioni, "ECO." It was translated into English and appeared in various issues of *The Passionist*, Holy Cross Province, U.S.A., 1956 through 1959. The latest edition, translated by Fathers Simon Wood, C.P., and Silvan Rouse, C.P., of St. Paul of the Cross Province, U.S.A., was presented by the Passionist Nuns of St. Joseph Monastery, Owensboro, KY., U.S.A., who themselves did the editing, printing, and binding in 1976.

To date this is the most scholarly and complete compendium of the spiritual doctrine of St. Paul of the Cross available in English.

Gustofson, Sister Jean Annette, C.S.J., "Creative Nothingness," in *Review for Religious*, Vol. 35, Sept. 1976, num. 5.

Haglof, O.C.D., Anthony, "Buddhism and the Nada of St. John of the Cross," in *Carmelite Studies-Spiritual Direction*, I C S, Washington, D.C. 1980.

Kraft, William F., "Nothingness and Spiritual Growth," in *Review for Religious*, Vol. 37, November 1978, num 6.

"Nothingness and Psychological Growth," in *Review for Religious*, Vol. 37, November 1978, num. 6.

Tjader, O.D.C., Sister Miriam, "What is the Will of God?" in *Cross and Crown*, Vol. 21, Fall 1975, num 3.

TOPICS IN GENERAL

ABANDONMENT IN GOD:

Ut supra.

ABSTINENCE:

The rock bottom foundation of the spiritual edifice.

Without this practice the spirit of fervor and prayer is diminished.

II 88.

ADVENT, SEASON OF:

How to be observed: especially fasting.

Meditation on the Mystery of the Incarnation.

I 119, IV 105.

ADVICE:

To be given as a gentle remedy.

Able to heal every wound.

III 446.

AFFECTIONS:

Holy: Toward God, increase richness of the soul.

III 365, IV 136.

Inordinate: Ruin of Soul.

I 222.

ALLELUIA:

The hymn of Paradise.

I 485.

ALMSGIVING:

Its good effect on both giver and receiver.

Wants in return our prayer and gratitude.

We should accept gifts not for self but the retreat.

Take only enough for the needs of the retreat.

Should be given over to the Syndic (lay manager).

I 475, II 551, III 117, IV 29.

ARIDITY OF SOUL:

Not to be taken as a punishment.

By accepting this, one loves the Divine Will.

Do not give up prayer on its account.

Do not give up Holy Communion.

Let one not be disturbed.

It is better than sensible devotion.

I 347, II 269, III 381, IV 150.

ASPIRATIONS:

Become familiar with this prayer.

Teach them on the Missions.

By them one can pray always even in distracting occupations.

Bring peace and tranquility to the soul.

These inspire confidence in God among the weak and scrupulous.

Come from Holy Spirit.

Bring Conformity to Will of God.

Teaching of St. Gertrude.

I 549, II 54, III 355, IV 126.

ASSUMPTION OF BLESSED VIRGIN MARY:

To give instruction concerning this mystery.

To practice a "lent" in preparation for this Feast.

To celebrate this mystery devoutly.

To draw fruits from it.

I 140, II 88, III 337.

BAPTISM:

Teaching concerning Baptism.

SPN refuses to baptize child of great benefactor.
Did not wish his religious to become involved in Baptism and its festivities.
I 531, III 615, IV 241.

BENEFACTORS:

Obligation of prayers toward them.
Expressions of gratitude.
Presentation of Certificates.
Suffrages to be offered.
I 726, II 25, III 683, IV 159.

BIRTH MYSTICAL:

Ut Supra.

BREVIARY:

Counsels for praying it devoutly.
To be given to the novices.
II 541, 806.

CHAPTERS:

His record of first five General Chapters.
Circular letters to the Religious.
Dates and prayers to be said.
Occasion for exhortation to religious for exercise of virtue.
Instructions for Provincial Chapters.
Delegation and documentation to preside at same.
II 479, III 633, IV 311.

CHARITY:

Personal charity of the saint toward others.
His praise of charity.
Signs of true charity.
Necessary to be a true disciple of Love Crucified.
True mutual charity.
How to love one's neighbor.
The friends of the poor are friends of God.
I 327, II 132, III 215, IV 227, V 136.

CHASTISEMENTS DIVINE:

Spiritual pride draws them down.
God chastises those who do not fulfill obligations.
They produce obedience and fidelity.
I 293, IV 277.

CHEERFULNESS:

Its nature.
Also spiritual joy.
III 598, I 662.

CHRISTIAN DOCTRINE:

Prime nature of preaching.
How to teach it.
Should be taught in our retreats (houses).
Young Passionists should conduct classes in neighborhood.
Such activities should wisely be suspended in Summer.
I 19, II 436, III 145.

CHURCH:

The Spirit of the Church is the Spirit of Christ.
Inculcate reverence for the temple of God.
Deplore irreverences toward the Church.
Duty to pray for needs of the Church.
Great merit when works of Divine Cult are accomplished.
I 54, II 507, III 641.

CLOISTER:

Directions for observing it in all our houses.

According to the norms of the Bull *Supremi Apostolatus*.
 III 730.

COMMUNION, SACRAMENTAL:
 Greatest Treasure of Church.
 Font of love and holiness.
 Not only an act of piety BUT UNION WITH GOD.
 Inculcate frequent even DAILY reception.
 Do not seek sensible taste; Jesus is tasted in the Eucharist.
 Memorial of the Passion.
 Encounter of soul with the Sacramental Jesus.
 I 168, II 162, III 360, IV 126.

COMMUNION, SPIRITUAL:
 Should be encouraged.
 Instructions on how to make it.
 Nothing should impede this.
 Seven times daily.
 Through it we carry away the Sacramental Love.
 I 56, II 626, III 360.

CONFESSION:
 General Confessions to be discouraged.
 Weekly recommended for fervent souls.
 Counsel disturbed souls against the fear of Confession.
 Teach the people to confess well.
 Never speak about what heard in Confession.
 I 191, II 572, III 246, IV 337.

CONFESSOR:
 Choose a learned one for self.
 Confessor should be brief, speaking only what is necessary.
 Should be a kind friend, rather than hard and severe.
 This office requires personal sanctity.
 Special faculties required to hear religious women.
 Ask local clergy to assist with Mission Confessions.
 The saint appoints three confessors for Holy Year 1775 at Rome.
 I 572, II 807, III 569, IV 317.

CONFIDENCE IN GOD:
 Confidence in God and resignation.
 Saint had it for his Congregation and his foundations.
 The Cross always triumphs.
 Invoke God as your Father, even for material needs.
 I 502, II 170, III 300, IV 70.

CONFIDENCE IN CREATURES:
 Do not place special confidence in any creature.
 Do not confide in anyone no matter how holy or learned.
 II 50, III 358.

CONGREGATION OF THE PASSIONISTS:
 PROMOTE DEVOTION TO THE PASSION OF JESUS
 Its primary end and scope.
 Lights given him regarding its foundation.
 A work for God and the Church.
 Sons of the Congregation must be most strong men.
 Pray for vocations to the Congregation.
 God will protect His little flock.
 Congregation now blessed with TWELVE foundations. 1773
 Congregation solemnly approved by the Pope and firmly established in the Church.
 I 421, II 227, III 267, IV 31.

CONSOLATIONS: HEAVENLY:
 Must always be accompanied by the greatest humility.

God sometimes chooses to deprive the soul of all earthly consolations.
One should not seek consolations, RATHER the GOD OF ALL CONSOLATION.
On the Cross Jesus was bereft of all consolations.
If our consolations puff us up they are from the Devil.
I 66, II 115.

CONTEMPLATION:

Of the Divinity—possible only if entered through the door of the HUMANITY of Our Savior.
The soul is elevated in the embrace of the Crucified.
In this state the soul knows nothing, yet knows all in God.
The richest contemplation is to meditate on the Passion of Jesus.
Difference between meditation and contemplation.
To arrive at it the soul must pass through various purgations.
I 488, II 267, III 157, IV 188.

COUNSELING:

Instructions for Counseling: to a new confessor; for devout souls;
to determine Will of God.
Ancient saints of the church counseled others, but rarely the great masters.
For a person in anxiety, need not exclude comforting.
I 129, II 400, III 470, IV 257.

CROSS OF JESUS:

Standard of the True servants of God.
Sacrosanct Tree of Life.
Fruits bitter to palate but sweet to the soul.
Great Book of Life.
Crosses are never wanting in one's life.
Walk the royal road of the Cross.
When we share the Cross with Jesus we lack nothing.
I 520, II 704, III 17, V 152.

CROSS, SIGN OF THE

Instruct how to use it.
Especially the sick.
Use it to drive away the Devil.
I 172, II 608.

CROSS, FEAST OF THE:

How every lover of the Crucified should celebrate on this feast.
II 825.

DEATH, MYSTICAL:

Ut supra

DEATH, OF THE BODY:

Fear of death moderated by confidence in God.
To be endured for the Glory of God.
Repugnance toward death is only natural.
Prepare for death:
Detachment from this world
Remembrance of our own death
Prayer
Console the living.
I 162, II 218, III 286, IV 18.

DEJECTION OF SPIRIT:

Natural and supernatural.
How to overcome.
II 400.

DECEPTION:

These are real dangers to be avoided.
Those who repose in Confidence in God and are humble will never be misled.
Imitate the obedience of Jesus and one will not be deceived.
Have faith in God; mistrust self.

Practice humility, mortification and obedience.
Ask the light to recognize deceptions for what they are; this is a great grace.
In the Passion of Jesus there is no deception.
I 177, II 501, III 237, IV 335.

DEFECTS:

How they come about.
Their effect on perfection.
Resist courageously, endure patiently.
Drive them out by fire of Divine Love.
The Passion of Jesus is the short cut to overcome imperfections.
I 383, II 48, III 482, IV 51.

DESIRES:

Nature of good desires.
To turn to God and rejoice in Him.
By this sure way to die to all things in God.
To be used to foster concern for perfection according to one's state in life.
Total abandonment in God.
To love God in peaceful repose.
A gift from the Heavenly Spouse.
I 57, II 441, III 356, IV 9.

DETACHMENT:

Whether interior or exterior to follow only the Will of God.
To be strongly encouraged.
Detach heart from all that is not God.
God Only-Only God.
Lifts the soul to high prayer and the Mystical Death.
I 617, II 814, III 66.

DEVIL:

Nature and work of Satan.
An astute thief of peace and quiet.
Would steal fervor at Communion and in prayer.
He fishes in troubled waters.
Instructions on how to withstand him; for novices, a confessor, and a religious woman.
Can appear as an Angel of Light.
Uses one's hidden pride.
I 187, II 505, III 183, IV 146.

DEVOTION:

Nature of sensible devotion, its dangers, its benefits.
How to use it properly.
Not to prevent fulfilling duties of state in life.
A net able to gather all things to God.
Divest one's self of sensible devotion in order to acquire better things for soul.
How the spirit of devotion is lost.
I 701, II 198, III 188.

DIFFIDENCE:

Nature of holy Indifference.
Increases confidence in God.
Turns away from self to the richness of God's gifts,
His helps and heavenly lights.
I 145, II 807, III 761.

DISCRETION:

Nature: the salt that savors all the virtues.
Best mortifies the senses and the passions.
Moderates even exercises of piety.
Parents have need of it in dealing with their children.
Not only for the perfect, but aids all poor humanity.
I 661, II 109, III 151, IV 39.

DISQUIET:

Its nature; not from God.
How to overcome it.
Arises from the Devil or our own introspection.
Arises from a bad root and must be extirpated.
Devil acts thus to prevent good works.
Oftentimes we are the cause of our own disquiet.
The spiritual remedies against anxiety and disquiet.
I 61, III 780, IV 49.

ELEVATION OF SPIRIT:

Need to know if it be from God.
Always to be feared lest we be misled.
Never lose sight of own nothingness.
Accept when God wills to send them.
Nothing less than a touch of the Divine Love.
I 302, II 446.

EUCCHARIST, HOLY:

Most Blessed Sacrament.
Food of the strong as well as the weak.
How the soul is aware of the presence of Jesus in such a special manner.
Ought to move the soul to be deeply moved by love most
ardent and available to God in this sacrament.
Great desire to atone for all the outrages committed against this sacrament.
Desire to die as a martyr in defense of this Sacrament.
I 278, II 16, III 288, IV 124, V 153.

EVIL THOUGHTS:

How overcome—when endured.
Carnal—drive away as a pest.
see the Devil in them.
are prevented by a stronger and pure recollection of God.
strengthen a soul when agitated by them.
Timorous—not to be permitted to lessen our following Will of God.
Solicitous and anxious—let such die in God's Good Pleasure.
I 553, II 633, III 701.

EXAMINATION OF CONSCIENCE:

A review of life.
Exhortation and instruction on its practice.
Wings of a soul to detach heart from earthly things.
Means to elevated prayer.
Particular: some special aspect of the gifts of God.
Means to know in one's heart other things not of God.
I 238, II 721, III 370, IV 226.

FAITH:

Gratitude for light of Faith.
Correct whatever expressions are not exact regarding Faith.
Rejoice in the inability to comprehend its Mysteries.
To walk in Faith, a secure and certain way.
Faith is the obscure guide to holy love.
In the night of Faith a soul rejoices in the God she believes.
Submission to God's will in all things.
Be armed with living Faith against darkness and distractions.
I 199, II 493, III 387, IV 48.

FASTING:

Disposes the soul for grace.
A preparation for the coming of the Holy Spirit.
On going produces both temperance and moderation.
Recommended also for Advent, Lent, and Assumption BVM.
I 532, I 548.

FEAR OF THE LORD:

A bridle to keep us from sin.
Filial fear of the True God is best rein.
Makes us truly blessed—
Supernatural gift.
St. Thomas Aquinas and natural fear.
Must dissipate every fear of sins of past life.
Fear of the Divine Judgment overcomes indifference and laxity.
I 53, II 741, III 330.

FIDELITY:

To God: nature and exercise.
Necessary to be able to endure suffering.
Holds fast in any trial.
In practice this virtue is the greatest imitation of Jesus
 who suffered out of pure love and without fault.
Fidelity in lesser things brings about greater things.
Necessary for the exercise of prayer and the virtues.
One must be strong in dryness and desolation.
God may even test our fidelity with a strong impulse to do
 great things of which we are incapable.
I 602, II 462, III 697.

GIFTS OF GOD:

Need to recognize them.
Their effects in the soul.
Saint relates his own graces and lights from God.
Never to be sought be accepted with gratitude.
As rain from heaven on a dry garden.
Receive them with simplicity, use them for God alone.
They do not make saints; all must be well-grounded in humility and true charity.
Pass through the true gate—Christ in His Passion.
I 201, II 489, III 612, IV 96.

GLORY OF GOD:

To be sought always no matter what the cost.
I 168.

HABIT, OF THE CONGREGATION:

First Lights he received concerning it.
His description of it.
Sign of the Passion, its significance, how it should be made.
To be worn on habit and mantle.
Why our members are clothed in black.
His directions for uniformity in dress.
Rite of Vestition approved by Church.
Even Bishops of our Congregation should wear Sign.
I 421, II 137, III 560, IV 220.

HEALTH:

Saint never knew a soul who worked earnestly at prayer and
 perfection who was in good health.
Sanctity and good health are never good companions.
Urges a missionary to take care of his health for the love of souls.
II 459, III 754, II 646.

HEART:

Our God is a jealous God.
A great grace to make your heart humble and contrite.
I 238, III 160.

HEART OF JESUS:

Founder recommends this devotion to all:
Symbols: strong castle, great treasury, great wine cellar,

Beautiful Heart, King of Hearts, Furnace of Divine Love,
Sea of Divine Love.

Suffer all sorrows in union with the Sacred Heart.

The sick, the dying, poor sinners should enter this Heart in spirit.

Key to the Divine Love.

I 310, 273, 474; V 29.

HEART OF MARY:

Repository of Love.

Love Jesus through the Heart of Mary.

With the Heart of Jesus Mary's Heart becomes two furnaces of love united as one.

I 228, 249, 321.

HOLY SPIRIT:

How to dispose self to be guided by Him.

To receive His gifts with a greater fullness.

Obedience to the Holy Spirit and his attractions along with

His sweet interior invitation.

How to prepare for the Solemnity of Pentecost.

Fervent exhortation for this Novena in each house.

To leave one open to be carried by His loving breath pleases the Divine Goodness.

Great Wisdom from the Holy Spirit.

I 205, II 289, III 378, IV 97.

HUMILITY:

Humble hearts are the delight of God.

Humility is the jewel of paradise.

The humble soul makes the devil tremble.

The cornerstone of all holiness is knowledge of one's
nothingness and unworthiness.

The humble soul, hidden and naked, is pleasing to God.

Humble souls are like very skilled fishermen in the sea
of the Passion of Jesus Christ.

Know one can do nothing of good—first degree.

Present self with humility to God in prayer.

To know nothing, to possess nothing, to undertake nothing, only God.

Have a good opinion of others but worst of self.

Throughout life ought never to lose sight of our own nothingness.

I 541, II 461, III 392, IV 162, V 181.

ILLNESSES:

Saint recalls his own illnesses.

Virtue is exercised in illness.

For everyone illnesses are precious jewels.

They do not impede prayer.

Why God permits them, souls are sanctified by them.

Illnesses are absorbed by a spirit of Faith and love in the bosom of God.

Truly they are a visit from God.

Far better than penances of our own choice.

I 141, II 39, III 515, IV 8, V 104.

ILLUMINATIONS, OF SPIRIT:

When they are of God and when not.

Do not let humility pass, but hold them suspect.

Many times they are accepted as lights from God but in
reality they are our own projections.

Watch out if they concern the occult or future happenings.

If frequent and many there is danger of deceit.

Therefore the saint refused to accept certain illuminations
a particular soul gave him.

I 137, II 445, III 85, V 171.

ILLUSIONS:

Sometimes permitted by God.
When they arise humble yourself and flee from them as from a pestilence.
Drive out with strength and constancy vexations from the devil.
Such suggestions were laid bare and reproved by the saints.
I 543, II 265.

INFANT JESUS:

Divine Mirror of humility and detachment.
Contemplate in Him the Mystery of the Incarnation.
Fervent exhortation to observe the Feasts of Christmas,
Circumcision, and Epiphany.
Stable of Bethlehem sends forth a fire of love.
The Holy Infant invites all to gratitude.
Saint praises image of Infant reposing on the Cross.
I 201, II 130, III 602, IV 60, V 223.

LOVE OF GOD:

A bottomless abyss: a gift.
The treasure of treasures.
Most efficacious means to Holy Perfection.
The Passion of Jesus greatest work of Divine Love.
I 267, II 719, III 592, IV 4, V 12.

LOCUTIONS:

Various kinds of.
When from God and when from the devil.
Not to be readily accepted.
See if the effects produced are from God.
Abundant and frequent are dangerous. Humble self.
God does not reveal for His own Glory but for the needs of the Church.
I 779, III 163, IV 99.

MARY, BLESSED VIRGIN:

Herself a deep ocean of perfection.
All graces pass through Her hands.
Love for the Heart of Mary.
Death of Mary a death of love sweeter than life.
His love for the image of the Infant Mary.
Mary, the Lady Abbess of his Monastery. (i.e., Passionist Nuns.)
Celebrate her Feats: Assumption, triumph of LA MAMMA!
Presentation BVM—celebrate as CHRISTMAS!
Immaculate Conception BVM.

I 349, II 304, III 667, IV 3, V 152.

MASS, HOLY:

Instruction on how to celebrate devoutly.
Most sublime act of Thanksgiving.
The spiritual fruits of Holy Mass.
Enter by it into embrace of Jesus Christ.
Celebrate each Mass as if it were the last.
Counsels for becoming preparation and thanksgiving.
Mystical significance of the vestments.
I 787, III 171, IV 148, V 170.

MATERIAL CONCERNS:

How to treat them.
Material things are an impediment to divine things.
Anxiety for them does not come from God.
Share problems with someone at once practical, prudent and God-fearing.
I 56, II 594, III 143.

MEDITATION:

Daily—on the Passion

Necessity for meditation.
Dispel notion of its difficulty for all.
Gives a brief method of Meditation on the Passion.
Joy to the soul who works at it.
Not to abandon its practice.
Learn from example of Jesus in the Garden.
Must be a fruit of every Passionist Mission.
The Holy Spirit attracts the soul to meditation.
I 401, II 267, III 413, IV 126, V 53.

MEEKNESS:

Needed with self and others.
Makes for peace.
Taught in the school of Jesus Crucified
The most worthy daughter of humility.
Meekness must be laced with honey.
I 34, III 637.

MELANCHOLY:

Nature and means to overcome it.
The Pest of Peace.
Produces faults in religious.
Means to cure the fearful, natural, profound or hypochondriacal melancholy soul.
I 42, II 607, III 408, IV 27.

MISSIONS, HOLY:

Primary work of the Passionist Congregation, a heavenly treasure.
To be a good Missionary one must first be a good catechist.
Method for conducting a Mission.
A record of some 454 missions given by himself.
The saint laments the lack of Missionaries.
Blessed are the people where the fruit of the Mission lasts.
II 259, V 45.

MODESTY:

Necessary in family life and before Children.
Vanity in dress reprov'd.
Remember holy presence of God by day and night.
Be modestly composed in bed.
Dress in the sight of Jesus Christ.
No ostentation in dress according to one's state in life.
I 561, II 600, III 355.

MORTIFICATION:

Its nature, interior and exterior.
Both are required for perfection.
Without this two-fold practice cannot become a man of prayer.
Rock-bottom foundation for the spiritual edifice.
Mortification in speech, in sleeping, of the eyes.
If there be no mortification in eating, one cannot mortify
the other passions nor acquire virtue.
Without this virtue there is no peace nor spiritual progress.
I 94, II 368, III 409, IV 292, V 214.

OBEDIENCE:

A saint is one who is truly obedient.
The obedient will not enter Hell.
Obedience is the virtue of Jesus, an example in His Passion.
Obedience frees the religious from all self.
God abundantly blesses the obedient.
God listens to the prayer of the obedient.
Thank God for occasions to practice obedience.
Give full obedience to the Supreme Authority in the Church.
I 55, II 730, III 704, IV 261, V 10.

OBSERVANCE:

From his personal experience Observance is the prime support
for regular monastic discipline.
Need for horarium of religious exercises.
Interior Observance from the heart brings sweetness, peace and Charity.
Without charity the observance is nothing.
Survival of religious depends on Observance.
Observance is of the greatest importance.
It begets holy alacrity in the service of God without scruples.
II 773, III 420, IV 250, V 123.

PAINS:

Precious if suffered in silence and humility.
When pain is purified by love it becomes as gold.
In the midst of pains one ought to appear as at a feast.
I 216, II 292.

PARTICULAR AVERSIONS:

How to overcome them.
I 107, I 437.

PASSIONIST NUNS:

Historical project: His first allusion to their Foundation.
I 145, II 317.
Mystical design: A nest for the loving Doves of the Crucified.
I 511, II 317, III 373.
Scope: Primitive plan inspired of God. II 327.
Monastery founded on prayer, prediction, silence and resignation.
II 318.
The saint hoped to see this Monastery founded before his death.
IV 8.
His design for their habit and veil.
II 321, III 832.
Their Rule approved by Pope.
III 830, V 162.

PEACE OF HEART:

Nature of peace and tranquility of spirit.
A most necessary condition for perfection.
Shortest way to perfection.
Mind and heart must be calm.
Accepting all things as coming from Hand of God.
Conquers artifices of devil, run from him, be at repose and be silent.
When at peace and without anxiety we help spiritual good of the neighbor.
I 644, II 327, III 403, IV 86.

PENANCE, SPIRIT OF:

One comes to know God through Penance.
His ardent desire for this grace.
Thought of penance moves the soul above all else.
Desire to become a Crucified Penitent.
Instruments of: Instruction in their use.
Exhorted use of discipline in primitive Rule.
Prescribed for souls he directed.
Cautioned that penances be moderated when ill.
Urges discretion.
Better when from God than by our own choosing.
I 126, II 302, III 357, IV 220.

PERFECTION:

Its nature: total union with God.
Taught in Old and New Testaments.
More perfect when one is more humble, patient, obedient,

loving, and resigned to the will of God.
To overcome self is first step toward perfection.
Journey to perfection by suffering.
To carry Cross given by God, not chosen by self.
Inflamed by the warmth of the Heart of Jesus, repose on the Cross.
To hasten toward perfection keep each day as your last.
Prefer to remain crucified with Christ, in your own sacred
interior desert without consolation.

I 25, II 62, III 339.

PASSION OF OUR LORD JESUS CHRIST:

Ut supra.

POVERTY, SPIRIT OF:

Ut supra.

PRAYER, SPIRIT OF:

Ut supra.

PRECIOUS BLOOD:

Offering of Precious Blood should be taught to all.
Offered especially for the needs of the Congregation.
Desire to be immersed in this mystery.
A Divine bath which has the power to inflame love.
A Divine Laver, which, always consuming, increases the
ardor for infinite love of God.

I 221, III 64.

PRESENCE OF GOD:

This practice to be encouraged.
How to become habituated to this holy practice.
A manner of always praying.
Manual work frees both mind and heart to be with the Sovereign Good.
Makes paradise in our hearts.
By it we have our treasure in God.
Abandon self to God and repose in Him.
Give conscious loving attention to the Divine Presence.
God is always within us even when lost in obscurity.
Constantly regard Jesus always at our side.

I 416, II 731, III 362.

PRIDE:

Nature of: like a ravenous beast.
One grain of pride can ruin a mountain of holiness.
With pride, one cannot serve God in anything else.

I 117, II 491, III 781, IV 39.

SPIRITUAL LIFE:

Its beginning, its means, and its end.
Way of Divine service with joy, faith, and abandonment to God.
The highest design of God.
Allow self to be led as an infant.
Need for simplicity and resignation.
Spiritual Counsels of the saint:
He encourages to do everything gently.
It is a great treasure, freedom of the children of God.
Good things to be derived from it.
The more perfect way to unite contemplation with apostolic action.
It is a way—not an end. It is a doing—not a rest. It is a
time of battle—not peace.

I 193, II 141, III 66, IV 4.

SAVOR:

As Wisdom, if anyone will ask this grace from God, God will give it to them.
The taste for prayer and self-satisfaction can become a great danger.

Not to ask for aridity but the savor of God.
I 257, 352, 820.

SCRUPLES:

Nature of, and means to combat them.
Greater number of saints endured them.
Burn them out with fire of Divine Love.
Repose in God which renders hearts peaceful and not disturbed by scruples.
It strengthens the soul to be agitated by them.
Confer with the Confessor and be obedient to him.
Endure them with great resignation.
Obedience is a safe remedy.
Acts of the Love of God dissipate the fog of scruples.
Merits are derived from them.
I 60, II 577, III 246, IV 3, V 47.

SELF-CONTEMPT:

True humility of heart.
Pleasing to God.
Teach that true love is self-contempt.
Ought not to turn self against others.
Repose in this great treasure.
I 159, II 23.

SELF-KNOWLEDGE:

Inculcate and teach its acquisition.
Narrow way to union with God.
Science of the saints and only true knowledge.
Begets greater confidence in God.
Should be the practice of every soul.
Who knows his own nothingness knows the truth.
I 488, I 257.

PRIESTHOOD, HOLY:

A tremendous gift.
Priests should become holy according to their state.
Obligation to study.
Priesthood strengthened and supported by Devotion to the Passion.
Ought to offer Holy Mass daily.
The saint laments over the spiritual defects of the clergy.
Ought to guard against becoming lukewarm in their principles.
Counsels to a priest he directed.
Love the rubrics of the Mass.
I 773, II 364, III 422.

PRUDENCE:

Take the time to resolve all things.
If no time taken, one acts precipitously, in word and action.
Think before speaking—few words are best.
Use circumspection in writing.
When we are content to follow the ordinary ways there is no
need to seek miraculous interventions.
Do not make judgments in extraordinary situations.
Avoid the delicate questions of marriage, property and inheritance.
I 543, II 65, III 275, IV 36.

PUSILLANIMITY:

How to overcome this vice.
To be avoided with all its defects.
Shackles the soul.
Keeps the soul from making flights toward high perfection.
Stifle this vice in the fire of Divine Love.
God demands humility never cowardice.

Humble self, but be courageous not cowardly.

I 627, III 653, IV 61.

RECOLLECTION:

Nature and kinds:

Through recollection comes every spiritual good.

Disposes the soul to receive interior recollection.

Repose in the bosom of God.

Repose in the depth of the soul.

Shortest way to hidden and lost in the All Infinite.

Enter by the door of the Life, Passion, and Death of Jesus.

Die to all to live unto God.

Repose as an infant in the arms of Jesus.

External: necessary to increase in love of God and things Divine.

Especially in the choir and in the cell.

Creates an earthly paradise, closing door to all creatures
and locking the chamber of the heart.

Internal: Interior temple of the Holy Spirit.

Renews life and spirit in God.

Adore God in spirit and in truth in interior kingdom.

Practice interior solitude in every place.

I 603, II 29, III 340, IV 307.

RELIGIOUS LIFE:

The holy land of true promise.

Necessary to be called by God.

Religious Life is accepting the Cross.

If one would lead the life of perfection become crucified.

Counsels for those about to take vows.

Religious life is a country, a paradise, a blessed place,

wherein the best fruits for heaven are found.

No matter how great the difficulty we ought to believe that we shall be healed.

II 201, III 431, IV 27.

RESIGNATION:

A virtue which pleases God.

The saint recommends it to all whom he directed.

Especially in the miseries of life.

Supported by the Love of the Passion of Christ.

Dead to self and own desires repose in the bosom of God.

A great comfort in any affliction.

Means to obtain even greater graces.

Effects most perfect and arduous acceptance of God's Will in
every work, in aridity, in desolation, and illness.

I 207, II 553, III 300, IV 54.

SACRAMENTS:

Preparation for each one.

Frequent and devout reception for an increase of love, patience, and meekness.

His fervent exhortation not to neglect or omit them in time
of temptation and aridity.

I 54, II 525, IV 151.

SACRIFICE:

Nature and instruction on:

Holocaust of self to God.

Become a childlike victim so that the offering of self may be totally consumed.

Sacrifice resides even in the higher part, the inner sanctuary of the soul.

I 166, II 467.

SANCTITY:

Nature of holiness and means to attain it:

The true science of the saints.

Must be according to our own state in life.
To be holy or to die.
Mirror of the Crucified and treasure of virtue and holiness.
Never achieved without suffering and tribulation.
Saints are in every age and in every place.
Rigorous with self but with sweetness and charity toward the neighbor.
It is the invitation of Christ to follow Him, no wall to
 keep us away, the Secret of the Cross.
I 616, II 115, III 517, IV 86.

SELF-LOVE:

A dragon with seven heads.
A universal conflict.
Sign of lack of humility.
I 222, II 259, IV 261.

SIDE OF JESUS:

Fortress and furnace of Divine Love.
Invincible Citadel to which the soul ought to flee.
Castle of the Soul.
I 152, 157, 221.

SILENCE:

Nature of: Interior and Exterior.
Silence of Love, to speak only to the Spouse.
Be silent about our own sufferings.
Recall that Jesus was Silent.
Key to Holy Prudence.
Guard the tongue, the first part of the body to touch Jesus in Holy Communion.
Necessary to lead a stainless life and to receive the Gift of Prayer.
Unless clearly moved by God be silent about your interior life.
I 128, II 816, III 350, IV 231.

SOLITUDE, SPIRIT OF THE:

Ut supra.

SOUL:

Temple of the Living God.
Obligation to adorn it with virtues.
Bears Image of Jesus Crucified.
Open to the Holy Spirit.
I 343, II 252, III 469.

SPIRITUAL ASSISTANCE:

How to be given to the Faithful in the vicinity of our retreats (houses).
II 212.

SPIRITUAL DIRECTION:

Reasons for spiritual direction.
Same advice not valid for all.
Spiritual Director ought to be a priest.
A service to the whole Church.
Leads to the knowledge of the will of God.
Direction of nuns is laborious and dangerous.
Saint felt himself inadequate as Spiritual Director.
I 154, II 472, III 57, IV 101.

SPIRITUAL DIRECTOR:

Seek a good spiritual director. Do not become attached to him.
One with holiness, sound doctrine, experience, and a
 special vocation for this service.
St. Francis De Sales such a model.
Have blind obedience toward the spiritual director.
Receive spiritual direction in silence.
Be guided in humility and self-depreciation.
I 77, II 16, III 593.

SPIRITUAL INFANCY:

Ut supra.

SUFFERING:

Loving Chalice of Jesus.

Hidden treasure pleasing to the soul.

NAKED SUFFERING deprived of all consolation.

Purifies the soul as by fire.

Suffering a gift of God and a great grace.

Leads to the pure love of God.

Work, suffer, and be silent!

Be assimilated into Jesus Christ by resignation and patience.

The statue submits to the sculptor's mallet in silence.

To suffer or to die!

I 301, II 300, III 463, IV 100.

TEMPTATIONS:

Purify the soul as gold in the fire.

Jewels with which the Heavenly Spouse adorns the faithful soul.

Best sign that God is leading a soul in His love.

Beget the triumphing grace of God.

Prepares soul for the highest graces and gifts.

Overcome by prayer, humility, fear of the Lord.

Explain them to the confessor.

All hell cannot make one commit a single sin.

How to combat temptations: against Faith, purity, jealousy, and pride.

God permits them so that we may overcome our evil inclinations.

In time of trial we share in the Chalice of Jesus.

I 87, II 444, III 345, IV 142.

TRIBULATIONS:

Why God permits them.

Pledge that one is loved in the Heart of Jesus.

Sign of predestination.

Sure signs of friendship with Christ and of Divine Love.

A share in the lot of the Dear Son of God.

Steps on the most high and holy ladder of ascent by great souls to God.

Wood which serves to consume the victim of love.

Help us to share in the carrying of the Cross of Jesus.

Be grateful for them.

Accept them from the loving Hand of God with silence and meekness.

I 24, II 742, III 65, IV 404.

VIRTUE:

A necessity for all spiritual souls.

To acquire virtue meditate on the Passion of Jesus.

Acquire the virtues proper to one's state in life.

Exercise virtue in suffering.

Virtue produced by adhering in one's own nothingness.

No one arrives at perfection without being exercised in suffering.

I 41, II 328, III 373.

VOCATION, TO RELIGIOUS LIFE:

Sweet call to eternal life.

Greatest grace after Baptism.

Requires great prayer and reflection beforehand.

Response to vocation-moment on which eternity depends.

Exhortation to respond to this grace.

How to discern a vocation: signs of.

Counsels to know and maintain vocations.

Render thanks to God for vocations.

Loss of Vocation.

I 414, II 16, III 366, IV 137, V 79.

VOWS:

The Three Vows of Religion are three golden keys.
Private vows should not be made without due counsel.
Desire for Solemn Vows in his Institute.
His ability to have an indifferent acceptance of the contrary decision.
Vow to promote Devotion to the Passion made in the Congregation.
How it is to be observed.

I 92, II 726, III 514, IV 57.

WILL OF GOD:

Perfection consists in this alone.
The soul abandoned to the Divine Good Will receives grace.
This is the Rule for all Perfection.
Compendium of Perfection to see the Will of God in all things by Faith.
Receive everything as from the Hand of God uniting all things in the Divine Will.
The remedy against aridity, desolation and the like.
Abandonment to the Divine Will by NAKED SUFFERING, one is dead and buried.
To fulfill the Will of God is better than fulfilling own will.
Will of God to be fulfilled according to one's state in life.

I 540, II 264, III 114, IV 75, V 31.

WORLD:

God is present in us no less than in the world.
Flowers, trees, etc. preach a sermon of Love and praise and
glorify the sublimity of the Sovereign Artist, the Creator.
Avoid the demands of the world as a pest.
To the allurements of the world keep deaf, dumb, and blind.
If people do not overcome worldliness God will visit them with His afflictions.
Turn away from worldliness with tears of blood.

I 418, II 218, III 752.

ZEAL:

Zeal ought to be directed according to knowledge.
Zeal for procuring vocations to the Institute.
Ardent desire for the conversion of sinners.
Prayer for the conversion of heretics, especially for England.
His urgent desire to found the Passionist Congregation was to help poor sinners.

I 7, II 213, III 249, IV 329.

FURTHER READINGS

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ST. PAUL OF THE CROSS



INSTRUCTIONS FOR CONFESSORS

INTRODUCTION

Among the personal writings of St. Paul of the Cross his thirty-one "Instructions for Confessors" must hold a unique place. These *Instructions* appeared for the first time in the *Regulations of the Congregation of the Passion* in 1755.¹ There is ample evidence that these instructions are the original composition of the saint. Yet with his customary diffidence about the value of his own work, he gave them to Father Thomas Struzzieri, C.P., later the first Bishop in the Passionist Congregation, for editing.² The saint personally recommended them to all the Confessors in the Congregation on August 16, 1757.³ As time went on they were modified and truncated into a synopsis by subsequent General Chapters of the Congregation.⁴ The original version was uncirculated for over 150 years. In 1933 the first translation was given in a French work by Pere Gaetan, C.P.⁵ In 1954 Father John Render published an English translation without commentary.⁶ In 1968 the complete text was presented in Volume II of P. Enrico Zoffoli's *San Paolo della Croce*, but without comment again.⁷ The first time these Instructions were presented fully in English with a commentary was in the doctoral thesis, "*Priestly Spirituality According to the Doctrine of St. Paul of the Cross*," by Father Jude Mead, C.P., TERESIANUM, 1975.⁸ The actual text used in Father Jude's translation was handwritten and unedited. As with the saint's letters the Italian is somewhat archaic, yet it emanates the saint's great sincerity and devotion to the ministry of reconciliation and healing in sacramental confession. Thus the confessional itself becomes a school of spirituality not only for those seeking reconciliation, but also for the minister himself in this sacrament of God's omnipotent mercy. The headings have been introduced by way of clarification and commentary and were not part of the original text.

1. Handcopy MS by P. Carolus a Cordibus J et M., C.P., 1756, in Arch. della Curia Prov. della Scala Santa, Roma. This is the oldest existing text.
2. Cf. P. Filippo della Conc., "Storia dei PP. Passionisti della Prov. dell' Add., MS. I 138 Arch. Gen. C.P. Rome.
3. L IV (30), p. 254 August 16, 1757.
4. Zoffoli, E., *S. Paolo della Croce*, I. xviii.
5. Gaetan, C.P., P., *St. Paul de la Croix. Apotre e Missionaire*, pp. 181-186.
6. Renders, C.P., John Mary, *Regulations for Confessors*, St. Paul of the Cross, *The Priest*, August 1954.
7. Zoffoli, E. *op.cit.* III, pp. 1173-1176.
8. Mead, C.P., *J. Priestly Spirituality According to the Doctrine of St. Paul of the Cross*, TERESIANUM, pp. 138-171.

TEXT AND COMMENTARY

i Prayer

Since the conversion of souls is a work entirely of God, the confessors ought to earnestly beseech the Divine Majesty to assist them in a special manner for an encounter of such importance.¹

The supernatural dimension of this work of Divine Omnipotence is noted first and above all. Since to convert the sinner is a work of God only, the confessor must seek in

prayer the grace to be a worthy instrument in the forgiveness of sin. Because of the unique character of this ministry a special grace is required.

The Decree on ministry and Life of Priests makes this also a contemporary obligation:

In manifold ways, especially through the approved methods of mental prayer and various voluntary forms of prayer, priests should search for and earnestly beg of God that Spirit of genuine adoration by which they themselves, along with the people entrusted to them, can unite themselves intimately with Christ the Mediator of the New Testament.²

ii. *Study*

Let them not let a day pass by without studying moral theology, in order to avoid mistakes and to be able to resolve the more difficult cases.

Theological competence as a quality of the confessor has always been required by the Church. Examinations giving proof of this are regularly required. Here, however, St. Paul of the Cross faces the problem of continuing education on the part of the clergy, especially confessors. He suggests a personal responsibility based on two principles. The first is negative: to avoid mistakes. For this reason he writes that when one is to select a confessor one should choose the most learned.³ If one is to choose the learned confessor, the confessor himself has the obligation to render himself thus prepared. The second reason is positive: the confessor should be able to resolve the more difficult cases. This ability on the part of the confessor to be prepared to answer the difficulties of the penitent has also been an exhortation of Vatican II:

That they [priests] may be able to provide proper answers to the questions discussed by the men of this age, priests should be well acquainted with the documents of the Church's teaching authority and especially of Councils and the Roman Pontiffs. They should consult, too, the best approved writers in theological sciences.⁴

iii. *Availability*

Whenever they are called to the exercise of this ministry let them go willingly and with good grace, not from obligation nor against the grain. Such a poor disposition is a great impediment for receiving divine grace.

At first one might think that the concept of availability on the part of the confessor might be for the benefit of the penitent. However, this does not enter the mind of St. Paul of the Cross at this juncture at all. He is concerned with the interior disposition of the confessor himself, both on a psychological level as well as the supernatural level. He is concerned that the confessor himself be in good form and properly disposed to receive the divine grace. The work of the ministry is the principal means for the sanctification of the priest:

In the first place, the shepherds of Christ's flock ought to carry out their ministry with holiness, eagerness, humility, and courage, in imitation of the Eternal High Priest, the Shepherd and Guardian of our souls. They will thereby make this ministry the principal means of their own sanctification.⁵

For this cause, then, the minister must dispose himself for God's grace in order to merit greater lights and graces to pass on to the penitent who will in this way profit by the more perfect sanctity of the confessor. Not of course in the sacramental action, but rather in his role as priest by which he instructs others unto justice (Cf. Dan. 12:3).

iv. *Universal Charity*

It would be a very bad sign of a heart devoured if one were to go more willingly to hear the confessions of women than men. This temptation often hides under the pretext that more can be accomplished for women than for men; however experience proves that the conversion of men is more permanent than that of women. It is easy to be deceived by dealings with the latter, because of their appearance of piety.

Here is a call to the exercise of the virtue of justice. There is an echo of the persuasive insistence of the Apostle Paul:

All of you who have been baptized in Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freedman, male or female. All are one in Christ Jesus. (Gal. 3:26-28).

The priest must be willing to give his powers equally to all, prescinding from personal likes and dislikes, preferences or prejudices. The subtlety of seeking rewards of acceptance or having one's direction followed can be a great deception for the confessor. The reference here is not to prudence, which is treated later (cf. n. x below). This is a matter of obligation, to see that the saving grace of Christ is made available to all from a good heart.

v. *Purity of Intention*

The confessor, before going to hear confessions, should kneel before the Holy Crucifix or the Most Blessed Sacrament and say: O Lord, give me wisdom from your throne so that you may be with me and work through me, or some such prayer by which Divine assistance may be sought.

The practical application of the previous recommendations is offered here. An immediate preparation is required to dispose the priest toward his ministry in the person and place of Christ as the dispenser of the pardon of God. Wisdom from the throne. From the Cross which, according to the Liturgy, Christ has made His throne: "God reigns from the Cross."⁶ From the other throne, the tabernacle of the Most High in which the Divine Wisdom itself is sacramentally present. And from the throne the priest seeks wisdom, the wisdom to fulfill his office worthily, but in company with the Incarnate Wisdom whom he prays will be with him and work through him.

Again this need for a constant return to the fountainhead, to the source of grace in the priestly ministry, is reflected in the Decree on the Ministry and Life of Priests:

In a similar way they [priests] are joined to the intention and love of Christ when they administer the sacraments. . . . That they may discharge their ministry with fidelity, they should prize daily conversation with Christ the Lord in visits of personal devotion to the Most Holy Sacrament.⁷

vi. *Deliberation*

Let them not be in a hurry to finish with a penitent, for haste is a temptation all the more dangerous since not easily recognized; whatever is done in haste is done badly.

Again we hear the voice of experience in this counsel of St. Paul of the Cross. There is here an element of sound psychology in relation to the penitent. When the priest is unhurried and acts with due deliberation many difficulties can be avoided, and the soul seeking help feels free to manifest its needs fully. Yet again the avowed purpose of this caution is not for the need of the penitent but rather for the sanctification of the confessor himself. The insidious danger of this fault is exposed because it is one which can pass unnoticed in the one who has it. To combat this vicious quality one must reach out to the

exercise of patience, which is certainly a sharing in the Passion of Christ. To be possessed of this will prevent discouragement and sadness and will preserve the merit of this sacramental action. In this way the priest will imitate Christ in His patience and resignation. This same deliberate consideration is urged in other actions since haste does all other things badly.

The Fathers of Vatican II had this same ascetical dimension at heart when they stated:

As rulers of the Community [priests] ideally cultivate the asceticism proper to a pastor of souls, renouncing their own conveniences, seeking what is profitable for the many and not for themselves, so that the many may be saved. They are always going to greater lengths to fulfill their pastoral duties more adequately.⁸

vii. *Zeal*

Let them hear confessions not because they cannot do otherwise, but with a strong desire to convert the soul encountered, to snatch it from the clutches of the devil, and to make it a citizen of heaven. Heaven rejoices more at the recovery of the lost sheep; for this cause let them regard then each soul in the Heart of Jesus, who, for that one, poured out His blood, and who for that one and that one alone would have remained on the Cross even until the end of the world.

In the deposit of Paulacrucian writings there is evident the emphasis on zeal for souls. This zeal was prompted by the love of St. Paul of the Cross for the sufferings of Jesus and it was his fixed will that these should not be in vain. He shares a measure of his own zeal when he counsels the confessor to be moved to dispense this sacrament of Penance not simply as an obligation imposed by circumstances, but rather prompted by zeal for the good of souls. According to the teaching of St. Thomas Aquinas, so often reflected in the doctrine of St. Paul of the Cross, zeal has an intensity about it. It is based on the love of friendship (*amor amicitiae*) which is prompted to do good to another but always inspired by the love of God.⁹

In this injunction there is a threefold motivation. First, there is love for souls, for their conversion, freedom from Satan's power, and making them fit citizens of the Kingdom of Heaven. Then there is a harking back to the joy on earth and in heaven upon the retrieving of the lost sheep. Finally there is the motive based on the Passion of Christ, who shed His Blood for this soul as an individual, and who in His zeal for souls would have remained forever on the Cross. Here is a reflection of the life and ministry of St. Paul of the Cross himself, written down as a counsel to others, of what was actually his own life-style.

This same motivation is offered to priests in the Church today:

Christ, whom the Father sanctified and consecrated and sent into the world, "gave Himself for us that He might redeem us from all iniquity and cleanse for Himself an acceptable people, pursuing good works" (Tit. 2:14). And so He entered into his glory through His Passion. Likewise consecrated by the anointing of the Holy Spirit and sent by Christ, priests mortify in themselves the deeds of the flesh and devote themselves entirely to the service of men. Thus they can grow in the sanctity with which they are endowed in Christ.¹⁰

viii. *Presence of God*

Let them take care not to be interiorly disturbed by the bad manners of the penitent, but rather let them always maintain peace of heart, and keep themselves in the presence of God. It is from Him that they should take the counsel to be given. If they should be interiorly disturbed they should hide their feelings, for everyone knows that words which come from an upset heart will not touch the heart of the penitent.

The pragmatic psychology of this admonition must not be permitted to detract from the spiritual and interior message for the spirituality of the priest. Again, as the fruit of his long experience, St. Paul of the Cross admits the occupational hazards of the confessor. Not all souls come disposed in the supernatural order. Neither does every penitent have the natural graces of courtesy and good manners. The human nature of the priest will react to such external irritants. Yet he must remember who he is and why he is there. He must keep his heart free from personal pique and place himself in God's presence. Mindful then of his office to give remission of sins in the name and place of Christ, he will rather beg light of God to show forth the mercy of the heavenly Father. This in turn will render his ministry more effective, for his peace will be conveyed to the penitent, and the words which God will move him to speak will come from a peaceful heart and bring that peace to his penitent also. The presence of God will be their support and their peace.

This need for recalling the presence of God in the priestly ministry is likewise an exhortation of the Decree on Priestly Ministry and Life:

Priests should remember that in performing their tasks they are never alone. Relying on the power of Almighty God and believing in Christ who called them to share in His priesthood, they should devote themselves to their ministry with complete trust, knowing that God can intensify in them the ability to love.¹¹

ix. *Regarding Confessions of Women*

Let them exercise care in hearing the confessions of women, not to stare at them nor draw near to their face at the grate, for even one single breath of their persons could be prejudicial. Let the screen of the grate be very close and these grates covered on the inside with perforated paper or some fine cloth so that nothing may be seen and only the voice pass through.

The cursory reading of this directive will come as a shock to the contemporary attitude of many towards the milieu surrounding the Sacrament of Reconciliation and Penance. It must be kept in mind that while ever courteous in his dealings with women, St. Paul of the Cross was likewise always reserved. It is clear that he was in no way a misogynist. As seen in the corpus of his letters, and outstanding percentage were written to women by way of spiritual direction. He gave countless retreats, frequently being asked back to the same place, for religious women his reputation for counseling and charity was nonpareil. Moreover, many facets of his own interior life are known to us only because of the things he related to Rosa Calabrese toward the end of his life. Indeed, the crowning act of his later life was the fulfillment of his cherished dream to found the Cloistered Passionist Nuns in 1771, thus sharing his charism with his beloved daughters. Finally, the ultimate proof lies in the fact that so many outstanding women, both religious and lay, came forward to testify about his sanctity and virtues in the various official processes of his beatification, giving witness to the esteem in which the saint was held in his lifetime by women.

The tone of this directive is rooted in his own experience from two sources. The first was the law of the Church and its interpretation in his times. The second source was not women in general, but rather a particular type of woman who attached herself to outstanding preachers and popular confessors. Such became a nuisance to the priest, to the rest of the faithful, and indeed to themselves. It was this type which moved him to declare elsewhere, "In hearing the confessions of women, be brief, be blunt and begone."¹²

x. *Prudence*

Let them watch carefully against addressing loving, honied, or tender words to women or calling them by a pet name; or asking them anything not necessary to know or carrying on any useless conversation, but rather finish their task as soon as possible. Let them remember above all in the matter of the sixth command-

ment, it is better rather than asking too many questions to pose too few, so that the poison of the penitent will not be communicated to the confessor. Let them be content to know the species of the sin, with its number, and the circumstances seriously affecting it.

Here is a caution pregnant with natural and supernatural prudence. There is manifest here a delicacy for the penitent. She is not to be deceived by sweet talk as to the intention of the confessor, which is to be kind and forgiving but nothing more. The penitent is not to be embarrassed by unnecessary questions, nor is she to be delayed by useless conversation. In matters against purity the confessor will do well to sin by reticence than by an investigation which might be either offensive or seemingly prurient. He is to content himself with sufficient only to make a prudent judgment. Nor is this advice simply to favor the penitent. The saint warns that even in this burdensome duty of the priesthood there are personal dangers, hazards which may be created by lack of guile or by design. In either case the confessor must eschew them, lest in the salvation of others he himself should fall. The simplicity of this admonition is neither archaic nor naive. Witness the testimony of Vatican II:

At the same time let priests make use of all the natural and supernatural helps which are available to all. Let them not neglect to follow norms, especially the ascetical ones which have been tested by the experience of the Church and which are by no means less necessary in today's world. And so this most holy Synod beseeches not only priests, but all the faithful to have at heart their precious gift of priestly celibacy.¹³

xi. *Fear of the Lord*

Nothing evil will befall confessors who are truly fearful of God, because they are protected by the Lord, whose presence they always remember. However, confessors of little spirit ought to remember that countless souls have fallen from the confessional into [the hands of] the Sacred Inquisition.

This is a severe condemnation of confessors who are lacking in the proper attitude toward their office. Their greatest fault is the lack of reverential fear of the Lord. This is that gift of the Holy Spirit which moves us to reverence the majesty of God within ourselves, and to exercise the virtue of humility toward our neighbor. If confessors act in this manner God will be with them and protect their judgments. As the psalmist exclaimed: "Fulfill for your servant, your promise to those who fear you" (Ps. 118:38). This attitude on the part of the confessor will fill his service with happiness. "Serve the Lord with fear, and rejoice before Him" (Ps. 2:11). Thus they will temper justice with mercy. On the other hand, confessors with an indifferent attitude will either become harsh or permissive. Either reaction will harm the penitent. St. Paul of the Cross feared the Lord but was also filled with gentleness and charity toward poor sinners:

The servant of God on account of this zeal seemed all on fire when he undertook the work of the salvation of souls, but he became as the most tender of mothers when he reached out to welcome sinners, above all in the confessional.¹⁴

He could not then tolerate confessors who were indifferent to their ministry. By their teaching or lack of it they could drive poor sinners from bad to worse. It is almost with wry humor he describes this reaction as falling from the confessional into the hands of the Holy Inquisition which punished external faults. The good confessor must give example of every virtue.

In the achievement of these goals, priests will find great help in the possession of those virtues which are deservedly esteemed in human affairs, such as goodness of heart, sincerity, strength and constancy of character, zealous pursuit of justice, civility, and those other traits which the Apostle Paul recommends, saying:

“Whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things”¹⁵ (Phil. 4:8).

xii. *Against Dogmatization*

Let them avoid as far as possible dogmatizing—such as:
this is a venial sin, that is a mortal sin, the other is nothing—unless there is some most pressing necessity for acting in this way or on things that are as clear as the noonday sun. This particularly in the matter of impurity, for if one is mistaken only in small things, the consequences could be grave.

The danger of oversimplification in moral matters is a temptation for the confessor. In this admonition he is exhorted to avoid dogmatizing. The pontificating of absolutes is to be shunned unless it is a matter which is as clear as the sun or some grave necessity when, for example, the prudent confessor must make a decision to settle the conscience of a person afflicted with scruples. In ordinary cases, the confessor is to make his judgment in humility and not make issues. This is especially true in the area of impurity, where to make a mistake even in an apparently small matter would have grave consequences for the penitent. Acting in this manner the confessor will only create problems for himself and be plagued with anxieties over his judgments and their consequences. The less doctrinaire a confessor is, then, the more calm he will be in this ministry of assisting sinners to turn from their sins and lead a good life. A good confessor will certainly admonish and correct, suggest ways of amendment, but he must temper his authority with the appreciation of human weakness, even his own.

Such an approach is recommended by Vatican II:

For the exercise of this ministry, as for other priestly duties, spiritual power is conferred upon priests for the upbuilding of the Church. In achieving this goal priests must treat all with outstanding humanity, in imitation of the Lord. They should act toward men, not seeking to win their favor but in accord with the demands of Christian doctrine and life. They should teach and admonish men as dearly beloved souls, according to the words of the Apostle: “Be urgent in season and out of season: reprove, entreat, rebuke with all patience and teaching”¹⁶ (2 Tim. 4:1).

xiii. *Respect for the Sacrament of Matrimony*

In counseling one to remain unmarried they ought to praise the desire of holy virginity, but should take care lest they appear to show a low esteem for Holy Matrimony or to demean it with less sublime words which might seem less becoming for such a great sacrament.

Once again and deep theological faith of St. Paul of the Cross is manifested and passed on to others. In counseling the unmarried the confessor will frequently have occasion to point out the excellence of that state. However, great care should be taken not to appear to reflect on the sacrament of Matrimony in a less honorable way. Marriage is a great sacrament. It is the instrument of salvation for the greater majority of souls in the mystical body. Therefore, while extolling the sacrifices and rewards of virginity, priests must uphold the dignity, the sanctity, and the teaching of the Church regarding Marriage, which has a special dignity of its own since it is a sacrament, while virginity remains an evangelical counsel able to be embraced by the few.

In its directives for the training of priests the Fathers of Vatican II found it necessary to reiterate this same dichotomy between the sacrament of Marriage and the sacrifice of holy virginity:

... [those preparing for the priesthood] should be duly aware of the duties and dignity of Christian marriage which bodies forth the love between Christ and the Church (cf. Eph. 5:23 ff). Let them perceive as well the superiority of a virginity consecrated to Christ.¹⁷

xiv. *Against Meddling*

Let them not meddle in arranging marriages or betrothals, but let them simply fulfill their obligation in settling matters of conscience, imposing on the penitent only the accomplishment of their duties and nothing more. If they go beyond this they will only dash themselves against a thousand reefs and submerge themselves in a sea of difficulties. The parish priests should be concerned with anything more and the penitents should be referred to them.

Again we see the fruit of experience in this counsel of St. Paul of the Cross. The confessor's realm is the internal form. His area of concern is the spiritual and the internal problems of the Christian life. Especially for missionary confessors passing through for a time only, it is both imprudent and unreal for them to tackle problems without due knowledge of the persons concerned, their background, and the local situation. For the most part these are purely pastoral concerns, and marriages, betrothals, and such like should be turned over to the care of parish priests to handle in their ordinary pastoral ministry.

Priests cannot be ministers of Christ unless they are witnesses and dispensers of a life other than this earthly one. But they cannot be of service to men if they remain strangers to the life and conditions of men. Their ministry itself by a special title forbids them to be conformed to this world. Yet at the same time this ministry requires that they live in this world among men, and that as good shepherds they should know their sheep.¹⁸

xv. *Pardon and Peace*

Let confessors never encourage quarrels and not give advice about going to court. Some things may appear to be justified, yet this is not according to the spirit of Jesus. Rather, let them always exhort to peace, to pardon, to meekness, and to harmony.

Continuing in the same vein, St. Paul of the Cross teaches that the work of the confessor is not to teach according to worldly wisdom nor to act as a judge in purely external affairs. Even though things may seem just, the confessor will have heard only one side of the issue. As the confessor himself must be a just judge, a father, a healer and a teacher for the good of each individual soul coming to him in the tribunal of penance, he must instruct all in the gentle spirit of Jesus. He must exhort to peace. Thus the confessor will share in the rewards of the peacemaker (cf. Mt. 5:9). He must not only mete out the pardon of Christ but exhort others to be willing to pardon one another. He must himself radiate meekness so that he can impart its grace to others. "Learn of me, for I am meek and humble of heart" (Mt. 11:29). Finally, the confessor must exhort to harmony and goodwill. The confessor must be the instrument of the peace of Christ.

That earthly peace which arises from the love of neighbor symbolizes and results from the peace of Christ who comes forth from God the Father. For by His Cross the incarnate Son, the Prince of Peace, reconciled all men with God. By thus restoring the unity of all men in one people and body, He slew hatred in His own flesh and, after being lifted up on high by His resurrection, He poured the spirit of love into the hearts of men.¹⁹

xvi. *Avoid Prophesying the Future*

Let them be very careful about making prophecies to penitents, especially the dying, predicting for them what will happen and what will not happen; when such things are mistaken they will become the gossip and laughing stock of seculars.

The confessor, while bound to the soul of confessional secrecy himself, is frequently quoted to others by his penitents. The wide experience of a veteran director of souls is very evident in this instruction. The confessor should confine his advice to the present needs of the penitent. He ought not to engage in foretelling what will happen. Especially is this so of those who are ill, since he has no medical proficiency. Making these unwarranted predictions will make him an occasion for gossip and even ridicule. Such mockery will cause and has caused both the confessor and the sacrament of Penance to be belittled in the minds of others. In this passage St. Paul of the Cross is in no way denigrating the office of prophet in the priesthood of the New Testament with its sign value for the things of heaven, but rather the indiscretion of priests, especially confessors, who prognosticate about things beyond their competence.

xvii. *Openness*

Let them not rush the penitents but rather hearten them and encourage them by strong, efficacious and gentle motives to lay bare their conscience openly and not to hold back.

Here again St. Paul of the Cross shows himself to be a true student of human nature. He instructs the confessor to prepare the path for the penitent so that he may confess himself freely and without constraint. The first step is a charitable reception free from any rush or pressurizing. Thus the confessor creates an atmosphere of welcome and willingness. He is to provide the penitent with motives strong enough to move his will, effective in their encouragement, but above all with gentleness. The net result of this threefold exercise on the part of the confessor will be to win the heart of the client. Thus the sinner will be moved with confidence to lay bare his conscience and not be maneuvered into holding back some sin because he was not given the time or the motives to be altogether open with the confessor.

In the *praenotanda* of the new Penance Rite (*Ordo Paenitentiae*) this very same procedure is called for:

The confession of sins is part of the sacrament of Penance, which flows from a true knowledge of oneself before God and sorrow for sin. However, this interior search of the heart and its external accusation should be made in the light of the mercy of God. Confession also requires the good will on the part of the penitent to open his heart to the minister of God.²⁰

xviii. *Art of a Good Confessor*

The art of a good confessor consists in knowing how to prescribe timely remedies for recidivists, habitualists, and occasionalists; confessors who take this to heart will provide antidotes for combatting such pestilential ills.

The confessors are here reminded of one of their special functions as the ministers of the sacrament of Penance, namely, that of being the spiritual physician of souls. The analogy between disease and remedies, contrasted with moral problems and the need to be able to cope with them, compares the skill of the physician with the art of being a good confessor. The three types of moral problems familiar to confessors and moralists are stated. The art, then, is to be able to recognize and diagnose each condition and then to apply to it the proper remedy or antidote for this type of spiritual illness. There is also contained an implicit reference to the saint's second counsel on the serious obligation of confessors to

study even every day the principles of moral theology which here would be reduced in practice to actual cases.

That the confessor might rightly and faithfully fulfill his office, he should diagnose the ills of souls and apply apt remedies to them, and so he may exercise this office in judging wisely, he should acquire the knowledge and prudence necessary for this by diligent study under the leadership of the Magisterium of the Church and especially by continuing prayers to God. For the discernment of spirits, which is the intimate knowledge of the work of God in the hearts of men, is the gift of the Holy Spirit and the fruit of love.²¹

xix. *Professional Courtesy*

Let them keep far from criticizing the conduct of other confessors before their penitents, even though these say that they are not good, they are too brusque, they do not want to work hard, or any other thing; on the contrary, they should excuse them, defend them, and preserve priestly dignity.

One can almost follow the thought pattern here in this presentation of St. Paul of the Cross. He has reflected on the analogy between physicians curing illness and the artful confessor healing the sinful soul, and now he carries the analogy a step further into the realm of professional courtesy. He protests that priests should not criticize the ministry of their fellow priests. Especially is this criticism out of place in the presence of penitents of another confessor when they criticize him. The multifaceted experience of the saint again comes to the fore. The sort of things for which people complain about confessors: he is not good; he is in a hurry which I do not like; he is lazy and does not want to do anything. In the face of such speech the confessor ought to excuse his brother priest. He should defend him against the carping of the penitent. If he does this he will be preserving the dignity of the priesthood, the priesthood of the absent one, and even his own. This is a kind of professional courtesy expected in the medical profession, and it should, for supernatural reasons, be expected among priests. This is what the Second Vatican Council in a broader context calls priestly charity.

Each and every priest, therefore, is joined to his brother priests by a bond of charity, prayer and every kind of cooperation. In their manner let them manifest that unity with which Christ willed His own to be perfectly one, so that the world might know the Son has been sent by the Father.²²

xx. *Devotion to the Passion*

Let them encourage devotion to the most Sacred Passion of Jesus not with barren words as if they had in mind fulfilling only the strict obligation of their vow, but rather let them inculcate this devotion with great zeal, unction, and insistence that it will really take root in the heart of the penitents.

While this injunction was directed in the first place to the priests of his own institute, the Passionists, who have a fourth vow to promote devotion to the Passion of Christ, even for them this was to be an added requisite. It was not something to be done out of mere obligation, without sincerity and warmth. It was rather the saint's conviction that in the confessional, where the merits of the Passion of Jesus were to be applied as a remedy against the serious sins of some and as a pledge of love for those of innocent life, there was an occasion, indeed a need, to tie in the message of God's loving forgiveness through His cross. Every event in the lives of the faithful is marked with the sign of the cross and a sacrament by which the grace won for them by Christ on the cross is poured out into their hearts. By these sacraments the faithful enter into the Paschal Mystery of the Passion, death, and resurrection of Jesus. St. Paul teaches that by sin we die, but that in His Passion Jesus

has remitted all our sins; He canceled the handwriting that was against us, nailing it to His cross (cf. Col. 2:14). In a special way, then, every priest in the sacrament of Penance is a dispenser of the forgiveness won for all in the Passion of Christ. He should lead the penitent from this knowledge to love for God and His Son, both of whom so loved the world.

Another brief reflection from the Second Vatican Council:

... as the Church has always held and continues to hold, Christ in His boundless love freely underwent His Passion and death because of the sins of all men, so that all might attain salvation. It is, therefore, the duty of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.²³

xxi. *Against Snap Judgments*

Let them not judge penitents (particularly if they should be nuns) according to what they have heard from others, because they may be deceived and misled, but rather judge according to what the penitents themselves admit. Credence must be given to them and not to others, moved perhaps by passion, by suspicion, if not by spite, hatred or jealousy.

There is a Christ-like gentleness in this plea against prejudice from others or snap judgments made when a person is contacted briefly in the relationship of confessor-penitent. It is a plea especially for justice toward nuns, who frequently have as their only appeal the confessor himself. If he allows himself to be prejudiced by the opinions of others he may make a wrong judgment altogether. The confessor then should hear the person out with patience. He should wait for the whole story and not make the error of snap judgments, thinking himself to have intuition in such cases. It is so easy to miss the point if one does not listen with open attention. It is equally possible to be unjust because of hearsay. Hence there is a plea to confessors for fair treatment of religious in confession. Even for such good souls the ugly specters of hatred, suspicion, spite, and jealousy must not be ruled out. Again we see the wisdom of long and practical experience: the need of the confessor to be led by the Spirit in the discernment of spirits in those who come under his care. Therefore:

Since priests are teachers in the faith . . . they can build up a firm hope concerning their people. They can console those who are in any distress with the encouragement by which God encourages them.²⁴

xxii. *Abstaining from Civil Affairs*

Whenever their advice is asked about the matter of testaments, gifts, or legacies let them refer the penitents to the learned and to those whose profession it is to handle such matters; above all let them not seek to procure wills or alms in favor of the Retreat.

If there is a spiritual dimension in this matter of fact declaration it is detachment. The confessor ought not to use his office or the confidence it inspires to interfere in purely civil affairs. He should keep clearly before his own mind the completely spiritual character of his relationship with penitents and remember that he is expected to be an expert only in spiritual things. Hence when asked for advice on secular or civil matters the penitent should be referred to the learned professionals. In this way, the confessor keeps his proper image. The detachment mentioned here is exemplary. His own religious were told that "above all" they must not use their influence in this sacramental situation to move people either to give a donation or to make a remembrance in a will for the retreat or Passionist community. The temptation to subtly suggest oneself or one's own area of concern for the benefaction is to be put down unequivocally. This is the true detachment that the confessor should have from material things in proper proportion to his esteem of the spiritual riches he handles in the name of Christ through the Church.

... by never attaching their hearts to riches, priests will always avoid any greediness and carefully abstain from any appearance of merchandising.²⁵

xxiii. *Forming Conscience*

Let them not treat venial sins with severe words nor with undue gravity, so that uncultured penitents form an erroneous conscience and consider as grave that which is not, which they can easily fall into when the confessors have brought burdens and upset into their souls.

Here we see St. Paul of the Cross, if indeed in a negative approach, reminding the priest of his office as teacher in the confessional. A teacher as much by example as by word. Should the priest show undue severity in the matter of venial sins he can distress the penitent and even unwittingly put on the soul of another a lifelong burden. Hence the care and concern of the good confessor to exercise his ministry of instruction with prudence and equanimity. As in so many of these special instructions for confessors, the matter is the fruit of the saint's long experience as confessor and director of souls. The brusque or harsh words and judgments of one confessor have often turned people away from the sacrament for a long period because of a confessor overreacting. The priest then should take the positive approach in disposing the faithful to a good life.

As regards instruction, it is important to impress on the minds of the Faithful not only the social consequences of sin but also the fact that the real essence of the virtue of penance is hatred for sin as an offense against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.²⁶

xxiv. *Exorcism*

Let them not take upon themselves the exorcising of those who are possessed. This is at once a very difficult and very dangerous art.

When minor orders were given to clerics until the reform of the ordinal after Vatican II, the order of exorcist was the third minor order given to a cleric. This order invested him with power and authority over evil spirits, and deputized him to perform the exorcism of the liturgy. The casting out of devils is found in the Old and the New Testaments, even by Jesus himself. It was a not infrequent practice in the primitive Church. Today the Church maintains a traditional attitude toward exorcism. While recognizing the possibility of diabolical possession, the manner of dealing with it has been strictly regulated by ecclesiastical law. The Rite of Solemn Exorcism may not be performed without special license from the Bishop. It is given only to priests of proven virtue and piety. The Rite given in the Roman Ritual must be followed.²⁷

In the time of St. Paul of the Cross ignorant people sometimes identified mental or neurotic illness with possession. Certain priests took advantage of their superstition and tried to gain a reputation for sanctity by frequent exorcising. St. Paul of the Cross, who stood always for authenticity of faith, action and life, would have no part with such carrying on. It is no wonder that he would warn the confessors of his religious family to avoid this excess of credulity.

xxv. *Preference for the Poor*

Let them be more willing to hear the confessions of the poor than of the rich, and as far as they are able let the young priests avoid hearing the confessions of the sanctimonious, of women, and of nuns.

The solid evangelical ministry of St. Paul of the Cross is evidenced in this directive that confessors should prefer the service of the poor. The first work of the Redeemer was the evangelization of the poor:

The spirit of the Lord is upon me, therefore he has anointed me. He has sent me to bring glad tidings to the poor (Lk. 4:18).

Thus when the priest is to dispense the gospel of forgiveness and reconciliation he is to have a preference for the poor. While he is neither to cultivate the rich nor turn them away, his special care should be for the poor who are to be made welcome above all others. The injunction about young priests being spared the burden of hearing the confessions of the overly pious, as well as of women and nuns, reflects two situations: the practice of the times not to give faculties for the two latter groups until a priest had more experience, and the charity of the saint toward inexperienced young confessors, who might not be able to cope firmly enough with the type of pietistic person who has nothing else to do, and so gravitates toward the confessional where he is assured of a captive audience.

Preference for the poor is not only an evangelical virtue but it is also a conciliar one:

Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart" (Lk. 4:18), "to seek and to save what was lost" (Lk. 19:10). Similarly the Church encompasses with love all those who are afflicted with human weakness. Indeed she recognizes in the poor and the suffering the likeness of her poor and suffering Founder. She does all she can to relieve their need and in them she strives to serve Christ.²⁸

xxvi. *Precautions for Children and Women*

Let them never hear the confessions of children under sixteen years of age outside the confessional, and never hear women in the afternoon.

Again the prudence which comes from experience is mirrored in this instruction of the saint to his filial confessors. In Italy the apprentice role of the confessor was manifest in the granting of faculties which were given first for children, then for men, latterly for women, and ultimately for religious women. The prudence of hearing confessions of children in full sight in the Church and at the confessional was a protection for both the child and the priest, and in an atmosphere of suspicion it was a precaution that preserved the dignity of the minister and the sanctity of the sacramental rite.

While the women could readily come to confession after the morning Masses or even Mission services, it would be unthinkable to allow them to present themselves during the siesta when their husbands and families would not be about. Again there looms the element of suspicion and anticlericalism. To free himself and his spiritual sons from any breath of scandal this category was laid down.²⁹

xxvii. *Refusal of Absolution*

Whenever they have to defer or deny absolution let them do it without human respect, but in such a way, with kindness, and with words at once winning and wise, that the penitent will understand that it was done for the good of his soul. He should be encouraged to try again to receive absolution after a few days, so that he will not fall into despair, nor into grumbling, nor discouragement. Otherwise he perhaps might turn to drink iniquity as water, should the devil represent his case as almost despaired of.

With great power of remitting sin there goes the corresponding serious obligation of refusing forgiveness when a penitent refuses to amend his ways. This is a problem situation which no confessor finds comfortable; still it is a fact of priestly experience. Even here we see the Christlike prudence of the saint. He cannot counsel the contrary action of giving absolution to one not properly disposed, but how earnestly he wants the confessor to do all possible to bring about the required change of heart. Charity is to be so patient in act, and in winning and wise words, that the penitent, far from feeling discriminated against, will see

that this is for the good of his soul, and with hope only deferred, not denied, he will not fall into the sin of despair. This hope is extended to all by the Church and her ministers according to Vatican II.

The Church takes her stand in the midst of the anxiety of this age, and does not cease to hope with the utmost confidence. She intends to propose to our age over and over again, in season and out of season, the apostolic message: "Behold, now is the acceptable time," for a change of heart; "behold, now is the day of salvation."³⁰

xxviii. *Money Never to be Accepted*

Let them never impose as a penance having Masses said in the churches of our Retreats, and, if a penitent out of devotion or obligation wishes to have Masses offered, let the confessor never accept the offering, but rather let the sacristan receive it or the porter.

There has always been great delicacy in Church law and procedure lest there be a danger of people thinking that spiritual ministry depends on material gain. There is sometimes a hidden suspicion on the part of the faithful that money can buy anything. St. Paul of the Cross had an absolute horror of any sign, however insignificant, of commercializing the sacrament of Penance. He warns confessors of this element of danger in imposing as a penance the obligation of having Masses said but *never* for the benefit of our retreats. To remove any possible doubt, even when Masses would be offered freely the stipend could not be accepted in the confessional, but the person should be directed to the proper place for business, namely the sacristan or the porter at the monastery door. There was to be no connection between money and the sacrament of Penance. Even the Second Vatican Council reminds priests that while they may legitimately accept material assistance they should reject whatever might be harmful to their priestly ministry.

Priests ought to evaluate in the light of faith everything which comes their way. Thus they can be led to a right use of [material] goods according to God's will, and reject whatever be harmful to their mission.³¹

xxix. *Restitution*

Let them not take upon themselves the burden of making restitution for penitents. Should they be constrained by necessity to do this, they shall demand a written receipt from the one to whom the restitution is made, to be returned to the penitent.

Again there is reflected here the times of our Founder and the multiple role that he fulfilled as a Mission Preacher powerful in word and work, the same role he bequeathed to his spiritual sons. In the primitive Rule he saw both himself and the members of his Congregation as catechists, reformers of morals, renewers of the Faith, comforters of the poor and downtrodden, confronters of heretics, leaders in social concern and, finally, perfect teachers of prayer and devotion to the Sacred Passion of Jesus, not only by motivational preaching but by their own outstanding personal life and sterling example.³²

This is evidenced in the saint's concern that his Missionaries act as peacemakers. In a time rife with vendettas, duels and, internecine feuds, he found that he was called upon to settle differences, moderate quarrels, and often even to restore the public peace. He felt the restoration of good order and the common good to be part of the Mission. On the other hand he did not wish to be involved in lesser areas that might be done equally well by others, leaving the Missionaries free for their proper work. Hence he directed that his confessors, either on the holy Mission or serving in the solitary churches of our retreats, should avoid if possible the burden of taking care of restitution as a matter of principle.

Should some special circumstance require them to do this they should act with tact and prudence, supplying evidence of their integrity in accomplishing this function.

xxx. *Circumspection*

Let them never allow women whose confessions they have heard to come to them after confession, to kiss their hand or their stole in front of the confessional; also, they should take care not to stop to converse with them in the church or in any corner of it.

This counsel is a delightful combination of bygone customs and contemporary cautions, but its basis is the circumspection the priest must have in his dealings with women. St. Paul the Apostle gives pellucid instruction for acting in this manner. Knowing how he himself and his every action was under scrutiny, and not so much for his own protection as for the image of his ministry before the eyes of all, he declared;

Everything is lawful for me—but that does not mean that everything is expedient (1 Cor. 6:12).

Certainly in Anglo-Saxon countries it would not be acceptable, if indeed it ever was, to kiss the hand or the stole of the priest as a token of either respect or gratitude. However, there are still women who would be glad to pass the time conversing with the confessor in the church or some corner thereof. There is a dimension of example here, and the confessor ought not to set such a practice. There is also a dimension of socializing sacramental circumstances which can be in danger of becoming too natural in a relationship which is all the more effective as it is supernaturalized. Also there is the danger of thus individualizing a sacred power given to be universally available to all.

xxxxi. *Seal of Confession*

Let them never speak to anyone about things which they have heard in confession, even though there may be present no danger of identifying the penitent, for this is an impropriety toward a great sacrament, as the laity who listen would be scandalized and would no longer have the openness of sincerely confessing their sins in the fear that the confessor would spread them throughout the world.

The glory of the Catholic priesthood in every age has been the inviolability given to the deep secrets revealed to them in the confessional. Almost every generation has had its martyrs to this sublime priestly obligation. The saint expresses himself unequivocally so that such a serious obligation on the part of the confessor, and such a trust on the part of the penitent, might never even have a shadow of doubt cast upon it. There may be no moral fault, since the person quoted never could be recognized, but there is a danger to the confidence of the ordinary people in the infringement of what they feel is their special right. The great experience of St. Paul of the Cross is again evidenced. He was aware of the reaction of the people that if the priest narrates one incident he may speak of another and the next may be theirs. In this way their confidence is shaken and they no longer have that unquestioning freedom of expression in the tribunal of penance. The priest should always be courageous enough to avoid scandalizing even the weakest of his spiritual children. It is up to each priest by his own faith and example to demonstrate the necessity and the excellence of the priesthood of Christ.

In the first place, by the ministry of the Word and by the testimony of a life radiant with the spirit of service and true paschal joy, priests should clearly demonstrate to the faithful the excellence of and necessity of the priesthood.³³

St. Paul of the Cross earnestly urged frequent confession as an obligation upon priests and clerics who really wanted to advance in the spiritual life. His doctrine was that the frequent use of this sacrament of Penance would bring the priest "great peace and harmony of soul."³⁴

He also urged them to make daily examinations of conscience that they might receive the sacrament of Penance with even greater fruit.³⁵

Here again, this practice offered as a means of greater priestly spirituality is also a recommendation of Vatican II:

Ministers of sacramental grace are intimately united to Christ the Savior and Shepherd through their fruitful reception of the sacraments, especially the repeated sacramental act of penance. For this sacrament, prepared for by daily examination of conscience, greatly fosters the necessary turning of the heart toward the love of the Father of Mercies.³⁶

FOOTNOTES

1. *Istruzione per i Confessori*, in *Regolamenti C.P.*, Manuscritto 1756, Pt. II, cap. V, n. i ff
2. *Pres. Ord.*, n. 18
3. Cf. L. I (327), p. 572, January 10, 1749.
4. *Pres. Ord.*, n. 19.
5. *Lumen Gent.*, n. 41.
6. "Regnavit a ligno Deus!" *Vexilla Regis Prodeunt*, *Brev. Rom.*, II Vesperas, 14 Septembris, "In Exultatione S. Crucis," ed. 1961.
7. *Pres. Ord.*, nn. 13, 18.
8. *Pres. Ord.*, n. 13.
9. St. Thomas Aquinas, *Sum. Theol.*, I-II, q. 26, a. 4.
10. *Pres. Ord.*, n. 12.
11. *Pres. Ord.*, n. 22.
12. cit Alfred Wilson, C.P., *Pardon and Peace*, (S&W 1947) p. 223.
13. *Pres. Ord.*, n. 16.
14. *Sum. Proc.*, I, 674, 100.
15. *Pres. Ord.*, n. 6.
16. *Pres. Ord.*, n. 6.
17. *Opt. Totius*, n. 10.
18. *Pres. Ord.*, n. 3.
19. *Gaud. Spes.*, n. 78.
20. *Ordo Paenitentiae*, n. 6, p. 12.
21. *Ordo Paenitentiae*, n. 10.
22. *Pres. Ord.*, n. 8.
23. *Nostra Aetate*, n. 4.
24. *Pres. Ord.*, n. 3.
25. *Pres. Ord.*, n. 17.
26. *Sacr. Concilium*, n. 109.
27. *Rit. Rom. Rite for Exorcism.*, Vol. II, Cap. III (Weller 1950).
28. *Lumen Gent.*, n. 8.
29. *Istruzione per i Confessori*, n. 26.
30. *Gaud. Spes.*, n. 82.
31. *Pres. Ord.*, n. 17.
32. *C.P. Rule*, Cap XXII, n. 71.
33. *Pres. Ord.*, n. 11.
34. L. II (989), p. 805, 13 August 1749.
35. *Pres. Ord.*, n. 18.

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ST. PAUL OF THE CROSS



HIS MYSTICAL DEATH DOCUMENT

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INTRODUCTION

St. Paul of the Cross (1694-1775), founder of the Passionists, was recognized as a master of the theory and practice of the Spiritual life even in his own lifetime. His clients ranged from simple housewives and lonely singles, through an amazing gamut of great souls, both men and women, cloistered religious, clergy, hierarchy and supreme pontiffs, and some who, having later testified to his holiness, were themselves canonized.

Genuine and scholarly interest in his spiritual teaching has been a constant tradition, especially in his own institute, the Congregation of the Passion. The first serious study of his life and doctrine was written only eleven years after his death by St. Vincent M. Strambi, C.P., in 1786.¹ Since then not a few eminent experts outside the Passionist Community have made both the saint and his school of spirituality the object of their research and endeavors, indicating a more certain universal appeal for his message. Among those of our generation should be noted the Dominicans, Arinterro (1927), and Garrigou-Lagrange (1938); the Jesuits, Guibert (1925) and Villier (1953), the Benedictine, Couneson (1955); the diocesan priest, Almeras (1960); Heneau of Louvain (1967); and the Carmelite, Pachon (1972). Since the saint left no manual or schema of his spiritual theology, his special contribution has been elucidated from his personal writings, a penetrating diary, several thousand letters, his sermons and conferences. All are agreed that the saint's unique spiritual experience² and his learned animation of others³ have existentialized his original contribution to the discipline of spiritual theology into the two elements he specified as "the Divine Nativity"⁴ and "the Mystical Death."⁵ These two elevated spiritual lodestars were personalized in his own tender devotion to the Infant Jesus and to the mystery of the God-Man dead on the Cross. He incessantly revealed the compenetration of this latter reality in his own soul by his constantly repeated and always amazed affirmation, "A God dead for me."⁶ It is this second element that has recently been enhanced by the discovery on June 26, 1976, of a manuscript known to have existed but missing, "irretrievably,"⁷ lost for 192 years.

Its discovery at this time illustrates two points. On the academic side it demonstrates the acumen of Paulacrucian scholars who had reconstructed the doctrine and content it contains, especially Father Costante Brovetto, C.P., in his scholarly *Introduction to the Spirituality of St. Paul of the Cross*, first published in Italian in 1955, with English reprintings in 1956 and 1976. In the second point this heretofore fabricated doctrine is presented now in hard evidence as a document apparently totally relevant to our times and the present status of spirituality. It was written as a directive to one Carmelite Nun. The whole thrust which moved St. Paul of the Cross to put down in writing the only schematized presentation of this high doctrine, was the principle so greatly esteemed today as the "one on one" relationship, and reflects the rediscovered values of the individually directed retreat which has again come into its own in our contemporary milieu. It also has an appeal to many today who are seeking or have participated in the "desert experience." St. Paul of the Cross in this area was not one to trifle with the Spirit, nor to turn this deepest inner soul experience into a talk show, for him *only* God meant just that. For no one else. No other thing. No taking back. No concessions to self. For him, spiritual solitude was not a some-

time thing, a part-time employment, a weekend excursion, but a total dedicated participation in a reality which was stark, resolute, and fully mature. With this in mind there follows a capsulized appreciation of the document, its discovery and its contents.

St. Paul of the Cross wrote a short treatise on the *Mystical Death* for Sister Angela Maria Magdalena of the Seven Sorrows, a discalced Carmelite nun at Vetralla, whom he directed by post. In all likelihood it was the occasion of her profession, November 22, 1761, at which the saint presided. A year later he instructed her to read this document as a means of celebrating her first anniversary.

My daughter in Jesus Christ, the anniversary of your mystical death is approaching, a death you experienced last year at your solemn profession which I had the pleasure of witnessing and celebrating. Therefore duty demands that you celebrate a solemn thanksgiving to the Most High God. . . . I would like you to read that directive on the *Mystical Death* frequently, but don't get a fixation on all those things. Do it little by little and aim at the most essential maxims according to need.⁸

This spiritual daughter died December 17, 1764, and her blood sister, Sister Luisa Maria of the Passion, a nun in the same Carmel, testified that, following her sister's death, the Passionists at Vetralla asked her to return this precious manuscript.⁹

On May 17, 1765, the saint wrote from Vetralla to the novice master, Father Peter of St. John at Monte Argentario:

I am enclosing the *Mystical Death* that I promised you. You will have to make a corrected copy, however, and change the feminine gender and terms into the masculine. (A reverse curve for the "sexist" vocabularians of today.) Change the term monastery to that of retreat. In this little treatise on *Mystical Death* you will find a doctrine of the highest perfection and sanctity. It would not be expedient, however, to give it to the novices until they are at least at the end of the novitiate year. Even then it should not be given to them unless they have made some notable progress in prayer and virtue. Otherwise, if they were given this teaching at the outset, there would be danger that they might feel the life of virtue too arduous. The important thing for them is to become accustomed to the regular holy observances, etc.¹⁰

This is the last mention by the saint himself of the document, although as noted he frequently taught the doctrine by other means. It is almost mysterious that some fourteen years later, when the Ordinary Processes toward the canonization of St. Paul of the Cross were held, not a single Passionist referred to its existence. In the second stage, when the Apostolic or Pontifical Processes were instituted, not one in the long line of witnesses who either came forth or were sought out by the Holy See mentioned this opus even when they were questioned directly on the possession or knowledge of the writings of the saint. In fact there is only a veiled allusion that one Father Eutichio of St. Philip Neri, C.P., noted that a "*certain little work on mysticism*" confected by Father Paul of the Cross had been lent to the Process investigation by Father Philip of the Immaculate Conception, C.P., then rector of Tarquinia.

On the other hand the Carmelite Nuns of Vetralla, while indeed they had returned the original to the Passionists, with typical prescience had made copies of it and circulated it for a number of years among themselves. Indeed they were enthusiastic about it. Along with this information no less than four of them affirmed at the Processes that the original was not in the saint's own script.¹¹ This is no problem actually, because at this juncture in his life St. Paul of the Cross, now over seventy years old, often used a secretary.¹² As late as 1790 the copied text was in use by the Carmelite Nuns. Sister M. Celeste Seraphina of the Love of God described the text as "eight or ten pages in quarto."¹³ The author, St. Paul of the Cross, the writings on both sides of the paper, the script small and rough, and the whole

in a cardboard cover. The text was divided into seventeen sections, It began with the words:

I am writing these pages lest through human weakness and my own negligence, etc.

The little work closed with words:

Jesus, May my last breath be Your love. Amen.¹⁴

Discovery of the Document:

As the knowledge and appreciation of the spiritual doctrine of St. Paul of the Cross became more widespread, the loss of this document was recognized as a real deprivation, and, while its contents were laboriously configured from existing material, the search for the original was never abandoned, although the hope of locating it seemed unlikely.

A cloistered Passionist Nun (a member of a congregation also founded by St. Paul of the Cross with Mother Mary Crucified of Jesus in 1771) of the Monastery of the Mother of Sorrows at Bilbao became the instrument of Divine Providence in actually discovering the text and bringing it to the proper authorities. In 1905 a foundation was made from Corneto, the original monastery of the Passionist Nuns, at Lucca in Italy. In 1913 Lucca in turn sent a foundation of the Passionist Nuns to Mexico. This monastery was closed by political persecution and in 1916 the group returned to Bilbao in Spain where they flourished. This chronology is simply to establish the connection between the Corneto, (now Tarquinia) foundation and Bilbao. The Bilbao nun found a drawer full of notebooks. These were in the handwriting of Mother Gertrude of Jesus, C.P., who had been the foundress of the Bilbao monastery. She had returned to Lucca in 1928. The notebooks for the most part were conferences of Mother Joseph of the Sacred Heart, C.P., who had made the Lucca foundation from Corneto. In the collection was what seemed to be a "rule of the spiritual life." The Sister asked permission to keep this manuscript. She made a copy in pencil on paper. In 1970 the nun was reading the definitive scholarly three-volume work of Father Enrico Zoffoli, C.P., *S. Paolo della Croce, Storia Critica*, published 1962-1968. She began to feel certain that what she had was not just a "rule of life," but indeed the missing treatise on Mystical Death. She invoked the Holy Spirit to help her to do the right thing. Again delving into the monastery collection of papers (many of which had come from Italy to Mexico to Spain) she found another manuscript of the text, but this time in Italian. In June of 1976 Father Paulino Alonso-Blanco, C.P., one of the outstanding historians and theologians of the Holy Family Province, came to preach the annual retreat. The manuscript was presented to him. One look at the notebook convinced him that here was the long lost text of St. Paul of the Cross on the Mystical Death. Further critical investigation confirmed his opinion. The Provincials of the three Passionist Provinces in Spain had it published and presented to the General Chapter of the Congregation of the Passion at Rome in October 1976. This is the history of the work itself. The translation from the Italian text which is used here was done by Very Reverend Silvan Rouse, C.P., Superior of the Passionist House of Greater Solitude at Bedford, Pennsylvania.

Content Matter:

Before considering the text as such it is necessary to point out that, although a man of his times, St. Paul of the Cross stood firm in the magisterium of the Church and the traditions of the great Masters. He stood as a bulwark against the pernicious elements of Jansenism which harried so many of his contemporaries: undue emphasis on the fallen state of human nature; an irrational fear both of God's justice and predestination; and melancholic afflictions of the individual conscience. On the other hand, with a remarkable austerity he rejected the Italian counter movement with its extravagances of self-delusion, phantasies and credulity.

Following his own charism he held to true mysticism, elevating it to a new grade of

purity and candor.¹⁵ He worked to calm the fears of the devout souls and helped them to know the mercy of God through the power of the Passion of Christ. In a word, he was a contradiction to the spirit of the age which Pourrat, in his history of CHRISTIAN SPIRITUALITY, describes:

In the eighteenth century the wiser people thought that the better thing was no longer to speak of mystical things, as if there had been none of them in the Church. . . A still more efficacious means of disregarding mysticism was the generalization of the rigoristic, austere spirituality of pure asceticism.¹⁶

The saint likewise assiduously avoided earlier concepts of mystical death which, as a part of the heresy of the condemned Quietists,¹⁷ maintained that those who arrived at the mystical death became impeccable, unable to sin, since they were no longer free, and God Himself did all that was done in them.¹⁸

Let the saint speak of himself:

The life of the true servants and friends of God is to die every day: "We die daily; for you are dead and your life is hidden with Christ in God." But this is that mystical death which I desire you to undergo and just as I have full confidence that in the celebration of the sacred divine mysteries you will be reborn in Christ Jesus to a new life, so I desire that you die mystically in Christ more and more every day, in the abyss of the Divinity, and that your life be hidden with Christ in God. . . .

Think about the mystical death. He who dies mystically no longer thinks of anything else except to live a divine life. He does not desire any other object save God, the Greatest and the Best. He casts away all other thoughts, even though they be good, in order to have only one, which is God. He awaits all that God has disposed for him without worrying. He cuts off all that is external so that there might be no impediments to God's work in his soul, a work which is effected in the interior dwelling where no creature, angelic or human, can enter. God dwells in that secret place—the essence, spirit and sanctuary of the soul. Here the faculties themselves are attentive to the divine operation and to that Divine Nativity which is celebrated at every moment in him who has the good fortune of being mystically dead.

I am in a hurry; this note is becoming too mystical and it is not for fanatics but for virile persons, and if one must speak of it, do so *cum grano salis*. because one can become very mistaken in this matter.¹⁹

Text and Commentary:

The rediscovered document has seventeen sections, each treating of a particular aspect of the Mystical Death. There is a somewhat lengthy Introduction and a brief conclusion. The latter two will be simply presented as the words of the saint. The individual directive paragraphs will have a brief commentary.

MYSTICAL DEATH
or
HOLOCAUST OF THE PURE SPIRIT
OF A RELIGIOUS SOUL

The Passion of Jesus Christ

I am writing these pages lest through human weakness and my own negligence I lose those lights and holy inspirations which Jesus in His infinite mercy has deigned to give me. I am writing them so that, shaken out of the lethargy of my infidelity and laziness, I might rise to the light of divine grace and begin that way of perfection which will be more pleasing to my Lord. Therefore, in order to facilitate my journey and to walk with sureness, may the doctrine in these pages move me to go forward and to overcome my repugnance with generosity, God seems to be asking this of me now, with the approval of holy obedience, whose martyr and faithful daughter I want to be right up to my last breath. May Jesus grant me the grace of a good beginning, and holy perseverance.

God asks only one thing of me. But many other things are asked of me in order to achieve and attain it. Oh! God, what violence! My Jesus, I must die and obey! You ask too much of me in one thing because You want me to die with You on the cross. A mystical death, a death however sweet, is too hard for me because I must undergo a thousand deaths before dying! Lord, human nature is frightened when it thinks of itself alone. It trembles and is dismayed at the very thought of it. But when you command, the spirit is indeed ready to accomplish it with the unfailing certainty that if You will it, Your help in doing it will not be wanting. However I must set aside such a thought so that I may run with complete indifference in blind faith, like a deer thirsting at the font of Divine Providence in total abandonment to You. I will allow myself to be guided as You will. I do not seek myself but only what is pleasing to God Himself. I will annihilate myself by doing His will and marvelling within myself how God wills to receive such meager pleasure from a miserable creature, full of so many faults and sins. To obtain this, I will always humble myself interiorly. I will consider myself as I am and I will foster a very exalted idea of God as Master of all, Immense Love, Inexorable Judge, Goodness without end. O God!

I. I will in no way leave my own nothingness unless I am moved by God, my First Principle and Last End. I will not lift myself up more than what God wills, lest through presumption I cast myself down and fall. No, Lord!

The saint here is using a unique procedure. He speaks as if he is the voice of the soul to whom this directive has been sent. It does not, of course, preclude the expression of his own feelings nor the exposition of the state of his own soul either past or present. However, it delineates the depth of soul, the qualities of virtue and the strict conditions that are required of one who is disposed to make the spiritual journey from Mystical Death to the Divine Rebirth into spiritual infancy.

The first act of worship, of prayer, is adoration. The fundamental act of adoration is our recognition of the relationship between God and ourselves. According to the Name which He Himself gave us, His essence is being—He Alone IS, and we then who exist only because of His power are truly nothing. Everything we have which follows upon being, upon life, is not ours, but a share and a gift from Him who totally is. The saint expresses this clearly:

“We must remain within our own limits, or inside our own boundaries, because we are nothingness and sin; thus God can quickly draw us into His Immense and infinite all.”²⁰

and again:

“Nothingness and All: An *N* and an *A*, these two letters comprise great perfection and fidelity to God in never robbing Him of anything.”²¹

In the teaching of the saint nothingness, then, is not philosophical annihilation but rather a positive act in which we place ourselves as totally dependent on God.

II. I will be resigned and ready to do the Divine Will by desiring nothing, and I will be equally happy with His every will.

I will strip myself of everything by a complete abandonment of myself to God. I will leave the care of myself entirely to Him. He knows what I need and I don't know. Therefore, I shall accept with equal resignation both light and darkness, consolations and calamities and crosses, suffering and joy. I will praise Him in everything and for everything. Above all, I will bless the hand which scourges me as I put my total trust in Him.

If sometimes He will grace me with His presence, either with just its effects, or by continual practice of it. I will never attach myself to the delights of the spirit. Neither will I afflict myself through fear of being deprived of it, but I will be most ready for the pain of His abandonment which I deserve. I will always give Him the gift of my pure and naked will, by offering Him to a Him soul crucified and dead soul to Jesus, Crucified and Dead. I do this because it pleases Him that I return to darkness and agony when He wills it, with a happy and resigned spirit. I ask Him to let me say, *After the darkness I hope for light. My Jesus, I adore you. I am dying, not dying, O, what a holy death, because in agony!*

Abandonment to the will of God was a basic element of both the life and spiritual direction of St. Paul of the Cross. For him conformity to the will of God constituted the very summit of Christian perfection since in itself it is the supreme degree of human cooperation for the potential of receiving from God mystical graces. For the saint this was not a negative inversion but rather the source of a joyous and happy life which had peace in the depths of the soul. He emphasizes both active, that is ready, as well as passive, that is resigned acceptance of the will of God. One must empty one's self in God's loving care. The spiritual motivations given are superb. This becomes a means of praising the Lord, in all things and for all things. It moves one to bless God, and begets total trust in God. This abandonment helps the soul rejoice in God's presence either in its effects or continued action, but rather for Himself than any of His delights. Should this presence be diminished then the soul will find itself both imitating and conjoined to Jesus who out of love also was crucified and dead. The effects in the soul are happiness and resignation. Even in the darkness one is moved to hope for light. This is dying to self. A dying by not dying, by living for God alone. A holy death in the midst of life.

This clear spiritual doctrine is found in today's turning toward the desert experience:.

“The Lord called you, with all other Christians, to evangelical perfection. This perfection cannot be achieved unless we observe certain conditions laid down by Christ himself—by his death and resurrection which should be at work within us. Despite abuses arising in the past and despite jansenistic or puritanical distortions due to a misunderstanding of the part that love should play in a holy life: mortification, self-renunciation, and the Cross are vital to the perfection of every Christian.

Try as we may, we cannot eliminate the terrible reality of death. Death affects everything human.

Even Christ had to pass through death before entering the fullness of his everlasting life of glory.

We cannot live a Christ-like life, unless we daily learn to die. . . By rejecting death, man unwittingly rejects the law of his own life, the law of a fulfilled life. By only wanting to do what is pleasant and easy, by rejecting whatever it entails and requires for self-sacrifice, he arrives not at self-perfection, but at self-destruction."²²

Likewise in the contemporary concept of the "I and the Thou," the one-on-one relationship of a friendship with God:

"There is nothing the saints are not ready to accept to attain this end (abandonment): no sacrifice for which they have not always been prepared, no prop they are not willing to cast overboard. Therefore they seem to appear as rigorist. . . In order to be sure of satisfying their admirable 'passion', they go to the extreme limits of detachments which are permitted, cutting off every portion of liberty and pleasure that everyone has a right to reserve for himself. It is, however, a 'rigorism' of love and not of anguish. It is not inspired by fear, as would be that of incurring a punishment or of losing a reward, but rather the thirst of being united with the Beloved. In the final analysis, all is directed to the maintaining of a friendship."²³

And further as an instrument of discernment in the directed retreat:

"Now we can understand that the full maturity of the spiritual life cannot be reached unless we first pass through dread, anguish, trouble and fear that necessarily accompany the inner crisis of 'spiritual death' in which we finally abandon our attachment to our exterior self and surrender completely to Christ."²⁴

III. If Jesus wants me to be desolate, dead and buried in darkness, I will reflect that I deserve to remain in hell because of my enormous sins. I consider that it is the goodness of my God which has changed His judgment into such sufferings for me. I will unite myself very firmly to the anchor of His most powerful mercy so that, distrusting myself, I will not offend His Goodness which is so great! O, what goodness of God! To begin to comprehend this third directive one must be aware of the understanding of the nature of sin in the life and doctrine of St. Paul of the Cross. Regarding personal sin, although he himself had preserved his baptismal innocence he was aware of the sins of others. In his advanced age, unaware that he could be heard by anyone, he exclaimed: "You know, O Lord, that thanks to Your help, your servant Paul does not remember having stained his soul by a deliberate sin."²⁵ Regarding the personal sins of others, when he left his home and the confines of his pious youthful associations he made a traumatic observation: "I did not know that men could be so evil."²⁶

Yet this did not prevent him from being a most sympathetic and understanding confessor. Don Philip Pieri, a Roman priest, testified at the Process for his beatification:

In the confessional the Servant of God followed the prudent middle course between undue severity and excessive indulgence. He always had in view the lasting amendment of his penitent and he knew well how to use necessary firmness but always tempered with gentleness. He followed the law of love without forgetting the law of justice, so much so that it was avowed that he had received a special gift from God for converting souls."²⁷

He had also had a vision of hell which remained with him all his life as a reminder of the malice of sin and the justice of God.

The frequent expressed opinion of himself as being a great sinner cannot be taken as we have seen as a reference to any actual personal sin, but rather to his concept of sin as an omission, a lack of correspondence with grace. He felt if others were given his gifts they might have better used them. This sense of humility as fostered on the other hand by what

Father Jordan Aumann, O.P., describes as:

“A vivid awareness of the sanctity and purity of God. This is a logical consequence of the reverential fear of God, accompanied by the filial fear based on love. It culminates in the love of God for *Himself* and the desire to give Him glory in every way possible.”²⁸

IV. I will try with all my strength to follow the footsteps of my Jesus. If I am afflicted, abandoned desolate, I will keep Him company in the Garden. If I am despised and injured, I will keep Him company in the Praetorium. If I am depressed and afflicted in the agonies of suffering, I will keep Him company on the Cross, with the lance in my heart. O, what a sweet death!

Abbe André Combes, the outstanding authority on the spirituality of St. Therese of the Child Jesus, expresses this directive of the Founder with unmatched precision.

“Why does St. Paul of the Cross push abandonment to such lengths? What had contributed to give such depth and extension to his doctrine of the Will of God? The answer is to be found only in his teachings on the Passion of Christ and on the suffering of the Christian as a participation in His Passion. 1) They have furnished abandonment a favorable climate in which to develop freely. 2) The reasons why our sufferings make us like Christ in His Passion perpetually strengthens abandonment. . .

“The Passion of Jesus! This was the food of his soul, the constant subject of his meditations, the *raison d’être* of his foundations, and the explanation of the fruitfulness of his Apostolate.-But, above all, the Passion is the explanation of the spirituality of St. Paul of the Cross; *it is the center toward which everything, and from which everything flows*. Nothing could be truer, nor could it be said with greater clarity.”²⁹

V. I will strip myself of every interest of my own, looking neither to suffering nor to reward but only to the glory of God and His pure pleasure. I will strive to remain only within these two terms: to agonize as long as God wills, and here to die of His pure love. O, blessed love of Jesus!

Father Costante Brovetto, C.P., our outstanding theologian concerning Paulacrucian Spirituality, even before the discovery of this document was able to deduce from other sources this comprehensive summary:

“To avoid every danger and delusion, he did not hesitate to introduce very explicit modifications into his own doctrine. Thus, when he defined the highest perfection as transformation in the divine Good Pleasure, he always excluded, as is evident for every good pleasure, whatever might bring us a false kind of peace and joy in sin: ‘The highest perfection consists in being most perfectly united to the holy will of God; and he who is most united and transformed in this divine Good Pleasure, he it is who is most humble, most poor in spirit, most perfect, most holy. This is the noble and perfect science of the saints. . . The will of God, called His will of Good Pleasure (as the Fathers say), is known by events, and, therefore, the loving soul is at peace in everything that happens (except for sin), taking everything as desired by God, and consequently is pleased, because in all things the Divine Good Pleasure is being accomplished. . . . All that happens is best, apart from sin; the loving soul, therefore, finds the divine will in all happenings just as if it could not will anything but the best.’”³⁰

VI. I will not seek nor will I love anything other than God alone because in Him alone will I have the joy of Paradise, of peace, happiness and love. I will arm myself with a holy and relentless hatred of everything which could turn me away from Him. My Jesus, never let sin be in my heart!

The underlying aspect or level of abandonment taught by St. Paul of the Cross in this sixth directive is sometimes called holy indifference. Clearly this does not mean a discipline which would make one lack in caring or sharing in the need or love of another, or of circumstances, which we by training or good will might alleviate which might even be imperfect if not actually sinful, depending on how grievously we offend against charity or justice in our willful mission. The holy indifference practiced by the saint and here recommended to his disciple means a cultivated indifference to our own person. The negative aspect would be the upbuilding of a strong reaction to sin, however light; to the occasions of sin, however glamorous; to whatever is liberating for the carnal person if it diminishes the spiritual person. The greatest joy, the only real joy, is to be alone with Jesus. Indeed only with Him alone will we find peace, happiness and love. To this end he wrote:

“Try to remain in that deep recollection through which the soul, so to speak, steps out of time and is enveloped into that which is eternal, for in God there is no longer such a thing as time, everything is eternal. Remember that if this divine work is to be secure, one must enter through the door that is Our Lord Jesus Christ and His most holy Passion. This is entirely a work of love which ought never to be lost sight of, a divine operation to which the soul must be most faithful in interior obedience. . . . God will make you understand what I mean.”³¹

“Desire to be holy with the hidden holiness of the cross which is more pleasing to the Lord; keep your attention fixed on your own nothingness and enter that interior desert by the Door, for there is *no other way* than through the most holy life, Passion and death of the Redeemer.”³²

Always in the underlying theology of our holy Father, there is the understanding that we come to the center of God and the bosom of the Father through Christ the Incarnate word, who became man and died for us. In this we must keep in mind the caution of Pope St. Leo the Great, whose insight into the Passion of Christ made him one of St. Paul’s favored Fathers, whom he quoted in the primitive Rule:

“Why do you fear to be redeemed? Why tremble at being healed of your wounds Let that be done which I willing, Christ wills. Put away bodily fear, and arm yourself with steadfast faith; for it is unfitting you should fear, in the Passion of our Saviour, what, by His gift to you, you shall not fear in your own end.”³³

To this end Father Costante Brovetto also cites St. Thomas Aquinas:

“It is through the Passion of Christ that man knows how much God loves man, and so is aroused to love Him: in this human perfection consists.”³⁴

The Passion of Jesus is the *Way*, the *Door*, and the gate by which the soul enters into true contemplation, and before we can pass through that door we must divest ourselves of self in any way in order to be worthy for such a privilege. When one is occupied in this divine work truly there will never be sin in the heart.

VII: I shall banish every foolish fear which can make me faint-hearted in your Holy Service. This will be my only Rule: if I shall be strong and faithful to God, He will always be mine. I will fear Him alone and I will always avoid what could bring displeasure to Him. I will always control myself. With all my strength I will try not to displease Him deliberately even in the least way, insofar as it will be possible through His divine grace. O, what a beautiful hope!

The element which is most properly substantive in this seventh directive is Hope. Of all the doctors and teachers it is only St. John of the Cross who teaches that Hope resides in our memory.³⁵ The others place it in the will. Hope is an infused virtue received at the moment of our justification, namely baptism. This virtue moves us to desire God as our one and only supreme Good. By it we confidently expect to attain the joys of heaven. We are convinced that God will give us the means to reach this goal precisely because of His own Goodness and Power.

St. Paul of the Cross would have us advance in Hope by a threefold design: 1) To banish fear: since fear makes us weak and lacking in confidence in God who is faithful to his promises. 2) To stand firm in one's choice to choose always God, and the things of God, and to willingly keep from anything that would displease Him. 3) Self-control, whereby there is a detachment from forms and objects that may distract us from contemplating the divine.

Here there is a close unity in the teaching regarding hope by both saints "of the Cross:"

"Dwell within yourself in pure faith, without images, with a gentle and peaceable regard toward God, whom you possess within yourself; in this way you are more in God than in yourself."³⁶

"Our aim is union with God in the memory, the object of hope is something unpossessed; the less other objects are possessed, the more capacity and ability there is to hope for this one object, and consequently more hope; the greater the possessions the less capacity and ability for hope, and consequently so much less of hope; accordingly in the measure that a person disposes his memory of forms and objects, which are not God, he will fix it upon God and preserve it empty, in the hope that God will fill it. That which a person must do in order to live in pure and perfect hope in God is this: As often as distinct ideas, forms and images occur to him, he should immediately, without dwelling in them, turn to God with loving affection, in emptiness of all memorable."³⁷

VIII. If through weakness I should fall into some fault, I will rise up immediately with repentance. I will acknowledge my misery and what I am and what I can do. With my head bowed down and with tears in my eyes and sighs in my heart, I will beg God for pardon. I will ask for the grace never to betray Him again, but to root myself more firmly in Him. Neither will I pause more than is necessary in acknowledging my misery, but I will turn to Him saying: My God, my Jesus, this is the fruit I can give You. Do not trust me for I am miserable!

St. Paul of the Cross was himself a model of penance. Among the reflections of his sons at a later date, that virtue, and his mode of practicing it, was referred to as "more worthy of admiration than of imitation" (Cf. Novena Prayers). Nonetheless he left his Congregation and all his spiritual clients not only the generic grave obligation of this virtue upon all Christians: "Unless you do penance, you shall all likewise perish" (LK 13,5), but his own urgent sense of both penance and conversion:

"Make little of self; despise yourself. . . as one guilty of the death of Jesus, God-Man, as one who has offended God."³⁸

Yet the consciousness of sin impelled a realization that the malice of sin could only be overcome by the mercy of Jesus who suffered His Passion gave Himself over to death to free us from sin. The spirit of penance for St. Paul of the Cross mirrors justice, and when the sinner rejects all past sin as an offense against the Goodness of God, he must with confidence turn to walk again with God:

“You walk with too great a timidity and fear. I would like you to be very, very humble, despised, distrustful of self, but I would also like you to walk with a great cheerfulness in the service of God, with a great confidence in God.”³⁹

While we might protest that God cannot trust us because of our weakness and sinfulness yet we can and must trust Him because of His Goodness and Power.

IX. I will always set my heart on God, detaching it with all my strength from the earth and from everything that is not God. I want to be the dwelling place of Jesus. I want to make that dwelling place a Calvary of suffering as the Blessed Clare of Monte Falco did. I want to give the key only to Him so that He might be the absolute Master to dwell there at His pleasure and to put there what he pleases. My heart will no longer be mine, because I am not my own any more. My heart will belong only to God: This is my Love!

In this compilation of the virtues needed to die to one's self in order that we would be free to live for God alone and God to live within us, the saint presented the fundamental Christian virtue of faith, hope, the spirit of penance, and now comes to the summit as he demands the virtue of Charity. The emphasis here is on the vertical: the love of God, with a whole mind, whole heart, whole soul, and all our strength (Cf. LK 10,27). The negative injunction is to detach with all one's strength, one's heart from the things of earth, and indeed from everything that is not of God. The positive is to set one's heart on God only. The heart must be made a home, a dwelling place fit only for Jesus. It must become a new Calvary. A place wherein suffering is acceptable and joyously received. A place so totally given to Jesus that He alone has access, He alone the key. It becomes no longer a heart for ourselves alone, but it is given over to the Lord, to will only what He wills.

The model which is given to us is Blessed Clare of Monte Falco. This holy virgin and her spirituality are disputed over by two Orders, the Franciscans and the Augustinians. She was born in 1268. As a young girl she entered the Secular Franciscan Order as it is called today. But as a young woman with several companions wishing to enter the religious life, the Bishop of Spoleto gave them the Rule of St. Augustine. Until her death in 1308 she was a model of all those spiritual good works which St. Paul of the Cross practiced himself and passed on to his spiritual progeny. The Passion of Christ was the continual subject of her meditation and prayer. Its fruit in her life was most admirable. Her sweetness and gentility with others in her office of Abbess became a byword. But for herself she adopted an unrelenting severity. Her fasts, her vigils, her austerities were so marked that some others felt her life endangered. But their effect was a most profound humility and a most perfect charity. She was a kindred soul for our saint and his ideal for those who would follow him.

X. I will die completely to myself and live for God alone. I will certainly die for God because I cannot live without God. O, what a life! O, what a death! I will live, but like a dead person. With such a thought I shall spend my life living a continual death. I want to resolve to die through obedience, Blessed Obedience.

This section in a sense gives us the touchstone of the Mystical Death. Our sensible image of death can render the very concept as morbid, demeaning, and even despairing. Yet St. Paul of the Cross teaches this mystical Death as something liberating, something joyous because it is accomplished in one who seeks God alone, also most positive for what we drive out, as sin, or willingly surrender our self-will through obedience, the reward is far surpassing since we receive in return God Himself. The voice of St. Paul echoes over the centuries:

“A soul and a God! — Alone, alone, alone!”⁴⁰ And at greater length:

“For you are dead and your life is hidden with Christ in God. Consequently, being dead to everything that is not God, hold yourself in a most deep detachment from all created things, in true poverty and nakedness of spirit, with the most profound detachment from every sensible consolation in which our tainted nature becomes too involved and becomes a thief of the gifts of God, a thing that is very dangerous and pernicious. With the most holy grace of Jesus Christ, exert all your care to remain continually within yourself in the true interior solitude, in order to become true adorers of the Highest Good in spirit and in truth.

“Each one of you, examine yourselves to see if there be within you something that is not purely God. Learn to know by this testing of yourself to see if you have the purest intention in all your actions, and if you are trying every day to make your intention more Godlike, entirely divine, endeavoring to perform all your actions in God and for His love alone, uniting your works with these of Jesus Christ our Lord. . . .”⁴¹

XI. I will ponder this strong maxim of the spirit of Mystical Death in the three religious vows of poverty, chastity, and obedience. I will imagine myself as dead in poverty. I will say to myself, a dead person has nothing but what is put on Him, nor does he care whether it is good or bad. A dead person asks for nothing and wants nothing because he no longer belongs to this world and to this earth. I will be the poorest, like a dead person. Insofar as possible I will not keep anything for myself. My sole thought will be that I must possess nothing, and that everything is superfluous as in the case of a dead person. Everything which is put on him is superfluous.

I will accept in charity whatever is given to me, without ever complaining. I will consider that it is always too much, because I deserve nothing. I shall not ask for anything, except in extreme necessity and I will accept this in pure charity. I will be slow in asking for it so as to experience and suffer the inconveniences of holy poverty. As for food and clothing, I will always seek the worst and die to every desire and pleasure of the senses. I shall not ask for or even keep anything without the permission of my superiors. I will ask these superiors to be strict with me always and to satisfy me to the least extent possible, by entrusting me in everything to God.

Thus, I will seek to imitate Jesus, who was poor in everything. He, the Lord of Heaven, was not ashamed to live a very poor and lowly life in everything out of love for me and as an example for me. I will despise myself and will take pleasure in being despised by others. I will take pleasure in being passed over by everyone. The real poor man of Jesus is the man who is dead to himself. He cares not about honors and contempt. Therefore, I shall show neither desire nor inclination for anything, so that I may not experience satisfaction. In a word, I shall try to be extremely poor, to be deprived of what I have, because it is not mine. I shall always try to become poorer so as to be conformed to the very poor Jesus. May I die poor on the cross like You!

There is no doubt in the teaching of St. Paul of the Cross that poverty is a special means of carrying to fruition in the life and the soul the Mystical Death. His expression “I shall try to be extremely poor” is the summary of his teaching. And the motive, equally clear, is that Jesus Himself was extremely poor out of love and out of example dying poor on the Cross. The soul called by God to the Mystical Death out of love and out of example for others also should portray this extreme poverty: Poverty in food, in clothing, in possessions, in desires, in pleasures, fore-going honour and recognition with the same indifference as the dead are indifferent. Again the motivation so deeply supernatural as one no longer belonging to this world and to this earth. There are elements here of the personal responsibility regarding consecrated poverty from Vatican II.⁴²

There are also evident the elements of availability which are so acceptable today. But there is also evident an uncompromising element of evangelical poverty taught by the word and example of Christ Himself. An element that we of this generation have not infrequently rationalized out of existence. It is this very aspect of radical poverty based on the symbolism of death which might well render religious uneasy today.

XII. I will die through chastity by submitting my body to every kind of anguish and suffering out of love for my God. I will avoid every occasion of sin so that I may not rebel and tarnish such a beautiful lily. I will watch over my feelings with the utmost vigilance so that no evil may enter through them. A dead person has no feelings. Neither do I want to have any feelings which might offend my God.

I will also avoid every least occasion of attachment, because Jesus wants me to be the sole Master of my heart. He wants my intentions to be pure. He wants me to live for the glory of God and the salvation of my soul. He wants my affections to be pure, with no love for creatures or anything else. He wants me to be free from desires and to seek only Jesus who feeds on the pure lilies. Thus I want to be dead to every pleasing of my self continually on the most holy cross of my Spouse, Jesus. O, the holy death of one who lives chastely for You, my Jesus!

One cannot read the writings of St. Paul of the Cross and not be aware of his immersion in the Scriptures. Unconsciously he again and again uses scriptural ideas and phrases, having made them characteristically his own. Like so many mystics before him he loved the Song of Songs. In this passage twice he refers to Christ and the lilies. This frame of reference immediately turns off a segment of religious persons today. Yet the spouse in the Song of Solomon is described as:

“My beloved is mine and I am his,
he pastures his flock among the lilies.” (2:16)

Along with the most elevating concepts of chastity for the sake of the kingdom, for the glory of God and the salvation of his own soul, the saint enjoins practical cautions undeniably Conciliar in theme.⁴³ the soul willing to accept the Mystical Death must be ready to avoid every occasion of sin, must not rebel against God's law, must be vigilant, pure of intention, singularly unattached, not seeking either self-comfort or self-esteem, but continually sacrificing self on the Cross. To live chastely is to *die* for Jesus.

XIII. I will die through obedience. O, what a holy sacrifice! O, holy martyrdom of pure will, making me totally dead to myself. The object of this is to die, by submitting one's will, overcoming it in everything and for everything, even to the point of death, without even giving forth a breath. By God's grace I will be untiring and ready to obey blindly and without objecting. If I am commanded to do something arduous, difficult, and most repugnant, I will look at Jesus scourged at the pillar. I will look at Him in the Garden of Gethsemane, in the agony of His prayer. I will look at Him on the Cross where He offered His last human breath to the Father through obedience. Keeping in mind the warnings He gives me I will say: Blessed obedience, holy obedience, make me die and I will become holy and finally a saint. Thus, obedience will become sweet and gentle for me and I will be happy in doing it. O, what a happy death for one who dies through obedience!

Like Jesus, the beloved spouse of my soul, I will obey not only those I have to, but also my equals and inferiors. I will try to be all things to all men so that everybody may freely give me orders. I will be indifferent in everything so that they may feel a holy freedom to command me. I will always be careful not to give the slightest indication that I am dissatisfied with this or that, also for the purpose of being mortified. I also want my self-love to weaken, and, in regard to this, to die completely. I shall be happy to do those repugnant things which are always commanded me against my desire and will. For I know

through God's light that solid virtue consists in this strong point and that the obedience asked for is a true sacrifice of the spirit. I will always go contrary to myself and never trust myself. In this way I will crush my evil inclinations, pride, and passions. I will always deprive myself of personal pleasure, both in temporal and spiritual things. I will always be ready to leave God for God, with that holy freedom of spirit and purity of intention which a religious, who is dead to self even to the last breath, must have. O, holy death which enables one to live in the true spirit of Jesus! Holy Obedience! Holy death! Holy love!

Certainly the demands of this teaching will find few willing to follow them today. Yet the demands are evangelical.

"Amen, Amen, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am there shall my servant be also." (JN 12,24)

It reflects and reaffirms the teaching of St. John of the Cross:

"O, who can explain the extent of the denial the Lord wishes of us! This negation must be similar to the complete temporal, natural, and spiritual death, that is, in reference to esteem of the will which is the source of all denial.

"Our Saviour referred to this when he declared: He that wished to save his life shall lose it (if anyone wants to possess something, or seeks it for himself will lose it); and he who loses his life for My sake the same shall gain it (MT 16:25; LK 9:24). The latter affirmation signifies: he who renounces for Christ all that his will can desire and enjoy by choosing what bears closer resemblance to the cross—which Our Lord in St. John terms hating one's own soul (JN 22:25)—the same will gain it."⁴⁴

Pope Paul VI taught that obedience is a total holocaust of our will offered to God.⁴⁵ The Fathers of Vatican II affirmed that obedience is a service of all, for all, through the Church and as such does not lessen human dignity, but rather produces at the same time both freedom and maturity.⁴⁶ St. Paul of the Cross reduces these sound principles to their ultimate conclusion. Which is in fact, the imitation, the actual transformation of one's self into the likeness of the Crucified.

XIV. I will avoid excessive talking. I will remain firm and consistent on this point too, for Jesus rests in souls given to solitude. I will delight in speaking only to God, about God and, for God so that He may speak with me. I will not pour myself out in vain, superfluous, and useless words, lest excessive talking cause me to fail in charity and give way to idleness. In speech, too, I want to die completely. I want to be considerate, brief, prudent, and holy so that my tongue will be used only for good example, and never for scandal. A dead person does not speak, and the religious who is dead to self must not speak to anyone except to God alone and for God. Silence!

Silence is a necessary condition for the soul. Jesus in His sacred Passion observed this sacred silence. St. Matthew illustrates how deeply this affected even Pilate:

"Then, Pilate said to him, 'Do you not hear how many things they testify against you?' But Jesus gave him no answer, not even to a single charge; so that the governor wondered greatly" (MT 27:13).

For St. Paul of the Cross silence was not passive, but indeed an active approach which was not only a mystical endowment but also a vital activity which prepares us to receive, to hear, and to share with Jesus in His Passion and in our souls:

“Jesus Christ lives in you, and in that way the virtue of this divine Saviour shines in all your works. . . Take care always to preserve the treasure with great care and jealousy, keeping it shut up under the holy, prudent silence which permits you to speak only when the glory of God requires it, and charity toward the neighbor. . . This holy silence, rich in every virtue, is altogether required in sufferings, calumnies, contradictions, reproaches. . . Be mindful within you that the gentle Jesus in all His most bitter sufferings kept silence. ‘Jesus autem tacebat.’ ”⁴⁷

For St. Paul of the Cross silence was the straight and short road for becoming both holy and perfect quickly.⁴⁸

XV. I will always remain in the background in religious matters, as if I were no good and of no account, never interfering and thus bearing my own nothingness, I will never give my own opinion but leave everything to him who must do it, because in this way I must bear my own nothingness. I will esteem myself as nothing. I will know and understand only this; not to know and understand anything, but only to desire, to know and understand the life of Jesus, humble, despised, and unknown. This is the way, the truth, and the life. Holy Humility! I want to die in this way! O, holy death!

The underlying virtue which St. Paul submits for our consideration in this directive is obviously that of humility. This virtue was uniquely possessed and taught by Jesus:

“Take my yoke upon you, and learn from me,
for I am gentle and humble of heart, and
you will find rest for your souls” (MT 11:29).

The further one advances in interior prayer and conformity to Christ within the soul the more the virtue of humility becomes a need. At the same time in the movement of such interior prayer humility also becomes a gift, a gift from God, both to assist us and urge us to surrender more completely to Him. This is a special means which helps us give glory to God and at the same time to sanctify our souls. In this kind of prayer God gives us such insights that humility becomes deeper. As we contemplate our own nothingness, the practice so necessary for those who would follow after St. Paul of the Cross, we come to understand that by admitting our faults, we give glory to God. Glory in His election of us. Glory in His forgiveness and raising us up. We see our goodness as not ours, as nothing of ours, but only the mercy and love of God. We now no longer prefer ourselves above others or sit in judgment upon them, but we see in the reflection of God’s gifts to us only our own unworthiness, and, impelled by love are ready and even desirous to endure from pure love every kind of trial and humiliation. Even with God’s grace to seek them out.

XVI. I will be charitable to all, and especially to those toward whom I may feel some antipathy. About those who have shortcomings, the impatient and the proud, I will say, Lord this is my reward. This is my peace—to conquer myself by returning good for evil, love for hatred, humility for contempt, patience for impatience. A dead person does not feel resentment; this is what I want to do. The more charitable I am toward my neighbor, the more love Jesus will have for me; I am not mistaken in this. Charity conquers Jesus’ heart! In this way, I can become a great saint. Yes, I want this: I want to die by dying to myself.

St. Paul of the Cross after counselling most carefully both in a positive manner and accompanying this with salutary cautions regarding the cost of truly loving God; and then Mystical Death which is in itself also the highest form of the love of self, of one’s soul and of one’s salvation; the saint now faces the challenge of the love of neighbour. His doctrine is not hidden in platitudes, nor in deceptive altruisms, but down to earth

and face to face with the contradictions of our human nature. He does not counsel simply the universality of neighbourly love and concern so often manifested in demonstrations and distant support. St. Paul of the Cross leads right on to those for whom we feel antipathies in spite of ourselves. He sees the shortcomings of others, so irritating to the in-group. He understands the reaction of our own impatience toward others who justly or unjustly are impatient with us. He puts on the line our own base reactions to the proud who either belittle or patronize us. The very nettles of social and community life must be both our reward and our peace. To participate in the Mystical Death we must conquer only our own selves. We are not called upon to change the world or others in it, but only ourselves. The motivation is the insensitivity of a dead person. In ultimate progression once more, this is the dead and crucified Jesus Himself. This outpouring of self for one's neighbour at hand conquers our own heart and even more wonderfully increases the personal love that Jesus has for each one of us. It is charity on the basis of daily living, confrontation and self-abnegation that help one not only to be holy but even a great saint. By dying thus to one's self we die the Mystical Death.

XVII. I will have no compassion on myself. In this way I will become a penitent person who wants to gain heaven by means of violence. I will spend myself indefatigably for the glory of God and our holy religion. In order to relieve the difficulties of others, I will offer myself to do what I can and give myself completely to my work. I will let my companion supervise while I will be there only to work, to serve, to humble myself, and to be commanded as if I were the lowliest in the monastery. In this I will imitate (I admit it with all my heart) the great Magdalene of Pazzi, that noble and delicate young woman but a great and humble penitent who used to say: I want to be the rag of the monastery. My God, I will do this and more with the help of your grace. But if You withdraw from me, I will do more evil than the good I now resolve to do. In order that this may not happen to my disgrace, which I fear very much, I will put all my trust in You. I will try to remain always united to you. I will fear being separated from You even for a moment because just one single moment apart from You may cause me to lose You. If I lose You, I lose everything.

When St. Thomas Aquinas was approached by his own sister with the question of what she must do in order to become a saint he responded: "Will it!" In this final exhortation St. Paul of the Cross really sums up his previous doctrine and exhortation. He reiterates the need for a holy "violence" to overcome one's self, to be submissive to everyone else, and to cling to God alone. God has to be the worker in us, since our work is so weak and at times sporadic. Jesus must be our lifeline in the service of God:

"I am the vine, you are the branches.
He who abides in me, and I in him,
He it is who bears much fruit,
For apart from me, you can do nothing" (JN 15:5).

The whole Paulacrucian doctrine of the Mystical Death, then, is reduced to the formula. You are nothing. God is everything. If you knowingly and willingly surrender yourself to Him, through the exemplary cause of His Passion, you will enter into a spiritual rebirth. The source and the end of the entire Christian pilgrimage is Love. The love of God, the true love of self, and the love of neighbor.

Conclusion:

In this way and with these holy sentiments I want to enter into a spiritual agony so as to destroy all my self-love, inclinations, passions, and desires. I want to die on the Cross with that holy death of Jesus which souls enamoured of their Spouse experience on Calvary.

They die by a more painful death than that of the body in order to rise again with Jesus who is triumphant in heaven.

Happy would I be if I would practice this holy death. I will praise it in my last moment to my great consolation.

May Jesus be always with me. Jesus, may my last word be Your name. Jesus, may my last breath be your love. Amen.

THE END.

PRAY FOR ME !!!

The reaction to this text and to this teaching may be projected as threefold. The first, it's unreal! It must be rejected out of hand in this epoch of liberation and self-projection. The second, it's spooky. It's frightening and makes one uneasy. It attacks the spirit of capitulation wherein Christ has been taken down from the Cross and one is led will-o-the-wisp by the spirit to personal complacency. The third, it's a rediscovery of depths and heights once studied and sought after, of the ideals of the great Mystics and their followers. It's a re-birth. It's a *mentanoia*, a real chance to change me.

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ST. PAUL OF THE CROSS



HIS SPIRITUAL STANZAS

I. NELL OSCURO DELLA FEDE

(September 5, 1740)

II. VIVA LA SANTA CROCE

(August 31, 1743)

INTRODUCTION

"May the most Blessed Light of the Holy Spirit fill our hearts with the sublime Science of the Saints. Amen."¹ Thus did St. Paul of the Cross express himself from Monte Argentario September 5, 1740, when he penned his first venture into the arena of mystical poetry. The quality of the original Italian idiom has neither the linguistic precision of a Dante nor the theological abstraction of a St. John of the Cross. Nevertheless, it is far from being the doggerel intimated by some of our own brethren in the past. It is actually St. Paul of the Cross himself, inimitably himself, described by De Guibert, S.J., as "in the first rank of masters of the spiritual life in this eighteenth century. His accents of mystical tenderness and austere passion for suffering have a strange resonance, yet are expressed in a clear, direct style with a spontaneous impulsiveness which increases their charm"² This is his spiritual direction in lyrical form written to Agnes Grazi (1703-1744). When this first spiritual daughter of the saint died, he recommended that her sister-in-law, Joan Grazi, give the piece to a mutual friend, Anna Maria Casamayor, who later became one of the first Passionist Nuns as M. Rosalia of the Sacred Side. In 1777, at the ordinary process for his canonization at Corneto, she presented the full text which follows admitting one or two slight changes to increase the poetic flow. She then characterized these stanzas as one "very beautiful instruction to guide a soul to the highest perfection in the unitive way of the Cross."³

The translation of both the mystical poems of St. Paul of the Cross is the dedicated service of Mother Mary Agnes, C.P., (1896-1974). After graduation from St. Mary's High School in Dunkirk, N.Y. she entered the Passionist Nuns in Pittsburgh, Pa. Later, in 1926, she was one of the group sent out to found the Scranton (now Clarks Summit), Pa. Monastery. In 1946 she became the founder and first superior of the Owensboro, Ky. foundation.

COMMENTARY ON THE TEXT

Father Jude Mead, C.P.

The brief commentary to follow is intended to speculate the desire for further and more complete study by the reader. The first poem, *Nell oscuro della fede*, consists in twenty-nine stanzas, each of which is a quatrain. Like Jesus in the Gospel,⁴ and comparable to the imagery of other great masters of the spiritual life,⁵ St. Paul of the Cross envisions spiritual advancement of the soul as a pilgrimage, a journey, or a WAY (hence the title of this work!), to the center of the Trinity. God the Father is the end or crown of the Way. Jesus, the only Son, crucified and dead for us, is Himself the Way.⁶ Along this Way the Holy Spirit is both guide and teacher to the soul docile to Him.⁷ Meanwhile the Way is always illumined by the light of Faith.⁸ With this capsuled overview in mind as the key to the treasures contained in this poetical treatise the actual text is examined.

FIRST SPIRITUAL STANZA

THE WAY OF OBSCURE FAITH

1. In pure faith's dim vision only
Soul enamoured finds true joy
In the ever-present Being
Where it cleanses all alloy.

The operative phrase in this first stanza is the "obscurity of Faith" poetically rendered "the dim vision of Faith." This is the core of our Founder's spiritual doctrine viz. the Light of Faith.

"My greatest consolation in this life is not knowing nor being able to understand the marvels of the divine mysteries which Faith reveals to me, and I rejoice with God for it, saying to Him that He would not be my God and the Immense Good that He is, if a worm as vile as I could understand His marvels, and I am glad that He alone comprehends them. Thus I am at peace and most content to believe in the obscurity of holy Faith, although it is an obscurity clearer than the Sun."⁹

He wishes to share this realization with others, who as he does, love God totally. They will find in this revelation, joy as God becomes more present to them. A subsequent deeper purification of soul will also result.

"Would to God that all the truths of Faith would be known to you as I know them through the mercy of God. It seems to me that they are palpable! Ah, if the Lord increases my Faith a little more still, I do not know what will happen to me. I thank you, holy Faith! O beautiful Faith, how many things you reveal to me."¹⁰

2. Burning sweetly in that furnace
Held by Hope above earth's plane
Humbled in His holy presence
Sweet abandonment she claims.

The virtue of Hope is seen here to be the sustaining power of the soul immersed in the consuming fire of God's love. Hope lifts us up to the supernatural plane, enabling the soul to be truly humble in God's presence. For the saint contemplatives were led to that "great wisdom which is learned only by the humble of heart."¹¹

Again he teaches: "It is not possible to pass to contemplation of the Infinite and Limitless Divinity without entering by the door of the most divine Humanity of the Savior, imitating at the same time. . . principally that profound humility and abandonment He has taught us so divinely in all his actions."¹²

3. As her ever-blessed portion
There, reposing in His Love,
Heart and life and all she offers
Brave detachment as a dove.

This is a reflection of the doctrine which St. Paul of the Cross taught over and over again. One example:

"You who wish to be holy, seek to follow faithfully
in the divine footprints of Jesus Christ. . . Dwell
in the interior temple of your soul; rest in the bosom
of the Heavenly Father. . . !"¹³

As well as the teaching of St. Peter, the Apostle and Vicar of Christ:

“For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps.” (I PT 2:21)

4. Whole, entire upon the altar
To the Spouse herself she gives,
lost within that Sea unbounded
She finds rest and for Him lives.

For our saint the Sea is a constant symbol, and while always referring to God he specifies it particularly to signify; charity, God’s love for us; the Passion of Jesus, the new “Red Sea” in which we are delivered from our enemies; and a sea of Grace in which we are enveloped. Listen as he explains:

“Pure love lets one speak only a little, for the loving soul loses itself in the immense sea of charity. But note that just as the Passion of Jesus Christ is entirely a work of the Infinite love of God, so the soul, losing itself entirely in the sea of that love, cannot help—when it pleases God to give it such a grace—it cannot help, I say, being immersed entirely in the sea of the Most Holy Passion.”¹⁴

There is also seen here the phrase of the Prophet applied in the spiritual sense to Jesus Himself, taken up in his Passion, and in the accommodated text to the Blessed Virgin Mary in her share of the sufferings of Jesus in her Compassion:

“Is it nothing to you, all you who pass by?
Stop and see, if there is any sorrow like my sorrow” (Lam. 1:12)
“For great as the sea is your sorrow.” (Lam. 2:13)

5. Love enticing, she arises;
Gentle Spouse her greeting hears:
Alleluia, Holy, Holy!
Chant of heaven’s eternal years.

The following text from a letter of St. Paul of the Cross puts this quatrain:

“O, good Lord, what will happen to our hearts when they are immersed in that infinite sea of grace! What will happen in our hearts when there in heaven we shall all be transformed by love into God and will receive that Infinite Good which is our God Himself! What will happen when we will sing forever the divine mercies, the victories of the Immaculate Lamb and our holy Mother Mary! What will happen when we will chant without ceasing that eternal phrase, *Sanctus, Sanctus, Sanctus*, when with the saints we chant that wonderful *Alleluia*! What will happen to our hearts, our souls, when we are united with God closer than the iron to the fire, which, without ceasing to be iron, appears to be all flame. Thus we will be transformed into God that the soul will be completely divinized.”¹⁵

6. Would you sing the chant of heaven?
Prayer and solitude entice.
Is sweet music your ambition?
Crucifixion is the price.

Here St. Paul of the Cross invites the loving soul to begin on earth the very song of the heavenly choir. To will such a share, to begin such a noble work, we must desire it first of all, and then be willing to pay the price.

“Crosses, trials, etc. maintain the soul in humility, move it to turn more to God, and to exercise the more beautiful Christian virtues, through the exercise of which souls become precious and worthy spouses of the Crucified. *Christus passus est pro nobis!*”¹⁶

7. Gaze upon your Savior, Jesus,
Love’s sweet victim crucified,
Lovingly He pleads for comfort
For your love He sweetly died.

The special charism given to the saint by God Himself first, and then implemented by the intervention of the Blessed Virgin Mary was to teach the people to meditate on the Passion of Christ. This knowledge, once imparted, was to lead the soul to be mindful of the Passion, and keeping this memory alive in the heart would beget the gratitude which was to crown the work. Hence the ejaculatory prayer composed by St. Paul of the Cross and indulged by the Church.

“Lord Jesus, I thank You for dying on the Cross for my sins.” (Rac. n. 192).

As St. Paul of the Cross continues apace, he really now gives a meditation on the Passion through the next five verses, namely, eight through twelve. It is a meditation after the manner of a Dialogue. Jesus speaks to the soul. He invites a study of Himself on the Cross; His Holy Face, His eyes, His crown of Thorns, even His lips embittered by gall:

8. “If you look upon My sufferings,
Contemplation will reveal
No sound spot on My body;
Wounded, bleeding, see Love’s seal.
9. “See My Face with spittle covered;
Blood blinds eyes all-seeing now;
Mouth with gall is all embittered
Crown entwined about my brow.”

Jesus now invites those who love Him to look further. Not only is His body wounded by the scourges but see His hands and feet pinned by cruel nails, His body a great wound. Here is an echo from Isaiah:

“From the soul of the foot, even to the head,
There is no soundness in Him.
But bruises and sores, and bleeding wounds;
They are not pressed out, or bound up, or
softened with oil.” (Is 1:8)

The Crucified now moves into an even greater source of pain. His Heart, wherein He has invited those who love him to rest, has been forced open by the lance. For Him a final

wound, for us a place of refuge where Jesus Himself is the greatest support.

10. "Not with roses have they crowned Me,
Thorny wreath has pierced My head.
Not one found to help or pity
Midst a throng by fury led.
11. "Look once more, hands, feet are bleeding,
Riven by huge, cruel nails:
There is no soundness in My Body,
Wound on Wound My love reveals.
12. "See the dwelling for my loved ones
Where the lance has forced its way!
Here the soul who loves Me only
Lives detached; I am her stay."

Surely St. Paul of the Cross had travelled this way many times before. He had heard the gentle reproaches of Jesus, and had colloquies with the Crucified. For this reason he could write:

"O souls, redeemed by the most Precious Blood of Jesus, come and see, and look with the eye of the soul and see how many injuries, how many insults, how much spittle, how many pains of every kind Jesus Christ suffers for the love of us; rekindle your faith and consider how much the Son of God, the Redeemer of the world, the Creator of heaven and earth suffers for us. O my most loving God, how much you have suffered for me! How many insults, how many injuries. . .and You are not just any person, but the Eternal Word, the Son of God, the Second Person of the Most Blessed Trinity."

13. "How My Heart was crushed with sadness,
O, if you but knew My plight,
Outraged by ungrateful people
Who have scorned My saving light.

In this verse St. Paul of the Cross reminds us of the interior Passion of Jesus. The suffering endured in His mind and Heart and soul. Since these are higher faculties, and our awareness of them is even of a higher sensitivity, Jesus now speaks to us about these hidden, yet more painful sufferings. He has been mocked in His office as priest, as king and as Savior. From His cross He has looked about for comfort and He found none. The wound in His side, made when He had actually died, was already there before the lance. It was the deep wound of rejection by His own. A wound made even deeper by the ingratitude of those for whom He suffered out of love and compassion.

St. Paul frequently expressed these sublime ideas:

"How, when I think of a God suffering
for me, a God scourged, a God crowned
with thorns, a God covered with spittle for
me, on the Cross for me, how is it possible,
penetrated today and tomorrow with this great-
est of truths of faith, for me to offend Him?
It is impossible."¹⁷

14. "Have you understood My pleading.
Have you learned the lesson well!

Look upon your Jesus dying,
Live in Me, My Heart your cell!"

In th book of Proverbs we read:

"My son, give me your heart,
and let your eyes observe my ways." (23, 26)

So often Jesus had spoken to our saint, inviting him to look upon His Cross and Passion, inviting him to learn from meditating on the Passion the ways of God. Hence the Heart of Christ became the strength of the heart of St. Paul.

"Is it not true that the great God of Majesty,
has placed us in an impregnable fortress, the
most sweet Heart of Jesus?"¹⁸

"The fortress prepared is impregnable. . . I mean
the most sweet Side of Jesus in which is found
all strength, all sweetness, all comfort, in a
word, every good."¹⁹

15. "Lowliness your sweet ambition,
As a flower upon your breast,
Wear the precious pearls I give you
My own pains and Passion blest!"

This quatrain ends the colloquy which St. Paul of the Cross has been presenting between Jesus and the loving soul. He reminds us of the necessity of abandonment of ourselves to God's Holy Will. He then reverts to a favorite concept of his own, that if we abandon ourselves into the Passion of Christ, our sharing, our giving draws a return of grace comparable to pearls.

"There (in the Passion of Jesus Christ) the
soul will cast the net down deeply for all
the pearls and other jewels, that is, the
virtues of the Divine Spouse in His suffer-
ing. This means that it will clothe itself
beautifully, to be always a victim sacrificed
as a holocaust in the flame of Holy love."²⁰

16. If you wish to be a master
In this science so sublime
Enter then into the cellar
Drink the wine of love divine.

The saint now returns to the purpose and style of this poem which is an instruction on the spiritual life and how to advance in the ways of prayer. In contemporary Spiritual Theology another name for that discipline is "The Science of the Saints." It is toward that end that St. Paul of the Cross encourages his disciples to move that they may enter deeply into the spirit and practice of prayer as into a storehouse and drink of the love of God as of wine.

"By this he means to say that we should separate
what is of God, which is the precious, from the
cheap, which is ours. Everything depends on this:
to know how to give God what is His, and to keep
what is ours, that is . . . true nothingness . . . Thus,
one learns the science of the saints."²¹

And a similar thought:

“True wisdom is learned in this most holy school. Here is where the saints learned it.”²²

17. Do not cease to seek despoilment
Stripping self of all desires
Finding all your joy in giving
All to loves consuming fires.

The term which St. Paul of the Cross uses most often is abandonment. Rendered for poetic reasons here as despoilment. The famous painting by Goya in the sacristy of the Cathedral of Toledo is called the Despoilment of Christ. The scene, so familiar to those who know the Passion, is Jesus stripped of his garments before being nailed to the Cross. In the Scripture, before being lifted up on the Cross, Christ had everything He owned taken away from Him exteriorly and interiorly. Not only deprived of clothing, but of His good name and even His privacy. It is the teaching of the saint that before we can share fully in the mystery of Christ's Passion we must either willingly surrender ourselves and our possessions to God or allow Him to take them from us. This is the true despoilment. This is the total abandonment which he taught by word and example.

Whatever is left over will be done away with by the fire of love for God for those who have kept nothing for themselves.

“Abandon your spirit, then, into the hands of God, and then you will see the marvels of love which His Divine Majesty will perfect in it.”²³

“You should desire that there come to us so great a conflagration of charity that it consumes all that comes near; and not only what comes near but also faraway peoples, tongues, tribes, nations; in a word all creatures, that they may know and love the Supreme Good.”²⁴

We see the certainty and constancy of the teaching of St. Paul of the Cross, whether in his early letters, his mid-life apostolate or in the fullness of his age and experience, there is ever the statement of the same urgent principles which reflect his personal life and standards which he passes along with confidence to others.

18. Docile ever to the Spirit,
Yielding all to His behest
Faith your guiding light unfailing,
God Himself will do the rest.

St. Paul of the Cross knew from his own experience and from the observation of many other holy souls, both men and women, that God frequently offers consolations in prayer, not for one's delight but more often to prepare one for crosses which lie ahead. In encouraging docility to the Holy Spirit he is instructing us to follow where we are led, ever mindful that God Himself knows what is best for us both by way of preparation and of the execution of His holy Will.

“When some particularly deep consolations of the spirit come, it is a sign that God wishes to strengthen the soul in order that we might prepare ourselves to suffer more for His love. My daughter, believe me, crosses will not be lacking, and

the more your suffering increases, the more you will make progress in the service of God. This is the Christ-life, the life of the servants of the Lord. Embrace the Holy Cross, therefore with a docile heart.”²⁵

This same doctrine is clearly stated by St. Teresa of Avila:

“O, my Lord, how true it is that as soon as a person renders You some service he is rewarded with great trials! And what priceless rewards they are for those who love You truly, if only they recognize their value at the time!”²⁶

19. Open wide your heart to Jesus
 When He gives this milk divine.
 Let no fear prevent acceptance
 But to Him your soul incline.

One of the deepest concepts of St. Paul of the Cross is his appreciation of Jesus as being in the bosom of the Father. Sometimes he speaks of this Trinitarian Mystery before the Incarnation. He admires this mystery in Jesus the God-Man throughout his earthly life. He adores it as Jesus hangs on the Cross conversing with His Father. St. Paul sees Him, then, in a special way, *in sinu Patris*. What he refers to as “divine milk” is nothing more than the infinite love of God.²⁷

“You must flee from yourself as from a plague, outside of the temporal, and hide yourself in the deep bosom of the great heavenly Father, outside of time, in eternity. You ought to hide yourself in Jesus Christ, because by staying hidden in Christ, you cannot be, except where he is . . . ‘in the bosom of the Father.’ I speak to you in the language of most holy faith. The most high will enable you to hide *in sinu Patris* and will teach you in an unexplainable way, provided you remain in your own nothingness, in a passive way.”²⁸

20. If dark spirits raise a tempest
 To deprive you of your peace,
 Christ’s great Heart’s the mighty stronghold
 Where the wildest storms will cease.
21. Pay no heed to doubts annoying
 Cruel Monster at his play
 He would rob you of your treasure;
 Love of Jesus is your stay.

These two quatrains refer to similar material so they will be considered together. The theme is the disruptive character of Satan and the grievous assaults he can make on the soul through doubts, tempests and temptations, as well as robbing us of peace.

Like so many other great saints, with St. Paul of the Cross also the total commitment to God and the things of God did not come easy. The lives of the saints illustrate the efforts of the devil, the Ancient Serpent, from the very beginning, to try to prevent them from their conversion. Later on Satan assailed them to draw them back from the total surrender of self which St. Paul frequently describes as abandonment or annihilation. Of course this is a totally spiritual concept which simply means, so easy to say, so difficult to do, that true perfection is the willing handing over of self into the hands of God, the Will of God and His divine mercy. In both these stanzas the saint warns against the snares of the devil and at the same time gives a remedy against the same. The concept of the Heart of Jesus as our support after the manner of a fortress was treated in verse 14.

“Just as the Divine Majesty wishes you to be completely united and transformed into His love, so also he sends you battles and terrible conflicts. Rest assured that

you do not attain the perfect acquisition of a true consummate virtue unless by means of temptations contrary to it. Does God wish to give you great patience? He sends temptations of impatience, resentment, conflicts, contradictions. . . . Abandon yourself gently to the loving will of the Lord. Ita, Pater (and so, Father) I rejoice in remaining on the cross of sufferings because it is pleasing to You. If it pleases You, O Lord, deliver me: if not I adore your most holy Will and entrust myself to it, in life, in death, in eternity."²⁹

In these two verses St. Paul of the Cross confronts complacent souls who think they have acquired a particular virtue, where as a matter of fact they have never been tempted.

22. In all sorrows run to Mary,
Mother sweet and Queen most fair.
Here all darksome fears will vanish
If childlike you seek her care.

After the Sacred Passion of Jesus, St. Paul of the Cross was most devoted to the Blessed Virgin Mary, the Mother of God, the Mother of Holy Hope, the Queen of Our Congregation and his own Most Holy Mother. This outstanding devotion was with him from early childhood when the Madonna had saved himself and his brother John Baptist from the raging river's flood. In full manhood he protested himself ready to die than to deny the truth of the doctrine of both the Immaculate Conception and the Assumption of Mary.³⁰ Both of these doctrines have been defined in 1854 and 1950, but were not so in his lifetime. He celebrated both of these Marian mysteries with great delight and decorum. And on his deathbed, almost his last words were of Mary His Mother.

IMMACULATE CONCEPTION:

"This great intensity of love with which Mary's most pure heart was sweetly wounded from the first instant of her pure Immaculate Conception, increased so much in the whole course of her life that it penetrated so deeply within her as to separate her holy soul from her body."³¹

ASSUMPTION:

"So, this death of love put an end to that great sea of sorrow that this sublime Mother endured in the whole course of her holy life, not only in the Passion of Jesus but also in seeing so many offences that men commit against the Divine Goodness. Therefore, let us celebrate the feast and rejoice in God our Good at the triumph of Mary, our great Queen and Mother; let us rejoice that she is exalted above all the choirs of angels, placed at the right hand of her dear divine Son."³²

DEATHBED AFFIRMATION:

"There are my hopes, in the most holy Passion of Jesus Christ, and in the Sorrows of our Blessed Lady."³³

23. Tempest-tossed my soul is weary
I find not the will to sing,
Do not think I can be merry
For I'm plunged in suffering.

From this verse we are not sure whether St. Paul of the Cross is revealing his own interior sufferings or the weariness that might well come to a soul who, having offered all to God, was recovering from a long drawn-out attack of temptations and is battle weary. In his youth, awaiting God's call, misunderstood and often quite frankly criticized, he felt an

oppression of melancholy. In his mid-years he was overwhelmed with spiritual aridity and darkness to which he reacted very strongly. Toward the end of his life he felt the ennui of age and illness. So surely he himself knew the drain of both spiritual and physical tension and weariness.

“O! If you knew the combats I had to wage before embracing my present mode of life! The devil used to suggest great fears to me. I was moved with compassion for my parents, whom I was leaving in great poverty and whose only hopes according to the world rested on me. I experienced interior desolation, melancholy and dread. I felt that I would not succeed in holding fast to my mode of life. The devil gave me notions that I had been misled, that I could serve God in another way, that this was not the sort of life for me, and other great apprehensions which I pass over in silence. To make matters worse, I lost all sensible devotion. I was tempted in every way imaginable. The very sound of bells was loathsome to me. Everyone seemed happy except me. I shall never be able to explain these great struggles. They assailed me still more violently when I was about to take the habit and to abandon my poor home. This is all pure truth and there are even many things that I am leaving out for the sake of brevity.”³⁴

The next two stanzas Paul would have his disciple pray for the spirit of Penance deep and keen, a gift from God Himself in His mercy. He begs for the spirit of compunction to come deep in his heart. He suggests that his own heart is hard and stony and wants to be warmed up anew with God’s sacred Love.

24. Pray that in His loving mercy,
He, the God of Love supreme,
May endow me with the spirit
Of contrition, deep and keen.
25. “So that by this deep compunction
Into tears I may be transformed,
And my heart so hard and stony
By His sacred Love be warmed.”

The doctrine of St. Paul of the Cross has as it were, two hinges. Both are dependent upon the gift of God. Both are dependent upon our response. These two hinges are conversion and inversion. Conversion is the turning away from sin; at a more advanced stage it can mean the turning away from the good for the better. Introversion in this sense means the turning in on self to root out what is evil, to seek the good. In both instances, there can be no interior discipline without external penance and mortification. St. Paul, great penitent of modern times, looked upon all of these things in a positive way. They were for him means, not ends. They were for him so many acts of love for God.

“Disciplines to blood, hair shirts, observing black fasts on bread and water—these things are not for you. Yet, perform some sort of mortification in eating, by leaving some morsels for love of Jesus, or some fruit. . . Above all mortify your senses and your self-will for these are the most suitable for your soul in the state that you are in, that you may become holy with the hidden sanctity of the cross.”³⁵

Yet he understood the necessity for ongoing conversion and spiritual introversion:

“As for all those other holy desires inspired by holy love, both that for stricter poverty, as for being despised and otherwise restricting your contacts with creatures as much as possible, and that of taking the discipline, of being despised and insulted and other things—these are indeed, as I have said, sparks flying from the

anvil of holy love; and yet you should keep them in check for the time being. You ought to have great respect for them, because they are gifts from your heavenly Spouse; but you must put them in a corner of your heart, as in a chest, that they may be safeguarded, and followed when it pleases the Supreme Good, for He will open up all the ways of putting them in practice.”³⁶

26. O, that in this fire so holy
I by love might be consumed,
And by this be changed entirely
To Christ’s Passion be transformed!

Fire is a great and often-used symbol in the history of Salvation. The Lord God appeared to His servant Moses in the unique symbol of the bush that burned but was never consumed. The pillar of fire by night led the People of God to their Promised Land. The Holy Spirit God came on Pentecost in tongues of fire. Fire is used to purify, to enlighten, and under the images of wax and iron, fire makes them one with itself while keeping their essence. Thus, fire is also unifying. St. Paul of the Cross, drawn into the deep mysteries of the Scriptures, frequently used the symbol of fire to illustrate his spiritual doctrine.

“The present state is a beginning of a martyrdom of most pure love. . . You must immerse yourself ever more in pure love and in this divine fire you must be a true victim sacrificed as a holocaust to the Supreme Good. Love, love, suffer and be silent, Love allows one to speak little, and if it be much enkindled, it does not allow one to say anything because (the soul) attends to pure love and allows itself to be burnt to ashes in the divine fire in which, with a glance of charity, it embraces the needs of all creatures and without expressing it, cries out for all.”³⁷

27. Ah, that His most Sacred Suffering
Could always be in my heart!
Ever praying,
Burning love my only part!

In the second antiphon proper to the Feast of St. Paul of the Cross on October 19th in the second vespers of the solemnity the Church prays:

“In my meditation a fire has come forth,
It has made my heart as unquenchable fire!”

Christ the Lord described His mission on earth:

“I came to cast fire on the earth,
and would that it were already kindled.” (LK 12:49)

St. Paul of the Cross willed one thing for himself, and for those souls whom he directed and loved as his spiritual children. His greatest desire was through meditating on the Passion, to overcome every fault, to be consumed with the love of God, and that the fire of love from his soul would begin a conflagration that would consume the hearts of all in loving gratitude.

“Abandon yourself in the deep sea of divine love, entering through the door of the most pure Heart of Jesus, in pure faith, without images. Hide yourself totally in that great Holy of Holies, and there lose yourself completely in the bottomless sea of the infinite Love of God. Rise to the contemplation of the divine wonders, beauties, and riches of the Sovereign Good; take pleasure in Him; melt into that great fire like a small piece of wax; put yourself on the bundles of spices which are the sufferings of Jesus, and there burn everything, reduce the whole holocaustal victim to ashes.

“You must do all this in pure faith, in that great Heart and completely buried in the infinite Divinity. Who will set afire the little bundle of spices? Do you know who? It will be that same fire of Love which caused our Good Jesus to suffer so much.”³⁸

28. Would that I might ever languish
 At the cause of Mary’s grief,
 That when death at last shall claim me,
 Her dear face my sweet relief.

For St. Paul of the Cross, who had a lifelong devotion to the Mother of Sorrows, and who had excited thousands to mourn with her over the Passion and death of her only Son, this verse echoes the special character of his Marian devotion. It was the Mother of Sorrows who called him to found the Congregation of the Passion. It was she who throughout his long life encouraged him to continue this work of God. From her loving example and inspiration He had learned how to stand beneath the Cross as she did.

“We need to fly to the most pure Heart of Mary. . . and ask the grace of remaining always immersed in the immense sea of divine love which flows from that other sea of the sufferings of Jesus and the Sorrows of Mary. Let us allow ourselves to be penetrated with these sufferings. . . ; let us allow the sword or lance or dagger to be well tempered so that the intensity of love will penetrate more deeply, for the more penetrating the intensity of love, the more quickly will the prisoner escape from his prison. Pray Mary that she will quickly obtain for you the grace of being . . . all afire with love, and tell her that if she will do you the kindness of wounding your heart with a keen dagger of love, which will make the sword or the lance penetrate deeply to the bottom of your heart, you will remain in her hands.”³⁹

In this verse St. Paul unites the sufferings of both Mother and Son. He uses the *sword* for Mary’s suffering (cf. LK 2:35), and the *lance* for the sufferings of Jesus (cf. JN 20:34).

Nor can one fail to savor a similar thought from the Hymn, “Stabat Mater” from sequence of the Feast of the Mother of Sorrows, September 15th.

“By the cross with you to stay,
There with you to weep and pray
Is all I ask of you to give.”

The sorrows of Mary which the Church observes on this Feast and which devotion of the Faithful have particularized over the centuries are:

- I. Prophecy of Simeon (The sword of Sorrow).
- II. Flight into Egypt.
- III. Three Days Loss.
- IV. Meeting Jesus on Way of Cross.
- V. Death on the Cross.
- VI. Receiving the Body of Jesus (The Pieta).
- VII. Jesus Laid in the Tomb.

29. Song ill fits my weary spirit
 Mid the darkness, tempest-tossed;
 Rest Thou in the Heart of Jesus,
 Hidden, loving, ever lost.

These reflections on this mystical poem of St. Paul of the Cross best reflect this last quatrain and the conviction which his long life after these stanzas were written aptly confirm:

“In the precious, sacred agony in which your divine Spouse leaves you, you must remain in the peaceful and tranquil silence of faith and of love in the bosom of the heavenly Father, nourishing yourself on the sacred milk of the divine will, recalling the words which Jesus spoke to His apostles, that His food was to do the will of the eternal Father and to perfect His work. IN MY OPINION, BODILY DEATH IS NOT YET CLOSE UNTIL MYSTICAL DEATH HAS BEEN ACCOMPLISHED.”⁴⁰

NOTES

1. *Lettere, S. Paolo della Croce*, IV vols. Roma, 1924 V. I, p. 259, September 5, 1740
2. J. De Guibert, S.J., “Le Journal de retraite de St. Paul de la Croix. in *Revue d’Ascetique et de Mystique*, VI (1925) pp. 26-48
3. Ordinary Process of Corneto, pp. 337
4. MK 8:34
5. Cf. St. Teresa of Avila, *Way of Perfection* also St. John of the Cross, *Ascent of Mt. Carmel*.
6. JN 14:5
7. JN 16:13
8. JN 12:36
9. L. III, 149 July 14, 1756
10. L. III, 390 June 25, 1764
11. L. I 47 May 22, 1730
12. L. I 256 August 4, 1740
13. L. I 616 May 30, 1752
14. L. III, 336 June 21, 1755
15. L. I 195 August 29, 1737
16. *Meditation on the Passion*, S. Paul of the Cross, Num. V Acta-Bolletino, C.P., 1929, p. 329
17. Ordinary Process of Rome, 1015
18. L. I 293 May 26, 1742
19. L. I 238 August 17, 1739
20. L. III, 336 June 21, 1755
21. L. I 558 September 23, 1747
22. L. I 43 January 3, 1729
23. L. III, 43 December 31, 1768
24. L. I 315 March 3, 1738
25. L. I 110 April 17, 1734
26. St. Teresa of Avila, *Foundations*, (Peers) Vol. III, p. 193
27. L. III, 180 December 20, 1763
28. L. II 471 February 3, 1755
29. L. III, 103 September 10, 1746
30. Ordinary Process of Rome 1029
31. L. II 339 September 13, 1742
32. L. I 349 August 21, (?)
33. Fr. Pius, C.P., *Life of St. Paul of the Cross* New York, 1854, p. 269
34. L. I 410 March 28, 1737
35. L. I 646 August 21, 1754
36. L. III, 480 July 21, 1757
37. L. II 451 August 19, 1753
38. L. I 275 October 13, 1741
39. L. I 349 August 21 (?)
40. L. III, 821 January 31, 1769

SECOND SPIRITUAL STANZA

LONG LIVE THE HOLY CROSS!

The second spiritual poem or stanza written by St. Paul of the Cross was also enclosed in a letter to the same Agnes Grazi, under date of August 31, 1743. It appears in the collection of the saint's Letters, Volume I, p. 301. In the letter he gives the following direction:

"Read this short lyric which poor, sinful Paul sent you. . . and ask His Divine Majesty to enable you to understand well the treasure which consecrated suffering is."¹

The purpose of the saint in writing this poem was to encourage his spiritual daughter, Agnes Grazi, to offer up her sufferings to God in union with the Passion of Jesus Christ. He teaches that human sufferings become holy when they are sanctified by making them a participation in the Sacred Passion. He explains that this is done two ways: the soul must offer her sufferings willingly on her part; and God who will accept such a loving abandonment on His part will purify the soul and transform it into Christ.

Again the commentary is to show how this early doctrine of St. Paul of the Cross consistently developed as he matured in grace and expanded with such great experience as he had. It is also hoped to create interest for further study of the spirituality of St. Paul of the Cross.

1. When the soul of God enamoured
Gives her heart and life to Him,
He perfects the patient victim
On the Cross, mid shadows dim.

From the outset St. Paul of the Cross goes back to his fundamental principle. God leads us through the obscurity of Faith. Hence His revelation from the Cross is more in shadow than clear strokes. The way to perfection is to choose to be with Jesus on the Cross. This choice can be made only by a soul who truly loves God, and who, aware of the cost of loving God, willingly abandons one's heart and life to Him.

"In the midst of trials that bring suffering, since these are quite invaluable treasures with which the blessed God enriches His true servants, I beg you to cherish them and to look only to the divine Good Pleasure, sweetly relishing in spirit such opportunities of keeping company with the loving Jesus on the naked cross of suffering. O, understand what I mean, or better still, what the Lord has made me understand about your soul. O, how you should rejoice! Then make a feast in the midst of your labors and sufferings, internal and external, and keep your heart tranquil."²

2. If I could but tell the treasures
Hidden by our Triune God
For the souls who strive to follow
In the path that Jesus trod!

Here St. Paul of the Cross again takes up a theme so dear to him that following the Way of the Cross is the shortest and most efficacious way to attain conformity with Jesus and unity with the Father. For beginners he stresses the devotion of the Way of the Cross, in confraternities, on holy Missions, and every Friday.³

Then, as we have noted above, when he invites souls to come to God it is by way of a

journey, and that journey consists in nothing else but following the way of the Cross with Jesus, even to crucifixion with Him.

He proclaims that this is the way to discover spiritual treasures reserved only for those who are strong enough to take up their cross daily and follow after their Crucified Master.

“The short way to acquire this true peace born of the love of God, from which all virtue flows as from a perennial spring, is to take every trial and pain as a gift and a treasure the Heavenly Father enriches us with, and to repeat the sacred words of Jesus Christ, ‘Yes, Father, for such was your gracious will!’ (MT 11:26) And so, always make a feast and rejoice that His most holy, eternal will has been fulfilled in us. In brief I have called this the shortest way to perfection.”⁴

The true acceptance of God’s will according to St. Paul of the Cross is the short way to perfection, and Jesus showed forth His acceptance of God’s will particularly in the Way of the Cross.

3. But it is a precious secret
To the loving one revealed,
To me, lowly, inexperienced,
It is hidden and concealed.

This is perhaps a protest on the part of the saint that because of his humility and his inexperience, the fullness of this doctrine has not been revealed. And yet he is actually one of those most loving souls to whom the secret is always revealed. Thus, in spite of his protest, he continues to reveal the secret, which in a sense is not a secret, that the more the soul imitates Jesus in His Passion and totally abandons one’s self to the Father, the more God will flood that soul with grace, strength and humility.

“I can say or write nothing else, but what I have said in the past: eternity never ends; everything else does . . . Those who suffer for love of Christ assist Christ in carrying the cross, and so will share in His glory in heaven.”⁵

4. Blessed is the heart abandoned
To this crucifying pain,
In the arms of the Beloved,
Burned, consumed in love’s pure flame.

In this verse St. Paul of the Cross presents an image quite proper to his own school of spiritual theology and direction. The key word here is abandonment on the part of the soul. An abandonment which is complete, letting all of self go, along with all material things, in order to live for God only. In this total abandonment to God we are conjoined and configured to Jesus Crucified in His Passion. Yet, like Jesus in His holy abandonment on the Cross, we are upheld by the loving arms of God, and such mutual love burns out all our sins and imperfections.

“The mercy of God grants you more time in life in order that, completely crucified with your Divine Spouse by means of a mystical death to all that is not God, with continual withdrawal from every created thing and completely hidden in the divine bosom of the Heavenly Father in true interior solitude, you may live no longer in yourself but in Jesus Christ. So may Jesus Christ live in you, and may the power of the divine Savior be resplendent with such beauty in all your actions that all may see in you a true portrait of the Crucified, and feel the most sweet fragrance of the holy virtues of the Lord.”⁶

5. Yet more blessed, when the anguish,
Stripped of all consoling forms,
Clothes the soul in desolation,
Into Christ Himself transforms.

The doctrine of St. Paul of the Cross, whose key is abandonment, teaches that beyond the surrender of self, far above the relinquishing of material goods, the soul must be willing to also give up even spiritual gifts, the comforts of spiritual awareness of God's presence, the sensible joy of union with Him, and the consolations which God gives during the time of prayer. There is here a contradiction in this sense; the less we have to ourselves, the more God will unite us with Him.

"O, blessed is the soul that remains crucified with Jesus Christ, without relishing or seeing Him, because it is deprived of every sensible consolation! O, fortunate that soul which in such abandonment of every consolation *within and without*, feeds itself on the divine Will, bows its head and says with Jesus, 'Father, into thy hands I commend my spirit.' (LK 23:46) and dies mystically to all that is not God, in order to live the divine life in God in the very bosom of the Heavenly Father—entirely clothed with Jesus Christ Crucified, that is, entirely united to His sufferings, which the loving soul makes its own through the union of charity with the Highest Good."⁷

6. Happy blessed soul who suffers
Thus that God alone may reign,
Seeking but to die, the better
Thus His Sacred love to gain.

For most of us death is a negation. Even strengthened by the teaching of the Gospel and the Church, even spiritual persons look upon death as an inevitable means of closing one door and opening another. We believe in the promises of Christ. We hear the Church when she teaches us in the Liturgy:

"For your faithful ones life is not
taken away, but changed."⁸

We still look upon death itself as a negation. It is difficult for the person who is not truly supernatural to understand the constant exhortation of St. Paul of the Cross to seek, to reach out for, to desire the "mystical death." His is actually a most positive direction. By abandoning all, by seeking the least for ourselves, we shall be born again to a new life of the spirit in which all that we have surrendered will be returned ever more gloriously by a positive union with God Himself.

"Her present condition is better than the past because at first she abounded in sweetness but now all is bitter and therefore more in conformity with the most holy life of Jesus Christ. Be faithful to God; do not thrust aside your usual exercises and be resigned, silent in interior and exterior sufferings, accepting all from God and kissing the loving hand of the great Father which strikes you with the rich lash of love—which strikes only to heal you and to enable you to lead a dying life so that you might reach the mystical death that is rich with every good, because it brings with it a great detachment from every created thing, by attaining perfect union with the Highest Good."⁹

7. Nailed upon the cross with Jesus,
I to you this lesson give;
You will sound its depth and meaning
If a life of prayer you live. Amen.

This entire spiritual verse of St. Paul of the Cross has really been an instruction in the craft of prayer. He has given the conditions to bring about prayer, namely love and abandonment. He has given us the model in Jesus Christ Crucified and urged us to contemplate this vision. He has taught us the cost of this prayer on the Passion, which is detachment and the crucifixion of self in return. Now, in this final lesson, he invites us to plumb its depths and to comprehend his teaching. By leading a life of prayer and living by faith we will come to the joy he has promised to those who would follow after him with Jesus along the Way of the Cross. We should listen well as he concludes:

“All your prayer, all your exercises ought to center upon uniting yourself more completely to the divine will. Look on all your labors, trials, and embarrassments with the eyes of faith in the most holy will of God, taking it all as coming not from men. . .but taking it, I say again, immediately from the loving hands of God. Cherish His holy will with holy affections, and espouse yourself to it with the ring of faith and charity. This is the noblest, most fruitful, and holiest exercise the soul can ever perform.”¹⁰

NOTES

1. L I 300 August 31, 1743
2. L III 701 November 17, 1764
3. L III 141 May 13, 1753
4. L I 768 June 18, 1766
5. L I 94 December 15, 1734
6. L I 508 September 1, 1752
7. L III 17 April 2, 1750
8. *Roman Missal*, Preface for the Dead, num I.
9. L I 695 July 15, 1758
10. L I 760 July 11, 1765

FURTHER READING

- Father Brice, C.P., *Journey in the Night*, Pustet, N.Y., 1945
In Spirit and In Truth, (The spiritual doctrine of St. Paul of the Cross) Pustet, N.Y., 1948
 Brovetto, Costante, C.P., *Introduction to the Spirituality of St. Paul of the Cross*, Mystical Death and Divine Nativity. Trans. Simon Wood, C.P., and Silvan Rouse, C.P., Second English Printing, Passionist Nuns, Owensboro, KY, 1976

A VESTITION SERMON OF ST. PAUL OF THE CROSS



INTRODUCTION

This particular sermon is worthy of a place in this source book because it is in a sense a bit of real Americana. We actually do not have preserved a large collection of the sermons of St. Paul of the Cross. This situation moved one of his more excellent biographers to state that none of his sermons exist. As a matter of fact 88 sermons of the saint in his own hand are conserved in the General Archives of the Passionists at SS. John and Paul in Rome. To insure the preservation of these precious manuscripts each page has been individually cased and the whole bound in two calfskin volumes, one of 332 pages, the other with 196 pages. These were actually eight copybooks in the handwriting of the saint himself. This distinction is still preserved. To date they are for the most part unedited. Only 37 have been published (*ACTA Congregationis Passionis*, vols. VI-X, 1925-1929).

This manuscript was "rediscovered" in 1953 at St. Mary's Monastery, Dunkirk, N.Y. It had been given to the late Very Rev. Basil Keating, C.P., then the Rector. He died in 1878. The gift bears the signature of the Most Reverend Father Bernard of St. Joseph who was Superior General from 1876-1878, having resigned for reasons of health. The manuscript was lovingly translated by Father Paschal Drew, in spite of the difficulties of archaic Italian idiom and the almost indecipherable writing of our Founder in his later life. Father Hilary Sweeney, C.P., a consummate Scripture Scholar, edited the manuscript to conform as close, as possible to the original, keeping dots and dashes, so typical of so many sermon writers and even St. Paul's "example" which he hadn't bothered to write out, presumably since he knew it so well himself. Since the manuscript was first published, Paulacrucian scholars have determined that it was actually given on the occasion of the reception of the habit by Sister Angela Maria Magdalen a Discalced Carmelite Nun. MS now at South River, N.J.

TEXT

"Rejoice in the Lord always; again I say, rejoice." (Philip, iv; 4)

Rejoice, O servant of the Lord; again I say rejoice. Let your countenance be joyful; let your heart leap with gladness. For the time has come for you to be clothed with the holy habit of this venerable monastery—a most noble livery, yea rather, the wedding garment of the betrothed of Jesus Christ. "Truly," as St. Cyprian says, "the monasteries of consecrated virgins are of surpassing splendor in the Church of God, an ornament seemingly wrought by the divine grace as well as the best and most noble inheritance of the (mystical) body of Jesus Christ." They follow the immaculate Lamb and they are virgins, a reflection of that purity which belongs to God Himself and to the heavenly court; for so to speak of virgins is the same as speaking of angels, according to the teaching of the apostle and evangelist St. Matthew: "They who neither marry nor are given in marriage shall be as the angels of God in heaven" (Mt. xxii; 30). And the evangelist St. John, contemplating in vision the throne of God and those who stand nearby, assigns to virgins the beauteous prize of always following the Lord; "For they are virgins. They follow the Lamb whithersoever He goeth." (Apoc. xiv; 4).

But as for you, dear child so highly favored, I know that you are not content with merely belonging to His court; you aspire to the throne; and Our Lord receives you as His spouse. "Come, spouse of Christ." — In a few moments, together with the angels of heaven, your sisters, these venerable religious, will sing this holy anthem; and happy will you be if, as I hope, you shall be faithful in fulfilling your sacred obligations as a religious. For God Himself gives assurance in holy Scripture that He wishes to make you sit with Him upon His throne. Hear words of a condescension that is unbelievable, precious words which nonetheless demand belief; do you take to heart also, you sisters who have already been consecrated to God, the great lesson of God: "To him that shall overcome, I will give to sit with Me in My throne" (Apoc. iii; 21). He is saying that whoever overcomes the difficulties of the commandments, of the holy rule and vows, to that one will He give one day to sit upon the throne of God. "To him that shall overcome . . ." etc. To him who overcomes repugnance, to him who overcomes his own will, etc.

Remember, to obtain this privilege, naught else is required than to abandon the world sincerely and wholeheartedly; and this step you have already taken. It is necessary only that you persevere in the way upon which you have started, despite all the repugnances of nature, despite all the temptations of the devil, the world, and the flesh.

Stand firm, O blessed daughter, stand firm with the weapons in your hand to strike off with courage the seven heads of the infernal Hydra.

You will succeed easily in coming off victorious against such enemies if you put into practice that which was said to the prophet Moses: Go and do "according to the pattern that was shown thee upon the mountain" (Ex. xxv; 40). So I say to you: Place before you Jesus Crucified on the Mount of Calvary. Let Him be your mirror; Him, your exemplar. And do "according to the pattern, etc."

Jesus, obedient unto death—see to it that you be obedient unto death, not only to your elders and superiors but even to your inferiors. So will you enter heaven not only a consecrated virgin but a martyr.

Jesus poor—See to it, etc., etc.

Jesus despised and made an opprobrium, a worm—See to it, etc., etc.

Jesus in so great suffering, Jesus sweating blood—See to it that you be the enemy of your body, and crucified together with Him by the continual practice of well ordered mortification. By so doing you will live a saint, you will die a saint. Jesus will be at hand in your last agony to receive your soul to His divine heart and to carry it, etc., etc. Mary most holy will wipe away the perspiration as she has done for others and especially for one saintly child. (Example).

But enough! I shall not delay any longer the performance of the holy office of your vestition which you desire so earnestly. However, it is impossible that I should not first prostrate myself before the throne of the most holy Trinity and solemnly offer you as a *holocaust*. the while you accompany me with all your heart and soul.

Behold, O great God of Majesty, Father, Son and Holy Ghost, three Persons. And the one only God living and true, behold this thy blessed servant who *offers herself a complete sacrifice* as she assumes the religious habit of this monastery. With ready heart, she renounces all the things of the world together with its pomps and pleasures, in order to be wholly Thine.

Yes, my good God—(say these things with me from your heart)—yes, my good God, I rejoice at the great good fortune of being admitted to Thy house. O blessed, thrice and four times blessed, are they who dwell, etc.

O all ye angels and saints, be ye witnesses of the sacrifice which I offer to my God, of the renunciation which I make of all the pomps of the world.

Farewell, O world! I leave you forever, etc.

Farewell, my parents! I *die to all that I may live to my God*. I shall pray for you always.

But you must *consider me as dead* since I no longer let my thoughts dwell on you, etc.

Virgin most holy, receive me as thy daughter and slave.

Venerable sisters, receive me as the least among you, as the servant of all; and bear witness that I long to live as *a true spouse of Jesus Christ, crucified together with Him*. AMEN.

(after the ceremony)

And now that I have had the happy lot of performing the holy function of your vespition, I beg of you, in your charity, to pray for me now and always. And I shall do likewise for you. O yes, pray much that I may save this poor soul of mine. And now that I am close to the grave, pray, O blessed child, that I may live a holy life and die a holy death; and that together with you, with these good sisters, with your devoted parents and relatives, with all here present, I may “sing the mercies of God in eternity” (Ps. lxxxviii; 2). Amen.

The italics in the text were made by the saint presumably so he could emphasize these concepts to which he resonated so well in his own spiritual life.

It is also a unique personal touch that St. Paul of the Cross added a postscript across the bottom of the page, probably after he had delivered this moving speech:

Laus Deo Patri, Genitoque Filio at Spiritui Paraclito! Praise to God the Father, the Only-begotten Son. and the Paraclete Spirit!

ST. PAUL OF THE CROSS

♦ ♦ ♦

HIS LAST SPIRITUAL TESTAMENT

August 30, 1775

Above all, I recommend most urgently the observance of that most holy admonition that Jesus Christ gave to his disciples: In this shall all know that you are my disciples, if you have love for one another. Behold my dearest Brethren, what I desire with all the intensity of my poor heart, I give to you; to you who are present here and to all the rest who are now wearing this habit of penance, of sorrow in memory of the Passion and Death of our most amiable divine Redeemer, as well as to all those who, by the mercy of God, in times to come, shall be called to this little flock of Jesus Christ. And furthermore, I recommend to all especially to those who shall hold the office of Superior, that there flourish ever more and more in the Congregation the spirit of prayer, the spirit of solitude and the spirit of poverty, and rest assured, if these things are maintained, the Congregation will be brilliant like the sun in the sight of God and of the nations.

I also with most special insistence recommend a filial love for Holy Mother Church, and a total submission to her visible head, who is the Roman Pontiff; let all implore, day and night, in their prayers both for the Church and for the Supreme Pontiff, and let them endeavor to cooperate, as much as they can, for the welfare of Holy Church for the salvation of the poor souls of their neighbors with missions and spiritual exercises and with other means which are in harmony with our Institute, promoting in the hearts of all devotion to the Passion of Jesus Christ and to the Sorrows of Mary Most Holy; but I do recommend that they do not be employed in preaching Lenten Sermons.

In a particular way I also recommend that prayers be offered with great fervor for the present Holy Father that the Divine Mercy let him prosper many years for the welfare of His Church, and console him with blessed success in all his endeavors, that he may desire what is pleasing to God and carry out that desire with all his power. For this intention I wish and ordain that the recitation of the Litany of the Saints be continued, also after my death, even if this be not mentioned in the Rule, and that this be continued as long as there is need, according to the judgment of him who shall be Superior after me. As a sign of recognition from the sincerity of my heart and of reverence and gratitude towards the Holy Father I wish he be given the small image of the Sorrowful Mother that I now have for my use.

Also in view of the obligations that the entire Congregation, especially that this retreat has, to Mr. Anthony Frattini and his family (for he did so much by way of contributions to bring the poor Congregation to Rome) I leave as a testamentary memorial, that on the day of the death of said Mr. Anthony as well as that of his wife, Mrs. Agatha, (to both of whom I wish with all my poor heart a long life) that a funeral service be held in this Church, and that all the Religious perform the same Suffrages prescribed by the Holy Rule for our members be offered for them; then on the anniversary of said Mr. Anthony every year an anniversary service be held for him and for the deceased of his family.

And then since I am so much obliged to Doctor Giuliani who took care of me with such great charity during my long illnesses, I also leave as a testamentary memorial that if he ever wished to retire and live with us, to remain at the feet of the Crucified to prepare for a holy death, he shall be lovingly admitted and treated with all charity and amiableness.

And lastly I beg pardon, with my face in the dust and with sobs of my poor soul, of all members of the Congregation, present and absent, for all the failings I have committed in this office, which by the Will of God, I have held so many years. Oh, poor me! Behold in my departure from you to go to eternity, I leave nothing behind but my bad example, even

if I must confess I never had bad intentions, but always had your sanctification and perfection at heart. Again I ask your pardon and I recommend to you my poor soul that our Lord may receive it into the bosom of his Mercy, which I hope through the merits of his most Sacred Passion and death. Yes, my dear Jesus, I hope, albeit a sinner, soon to come to see you in Paradise and to give you at the moment of my death a holy embrace and so to remain ever united to you for all eternity and to sing your mercies throughout all ages. And now I recommend to you the poor Congregation, which is the fruit of your Cross, of your Passion, of your Death! And I beg you to give all members of the Congregation and its Benefactors your holy blessing. And you, Virgin Immaculate, Queen of Martyrs, also you, in view of the sorrows you underwent in the Passion and death of your most loving Son, also you, give all your maternal blessing, and I place them all here and leave them under the mantle of your protection.

Here, then, my dear Brethren, are the remembrances that I leave you with my whole poor heart.

I leave you, and I will stand expecting all of you in Paradise; there I will ever pray for the Supreme Pontiff and for the Church, which I love so much, and for the whole Congregation, its benefactors, and for all for whom I know I should pray. I leave all of you, present, absent and future, my blessing.

BENEDICTIO DEI OMNIPOTENTIS PATRIS ET FILII ET SPIRITUS SANCTI DESCENDAT SUPER
VOS ET MANEAT SEMPER. AMEN

The original Italian text is taken from the First Circular Letter of Father John Baptist of St. Vincent Ferrer, C.P., as Vicar General of the Passionist Congregation in which he described for all the Brethren the death and burial of St. Paul of the Cross. It is dated October 19, 1775, the day after St. Paul of the Cross died. There are three extant copies; one in the General Archives of the Congregation at SS. John and Paul, another in the Provincial Archives of the Roman Province at Scala Sancta, and the third in the local archives in the retreat of Saint Mary of Corniano at Ceccano. The above translation is the work of the late Father Vincent Mary Oberhauser, C.P.

The occasion for the founder giving this his last testament was the morning of August 30, 1775, at which time he received Holy Viaticum from the hands of Father John Baptist of St. Vincent Ferrer, who was to succeed him in office as General of the Congregation. In the presence of the Community at SS. John and Paul, and in the room where he was to die forty-nine days later.

A HANDWRITING ANALYSIS OF THE CHARACTER OF
SAINT PAUL OF THE CROSS.

♦ ♦ ♦

This graphological analysis of the handwriting of St. Paul of the Cross was done on June 8, 1980, by Sister Mary Paula, I.H.M., of the Philadelphia Community of the Sisters, Servants of the Immaculate Heart of Mary. At the time Sister had no appreciable knowledge about the Holy Founder and her projection is remarkably acute. Having thought that a graphological analysis would be something innovative I was surprised to learn in the research for this source book that a previous examination of St. Paul of the Cross's handwriting appeared in a collection *I Santi dalla scrittura*, by G.M. Moretti, Padua, 1952, pp. 318-323, in which there is a most striking similarity in the conclusions of both analysts.

"The writer thinks with his emotions, more than reason. . . . He was anxious, distressed or under physical or emotional strain at the time of this writing. Determined. . . expressive and responsive personality. . . . Marked social concerns. . . compassionate. . . excellent listening skills. . . open-minded. . . high degree of perception. . . investigative, inventive and imaginative. . . Possible distaste for physical activity. . . a facility with mathematical figures or a preoccupation with the same. . . intuitive. . . difficult to understand at times because logic is disregarded and the heart of the matter is taken out of sequence. . . intelligent. . . irregular bodily metabolism. . . methodical and a person of habit (rather than logic). . . careful. . . loyal. . . very introspective. . . abrupt and decisive in action. . . intolerant of some things. . . He experiences some mental conflict regarding his own self-dignity (no other types seem to be present). He is analytical. . . psychic. . . sensitive. . . secretive in that he reserves facts and keeps confidences. . . A man you *could depend on!*"

ST. PAUL OF THE CROSS

♦ ♦ ♦

HIS SOURCES

Taken from Dissertation: St. Paul of the Cross: Priestly Spirituality, Father Jude Mead, C.P.,
Teresianum: Rome, 1975, pp. 87-100.

i. *Sacred Scripture, especially St. Paul*

The first and foremost source of the saint's teaching was Sacred Scripture.

It was certainly a unique experience to have held in one's hand the very copy of the Holy Bible which the saintly brothers Paul and John Baptist Danei used for their studies in the mountain vastness of Monte Argentario. It is a well used Latin volume although very well preserved. It is leather-bound, gold-stamped on the spine, and is approximately five by eight inches. Its title reads: *BIBLIA SACRA, vulgatae editionis Sixti V. Pontif. Max. iussu recognita, Clementis VIII auctoritate edita, atque versiculis distincta. Coloniae, MDCCXX*. Equally precious in another sense is the autograph of the saint—"For the use of Paul and John Baptist Danei"—and on the next line there is added in another hand: "Now for the use of Joseph of St. Raphael with the blessing and permission of Paul Danei Superior General."¹ In itself this is an unsolicited testimony to Passionist poverty as practiced in the earliest origins and continuing on.

There is also preserved a two-volume edition of the New Testament used by the saint but unsigned. Volume I has the Four Gospels, the set was printed in 1748 and is really a hand copy since the volumes measure only about three by five and one half inches.²

The use of Scripture by St. Paul of the Cross in his sermons and in his letters is prolific. He demonstrates a broad background in both the use of and commentaries on biblical texts. However, his presentation follows a somewhat less than scholarly method. While indeed he sometimes cites both chapter and verse,³ more often than not his scriptural quotations are simply inserted into the manuscript as flowing along with his thought, a practice no doubt developed from his preaching style, where the opening text might be cited in full, but subsequent scriptural passages simply quoted, or a particular book mentioned in passing.⁴ This is of course in no way a reflection on the saint's really substantial knowledge and application of the Scriptures. It is rather an animadversion on his style and presentation. If we simply take his letters, for example, there are 211 references to the Old Testament and 207 to the New Testament. It is clear that the Gospel according to St. John was his preferred Gospel.⁵ But it is the Apostle Paul, whom alone he cites 156 times, who is his favorite Scripture writer.⁶

The parallels in the lives and the loves of St. Paul the Apostle and St. Paul of the Cross are more than either superficial or sentimental. Both were gifted mystics of the Passion. Both were preachers and writers of the Word of the Cross. Either one might have written the majestic text:

May I never boast of anything but the Cross of
Our Lord Jesus Christ! Through it, the world
Has been crucified to me and I to the world.
(Gal. 6:14)

Or again:

For Christ did not send me to baptize, but to preach the gospel—not with wordy wisdom, however, lest the cross of Christ be rendered void of its meaning. The message of the cross is complete absurdity to those who are heading for ruin, but to us who are experiencing salvation it is the power of God . . . But we

preach Christ Crucified—a stumbling block to the Jews, and an absurdity to Gentiles, but to those who are called, Jews and Greeks alike, Christ is the power of God and the wisdom of God. For God's folly is wiser than men, and his weakness is more powerful than men.

(1 Cor. 1:17-25)

Or the description of their mutual interior life:

I have been crucified with Christ, and the life I live now is not my own: Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself up for me . . . Henceforth let no man trouble me for I bear the brand marks of Jesus in my body.

(Gal. 2:19-21, and 6:16)

There is likewise an almost haunting refrain as each one attempts to describe the heights of his own mystical experience.⁷ Witness the Apostle:

I must go on boasting, however useless it may be, and speak of visions and revelations of the Lord. I know a man in Christ, who fourteen years ago whether he was in the body or outside the body I cannot say, only God can say—a man who was snatched up to the third heaven. I know that this man—whether in or outside his body I do not know, God knows—was snatched up to paradise to hear words which cannot be uttered, words which no man may speak.

(2 Cor. 12:1-4)

St. Paul of the Cross in his turn revealed:

Once he had such light and knowledge of the Divinity, every created thing seemed to disappear for him and the obscurity of Faith seemed to be changed into clarity. Whereupon one's soul desired ardently to be delivered from this fragile body and to be closely united with the highest and infinite Good, and then it seemed to him that next to the beatific vision itself there could not be had in this life a greater.⁸

It is not surprising then that even in his own lifetime this parallelism and the identity of doctrine and experience between these two Pauls would be noted. It is significant that Pope Clement XIV called Father Paul of the Cross "A St. Paul (i.e. the Apostle) of our own day."⁹

In 1920 when the Passionist Congregation was celebrating the two hundredth anniversary of its foundation, Pope Benedict XV wrote a congratulatory letter to the then Superior General, Most Reverend Father Silvius of St. Bernard, C.P., in which he also added his testimony to this concept:

The outstanding nature of the virtues of your Founder is known to all, he to whom the name of Paul is most truly given, since he seems to have become one with the Apostle of the Gentiles in both loving and preaching Jesus Crucified.¹⁰

This unique interrelation between these two great saints is summed up with characteristic simplicity by St. Paul of the Cross in his personal appreciation of the Apostle of the Gentiles: "My DEAR St. Paul . . ."¹¹

At this point we have hoped to establish a rare and deep rapport of mind and spirit between these two, adding a special dimension to this scriptural resource of St. Paul of the Cross.

ii. *Fathers of the Church*

The Fathers of the Church were another source of doctrine and reflection for the brothers Danei in their solitude on Monte Argentario. The habits of study and reflection which

the two hermits acquired became the practice of a lifetime.¹² This reading program became without design a firm basis for their later priestly studies.¹³ St. Paul of the Cross studied and quoted St. Augustine profusely.¹⁴ He also read and cited with precision, SS. John Chrysostom,¹⁵ Basil,¹⁶ Leo the Great,¹⁷ Athanasius,¹⁸ and—another favorite of his—Bernard of Clairvaux.¹⁹

Although in a sense repetitive, once again we must refer to the methodology of St. Paul of the Cross. His many citations of the Fathers of the Church are not presented academically but more often there is a quotation from memory with the name of the Father and sometimes a reference to a particular work²⁰—much after the manner of his usage of Scripture texts mentioned before. He was not, after all, writing in a textbook manner of scientific information but rather in that of a warm, personal and pastoral instruction.

iii. *St. Thomas Aquinas and St. Bonaventure*

In turn, St. Thomas Aquinas was held in the greatest esteem by St. Paul of the Cross. In the first place in his capacity as a theologian:

Every school of the Congregation shall firmly adhere to the unshaken doctrine of the Angelic Doctor, and all the professors are strictly enjoined to teach it.²¹

Moreover, the same St. Thomas Aquinas is frequently presented as a master of the spiritual life.²² This unequivocal recommendation of Aquinas for the students of the Congregation as their sole master, and his frequent employment of Thomistic texts as a firm basis for virtue and advancement in the spiritual life, are only practical reflections of the saint's own use and preference for the teaching of St. Thomas Aquinas.

The contemporary of St. Thomas Aquinas, the Franciscan Doctor, was another basic source for St. Paul of the Cross. His preference here ran especially to Bonaventure's doctrine on the Passion of Christ.²³

iv. *St. Teresa of Avila, St. John of the Cross, and St. Francis de Sales*

No list of the resource material of St. Paul of the Cross could be confected without giving sufficient and proper notice to the Grand Masters of Carmel, the Holy Doctors of the Church, St. Teresa of Avila (1515-1582) and St. John of the Cross (1542-1591). As a boy he came under the influence of the Reformed Carmelites at the oratory of the Annunciation in Ovada, and then the ancient Order of Carmel when he attended the parish school at Cremolino.²⁴

Even as a young man he had read and assimilated the spiritual teachings of the Great St. Teresa. Perhaps the greatest proof of this statement is the fact that in his *Spiritual Diary*, his first and probably most important writing, along with her doctrine hers is the only name he mentions.²⁵ Another indication of Teresian influence is that in his letters he cites the Mother of Carmel over forty times to illustrate or confirm his own spiritual doctrine. It is a matter of record that he refers to each of the four major works of St. Teresa of Avila in his citations, *The Way of Perfection*,²⁶ *The Interior Castle*,²⁷ *the Life*,²⁸ and her *Book of Foundations*.²⁹ Although he was aware of the writings of St. Teresa concerning priests and their spiritual needs,³⁰ he does not cite her in this regard either as a basis or a confirmation of his own teaching concerning the priesthood or the spirituality incumbent upon those who hold this office. This does not mean, however, that he does not quote her effectively in his recommendations on prayer and the spiritual life in his many letters to priests. For example, he wrote to a newly ordained priest of his Congregation: "Be most loving in holy prayer by imitating St. Teresa, make a great practice of recollection and interior solitude."³¹

If indeed as we have seen, there exists a spiritual affinity between St. Paul the Apostle and St. Paul of the Cross which explains the latter's preference for and dependence on the former in matters scriptural,³² another such relationship clearly emerges in his kinship with

St. John of the Cross. There are evident parallels between the two. Both were in a real sense "saints of the Book." Each had read the Scriptures through from beginning to end times without number. In his later life, St. John of the Cross had turned away from his first love, the Sapiential Books, to the writing of St. John and St. Paul,³³ the same preferred inspired writers of St. Paul of the Cross. Scripture flowed out of each one, into their writings, their speech and even their recreations, almost connaturally.³⁴ In his deep appreciation St. Paul of the Cross anticipated the judgment of the Church when he characterized St. John of the Cross as "a Holy Mystical Doctor," in 1773.³⁵ (The actual declaration of St. John of the Cross as a Doctor of the Church did not take place until 1926.)

St. Paul of the Cross accepted the Master of Carmel as a superb theologian following the doctrine of St. Thomas Aquinas, but again it was in the field of mystical theology that he prized him above all others, calling him "the Prince of Mystics."³⁶ He quoted him thirty-nine times in the letters which have come down to us. From his young manhood he had studied the works of St. John of the Cross and had told others that he was his favorite author.³⁷

St. Paul of the Cross had imbued himself with both "Sanjuanistic" method and message and facetiously quoted the principal works of the Carmelite Doctor throughout his own writings: *The Ascent of Mount Carmel*,³⁸ *The Dark Night*,³⁹ *The Spiritual Canticle*,⁴⁰ and, lastly, *The Living Flame of Love*.⁴¹ Again for the record there is no indication that the writings of St. John of the Cross had any significant influence on the concept either of priesthood or priestly spirituality in the message of St. Paul of the Cross. However, his very mastery of Carmelite spirituality had a direct influence certainly on the personal existential priestly ministry of St. Paul of the Cross, who was summoned back again and again to preach spiritual exercises for the Discalced Carmelite Nuns.⁴²

Chronologically St. Francis de Sales (1567-1622) was the first spiritual author read by Paul Danei in his youth, after the Sacred Scriptures:

This saint was the first to be studied by St. Paul (of the Cross) and he was already disseminating his teachings at Castellazzo before 1720.⁴³

Further:

He was indebted to St. Francis de Sales for many of his expressive comparisons concerning the love of God but even more especially for the supreme discretion with which he treats of the exercises of piety, and for that spirit of optimism with which it is endowed as well as the calmness with which the spiritual life is treated.⁴⁴

Father Amedeo in his preface to the collected *Letters* of St. Paul of the Cross observes just before presenting the *Spiritual Diary* of the saint: "He was well formed in the school of the gentle Bishop of Geneva."⁴⁵ A powerful Salesian influence is evident in the writings of St. Paul of the Cross with constantly occurring images and vocabulary echoing the *Treatise on the Love of God*.⁴⁶ Even a cursory review of his letters reveals some fifty-five citations from St. Francis de Sales. It is interesting also to note that this period subsequently produced a tremendous movement for the reform of the clergy, especially in France. Many great books on sacerdotal sanctity were composed.⁴⁷ Yet these same works made hardly any impression in Italy and they appear also to be unknown to St. Paul of the Cross. Indeed, St. Francis de Sales is the only author of the French School he ever quotes. In this he proves himself to be a product of his times, when anything coming from France was suspect.⁴⁸ St. Paul of the Cross, however, seems to have had as a gift that gentleness and discretion which St. Francis de Sales had to struggle to acquire. The following brief quotation is a sampling:

It is good to fear, but we must fear like children who fear and love at the same time. The Royal Prophet tells us in the Psalms that the Divine Majesty is pleased with those who fear him, but who, at the same time, trust in his mercy.⁴⁹

St. Paul of the Cross quotes this saint in his spiritual direction of priests, but does not draw upon him for strictly sacerdotal spirituality. Thus he wrote to Monsignor Joachim Oldo, Bishop of Terracina: "I would like to remain always in that interior kingdom, in depth of the soul, adoring the Most High in spirit and in truth."⁵⁰

v. *Favorite Authors: De Bona, Segneri, and Tauler*

Among the various authors available to him St. Paul of the Cross favored three in a special way. For his writing on the Holy Mass, the Blessed Eucharist and liturgical spirituality, he enthusiastically followed Cardinal De Bona.⁵¹ Because of his experience in the field of the Parish Mission, its nature, method and practice, the saint depended greatly on the Jesuit Segneri.⁵² But his chosen guide for ascetical and mystical theology was the celebrated Dominican theologian, John Tauler who was popularly called *The Illuminated Doctor*. Tauler was born in Strasbourg about 1300. In his early youth he entered the Dominicans. After profession he was sent to study at the noted Dominican School at Cologne. Subsequently, he moved on to Paris where he received his degree in Theology. He then returned to his native Strasbourg. He became an outstanding preacher and during the plague of the "Black Death" he distinguished himself in works of heroic charity toward its unfortunate victims giving them both physical and spiritual help. He died in 1361. He had been a pupil of Meister Eckhart who taught theology in the Dominican School at Strasbourg from 1312 to 1320. He was a contemporary of Blessed Henry Suso, O.P., born also in 1300. Both distinguished themselves as mystical theologians, greatly influencing each other and their times.

At first glance one might think that St. Paul of the Cross would be drawn to Tauler because of his intense, prayerful and devout exercises of *Meditations on the Life and Passion of Our Lord Jesus Christ*. While this work is evidently Taulerian in its composition some critics doubt him to be the author. Our Founder had at hand a small volume, printed in Venice in 1556, now conserved in the historical library at SS. John and Paul containing the above mentioned "Exercises on the Life and Passion of our Lord Jesus Christ."⁵³ But even more was the saint drawn by Tauler's high spiritual doctrine. The very elements so dear to Paul of the Cross' heart and mind: the Trinitarian Life; the depths of the soul; the spiritual nativity, the spiritual death, annihilation and divinization are all frequent references in the works of the Dominican Friar. Tauler would write: "In the depths of the soul . . . the Eternal Father generates His only-begotten Son, a hundred times more swiftly than we can understand. . . Whoever desires to experience this, let him turn within himself; and here let him bury himself and melt away into the depths . . . And the soul of this man shall be born of the Father in the Son, return into the Father with the Son and be made one with Him."⁵⁴

One more Taulerian text is included to illustrate the centrality of the teaching and experience of these two mystical souls. "The spirit is then ravished above all its faculties, in a desolate desert of which no one can speak, in the secret darkness of the good without determined mode. There the spirit is introduced into the unity of Unity, simple and without determined mode, so profoundly that it loses the feeling of every distinction. But when these men return to themselves they discern all things in joy and perfection, as no one can do. This discernment is born of simple Unity. Thus they discern with clarity all the articles of pure (naked) faith. . . . No one understands true discernment better than those who attain to Unity. It is called, and it truly is, ineffable darkness, and yet it is the essential light. It is also called a desert desolate beyond all expression, no one can find a road or anything definite in it: it is superior to every mode.

"This is how this darkness must be understood: It is a light which no created intellect can naturally attain or comprehend. And it is a savage because it has no (natural) way of access. When the spirit is introduced here, it is above itself. . . Man should then in great humility keep himself submissive to God's will. God then demands from man a greater de-

tachment than ever—more purity, more simplicity—profound humility and all the virtues which develop in the lower faculties. It is thus that a man becomes the familiar of God, and thence is born a divine man.”⁵⁵

As early as 1748 we find St. Paul incorporating such lofty principles in letters of spiritual direction. On July 9th he writes to Bishop Joachim Oldo, “I now require a deep recollection, I would remain always in that interior kingdom, in the depth of the spirit, adoring God in spirit and in truth. . . . so that a Divine state rises in the soul from the continuous memory of God!”⁵⁶ Again, on September 7, 1748, he sends this sentiment to Sister Marianne of Jesus: “God is always with us. In the recesses of naked Faith, in the most secret depth of the spirit, there one shall find the Highest Good, there one will repose, there discover all riches.”⁵⁷

There is more than adequate exterior witness to his love for Tauler. “He, (St. Paul of the Cross) read Tauler almost always, until his eyesight failed, and in the community recreations it was the same . . . he would speak of him, and then would converse with such a relish that simply on the mention of Tauler, his face would be inflamed and smiling, he would weep.”⁵⁸ “He nourished his own spirit especially on the reading of Tauler, and did not neglect persuading and suggesting it to all who were more learned among those he counselled, that they be directed by reading such an ascetical author.”⁵⁹ Blessed Dominic Barberi, C.P., followed this recommendation of the founder so we have a presentation which he wrote, entitled “A Mystical Discourse Derived from Tauler.”⁶⁰

NOTES

1. Conserved in his birthplace, Ovada. Recorded on personal visit, 14 December, 1974.
2. *Ibid.*
3. P.R.E.D., n. 2, *Nobilità dell' Anima*, Ntbk. 1, p. 7.
4. L. I (II), p. 33, 24 October, 1723.
5. *Rome*, 2753 v - 4.
6. *Rome*, 1034.
7. This dramatic synthesis was first presented by Zoffoli, *S. Paolo della Croce*, II, 113.
8. *Vetralla*, 278 v.
9. “Un S. Paolo dei nostri tempi.” *Rome*, 779. (Ordinary Process of Rome)
10. Benedict XV, Lit. Apost., *Optimo sane consilio* (11 April, 1920), published in *A.B.C.P.*, I, 4 (1920), 130.
11. *Rome*, 1034.
12. *Vetralla*, 66 v.
13. *Rome Apost.*, 437 ff.
14. L. III (1282), p. 340, 5 July, 1755, e.g.
15. L. III (1569), p. 717, 12 January, 1765, e.g.
16. *Regole C.P.*, ed. 1746, cap. XX, n. 35.
17. *Ibid.*
18. *Regole C.P.*, Altieri Text, 1736, cap. XX, n. 40.
19. L. III (589), p. 741, 23 November, 1765, e.g.
20. L. III (1145), p. 166, 27 September, 1758.
21. *Regole C.P.*, ed. 1769, cap XXIV, n. 27.
22. L. I (448), p. 804, 8 October, 1772, e.g.
23. L. III (1145), p. 166, 27 September, 1758.
24. Cf. P. 25, above.
25. *Diario Spirituale*, p. 63, tuesday, 3 December, 1720.
26. L. I (160), p. 289, 16 December, 1733.
27. L. III (1632), p. 807, 19 April, 1768.
28. L. I (159), p. 288, 7 March, 1739.

29. L. II (893), p. 660, 9 July, 1748.
30. S. Teresa d'Avila, *Lettere*, trans. P. Egidio di Gesù, O.C.D. (Roma: Postulazione Generale O.C.D., 1970), cf. nn. 133, 150, e.g.
31. L. III (1569), p. 716, 12 January, 1765.
32. Cf. pp. 89-90, above.
33. B. Ahern, C.P., "The Use of Scripture in the Spiritual Theology of St. John of the Cross," *Catholic Biblical Quarterly*, XIV (1952), 7.
34. *Ibid.*
35. "Un Santo Dottore Mistico." L. I (471), p. 808, 26 January, 1773.
36. L. III (1141), p. 157, 23 July, 1757.
37. *Vetralla*, 66 v. and *Rome*, 1159 v.
38. L. IV (693), p. 63, 20 July 1770 (?).
39. L. I (8), p. 28, 29 December, 1721.
40. L. III (641), p. 821, 31 January, 1769.
41. L. I (401), p. 706, 31 July, 1759.
42. L. II (600), p. 227, 17 May 1742, and *Corneto*, 248 v.
43. Brovetto, *Introduzione alla Spiritualità*, p. 11.
44. *Ibid.*
45. L. I, *Prefazione*, p. viii.
46. St. Francois de Sales, *Oeuvres* (Annecy: Monastère de la Visitation, 1892), VII, c. I, v, p. 8.
47. Pourrat, *Christian Spirituality*, pp. 289 ff. (on French writers).
48. Cf. pp. 53-54, above.
49. L. I (205), p. 527, 19 March, 1734.
50. L. II (893), p. 662, 9 July, 1748. Cf. St. Francois de Sales, *Oeuvres*, vol. IX, c. III, v, p. 118.
51. Cf. L. III (1224), p. 272, 12 July, 1754.
52. Paolo Segneri, S.J., *Practica delle Missioni* (Venezia: G. Rossa, 1763).
53. Costante Brovetto, *Introduction to the Spirituality of St. Paul of the Cross*, Second English Edition, Passionist Nuns, Owensboro, 1976, p. 157.
54. Tauler, *Sermon II*, for the *Feast of the Most Blessed Trinity*, Surio Ed., p. 310 Trans. Hugueny.
55. Tauler, *Sermon for Monday Before Palm Sunday*, Surio, Ed., p. 265 Trans. Hugueny.
56. L. II, p. 662 July 9, 1748.
57. L. II, p. 731 September 7, 1748.
58. Father Joseph of Holy Mary, Ordinary Process of Rome, 1148 v.
59. Brother Francis Louis of St. Teresa, Ordinary Process of Rome, 1159 v.
60. AGCP, Ms. Sez., *Catechist*, n. 15, pp. 105-106.

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Spiritual Diary

This constitutes the first known writing of St. Paul of the Cross. It was composed during the spiritual retreat following his reception of the habit November 22, 1720. It covers the days from Saturday, November 23, 1720, through Wednesday, January 1, 1721. Written under obedience to his confessor, Bishop Francesco M. Arboreo Di Gattinara, it is at once a letter as well as a diary. There have been various editions and translations. The critical edition is that of Father Enrico Zoffoli, C.P., *S. Paolo della Croce, DIARIO SPIRITUALE, Testo critico, introduzione e note* (Roma: Commissione Storica, PP. Passionisti, 1964) 101 pp. This is the basis for the translation and commentary provided in this source-work book by V. Reverend Silvan Rouse, C.P.

Letters of St. Paul of the Cross

1884 Letters written by the saint between 1720 and 1775 were collected and edited by Father Amedeo del Buon Pastore, C.P., *Lettere di S. Paolo della Croce, Fondatore dei Passionisti, disposte ed annotate*, (Roma e: Tip.Pont. Ist. Pio IX, 1924) IV Vols. (822, 848, 843 and 503 pp. respectively.) In 1977 a Fifth Volume of *Lettere* was published by Father Cristoforo Chiari, C.P., containing the text of the recently discovered document "Morte Mistica," and 174 more letters discovered since 1924.

The same Father Cristoforo Chiari, C.P., to celebrate the 200th anniversary of the death of St. Paul of the Cross in 1975 edited a collection of the Letters ingeniously divided in 3 volumes: *Paolo della Croce — Scritti Spirituali* (Roma: Citta Nuova Editrice) Vol. I, *Diario spirituale - Lettere a familiari e laici* (1974); Vol. II, *Lettere a laici ed ecclesiastici* (1975); Vol. III, *Lettere a religiose*, (1975).

In 1976 the first selection of the Letters of St. Paul of the Cross to be published in English appeared. *Words from the Heart*, A selection from the Personal Letters of St. Paul of the Cross, Trans. and annotated by Edmund Burke, C.P., Roger Mercurio, C.P., and Silvan Rouse, C.P., Gill and Macmillan, Dublin, 1976. This also was a commemorative volume for the 200th anniversary of the saint's Death.

In 1953, under the aegis of the late Father Vincent M. Oberhauser, C.P., of "The Passionist," Holy Cross Province, USA, presented in mimeograph, a translation by many volunteers, of the Four Italian Volumes of the Letters. It faithfully followed the enumeration in the Italian which was an invaluable help.

Sermons of St. Paul of the Cross

88 sermons of the saint written in his own hand are conserved in the General Archives of the Passionists at SS. John and Paul in Rome. To assure preservation each page has been individually cased and the whole are bound into two calfskin volumes, one of 322 pages, the other of 196 pages. These were originally eight copy books in the saint's handwriting and this arrangement has been preserved. To date they are for the most part unedited. Only 37 have been published in Italian. (*Acta Congregationis Passionis*, vols. VI-X, 1925-1929).

One other sermon is in the Provincial Archives of St. Paul of the Cross Province, South River, N.J.

The Passionist Rule

Regole e Costituzione da osservarsi dalla Congregazione dei minmi Chierici Scalzi Sotto

I'invocazione della Santa Croce di Gesu Cristo e della sua Passione. Codex "Altieri" 1736.

Edited by Father Fabiano Giorgini, C.P., in *Fontes historici Congregationis Passionis, I Regulae et Constitutiones*, (Hexapla editio) Editio critica textum (Roma: SS. John and Paul, 1958) 205 pp.

The Passionist Nuns' Rule

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Annals of the Passionist Congregation

Annali della Congregazione della SS. ma Croce e Passione di N.S.G.C., P. Giammaria di S. Ignazio, Martire, C.P. Original in General Archives of the Passionists. Two manuscript volumes: I records 1720-1782, II records 1783-1794. Both autographed by the author.

Annali etc. edited and annotated by Father Gaetano Raponi, C.P. (Rome: SS. John and Paul, 1967), 568 pp.

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I Regolamenti. The Regulations for Passionists, prepared under the direction of St. Paul of the Cross. A manuscript copy dated 1756 is conserved in the Provincial Archives at Scala Santa in Rome, 138 pp.

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I Processi Canonici di Beatificazione e Canonizzazione di S. Paolo della Croce. These canonical processes are preserved in the General Archives of the Congregation of the Passion at SS. John and Paul, Rome. There are 14 volumes of ordinary processes:

- Ordinary Process of Alessandria, 1 vol., 516 pp.
- Ordinary Process of Corneto, 2 vols., 811 pp.
- Ordinary Process of Gaeta, 1 vol., 514 pp.
- Ordinary Process of Orbetello, 2 vols., 842 pp.
- Ordinary Process of Rome, 2 vols., 2868 pp.
- Ordinary Process of Vetralla, 3 vols., 1771 pp.

There are also 8 volumes of apostolic processes:

- Apostolic Process of Corneto, 1 vol., 651 pp.
- Apostolic Process of Rome, 6 vols., 3095 pp.
- Apostolic Process of Viterbo, 1 vol., 693 pp.

The following are two summaries:

- Summarium* I: super introductione Causae, Roma 1784, 1056 pp.
- Summarium* II: de virtutibus heroicis, Roma 1808, 992 pp.

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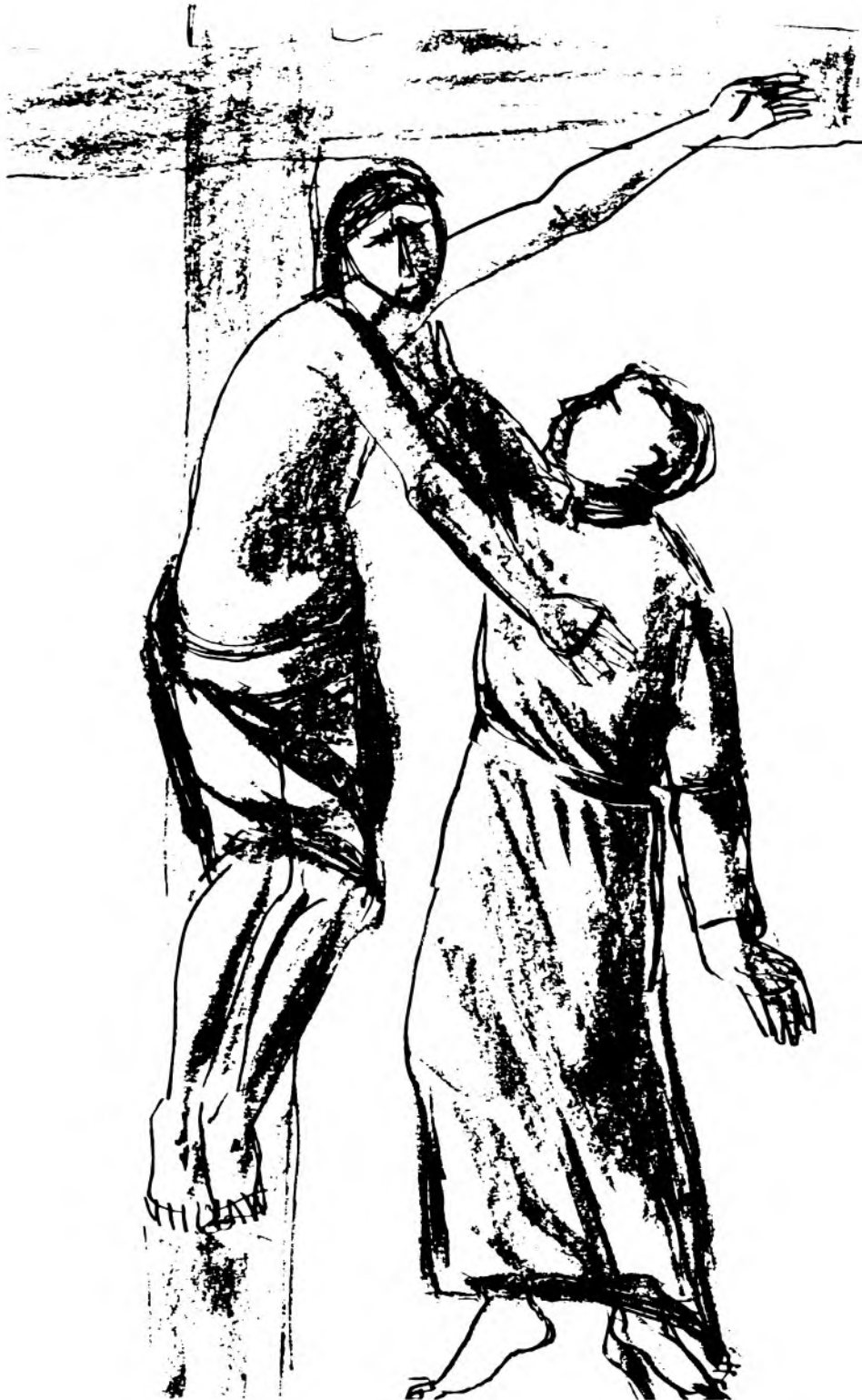
Perhaps the greatest single contribution to the English speaking Passionists has been the publication of the PASSIONIST (Bulletin) from the first issue May 3, 1943, to the present. Especially the *The Passionist Heritage* Volume of 1976. It has been a font of Paulacrucian studies, a medium of information, and a bond of both charity and community life. This author is deeply indebted to the various editors and to the Province of Holy Cross for such a tremendous work of Passionist Communication.

PART TWO

...

St. Paul of the Cross

Documentation



BULLA
SUPREMI APOSTOLATUS
POPE CLEMENT XIV



CLEMENT
BISHOP OF ROME
IN PERPETUAL REMEMBRANCE

INTRODUCTION

The Apostolic Bull “SUPREMI APOSTOLATUS” is rightly called the “Magna Charta” of our Congregation. It was issued by His Holiness, Pope Clement XIV upon the request of St. Paul of the Cross. Our Congregation had been approved by a Brief of Pope Benedict XIV, May 15, 1741. Meanwhile certain changes had been found necessary, so the Founder desired a second ‘solemn approbation’ of the Rule with these changes. “SUPREMI APOSTOLATUS” granted this along with the privilege of EXEMPTION. The Latin text is found in the appendices of the “Collectio Facultatum” of 1958. The style is somewhat strange for the contemporary reader. This translation is a work of Father Victor (St. John-Kenedy) of the Sorrowful Mother from the Australian Province of the Holy Spirit. Passages here marked with an asterisk were added by the translator to make the meaning of this precious document clear.

TEXT

1. As we enter upon the ministry of the Supreme Apostolate recently entrusted to us, We realize that it must be an object of Our special care and solicitude, in so far as We are able under God, to neglect none of those things which are conducive to the promotion of divine worship, to a deeper appreciation by the faithful of the mysteries of religion, and also to an increase of holiness in all men; in particular We realize that We must never neglect those who as Our helpers in the preaching apostolate devote their energy, industry, and labours to the edification of their neighbor and the salvation of souls, who moreover, unceasingly bring forth fruits of virtue in the field of the Lord, both now, and it is to be hoped, in the future; never failing to grant them, as greatly befits this Apostolic See, those favours and privileges which will, We trust, further the spiritual advancement both of themselves and of others.

2. It has been made known to Us by Our beloved son, Paul of the Cross, Superior General of the Congregation of Discalced Clerics of the Passion of Our Lord Jesus Christ, in his own name and in the name of all the members of the said Congregation, how Our predecessor, Pope Benedict XIV, of happy memory, specifically approved and confirmed by Apostolic Letters in the form of a Brief, the Rule or Constitutions of the said Congregation; conceding at the same time the faculty of interpreting, clarifying, and even of amplifying and correcting the said Rules in General Chapters of the said Congregation, in so far as it may seem expedient in the Lord. (He tells Us moreover)* how by virtue of this faculty, the aforesaid Rules or Constitutions have, in the course of time, been explained, amplified, and put into better form by various general chapters. Therefore the said Paul has come to Us humbly entreating that We should be pleased not only once again to confirm specifically the Rules in their present form, but also, with a view to encouraging the spread of the Congregation and assuring its perpetual stability, to formally approve this Institute; to erect it by Apostolic authority into a Congregation of Clerics under the invocation of the lifegiving Cross

and Passion of Our Lord Jesus Christ; to take it under Our special protection and that of the Apostolic See; to make yet fuller provision for its prosperous management and condition, as follows:

3. Desirous that the most high mystery and most powerful sacrament of divine mercy, the Passion of Our Lord Jesus Christ, in which the very essence of all Christian hope and salvation is contained, should be ever fixed in the minds and the souls of the faithful; realizing that there is nothing more beneficial to Christian people than that in accordance with the apostolic doctrine of blessed Peter, all should be armed for the fight against the enemies of our salvation, and for the quest for the palm of victory, with the same thought, namely that Christ has suffered in His humanity; and hence, being of opinion that those who, by their preaching and example, endeavour to excite and inflame the faithful everywhere to joining in the companionship of the sufferings of Christ, should be honoured with apostolic favours; and wishing to encourage with special favours the said General, Paul of the Cross, and the members of his Congregation and Institute who have taken up such a holy and praiseworthy work, and to accede insofar as We may in the Lord to their requests, We hereby absolve each and every one of them from whatsoever excommunications, suspensions, interdicts, or other ecclesiastical sentences, censures, or penalties they may be under, imposed for whatsoever reason *a jure* or *ab homine*, (but only insofar as this is necessary for the effect of these present letters), and will for the future consider them thus absolved, We accede to the petitions humbly made to Us in their name, and *ex certa scientia* and by the plenitude of Our Apostolic power, we hereby receive under Our special protection and that of the Apostolic See, the whole Congregation with the persons at present belonging to it, as also those who will in the future be therein received and enrolled, together with their houses everywhere which they now possess or will possess in the future; and so We perpetually establish. With like knowledge and authority, We commend and approve their Institute which has been fully investigated by Us both as regards its Rules and Constitutions, examined and approved below, and also the fruitful and abundantly testified experiment carried on for several years past; We erect and establish their union and society into a Congregation to be known as that of the Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, the members of which will, in the service of Almighty God and the Church, sedulously observe four simple vows of poverty, chastity, obedience, and of promoting among the faithful veneration of the most holy Cross and grateful remembrance of the Passion of Our Lord Jesus Christ. At the same time We supply for each and every defect whether *juris* or *facti* which may have occurred in its original establishment and erection.

Moreover We hereby commend and approve the said Congregation's Rules and Constitutions (approved and confirmed previously by Our predecessor of happy memory, Benedict XIV, by Apostolic letters given at St. Mary Major's under the seal of the fisherman, 10 April 1746, beginning "*ad Pastoralis*") recently by Our decree, considered, examined, and opportunely recast, together with amplifications, additions, corrections and explanations, Which the said General and Clerics, using the faculty granted by Our said predecessor, Benedict XIV, considered in general chapters to be opportune, and which We, by Our letters given yesterday the 15th day of the current month of November, endowed with the added weight of Our approbation and authority. Further, We command and decree the unfailing observance hereafter of the said Rules and Constitutions by each and every member of the said Congregation, be he cleric, professed or novice, lay-brother (not however under pain of mortal sin: simply according to their content and tenor).

Moreover all cases involving the Congregation itself or its members to be judged and considered according to them. We command the General and Clerics to observe the following: 1) that the habit heretofore worn shall likewise be worn hereafter: 2) that any persons whatsoever, be they secular clerics of priests, or laymen (provided they possess those qualities which are required by the said Rules and Constitutions, approved and confirmed by Us,

as above) shall be admitted into their Congregation and fellowship, shall be given the said habit to wear, and shall likewise be admitted, servatis, servandis, to the profession of the said four simple vows, when the prescribed time of their probation is completed; 3) that those who shall have professed the said vows according to the prescribed rite may not be dismissed from the said Congregation nor dispensed from any of the said simple vows by anyone, be his power ordinary or delegated, and even though he possess the faculty, except Ourselves, the Roman Pontiff reigning at the time, the general chapter of the said Congregation, and finally the General on the advice of his consultors and those mentioned below.

4. The following faculties are also granted (them)* 1) The possession and retention of the secluded houses which they now possess together with the garden estates belong thereto; 2) the acquisition or reerection of further such property according to the norms of their Institute, and with the permission and consent of those of whom in each case it may be required by general Apostolic constitutions; 3) the construction of further houses including in each case an oratory, church, moderate-sized bell-tower, guest-rooms, cells and working quarters, as required, and the inhabitation of these; 4) the maintenance of the way of life described in the Rule, and also the other observances of their Institute; 5) the celebration in the said churches of Mass and the Divine Office according to the rite of the Holy Roman Church; 6) the reservation in the same, in a fitting manner, of the Most Blessed Sacrament of the Eucharist and of Oil of the Sick, which they may administer only to members of their own Congregation when in danger of death; 7) the administration to the faithful of the Sacraments of the Blessed Eucharist and Penance, without prejudice to parochial rights; 8) the public exposition of the Most Blessed Eucharist to the veneration of the faithful, observing therein general decrees and diocesan legislation; 9) the delivery in the said churches of sermons and catechetical instructions; 10) the celebration as well as of any of the faithful who may choose to be buried therefrom, in no case however with prejudice to the rights of parish priests; 11) the possession in cities, territories and townships of hospices containing a private oratory, wherein they may celebrate Mass with the permission of the local Ordinary and saving parochial rights, on all days of the year except Holy Thursday and Holy Saturday.

We strictly forbid any women, under whatsoever pretext, ever to attempt to presume to enter the said houses or hospices, or go within the confines of the gardens attached thereto, once their boundaries have been suitably determined by the authority of the General or Provincial; nor may any woman be brought into these places. Offenders shall be visited with the same penalties as those laid down for violators of the cloister of male regulars.

5. (We grant them the faculty of)* preaching the word of God publicly, of giving sacred missions to the people according to the manner of their Institute, of administering the Sacraments of Penance and the Eucharist to the faithful in any other place whatsoever to which they may happen to be sent or called by the local Ordinaries. Similarly We hereby authoritatively permit and grant that while they are engaged in the said missions, or while travelling for any other reason, they may freely and licitly celebrate Mass an hour before dawn and an hour after midday, in any public church or apostolically privileged private oratory.

They may hold general, provincial, and local chapters at the intervals or on the occasions indicated in the Rule; in these they may deal with matters regarding respectively the whole Congregation, the Province, and the house concerned, and may make decrees they shall deem opportune; but it is reserved to General Chapters to interpret and clarify the Rules and Constitutions. Should it be learned by experience that changes, suppressions, or additions in the Rule and Constitutions are advisable, the General Chapter may decide to refer the matter to the Holy See. The same chapter may dismiss, cast out, or expel from the Congregation professed members who so desire, or who are found unsuitable, or who are

found to be with incorrigible faults, or finally who are found guilty of serious misdemeanours (see below). In particular the chapters shall conduct the canonical elections in accordance with the prescriptions of the said Rules and Constitutions, the General Chapter Electing the general for the next term and his consultors, the provincial chapter the Provincial and his consultors. Those so elected are to be considered as confirmed in office by the authority of the Holy See; they may not renounce the office to which they have been elected without the consent of the electing chapter.

6. The General and Provincial enjoy full authority in their offices to manage, arrange, and regulate all those matters which shall be recognized as allotted, committed and entrusted to them by the said Rules and Constitutions. In particular they are authorized to visit and reform the houses and members of the said Congregation, to correct, admonish, penance, and punish the religious if they so deserve; also to transfer them from place to place, all with no need whatsoever of the local Ordinary's permission. To the said General We concede and impart the faculty to dispense individual religious, given just and reasonable causes and in particular cases, from the observance of the Rules and Constitution of the Congregation, and even, with the advice and consent of his consultors and the Provincial concerned (or the majority thereof)* to relax temporarily the rigor of some of the said Constitutions for whole houses or provinces, as the vicissitudes of time or the needs of each case may dictate.

7. We hereby grant and decree that professed clerics of the said Congregation when found worthy in the judgment, in the Lord, of the General or Provincial, and at least three examiners appointed for the purpose by either of the latter, may be promoted and ordained, *servatis servandis*, to orders including sacred orders and the priesthood, on the title of poverty, needing for this the dimissorial letters of the General or Provincial only; the ordination may be performed by the bishop of the diocese in which they (the *ordinandi*)* and *de familia*, or with the latter's permission, by any catholic bishop holding favour and communion with the Holy See, those thus promoted and ordained can, may, and, as the case may be, ought serve in the ministry of the altar, observing the laws contained in the Apostolic Constitutions of Our Predecessors, especially that of Pope Benedict XIV, of happy memory, on the ordination of regulars, beginning "*Impositi Nobis*", and in the decrees and ordinances of the Congregation of Cardinals appointed to interpret the Sacred Council of Trent. Should it happen, however that any so promoted to sacred orders on the title of poverty come to be dismissed from the said Congregation, either at their own request or by decree of the superiors (see below), these after dismissal must refrain from the exercise of the orders received, and are to be considered suspended until such time as the Ordinary shall have judged that they will receive from interest on secure annuities, patrimonial or ecclesiastical, left to them, what will be sufficient for their due sustenance, as laid down in the sacred canons and synodal decrees.

Those who have received the order of priesthood, that is, local Rectors and Masters of Novices, as well as others who have been delegated by any one of the said Rectors, by the General or Provincial, may according to the tenor of the faculties granted, hear the confessions of and sacramentally absolve only members of the Congregation; but those who are found suitable by local Ordinaries and duly approved by them, also hear the confessions of and sacramentally absolve the faithful.

8. Should any professed cleric or laybrother of the Congregation decide that, because of ill health or physical weakness, or for any other just and reasonable cause, he will be unable to persevere in the Congregation and accordingly request to be dismissed therefrom and to be released from the vows he has made therein; or, on the other hand, should the Superiors decide, after observation of his character and conduct, that a religious is quite unfitted to carry out the duties accordingly be honourably dismissed from it; or finally, should they (the Superiors)* decide to cast out and expell anyone from the Congregation because of some serious crime (which God forbid), incorrigible perversity of morals, or confirmed dis-

obedience and obstinacy, (in each of these cases)* We wish no steps to be taken towards the concession or decreeing, as the case may require, of such dismissals or expulsions other than as follows: the votes of all the capitulars shall be taken, and (the decision made)* in accordance with the judgment of the majority; outside general chapters, the decision will be made by the General after conferring with his consultors, the Provincial and local Rector of the Province and house respectively to which the religious in question belong; and after having obtained their consent (or that of the majority) which is to be sought in writing and which moreover they are bound to give.

Nevertheless We hereby decree that in weighing the reasonableness of the causes for such dismissals, as also in decreeing the same, whether at the instance of the petitioners or ex officio, the greatest consideration is to be given to holy charity and Christian prudence; to the effect that should one found guilty of crime or of incorrigible bad habits and shortcomings, We do not wish the application of the more severe points of cases and crimes as is done in ordinary trials, nor the drawing up of a formal process; rather We desire that after due attention has been given to the bare truth of the matter, and due consideration to the circumstances of person, place, time, etc., whereby the gravity of offences and vices is estimated, judgment and sentence shall be passed of such a nature as shall seem expedient in the Lord in view of the said Rules and Constitutions, all, appeal and recourse being excluded.

However, just as those who are dismissed from the Congregation, whether at their own request or by the prudent judgment of the Superiors, may not be considered to have thereby contracted any stigma whatsoever which will bar them from the reception or exercise of Sacred Orders, provided they be found suitable and worthy for the same, so also, We decree that those who have been dismissed from the said Congregation for some fault of theirs but not, as We have said, as a result of judicial process, shall not thereby be liable to those heavy penalties which are laid down in Apostolic Constitutions (especially those of Urban VIII, of happy memory) for those expelled from and cast out of orders of regulars, except insofar as their crimes are in the external forum and duly proved therein, or are recognized as otherwise notorious and punishable by severe canonical censure.

9. Those who “never sow, or reap, or gather into barns” have to live on the offerings of others. This is especially the case with those who labour ceaselessly day and night to give to others the food of the spirit. Therefore to the said Congregation We grant and impart in perpetuity the faculty of questing and collecting alms from the devout faithful, particularly at these three times of the year: harvest, vintage, and oil-pressing. This they may do not only throughout dioceses in which the Congregation has houses, now or in the future, but also, in times of need, in other dioceses in which it may not have a house at the time; in this case they must previously obtain the written permission of the Ordinary of each diocese in which they must need quest for a definite or indefinite length of time. We forbid anyone to impede, disturb, or prohibit them from questing, receiving, and collecting the said alms, no matter what the cause, be it a right, custom, privilege, or indult, granted to whatsoever persons, congregations, or orders, even orders of Regular Mendicants; We hereby derogate from all the above, but only insofar as may be necessary for the effect (of this present faculty).

10. We also grant and concede to them the faculty of receiving and accepting any sums of money, also annuities of money or interest, and gifts of fruit, oil, and wine (provided there be no perpetual obligation of Masses attached thereto) which may become to them either by donation of other contract inter vivos, or by testament, codicil, or other last will, imperfection of formality notwithstanding. The occasion of such receipts may be the foundation of houses or any other whatsoever. This faculty is granted in suchwise that it carries with it no legal action.

11. With a view to encouraging all members of the Congregation, cleric and lay, professed and novices, to greater fervour in the performance of those devout practices which befit their Institute, and to a greater alacrity in fulfilling the duties of the said Congregation, We, by virtue of the mercy of Almighty God and the authority of His Apostles Peter and Paul, grant to each of them 40 days indulgence toties quoties for assistance at any conference, public or private, whose aim is the calling to mind of the Passion of Our Lord Jesus Christ, or moral reform, also for the performance of acts of worship, devotion, or mortification, in common or private, which are prescribed by the Rules; and, lastly, for any work of spiritual or corporal mercy for their neighbour. The same indulgence is granted to all clerics, diocesan or regular, also of the said Congregation in the giving of missions and catechetical instructions to the people, and in the performance of other sacred ministrations to the faithful. It is extended also to those who go to the houses of the Congregation to make retreats, for the duration of the same.

Finally, by Our Apostolic authority and by the tenor of these present letters, We concede, extend, and grant to the said Congregation all privileges, indults, indulgences, and remissions of sin, faculties, and spiritual favours which are, by apostolic authority, used and enjoyed now (or will be in the future) by all similar congregations of clerics, diocesan and regular, their houses (even regular), their generals, and other superiors, officials, ministers, and other persons present and future. We grant all these in such wise that they must be considered as having been granted (to the Congregation)* principally, specially, and expressly (though not *ad instar*), as having been hereby expressed and mentioned verbatim. Furthermore, We grant to the said Congregation, its members and houses, full communication in the merits of all prayers, fasts, penances, and other spiritual and good works performed in all orders of regulars.

12. We decree that these Our present letters are now and shall be always and in perpetuity valid, confirmed, and efficacious, and must receive and obtain their full and integral effects; at no time, under whatsoever imperfection, be it subreption, obreption, nullity, or invalidity, any defect of Our intention, or other defect however great, substantial, unthought of or unthinkable, for requiring specific and individual mention and expression, nor for any other reason demanded by law or custom, however just, as necessary to be expressed for the validity of these same letters, may they be censured, attacked, invalidated, withdrawn, summoned before the law, disputed, placed under legal term; against them no remedy of *restitutio in integrum*, *reductio ad viam et termines juris*, or other remedy whether of grace or justice may be sought. These letters are not to come under general recalls of similar or dissimilar favours or ordinances, not under suspensions, limitations, modifications, derogations, or other contrary ordinances made for whatsoever reason by Us, Our successors the Roman Pontiffs reigning at the time, or the Holy See, even though given *motu proprio*, *ex certa scientia*, or by the plenitude of power; on the contrary, they are to be excepted from them always and entirely. We decree that in this manner and no other are each and every one of the foregoing ordinances to be judged and defined by any judges whatsoever, ordinary or delegated, or the auditors of the Apostolic Palace, Cardinals of the Holy Roman Church (even though *Legates a latere*, or vice-legates), Apostolic Nuncios, or any other persons at all, no matter what their prerogatives, privileges, dignity, or preeminence. (To this effect)* We hereby withdraw from each and every one of them all faculty and authority to judge and interpret otherwise. This prohibition applies to all tribunals and instances, even though an attempt may have been made to the contrary, knowingly or in ignorance, by anyone, no matter who his authority.

13. And so We earnestly exhort in the Lord Our venerable brother Patriarchs, Archbishops, and Bishops, or also Our beloved sons and Ordinaries of places, in whose dioceses and territories monasteries, houses, and hospices of the said Discalced Clerics have been erected, or by God's blessing come to be erected in the future, or to which, with the permission of their

superiors, the said Discalced Clerics may come, particularly if it be to perform their evangelical ministry, to receive them as eager workers in the vineyard of the Lord and to esteem them out of reverence for Us and the Holy See. No less strongly do We hereby enjoin on the said Patriarchs, Archbishops, Bishops, and other Ordinaries beforementioned that when there is need, as also when requested to do so on behalf of the said Discalced Clerics, they shall solemnly publish these letters and their contents either personally or through another or others, shall assist them by means of effective protection with regard to the same, and shall see to the truth of Our authority that they enjoy the contents of the same in all peace; they must prevent anyone whomsoever from unduly molesting them collectively or individually in regard to the same, and shall punish offenders whomsoever they may be with Our authority, right of appeal being excluded.

14. (These letters are to take effect)* notwithstanding, insofar as is necessary, any regulations made by Us or the Apostolic Chancery forbidding the suspension of vested rights, and the granting of favours ad instar, nor any other regulations conflicting with these letters and their contents, no matter by what authority they were issued or are to be issued, nor apostolic constitutions and ordinances whether special or general; notwithstanding privileges, indults, or apostolic letters which may have been granted, approved, confirmed, or renewed for whatsoever orders of regulars or their members, no matter how worthy they may be of special mention, nor what their tenor or form, nor what derogatory (even derogatory of derogatory) or other stronger or unusual classes, even invalidating, or other decrees in general or in particular, even if *motu proprio* which they may contain, when these are in any way whatsoever contrary to these present letters and their contents. All of the above will otherwise retain their force, but in the instance only and to the effect of these present letters, We hereby most widely, most fully, specially, and expressly derogate from them all, even though it be normally required that special, specific, individual and verbatim mention or other expression be made, which would exclude general clauses having the same meaning; in this instance it must be considered that each and every one of them and their contents have by these present letters been fully, sufficiently, and word for word written and expressed; We derogate finally to whatever else may stand to the contrary.

In order that these Our Letters may be made known the more easily to everyone, We desire that the same faith be given in and out of court to transcriptions or printings of them when signed by the hand of a public notary and sealed by some ecclesiastical dignitary, just as though it was the original that was being shown or produced.

It is permitted to no one to infringe on these letters in the absolution, reception, confirmation, appreciation, erection, institution, concession, indult of faculties, and bestowal of privileges which they contain, not rashly to presume to contravene them. Should anyone attempt to do so, he must realize that he will thereby incur the wrath of Almighty God, and of His blessed Apostles Peter and Paul.

Given at Rome, at St. Mary Major's, in the year of Our Lord 1769, the 16th day of November, the first of Our pontificate.

C. Card. Pro-Dat.

A. Card. Nigronus.

De Curia: I. Manassei

Loco + plumbi

L. Eugenius

BULLA
PRAECLARA VIRTUTUM EXEMPLA
POPE PIUS VI

♦ ♦ ♦

PIUS
BISHOP OF ROME
IN PERPETUAL REMEMBRANCE

INTRODUCTION

The Apostolic Bull “PRAECLARA VIRTUTUM EXEMPLA” is the last papal favor granted to the Passionist Congregation in the lifetime of its founder. Promulgated by Pope Pius VI on September 15, 1775, the feast of the Mother of Sorrows, it was received by St. Paul of the Cross less than five weeks before his death on October 18, 1775. Several times the virtues of the saint are recalled along with the previous papal approvals of the Constitutions of the Discalced Clerics of the Cross and Passion of Our Lord Jesus Christ. From this document comes the authorization for our Missionaries to impart the Papal Blessing at the close of our Missions using the great Mission Cross. Also the indulgences granted the Faithful, both men and women during the time of Sacred Missions. The Rules and Constitutions are approved by these Apostolic Letters and the modifications requested by the founder are also accepted. Finally they are protected by pontifical sanctions against any intrusions from the hierarchy and the Passionist Religious are exhorted to keep them to the best of their ability. Especially toward the end of the text, grammatical balance and almost poetic expressions of speech result in stilted and repetitive phrases. The translation of this bull is the work of Father Jude Mead, C.P. The original Latin text is presented in the appendix of our “Collectio Facultatum” of 1958. The original document is conserved in the General Archives of the Congregation at SS. John and Paul in Rome.

TEXT

1. The splendid examples of virtue, which the Supreme Author of sanctity does not cease to renew over and over again in His Church, shine forth most powerfully in those, who led by the Divine Grace, having first renounced the allurements of this world, have chosen the better part, and entering Institutes of the apostolic life and subject to regular discipline, draw heavenly graces not only for themselves but also for others by this repudiation of worldly beguilements, and since for such as these, Our Predecessors, the Roman Pontiffs keeping this ever close to their hearts as opportunities presented themselves, have endeavored to encourage and make it easier for those undertaking the way of perfection to advance more securely. With this in mind, We by the Divine Will now presiding over the direction of the same Catholic Church likewise pour out every concern for the continuance of regular discipline that new laborers might be encouraged along these lines, pass over Rules, which after mature and even prolonged examination, are found to be quite suitable to be observed.
2. Since the first among others of Our Predecessors of happy memory Pope Benedict XIV, quite convinced of a developing future and that it might continue to consolidate and expand through its Rules and ordinances, approved the then nascent Congregation of the Discalced Clerics of the Cross and Passion of Our Lord Jesus Christ, and sent letters in the form of a Brief dated April 18, 1746. Thereafter Pope Clement XIV in view of the fact that he knew the same Congregation had increased in the number of Professed members, had become

more fruitful in the Divine field of virtue and had produced a harvest of Christian piety, by similar letters of his own, granted in the form of a Brief dated November 15, 1769, confirmed and approved the Rules, Statutes and Constitutions of the same congregation along with some additions and clarifications, then by other Apostolic Letters delivered under his seal in the same year of the Incarnation of the Lord, December 16, 1769, the first year of his pontificate, took the same Congregation, the persons then professed and all those to be received in the future, with all the houses then possessed by them or to be acquired in future, under his special care and the protection of the Apostolic See which he granted in perpetuity: at the same time he established and vindicated the Institute praising and approving their purpose and association together called the Congregation of the Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, whose Professed members by observing four simple vows, namely, poverty, chastity, and obedience, as also promoting among the Faithful a veneration of the Most Holy Cross and the grateful remembrance of the Passion of Our Lord Jesus Christ serve unceasingly the cause of Almighty God and the Church, he likewise set up, increased, conceded and moreover lavished further things which were imparted for the perpetuation, administration, increase and spread of the same Congregation.

3. Recently it was made known to us, on behalf of Our beloved Son, Paul of the Cross, Superior General of the aforesaid Congregation, that according to the previous letters of Benedict and Our Predecessor Clement, that faculty was given, that in General Chapters of the Congregation these Rules and Constitutions might be interpreted and clarified; yet should there seem to be in them, from the testimony of experience, anything to be modified, deleted or added, this should be referred to the Apostolic See; in the General Chapter held a short time ago, indeed last May, at the retreat of SS. John and Paul in Rome, which house was given to the same Congregation by that self same Predecessor Clement, the professed religious with the same Paul acting as president, after long deliberation decided unanimously to do away with some things of lighter importance in the Rules, and to introduce some others; beyond this they proposed that changes of this nature would be incorporated into the appropriate chapters of a new text of the Rules.

4. Now, on behalf of the aforesaid Paul, the entire enterprise of the approbation of these Rules was presented to Us with humility, along with a petition that We should come up with a new confirmation of the institute of the Congregation of the Passion accompanied by those spiritual favors which would make their apostolic ministry more holy and their work for the salvation of the souls of the Faithful effective.

5. However, before We would decide anything regarding this matter, and, with the Blessing of the Lord Himself, we would approve this already established Congregation, so that in our own days many others who would desire earnestly to labor indefatigably in securing their own salvation and that of others might be joined to them: because of their upright conscience, prudence and discernment of spirit We have laid the charge of examining these Rules upon Our beloved sons, Charles Victor Amadeus, Titular of St. Praxedes, named Delle Lanze, and Francis Xavier, Titular of St. Martin dei Monte, named Zelada, Cardinal Priests of the Holy Roman Church noted for their worthiness and have sought their opinion; these then, after a mature and prolonged scrutiny have judged these Rules and appended their signatures by way of commendation that these may indeed be followed, they have enthusiastically recommended to Us that by the Supreme Power with which we are endowed, would deign to confirm and approve these Rules and Constitutions and sanction their observance, and further still, that this edition of these Rules and Constitutions be given to each member of the Congregation of the Passion and ought to be carefully observed.

6. For this cause, We, pondering in Our heart, that this Congregation is prospering and will bear fruit for the sanctification of the People of God, and indeed for their eternal life; so that the pristine fervor of spirit might be more readily preserved, and that the Professed

religious may continue loving and serving, by more strict poverty, by prayer and vigils, by penances and preaching the Word of God, for their own salvation and the conversion of the wayward, and may at the same time be diligent to imprint in the minds of all, the remembrance of the most bitter Passion of Our Lord Jesus Christ, we therefore by virtue of Our Authority, gladly move ahead to confirm this worthy Institute and these Rules so that they be observed even more exactly. Thus, to the said Paul of the Cross, Superior General of his Congregation and to those Professed religious of the Congregation, to extend the favor of special graces which they have requested, insofar as We are able in the Lord, freely absolve them in each single one of their persons, from whatever excommunication, suspension or interdict, as also any ecclesiastical sentences, penalties or censures that may exist unabsolved in any way declaring that the resultant effect would be for all present, on the part of those absolving and those absolved, in accordance with the petition presented to Us in their name, concerning which We were humbly disposed to pour out from a sure knowledge and the plenitude of Our Apostolic Power from on high, as first from Benedict, then the previous letters from Clement Our immediate Predecessor, dealing with the foundation and institution of this Congregation, together with each and all grants, faculties, privileges, concessions and indulgences contained and extended in them, whole and entire, as they were initiated in them, word for word, according to the tenor of their presentation, by the Apostolic Authority and through these present letters We confirm and approve insofar as this would be required, those aforesaid letters and again according to the exact tenor of each in both manner and form, We bestow and grant again in perpetuity.

7. Furthermore We decree and affirm this new edition of the Rules and Constitutions researched and praised by Cardinals Charles Victor Amadeus and Francis Xavier have completed along with Our letters should be faithfully published and should be communicated to every present and future Professed member of this same Congregation, and thus the full meaning of the Rules and of the previous Decrees should be inserted into the present draft which we confirm and approve and even add to them the strength and clout of our Apostolic signature. We declare that each and every Professed member of this Congregation is obliged to their full observance and bound by the sanctions and penalties in them.

8. Meanwhile, so the Faithful who attend the apostolic Missions conducted by the members of this Congregation, or gather at other spiritual exercises which may be given publicly in the Churches or who participate in similar spiritual exercises for a few days within the houses of the same Congregation, whenever they receive such, may be made partakers in the heavenly treasury of the Church, We, mercifully in the Lord, extend and concede for the future and in perpetuity, from the Mercy of the Omnipotent God, and by the authority of the Blessed Apostles, Peter and Paul, to each and every one of Christ's faithful, of both sexes, insofar as they partake in Missions and public exercises, and to those of the male sex only, who perform spiritual exercises within the aforesaid houses, at the close of the Missions and spiritual exercises, provided in the meantime they are truly penitent, have been to confession and received the most holy Sacrament of the Eucharist, a Plenary Indulgence and the full remission of all their sins, as many times as they do this. Above and beyond this, We grant and concede to the members of the same Congregation, for the time they give apostolic Missions, indeed We prescribe and conjoin, that they, on the final day of the Mission after they have assiduously exhorted the Faithful to keep in mind the Passion of Our Lord, may and must impart upon all the people there assembled, with the image of Our Lord Jesus Christ hanging on the Cross, which they are accustomed to carry with them on Missions, in our name and in the name of the Roman Pontiff reigning at the time, the Papal Blessing as a pledge of the Divine Mercy and their own reconciliation.

9. Finally that the recommendation which our Predecessor Clement in his letters already referred to may not be forgotten, We also, imbued with the same spirit, exhort once more in the Lord, Our Venerable Brothers, the Patriarchs, Archbishops, Bishops, and Our beloved

sons, the local Ordinaries, in whose dioceses or territories, Retreats or Hospices of the Dis-
calced Clerics of the Passion may already be erected or which in the future, with the bless-
ing of the Lord, may be erected; also in a particular way to those Religious of the same Dis-
calced Clerics of the Passion, who with the permission of their Superiors present themselves
for the purpose of undertaking works of evangelization: that they will accept them, and
move others to receive them, and further that they recommend them out of reverence for
Us and the Apostolic See; and permit them to proclaim the Word of God as well as the ex-
ercise of other sacred Ministries according to their Rules. We gravely charge those clerics of
this Congregation that they labor to uphold the traditions of the Institute and deferentially
cooperate with these same Patriarchs, Archbishops, Bishops and Ordinaries, for the good of
the Catholic Religion, the Divine worship and the salvation of souls.

10. Now, that these present letters and whatever is contained in them may be and continue
to be valid, firm and always efficacious in perpetuity, and that they both obtain and main-
tain their full and integral purpose, so that at no time nor under any title, nor for any reason
by subreption or obreption, or by invalidating or nullifying defect, or (a misinterpretation)
of Our own Intention, for a reason, or however many reasons of great importance, whether
real or imaginary seeking some defect, concerning any one specific and individual expression
or statement will be able to retract these things, neither then from whatsoever other title,
law, statute or any other apposite custom, no matter how plausible, which would inevit-
ably serve to stigmatise, discredit, invalidate, retract in law or call into question, revoke the
terms of law, or militate against their restitution to integrity or their reduction by way of
limitary law, indeed of any other kind of law, or fact, or sanation of grace and justice:
Nor may these present favors under any other like or unlike concessions or disposition, by
general revocations, suspensions, limitations, modifications or the repeal of laws through Us
or Our Successors, the Holy Roman Pontiffs, for whatever time being, even the same Apos-
tolic See by *motu proprio*, or from particular cases at time, since from Our sure knowledge
and Our fullness of power, the above predicated Rules, always and everywhere, must be
kept with unswerving fidelity.

11. In this way, and in no other way then, as previously stated, each and every one nor by
any Ordinary Judges or delegates, even the Justices of the Apostolic Palace, of Cardinals of
the Holy Roman Church, of even its Delegates *a latere*, or Vice-Delegates or Nuncios of the
same Holy See, or of whatever others no matter what authority, power, prerogatives, lus-
trous privileges, honors or glorious distinctions, whether of their own or endowed upon
them, or whatever else kind of authority, domination or faculty of interpreting, in any
judgment or instance which they may define or determine; or any other authority know-
ingly or unwittingly attempting to usurp jurisdiction concerning these things. We declare
as null and void.

12. Nothing withstanding, this project will take effect, any ordinances made by Us or by
the Apostolic Chancery, on the other hand concerning the above mentioned Congrega-
tion, no other regulations conflicting with these letters and what is contained therein, no
matter by what authority they were issued or are to be issued, nor Apostolic Constitutions
or ordinances whether special or general; notwithstanding privileges, indults or apostolic
letters which may have been granted for whatever orders of regulars or other Congregations,
or their members, nor what their tenor or form, nor what derogatory (even derogatory of
derogatory) or other stronger and more unusual clauses even for other decrees even invalidat-
ing, whether particular or general, even if *motu proprio* which they may contain, when
these are in any way contrary to these present letters and their contents. All the above will
otherwise retain their force save in the instance only and to their effect on these present
letters. We hereby most widely, most fully, specially and expressly derogate from them all,
even though it be usually demanded that special, specific, individual mention or other ex-
pression to be made which would exclude general clauses having the same meaning; in this

instance it must be considered that each and every one of them and their contents have by these present letters been amply, sufficiently, and word for word written and expressed; We here derogate finally to whatever else may stand to the contrary.

13. To the end that these present letters may be more readily brought to the attention of all, We wish copies of them to be published signed by the hand of a Notary Public and fortified by the seal of some person raised to the ecclesiastical dignity and completely competent in this case affixed to them, just as though it were the originally presented pages being exhibited or shown.

14. Let no one at all then be allowed to infringe on this document in Our absolution, confirmation, approbation, concession, donation, power, incorporation, sanctions, indulgences, exhortation, decrees and Good Will, nor rashly dare to go against these. For if anyone presumes to attempt this, he will incur the wrath of God and of His Holy Apostles, Peter and Paul.

Given at Rome, from St. Mary Major in the nineteenth hundred seventy fifth year of the Incarnation of the Lord, the seventeenth calends of October and in the first year of our Pontificate.

A. Card. Pro-Dat.
I. Card. de Comitibus
De Curia: I. Manassei

Loco + Plumbi

L. Eugenius

LETTER OF POPE PAUL VI
ON SECOND CENTENARY OF THE DEATH OF ST. PAUL OF THE CROSS
ADDRESSED TO MOST REVEREND SEBASTIANO CAMERA, C.P.
VICAR GENERAL OF THE CONGREGATION OF THE PASSION

♦ ♦ ♦

Greeting, beloved son, and the Apostolic Blessing

We were desirous indeed to be with you on the bicentennial anniversary day of the death of your Founder, Saint Paul of the Cross, continuing thus the custom and practice of Roman Pontiffs who have preceded Us. For, more than once during the lifetime of that extraordinary man, Saint Paul of the Cross, they visited the Monastery of Saints John and Paul to pay their respects and to hear his thoughtful words. But this We were unable to do, engaged as We are in the many affairs incidental to the Pontifical Office, of which indeed, this Holy Year has added a further accumulation. In Our stead, therefore, We send this present Letter, filled with Our affection, to exchange greetings with you and all from a father's heart. We rejoice and offer hearty congratulations in that, availing yourselves of so memorable an occasion, you are during these days recalling, probing, and scrutinizing your Founder's life, teaching, and manner of living—and this with so much zeal, scholarship and competence that We “need not say anything” (1 Thess. 1, 8).

Yet We should like to mention this one fact in praise of Saint Paul; namely, that he did not place before his companions just any focal point of our religion, to be reflected upon, preached, lived by, and loved, but that one which is supremely holy and worthy of reverence: the Passion and Death of Christ. Whether we consider the Passion of the Son of God as the limpid font, the source, of man's salvation, which could not have been accomplished without the shedding of blood (cf. Heb. 9, 22); or think of it as the sure path to the conversion of sinners; or as the most efficacious incentive for daily taking up the Cross behind the Son of God in order to follow him, weighed down as we are sometimes by an immense load of evils, nothing in the life of Christ is so sublime, nothing so abounding in riches as his pains and torments.

In this, Saint Paul of the Cross is in wonderful accord with the Apostles who in their early preaching and writings openly declare that they glory only (cf. Ga. 6, 14) in the Cross of Christ and know nothing except Christ and him crucified (cf. 1 Cor. 2, 2). Again, devotion to the Cross is highly in conformity with the life and actions of all the Saints, who, sustained by the Cross alone, advanced to the heights of sanctity and merited an eternal crown.

How filled with blessings and how suited to piety this holy esteem of the Sacred Passion is, the extraordinary efforts it evokes from those worthy of the name of Christian clearly demonstrates. In them the contemplation of the most bitter torments and death endured for men by Our Saviour, who “did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant” (Phil. 2,6), cannot fail to enkindle a gentle and delicate fire, so to speak, and motivate them to the imitation that makes man conformable to the image of God's beloved Son (cf. Rom. 8, 29).

Carefully to go over all these things and to call to mind as it were the chief element of the Christian faith is especially appropriate to our times, in which, almost disdaining things eternal, men have turned toward and are bent upon the lures and attractions of this life. Yet we may not live and act in a manner unlike Christ, nor may we further those desires of men or favour modes of life that do away with the stumbling block of the Cross (cf. Gal. 5, 11).

Therefore, beloved Sons, those words of your Holy Founder that we read in his letters apply to all, but most particularly to you: “The miracles of God that God works in souls cannot be comprehended except through the Cross” (II, p. 497). We repeat, those words

apply most particularly to you who by nature and grace are the heirs of his glory and renown, of his institutions and purposes.

For the rest, as a protection for your deliberations and an assured token of Our benevolence, We impart the Apostolic Blessing to you, dear Son, to your whole Congregation and to all entrusted to your care.

From the Vatican on the 14th day of October in the year 1975, the thirteenth of Our Pontificate.

POPE PAUL VI

Original conserved in the General Archives SS. John and Paul
Cf. also L'OSSERVATORE ROMANO, November 30, 1975

THE SPIRITUALITY OF THE PASSION AND THE PASCHAL MYSTERY
A REFLECTION ON ST. PAUL OF THE CROSS - 1978
BY CARDINAL KAROL WOJTYLA—NOW POPE JOHN PAUL II

♦ ♦ ♦

Translated by Father Silvan Rouse, C.P.
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The spirituality of the Passion and of the Resurrection doubtlessly deserve to be studied extensively and deeply. The present article does not presume to make such a study. Rather we want to gather and order the reflections suggested to us by the figure of the first Passionist, whom the Liturgy commemorates each year on April 28. (sic) In getting to know this Saint better we found the following works useful: *Hunter of Souls, St. Paul of the Cross* by Edmund Burke, C.P., and *La mystique de la Passion* by Stanislaus Breton, C.P., Professor at the Institut Catholique in Paris.

In reading these books we see the person of Paul Daneo, the future founder of the Passionists and *his vocation*. This particular vocation consisted in the personal devotion of Paul to the Passion of Jesus which he also radiates outside himself. From a youthful age, the spirituality of Paul was formed around the Cross and Passion of Jesus Christ. In 1720 when he was 26 years old, he had travelled a long way in the spiritual life. At that time he was already a mystic and set about to write the Rules of the Congregation which he then must found. The time spent in drawing up the Rule was very short; just a few days sufficed. Paul was not yet ordained a priest and he did not immediately gather a band of disciples together for whom these Rules would be a norm of common life. This would all happen afterwards; for the moment there was a great development in his own life which impelled him to find external and social forms to realize his ideals.

When he left Castellazzo where his father Luke, a small merchant, had transferred from Ovada (the birthplace of Paul on January 3, 1694), only his brother John Baptist was with him. John Baptist was his inseparable companion until his death and shared in his journey and vocation. The two brothers travelled toward the south of Italy with a twofold purpose; to lead an eremitical life dedicated to the Contemplation of the Mystery of the Cross and to obtain from the Holy See the approval of the Rules of the Congregation to be founded. These Rules had already been observed by them for some years in their native town. However, the principal purpose of their journey, i.e., the approval of the Rules was not achieved. Instead they found at Monte Argentario the place adapted to put into practice their desire for a contemplative and eremitical life.

This all happened after the first 20 years of 1700. From that time on, Paul of the Cross strove with great constancy, even though gradually, to give external form to this work for whose foundation he felt himself called from his youth and which was deeply rooted in his heart. As a hermit—and not yet a priest, Paul was called at times to give missions and in this way his missionary career began—and would continue for many years. The fundamental maxim of all missionaries of the Church “to hand on the truths contemplated to others” was practiced by Paul throughout his life. In the first place, Paul—and following his example also of Passionists—is the apostolate. The apostolate denotes a central maturity of contemplative life and constitutes as it were a total obligation to communicate to others the good which one possesses in one’s own soul. “The charity of Christ presses us.” *cit!*

The life of St. Paul of the Cross forms a direction given to his Congregation. The primitive orientation toward that eremitical life is gradually modified to conform itself to the demands of the apostolate, to serve the Crucified in the souls of the faithful.

Paul’s ordination to the priesthood was an event of great importance for his apostolate. Together with his brother, Paul was ordained by Pope Benedict XIII in 1727. This fact was linked to the destination of the two brothers in the temporary service of the sick as chaplains.

The foundation of the Congregation proceeded amid great difficulties. Paul had to wait a long time for the approbation of the Rules. This is not to be wondered at. A variety of reasons caused this great delay. First of all, St. Paul of the Cross began to take steps for approval when the Rule existed only on paper and in the life of the two Danei brothers. Other members of the Congregation had not yet appeared. And then, it is true that the two brothers wore the habit as permitted them by the Bishop in their native diocese, Bishop di Gattinara. But it is also true that this black habit at first only raised curiosity in Rome. Another reason why that approbation of the Passionists Rules was obtained slowly and in stages, even when Paul of the Cross already had a large number of disciples attracted by his holiness and ready to follow the road indicated by him, was the austerity of the Rule itself. At different reviewings, the Holy See asked for modifications and mitigations. With great tenacity, Paul sought to save what was essential, but accepted all the observations and corrections dictated by prudence. For the rest, his experience of life counselled him to be always more moderate.

The Passionist Rules were definitively approved in 1769, six years before Paul's death. Paul died in Rome in 1775 after 81 years of a very austere and mortified life—and after having brought to a happy end the work which God had inspired him to do.

Throughout his whole life Paul was always aware of his vocation, and he did everything with the greatest spirit of constancy and patience so that his work might be successfully completed. The Saint always considered the foundation of the Passionist Congregation as the fulfillment of his vocation, because it handed on the quintessence of his life. St. Paul of the Cross transmitted to those whom God had brought into his life what was most important in his own spirituality. He communicated his own spirituality to persons under his spiritual direction and to those who heard him at the time of the many missions during which he touched the hearts especially—we must say it—of indifferent people and at times the hearts of downright bandits. What was essential for him, Paul considered such for the whole Church and considered it his most important obligation. And for him this essential was “the Passion and Death of Jesus Christ.”

Here we have precisely the salient feature of the vocation of St. Paul of the Cross, that is to say, his Passionist spirituality. We shall describe it at least briefly.

The images of the Saint picture him with his face fixed on the Crucified. That gazing at the Crucified could be before all the expression of human compassion for the great Sufferer, and that would constitute the first degree of participation in the Passion. In the one who gazes on the Cross with faith, this should produce the conviction that the compassion is not adequate to the Mystery of the Cross.

But to know the meaning of that gaze of St. Paul of the Cross, we must consider his whole life. A useful help in this matter would certainly be the notes of the “Diary” written in his early years, the Rules composed by him, and his letters sent to different persons. However we must not limit ourselves to looking only at the written documents. St. Paul was not a writer and he left no systematic development of his own spirituality. We find this spirituality in his life rather than in his writings. In his life there are precisely two features of his spirituality of the Passion—which at first sight, seem incompatible, but basically they are intimately united. On the one hand the insufficiency of man is expressed in what pertains to his thoughts, acts of the will and heart—purely human knowing and acting in relation to the Mystery of the Cross. On the other hand, there is the affirmation of the absolute necessity of relying on the Cross, so much so as to make it the center of everything. The inexhaustible and almost unattainable Cross in its deep Reality is at the same time the source of the life of the spirit—the bearer of immense fortitude of soul.

The way of looking at the Cross is precisely *the way of St. Paul of the Cross* and cannot be found elsewhere. As the commentator on the spirituality of St. Paul indicates, Paul was prepared by the tradition of Christian asceticism and mysticism. In the spirituality of St. Paul of the Cross, the Franciscan tradition is fused with the tradition of the Rhine-

land mystics, such as Blessed Henry Suso, John Ruysbroeck, John Tauler and the mystics of the Middle Ages. A forementioned commentator is of the opinion that St. John of the Cross would not have influenced the spirituality of St. Paul, despite the fact that they had a religious title in common, were not so distant in time, and even though St. Paul knew his works as well as those of St. Teresa, St. Paul of the Cross knew moreover the writings of St. Francis de Sales to whom he was indebted for that delicate behavior and external attraction which he always had for people.

Medieval mysticism—however in a simpler form and clearer, as described by St. John of the Cross—gave to the spirituality of St. Paul its fundamental ideas. These ideas are on the one hand the absolute impossibility of attaining God in his Divinity by the sole powers of human nature and therefore of the knowledge of one's own nothingness, whence proceeds the idea of the spiritual night so deserving of attention in the writings of the mystics.

On the other hand, however, the mysticism of St. Paul of the Cross fully accepted the idea of the soul's union with God, i.e., that the soul, thanks to the action of the Holy Spirit, can come close to God in a very intimate way.

These then are the mystical truths intensely experienced by the Founder of the Passionists: the absolute impossibility of attaining God by the powers of nature—and at the same time the possibility of union with Him through grace. And all of this is his own mystical life, in his spirituality, was linked to the Passion of the Redeemer.

The Cross and the Passion in this spirituality constituted an object apart, but together they were, as it were, the concrete reality of which we spoke above. It is superfluous to mention that it is difficult to describe the soul of a mystic in depth. Insofar as we can deduce from the words of St. Paul of the Cross, he was subject to intense interior sufferings for a long period of 40 years. In a certain way, he reflected in his own soul that state which Jesus manifested on the cross when He said, "Father, my Father, why have you forsaken Me?" *cit.*

The contemplation of the Passion in St. Paul consisted not only in going deeply into its object: but there was in his life the subjective participation in it, not only the impossibility of attaining the Divinity by the powers of nature, but the knowledge of one's own frailty and consequently the anxiety of not being abandoned by God, as he experienced it, caused St. Paul to participate in the reality of Gethsemane and Calvary. This was the totality of the spirituality of the Passion.

Nor was this simply compassion for the Divine Sufferer. The soul of our Saint opened itself by the mysterious power—the obedient power—for divine action and received in himself the special likeness to God, who "gave himself" through love. *cit.*

"To give oneself"—this was the most important thing in the spirituality of St. Paul, in his contemplation and in his preaching.

Paul did not go beyond the Cross, he lacked the courage as it were to arrive through the Cross at the Resurrection which constitutes with the Cross the unique Paschal Mystery. How does it seem that from the Passion he took on that reparative attitude which already in the 1600's, thanks to the Visitation Religious of Paray-le-Monial—was characteristic in the devotion to the Sacred heart of Jesus.

The spirituality of St. Paul considers the Cross as the work, whose greatness cannot be attained, the Cross in which we participate by feeling our own impossibility of reaching it fully. It is precisely such participation which brings forth the fullest fruits of the apostolate.

Relation to Some Texts of "Gaudium et Spes"

In many documents of Vatican II our attention is called to the "Paschal Mystery" of Christ and of the Church. This is true not only of the Constitution on the Liturgy *Sacrosanctus Concilium* but also—and this is noteworthy—the Constitution on the Church in the Modern World *Gaudium et Spes*.

We shall indicate here some texts from this Constitution:

In n. 22 we read: "The Christian is certainly bound both by need and by duty to struggle with evil, through many afflictions and to suffer death; but, as one who has been made a partner in the paschal mystery, and as one who has been configured to the death of Christ, he will go forward, strengthened by hope, to the resurrection.

All this holds true not for Christians only but also for all men of good will in whose hearts grace is active invisibly. For since God died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery.

Such is the nature and the greatness of the mystery of man as enlightened for the faithful by the Christian revelations. It is therefore through Christ, and in Christ, that light is thrown on the riddle of suffering and death, which, apart from his Gospel, overwhelms us. Christ has risen again, destroying death, and has given life abundantly to us so that, becoming sons in the Son, we may cry out in the Spirit: "Abba, Father" *cit.*

We must consider these expressions and interpret them in their context.

And in what regards the immediate context they have been taken from n. 22 which has the title: "CHRIST THE NEW MAN." Now this paragraph begins with the proposition: "In reality it is only in the Mystery of the Word made Flesh that the mystery of man truly becomes clear." Now the Mystery of the Incarnation has its culminating point precisely in the paschal mystery. It is important to note the proposition which accentuates still more the meaning of the phrase initially cited, "Christ...the new Adam... FULLY REVEALS MAN TO HIMSELF and brings to light his most high calling." Therefore the immediate context shows that the mystery of the Incarnation and in a special way the Paschal Mystery is addressed to man. Christ, and particularly his death and resurrection, must help man to know himself and his own vocation.

In the remote and broader context it is well to consider first of all two texts of Chapter I, one of these, n. 13, speaks of sin, and another, n. 18, speaks of the mystery of death.

Note what the section on sin says: "... What Revelation makes known to us is confirmed by our own experience. For when a man looks into his own heart he finds that he is drawn towards what is wrong and sunk in many evils which cannot come from his good creator. ... Man therefore is divided in himself. As a result, the whole life of man, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness. Man finds that he is unable of himself to overcome the assaults of evil successfully, ... But the Lord himself came to free and strengthen man, renewing him inwardly and casting out the prince of this world" (John 12, 31).

Regarding death, it says: "It is in regard to death that man's condition is most shrouded in doubt. Man is tormented not only by pain and by the gradual breaking-up of his body but also, and even more, by the dread of forever ceasing to be. But a deep instinct leads him rightly to shrink from and to reject the utter ruin and total loss of his personality. ... Moreover, the Christian faith teaches that bodily death, from which man would have been immune had he not sinned, will be overcome when that wholeness which he lost through his own fault will be given once again to him by the almighty and merciful Saviour. For God has called man and still calls him, to leave with all his being to him in sharing forever a life that is divine and free from all decay. Christ won this victory when he rose to life, for by his death he freed man from death."

From Chapter I let us now go to Chapter III, which speaks of "Man's Activity in the Universe." In n. 37 the Constitution speaks about the corruption of this activity by sin and in the following n. 38 we are informed that this activity has been elevated to perfect us precisely in the Paschal Mystery. In what does the corruption of human activity consist? According to the Constitution "Gaudium et Spes" the corruption is found in this "that the great advantages of human progress are fraught with grave temptations: the hierarchy of values has been disordered, good and evil intermingle, and every man and every group is

interested only in its own affairs, not in those of others. So it is that the earth has not yet become the scene of true brotherhood: rather, man's swelling power at the present time threatens to put an end to the human race itself. . . . Hence the Church of Christ, trusting in the design of the creator and admitting that progress can contribute to man's true happiness, still feels called upon to echo the words of the apostle: "Do not be conformed to this world" (Rom. 12:2). "World" here means a spirit of vanity and malice whereby human activity from being ordered to the service of God and man is distorted to an instrument of sin.

And here we pass to the Paschal Mystery: "To the question of how this unhappy situation can be overcome, Christians reply that all these human activities, which are daily endangered by pride and inordinate self-love, must be *purified and perfected by the cross and resurrection of Christ*. Redeemed by Christ and made a new creature by the Holy Spirit, man can, indeed he must, love the things of God's creatures; it is from God that he has received them, and it is as flowing from God's hand that he looks upon them and reveres them. Man thanks his divine benefactor for all these things, he uses them and enjoys them in a spirit of poverty and freedom: thus is brought to a true possession of the world, as having nothing yet possessing everything: "All things are yours: AND YOU are Christ's: and Christ is God's" (I Cor. 2:22-23). A little farther on we read: ". . . Constituted Lord by his resurrection and given all authority in heaven and earth, Christ is now at work in the hearts of man by the power of his Spirit; *not only does he arouse in them a desire for the world to come, but he quickens, purifies, and strengthens the generous aspirations of mankind to make life more humane and conquer the earth for this purpose*. The gifts of the Spirit are manifold: some men are called to testify openly to mankind's yearning for its heavenly home and keep the awareness of it vividly before men's minds; others are called to dedicate themselves to the earthly service of men and in this way to prepare the way for the kingdom of heaven. But above all the Spirit makes free men, who are ready to put aside love of self and integrate earthly resources into human life, in order to reach out to that future day, when mankind itself will become an offering accepted by God.

Christ left to his followers a pledge of this hope and food for the journey in the sacrament of faith, in which natural elements, the fruits of man's cultivation, are changed into His glorified Body and Blood, as a supper of brotherly fellowship and foretaste of the heavenly banquet.

Here we would like to ask if these extracts chosen from the Constitution on the Church in the Modern World are the explanation of the vocation of St. Paul of the Cross and of his spirituality, or rather perhaps whether his spirituality and vocation would be a certain way of a commentary on the Constitution itself? A treatise would be necessary for this.

The Conciliar texts speak of the Paschal Mystery which contains—united in itself—the Passion and Resurrection of the Saviour. At the same time these texts seek, possibly in a broader way, to bring light on the enigma of human realities and on the duties of man in the modern world and to emphasize in all this all the moral meaning and all the hope that true values can be a reality in the contemporary world. As the Constitution has a pastoral character, it is addressed to all men without exception. The subject of this is the world and the Church in the world and for the world. This, of course, does not mean that we simply make the secular position of the world our own. The Constitution constitutes a positive affirmation since it proceeds from the Paschal Mystery. The Paschal Mystery says to men at least this: that the road toward the realization of true value is linked to effort and fatigue. Now every effort, every fatigue is in some way a participation in the Cross. The true discovery and the realization of true realities is an analogy of the Resurrection. Truth, justice, and order are attained by fatigue and the annihilation of selfishness. The Council, in proposing the Paschal Mystery to all men in this way supposes that truth, justice and order are realities obtainable for all.

All this was known to St. Paul of the Cross: indeed he knew still more. He knew-- as few others--*what the price of these values was in the plan and economy of God*, how much all that cost which constitutes the full analogy of the Resurrection of man and which enables the Paschal Mystery to produce fruits beneficial to humanity.

This lived knowledge and experience of St. Paul of the Cross became a benefit for the Church, a benefit not only personal, but belonging to that plan and economy for which the Church exists and for whom it serves. Despite appearances to the contrary, we experience it still in the times of Vatican II, which has opened up the Paschal Mystery so abundantly to men.

THE PERSONALITY OF
ST. PAUL OF THE CROSS
Oswald Lauwriere, C.P.

Father Oswald Lauwriere was a member of the Province of the Mother of Holy Hope in Holland. For many years he was the professor of Theology at Mook, near Nimen-gen. He contributed many articles to professional journals and had an international reputation as a scholar. Article translated by Jude Mead, C.P.

There would be no better way to introduce a psychological and medical profile of my venerated Father, St. Paul of the Cross, than by following the image drawn by his first biographer, his contemporary and indeed his beloved son, the Blessed Vincent Mary Stambi (a Passionist Bishop canonized in 1951).

"The exterior and visible man, or if you will the body, is often enough the index of one's character and interior disposition; moreover it frequently contributes to the successful accomplishment of the tasks committed to it. In this regard the Divine Providence has greatly endowed the venerable Father, for Paul had a bearing at once serious, majestic and engaging; he was a cut above ordinary, always serene and naturally unassuming. His gaze was keen and clear, his forehead high and open, his voice clear, serious and penetrating, his manner affable and respectful, devoid of any affectation. He was of sanguine temperament and truly sensible. His entire exterior reacted so well to the movements of his heart, that one could see reflected in his features the fervor of his spiritual exercises, the ardor of his zeal in preaching and in reading, or study the application of his very soul totally engaged in nurturing the eternal truths."¹

St. Paul of the Cross was born January 3, 1694, at Ovada in what is presently Piedmont. He was the oldest of sixteen children with which God had blessed the marriage of Luke Daneo, of a noble but reduced family, and Anna Maria Massari, a woman of the common folk, but endowed with uncommon piety.

In his paternal home our saint received an education both pious and austere. The mother always took advantage of the least occasions to encourage the young boy to virtue. She liked to tell him the lives of the ancient hermits, and as Blessed Stambi remarked "these pious stories made a lasting impression on his heart. Indeed it was the presage of that great love he would thereafter have for recollection and the solitary life."²

His mother, although subject to almost continuous infirmities, was able to accept the will of God in all things and to help her husband to suffer with great resignation the deprivations of poverty. Sometimes should she feel strongly pressured, she would stifle the spark of her irritation by saying to her children: "May God make saints of you all!" On the occasion of her death Paul wrote a remarkable letter to his brothers and sisters in which he exhorted them to hold faithfully to the remembrance of their mother and her examples and to imitate her solid piety, her patience and her resignation to the Will of God.³

It is not surprising then that in this kind of ambiance the character of Paul was able to develop integrally, supported as it was by a great docility and openness of spirit. He had received from God a great and penetrating intellect.⁴ As a matter of fact, at the age of 26, the point at which he wrote his diary, he already possessed a far advanced knowledge of mysticism. Self-taught, he was obliged by circumstances, without the help of a professor, to teach himself the sacred sciences, all of which he valued so highly, and considered them so imperative for the ministry of souls, that he maintained their proper place both in his own life and in his Institute. Endowed with a very retentive memory,⁵ as well as a lively imagination, which he developed even farther, he preferred to draw on those authors notable for their fine imagery which he himself evoked and utilized with a remarkable precision.

A keen observer and a good student of human nature he still took care not to form a judgment until after first having taken counsel and maturely weighed all things. Meanwhile he was well able to make a decision on his own when required.

Because of his intense sensitivity, he suffered greatly under the weight of his physical and spiritual infirmities, which however never caused him to lose his appreciation for the beauties of nature. By means of his ascetical practices he seemed not only to have died to the inclinations of nature, but even to have subdued his personal temperament and impetuosity, which he could restrain from too much vivacity and temper himself in the manner of his corrections.

Our Saint showed an unlimited activity in the work which God had laid upon him; as founder of a new congregation and as preacher of parish missions. To this activity he combined a readiness in its accomplishment strongly based on what he had determined by mature reflection. A man of strong will he apparently felt himself drawn to Tauler, whom he preferred above all the other spiritual writers whom he read habitually. Nevertheless he restrained the natural energy of his will by a great circumspection in all his doings. It is perhaps this same energy which moved him to move so resolutely in his actions, that there was attributed to him what was called his military style.⁶

His character then recalled his traits as a child. He had a simplicity and a sincerity. "I am a Lombard, and whatever I have in my heart, is on my lips." His simplicity, which certainly did not indicate any lack of spirit, was very useful in his managing business, so that not infrequently he would protest, "In the pressure of transacting business, I have failed to lose that childlike simplicity which I imbibed in my mother's womb."⁷ This sympathetic simplicity immediately showed itself in his personal contacts and enabled him to win his way into the hearts of his brethren.

Until the age of 19, a time called by him as his conversion, there is nothing special to record regarding his state of sanctity. Hardly had he embraced the penitential life however, when according to his biographer, he fell into a most dangerous illness. In turn he had some fifty other serious maladies,⁸ brought on by his arduous apostolic journeyings as well as the rigor of his penances.⁹ In about one hundred of his letters he alludes to his disabilities. Especially from 1745¹⁰ onwards he described regularly, at the same time always submitting to the Holy Will of God, his neural inflammations, especially an acute sciatica, accompanied off and on by various other ailments of the stomach and debilitating headaches.

All the above afflictions did not impede his preaching which continued for more than thirty years, nor from his founding twelve retreats of his Congregation, and establishing the Institute of the Cloistered Passionist Nuns. Further, in the last five years of his life (1770-1775), the period in which his reparative dark night of the spirit ended, he was never again subject to further physical illnesses.

Nevertheless he reached the age of 81 and "retained," as Bishop Stambi expressly witnessed, "even in his advanced old age and up to his last breath, the perfect use of his faculties."¹¹

It is noteworthy that the onset of his physical sufferings coincides with his spiritual trials, the latter which God used to prepare him for infused contemplation. He was himself convinced that physical suffering is one of the necessary conditions for arriving at high prayer. Indeed, he often wrote this, inspired by a thought of Tauler: "Believe me I have never encountered a soul applying seriously to prayer and perfection, who at the same time enjoyed perfect health."¹²

The spiritual gifts bestowed on our Saint had profound interaction on his entire being. For many years he could not celebrate holy Mass without shedding copious tears. Later when he was shrouded in dryness and desolation the tears lessened a little and were not so continuous. We know further, from the canonical deposition of one of his spiritual daughters that God deigned to imprint in his heart, whether physically or spiritually we know not, the marks of the Passion, around the year 1743.¹³ This extraordinary grace was accompanied,

at least occasionally, by the displacement of three ribs about his heart and increased beatings of his heart which were particularly violent on Fridays. These facts were duly corroborated by several witnesses. In his diary (journal of conscience) of 1720 we find, already at that time it seems to me, certain symptoms which resemble these somewhat. For example, we read: "I was particularly absorbed in God in an exalted sweetness and a certain burning of heart, which also penetrated my interior and which I felt to be supernatural."¹⁴ "... at Holy Communion I was particularly recollected and overwhelmed with tears, to such an extent that it made me ill."¹⁵ "... The effort made my heart jump, and shook me from head to foot even to my innermost parts which made me sick to my stomach."¹⁶

He commenced his penitential life in 1713, favored not only by the grace of infused prayer, but also by extraordinary phenomena, which sometimes accompanied it, yet he was extremely prudent about placing any faith in whatever favors he received.¹⁷ Following the teaching of St. John of the Cross, he preferred to maintain himself in the dark night, or as he called it, the mystical death of naked faith. "I do not seek revelations," he wrote to a religious Sister, "the holy Faith is enough for me. To seek out such things is to leave oneself open to the danger of being deceived by the infernal enemy."¹⁸

These extraordinary phenomena came about through three causes: God, the devil and nature. "These extraordinary things that you mention" he wrote to a priest, "require a profound examination to be able to know if they are natural things, preternatural or supernatural coming from God."¹⁹ He opined as the cause for the most frequent alleged visions, locutions and the like, to be an overactive imagination, a light head.²⁰

At the same time our Saint could admit that in a given case some of these extraordinary things were from God.²¹ But the other cause, more or less frequent than the above, were the illusions of the devil.²² This statement of the Servant of God is the same of other saints, who sometimes let themselves be deceived by the devil.

"Don't flatter yourself so readily," he wrote, "that everything that has happened is supernatural, that one is not able to gradually delude oneself, unless he has become the same as the saints, both men and women, who were sometimes taken in by the illusions of the devil or their own imagination, for divine lights and operations which were really nothing. Among others, St. Catherine of Bologna was deceived during five years by the demon and if God had not wised her up would not have known where the devil was leading her with his allurements."²³

In order to avoid every possible illusion he followed faithfully the principle of St. John of the Cross, great master of the Spiritual Life: that one should reject out of hand all apparitions, visions, locutions and the like, when they are presented without taking the time to examine whether they are of God or not. "I have read your letter attentively," he wrote a religious Sister, "above all, how many of these visions you have had. It may well be that afterwards the effects which may have produced in the soul may not disclose any illusion but on the contrary a great spiritual advantage, which proceeds from the mercy of God; meanwhile I repeat for you the doctrine of St. John of the Cross, great master of the Spiritual Life, who teaches that these visions, revelations and locutions, above all when they are frequent, ought always to be driven away, to free one from delusion, should one ever have time; for said the Saint, if they come from God, they will leave their good effect and divine impression on the soul, for when they are driven away, and should they come from the enemy, one would be delivered from his deceit in repelling them. You act most strongly when you allow yourself to be led by obedience, for obedient souls will never be led astray."²⁴

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NOTES

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3. *Vie*, livre I, chap. I, page 7.
4. *Vie*, 1. I, ch. IV, p. 24.
5. *Vie*, 1. II, ch. XVIII, p. 121
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THE REPARATORY NIGHT OF THE SPIRIT IN ST. PAUL OF THE CROSS

♦ ♦ ♦

by Reverend Reginald Garrigou-Lagrange, O.P.

INTRODUCTION

This learned article appeared first in French as "*Nuit de l'esprit reparatrice en saint Paul de la Croix*" in the 1938 October issue of the review *Etudes Carmelitaines*, XXIII, pp. 287-293. The particular issue was given over entirely to the study of the "mystical night" with various contributions representing a psychological description, a theological evaluation and an examination of other similar natural phenomena resembling this supernatural state.

This translation was done by Father Jude Mead, C.P.

TEXT

A reading of the works of St. John of the Cross moves one to consider the night of the spirit above all as a passive personal purification which disposes the soul for perfect union with God called the transforming union. This purification considered as passive is a mystical state which includes infused contemplation, seems thus as necessary to remove the defects of the proficients about which the author treats in *The Dark Night*.¹ This is especially true of hidden spiritual pride which is sometimes the cause of many illusions. It is a purgatory before death, but a purgatory wherein the soul merits and grows in love. Finally this darkness and anguish give way to the superior light and the joy of the transforming union, which is the immediate prelude to the life of heaven. The winter of the night of the spirit seems to be followed by both a springtime and an endless summer, after which there would be no autumn.

Such is the impression given by the reading of *The Dark Night* and the *Living Flame of Love*. It may be said that for the proficient souls the night of the spirit is just a tunnel to be passed through before entering the transforming union, after which there is no need to pass through again.

The lives of certain great servants of God, particularly those dedicated to reparation, to immolation for the salvation of souls or to the apostolate of hidden suffering, make us think, however, of an extension of this same night of the spirit after their entering into the transforming union. But such a trial would no longer be principally *purificative*, but would be mainly *reparative*.

St. John of the Cross does not insist especially on this point although he alludes several times to interior trials undergone by saints for the salvation of sinners.² St. Teresa also addresses herself to this point of view when she writes of the great generosity of the souls that have entered the seventh mansion.³

What then should we think of a night of the spirit which is more reparatory than purificatory, which is extended for a longer time after entering the transforming union, when the soul so tried has already been personally purified? We have briefly treated this question elsewhere;⁴ but it is important to recall regarding this point some undisputed principles and significant facts.

First of all the Christian soul cannot forget the great interior sufferings which Our Lord and his Holy Mother underwent at the sight of sin and in offering themselves as victims for us were not for their own purification but rather for our redemption, and the more souls

progress in the spiritual life, the more their interior sufferings resemble those of Jesus and Mary. It is the common opinion that the servants of God are tried more especially, whether they need a purification more profound, or whether, following the example of Our Lord they must labor by the same means as He used for a great spiritual cause, for example, the founding of a religious order or the salvation of a great many other souls. St. John of the Cross and St. Teresa experienced this almost continuously. This is well demonstrated by the facts. In this connection we shall point up an especially striking fact, and then briefly compare the purificative night of the spirit with that which is for the most part reparative and which embraces an apostolate through suffering which is at once as fruitful as it is hidden.

First of all let us note, though without insistence, a characteristic enough reality, exemplified toward the end of the life of St. Alphonsus Liguori; he was already 80, and a cursory reading of this time in his life, might give the impression that he was experiencing the passive night of the senses which is often associated with strong temptations against those virtues which are rooted in the sensibilities: chastity and patience. These temptations were then so strong for this holy old man that his servant wondered if they might not cause him to lose his mind. But aware of the work already accomplished in the soul of this great saint by grace, every thing points out that this trial in his final days was not precisely for him the passive purification of the senses (although it had all the appearances of being such), but rather a series of afflictions which he would endure for his neighbor and for the consolidation of the foundation for which he had suffered so greatly.

There is an even more striking example given to us in the life of St. Paul of the Cross, the founder of the Passionists. An exact idea of his interior life may be drawn from his numerous letters,⁵ from the notes left by Father John Mary, his confessor and director, and from other documents of the period cited in the preparatory studies and the process of canonization. The most outstanding of these documents were gathered by Father Cajetan of the Holy Name of Mary, Passionist, in his book, *Oraison et ascension de saint Paul de la Croix*.⁶ The author of this work kindly gave us some other documents, which he plans to publish soon, which reaffirm the material found in the other works which he has already published.

We shall cite here only the most significant events. St. Paul of the Cross born in 1694, became the founder of a religious order vowed to reparation and lived to be 81 years old, when he died in 1775. What happened in this long life totally given to God from his earliest years in the greatest austerity?

He was schooled in a thoroughly Christian manner and accustomed from his early youth to complete abnegation and the practice of all the virtues. From an early age he experienced the affective prayer of simple regard, and about the age of 19 his piety increased notably. He called this period "his conversion;" at this point the signs of the *passive purification of the senses* are evident, accompanied as is not infrequent, by an attack of scruples.⁷

From this period on Father Cajetan rightly distinguished three periods in the saint's mystical life. In the first, which lasted about twelve years the saint was raised progressively through the various degrees of prayer as described by St. Teresa including the transforming union. During the second period, which covered forty-five years, he experienced with a remarkable profundity the life of reparation. In the third period, consisting in the last five years of his life, in which his trials continued, but in which his consolations proportionately increased as he approached the end of his pilgrimage.

During the first period, after a passive purification of the senses and the painful assault of scruples, the servant of God who had already received the grace of infused contemplation spent three or four hours at a time in prayer.⁸ Every day he gave seven hours to the practice of mental prayer. According to the testimony of his confessor, Father John Mary, at the age of twenty-four he experienced ecstatic prayer frequently rapt out of his senses. Thereafter he was given great lights concerning the mysteries of faith and was graced with visions which moved him to perceive that he would found an order dedicated to the Passion.⁹ He also

received during this time a vision of the Most Blessed Trinity, a vision of heaven and another of hell; for him his faith "appeared to him as transformed into evidence."¹⁰

It seems certain that St. Paul of the Cross personally endured the *passive purification of the spirit* by the time he was twenty-six years old, especially during his forty day retreat in 1720. Father Cajetan narrates these trials at length.¹¹ The saint at that time also heard words uttered even against God, "diabolical words, which he declared, pierced his very heart and soul."¹²

This passive purification of the spirit was crowned by a wonderful contemplation of the Passion of the Savior,¹³ which contemplation carried the saint "Through love to make the holy Passion of Jesus his very own." He declared, "The Soul totally immersed in pure love, without any image, in pure and naked faith, all at once finds itself, as it so pleases the Sovereign Good, is at the same time plunged into the ocean of the sufferings of the Redeemer," and comprehends, "that the Passion of Jesus is totally a work of love."¹⁴

From this time on the prayer life of the saint consisted in putting on himself the suffering of Jesus and in letting himself be completely immersed in the divinity of the Savior."¹⁵

Before the age of thirty-one St. Paul of the Cross received the grace of the *transforming union*. After carefully reflecting on the exalted purifying graces which preceded it, this fact can hardly be doubted, in view of the testimony collated by Father Cajetan.¹⁶ This signal grace was moreover accompanied by that symbolism which on occasion manifests it in a sensible way: an apparition of Our Savior, of the holy Mother of God, and of some of the saints. St. Paul of the Cross further received a golden ring on which was inscribed the instruments of the Pasison.

When the intimate union with Jesus Crucified, arrived at before the age of thirty-one is noted, and the fact that he was to live until eight-one and found an order vowed to reparation, we may be less surprised at seeing him associated thereafter for a period of forty-five years with the sorrowful life of Our Lord Jesus Christ. After receiving this grace of the transforming union, he had actually, according to the testimony of his confessor,¹⁷ to pass through forty-five years of interior desolations, and the most painful abandonment, during which, "from time to time only, the Lord granted him a short respite."¹⁸

His life is really a life of reparation in its depths and in its heights, it is the apostolate of spiritual suffering in an extraordinary degree. It was not only the removal of sensible consolations, but in a manner, the eclipse of the virtues of faith, hope and charity. The saint believed himself abandoned by God, He believed that God was angry with him, His temptations to despair and sadness were crushing; yet meanwhile in this endless trial, the saint showed himself to have great patience and perfect resignation to the divine will along with a gentle kindness toward all those who came to him, as Father Cajetan relates.¹⁹ One day he said to his spiritual director, "If anyone were to ask me at any time what I was thinking about, it seems to me that I could reply that I was thinking about God."²⁰ This was also the way in his great spiritual desolations, those times when it seemed to him that he had no longer any faith, hope or charity.²¹ He was accustomed to state: "It is impossible for me not to think of God, seeing that our soul is filled totally with God and that we are entirely in Him."²² These quotations are taken from the *Summary* of the ordinary processes for his canonization.

As a matter of fact, when St. Paul of the Cross wandered through the streets of Rome crying, "A via Pauli, Libera nos Domine!" he was unable to find spiritually enough air to breathe except in God, and during forty-five years, as night followed day, there was but one prayer, heroic, incessant, which sought God fervently, and then sought to give Him to the souls for whom this great saint suffered. More fruitful than his many years of preaching inspired by a lesser love, these agonizing years became an exalted realization of the words of the Master: "Pray always, and not to faint."²³ The above teaches the importance of the following reflection on the doctrine of St. John of the Cross: "A single act of pure love can

do more good in the Church, than many many exterior works" inspired by a lesser charity.

As these forty-five years of his dolorous life came to a close, St. Paul of the Cross experienced intervals of consolation, and he felt himself drawn into the Wounds of the Savior. Jesus spoke to him from the Cross: "You are in my heart."²⁴ The Blessed Virgin appeared to him, along with the soul of a priest detained in purgatory and for whom the saint was to suffer. The Passion of the Savior became imprinted on his heart.²⁵

Toward the end of these forty-five years his trials diminished, and his spiritual consolations flowered progressively especially in the last five years of his long life. There was a vision of Our Lady of Sorrows, and other spiritual favors in the sacristy of SS. John and Paul at Rome, with and without levitations. Thus the last months of his life, became as it were, an immediate prelude to the beatific vision.

The facts we have just recounted are certainly most unusual. However, from time to time, more especially in contemplative orders vowed to prayer and immolation, similar occurrences among souls who have a vocation to reparation, and who have made a vow consecrating themselves to this apostolate through suffering. We have personally known three extremely generous Carmelite Nuns and a priestly soul, who appeared to have been in an unceasing night of the spirit (for thirty or forty years); yet these souls were apparently long since purified, however their oblation for the salvation of sinners seemed to have been accepted.

Following the examination of these facts by the light of principles we believe that we are able to arrive at the following conclusion.

When the night of the spirit is principally purificative, under the influence of grace, exercised mainly through the gift of understanding, the theological virtues and humility, souls are purified from all human dross. As we have demonstrated elsewhere,²⁶ the essential motive of these virtues is freed from every auxiliary motive and their primary object is shown in powerful relief above every other secondary object. Thus the purified soul is able to pass beyond the formulas of mysteries and enter as St. Paul teaches into "the deep things of God."²⁷ Then, inspite of every temptation against faith and hope, the soul firmly believes by a direct act in a manner most pure and exalted which conquers temptation; it believes for the sole and the purest motive supernatural reached: the authority of God revealing; it also hopes uniquely because God is the Infinite Mercy always supportative. The soul loves Him in the most complete aridity, because in Himself He is infinitely better than the totality of the gifts He could give us. The first revealing truth, the formal motive of infused faith; the divine, helping Mercy, the formal motive of hope; the infinite Goodness of God, sovereignly loveable in Himself now appear more and more in their transcendent supernaturality, as three stars of the first grandeur in the night of the spirit.²⁸

When, on the other hand the night of the spirit is principally reparatory, directed chiefly to move the already purified soul labor for the salvation of one's neighbor, it still maintains the same exalted qualities which we have described above, but it assumes an additional characteristic more disposed toward the intimate sufferings of Jesus and Mary, who themselves had no need to be purified. In this aspect the suffering reminds one of a lifesaver who, in a shipwreck strives heroically to save from death those who are on the verge of drowning. Such spiritual lifesavers after the example of St. Paul of the Cross, struggle not only for hours, or months, but even for years to seize from eternal death other souls; and in some way they themselves must resist the temptations of the souls whom they seek to save that they may come to their assistance efficaciously. These souls are then intimately united with the sorrowful life of the Savior; in them are fully actuated the words of St. Paul:²⁹ "Heirs indeed of God, and joint heirs with Christ; yet so, if we suffer with Him, that we may also be glorified with Him."

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NOTES

1. Bk. II, chap. 10
2. Cf. *A Spiritual Canticle*, Part II, st. 20.
3. *The interior Castle*, seventh mansion, chap. 4: "His Majesty can bestow no greater favor on us then to give us a life such as was led by His beloved Son. Therefore, as I have often told you, I feel certain that these graces (of the transforming union) are sent to strengthen our weakness so that we may imitate Him by suffering much. We always find that those nearest to Christ our Lord bear the heaviest cross: think of what His glorious Mother and the Apostles bore."
4. *L'Amour de Dieu et la croix de Jesus* (1929), II, 625-31, 814-23.
5. *Lettere*, edited by Father Amedeo, Rome, 1924, 4 vols. See also the first biography of the saint, by Blessed (ST.) V. Strambi, 1786.
6. Museum Lessianum, Louvain, 1930
7. Cf. Father Cajetan, *op.cit.*, p. 8
8. *op. cit.*, p. 12
9. *Ibid.*, p. 15
10. *Ibid.*, p. 19
11. *Ibid.*, pp. 41-63
12. *Ibid.*, p. 55
13. *Ibid.*, pp. 57-73
14. *Ibid.*, p. 57
15. *Ibid.*, p. 62
16. *Ibid.*, pp. 85-97
17. *Ibid.*, pp. 2, 115-177
18. *Ibid.*, p. 2
19. *Ibid.*, p. 96
20. *Summary of the Process*, I, 317, 64
21. *Ibid.*, I, 324, 103
22. *Ibid.*, I, 324, 105
23. LK 18, 1
24. Father Cajetan, *op. cit.*, p. 167
25. *Ibid*
26. *L'Amour de Dieu et la croix de Jesus*, II, 549-656
27. Cf. I Cor. 2, 10
28. As far as we are acquainted with the life of Father Surin, we think that he underwent this passive purification and acquired great merits in it.
29. ROM. 8, 17. Moreover, even when the night of the spirit is chiefly purificatory and precedes the transforming union, often there exists in it to some degree the other character of reparation for one's neighbor. This statement can be verified in Bk. III, chap. ii, sect. i, of the *Life of St. Vincent de Paul* by Abelly (Cf. *Revue d'ascetique et mystique*, 1932, pp. 398 ff.), where the author says that St. Vincent accepted to suffer for a doctor of the Sorbonne who was greatly tormented by temptations against faith. Then for four years St. Vincent de Paul himself had to resist such strong temptations against this virtue that he kept asking himself whether or not he consented to them. At this time he wrote the *Credo* on a sheet of paper which he placed over his heart, and when the temptation was the most violent, he would press the *Credo* against his heart to give himself an exterior sign of his fidelity. At the end of these four years, St. Vincent de Paul's faith was notably increased by all the heroic acts he had to make while passing through this tunnel. We believe that the same observation must be made in regard to the passive interior sufferings of the holy Cure of Ars and also in regard to the passive purification of the spirit which St. Therese of the Child Jesus underwent toward the end of her life. (cf. *Histoire d'une ame*, 1923, chaps. 9, 12). What she wrote at this time is quite revealing and should be reread.

N.B. The above article was incorporated into Garrigou-Lagrange's later book, *Three Ages of the Interior Life*, 2 vols., Herder, St. Louis, 1948.

THE LITURGICAL SPIRIT OF ST. PAUL OF THE CROSS



Reverend Simon Paul Wood, C.P.

INTRODUCTION

Simon Paul Wood, C.P., has a Master's Degree in Latin and taught classical languages at our Preparatory Seminary. He contributed translations for the *Fathers of the Church* series and several Paulacrucian studies. This article appeared in *Orate Fratres*, XXIII (1949) and recalls the impact of Pope Pius XII's encyclical *Mediator Dei* on the Liturgy in 1947. It demonstrates the relevance of the teachings of St. Paul of the Cross at that time as well as with the Constitution on the Liturgy *Sacrosanctum Concilium* of Vatican II under date of December 4, 1963.

TEXT

To anyone who has not grasped the intimate relationship between the varied elements of a perfect Christian life, the title of this article may come as something of a surprise. St. Paul of the Cross, it is true, represents the school of private prayer, of asceticism, of warm personal devotion to the Crucified. But because he nourished his spirit at the fount of truth, holy mother Church, he also had a deep insight into the importance of her liturgy. In these days, when so often devotional piety goes its own way cultivating only the interior, and certain devotees of the liturgy look askance at everything not bearing an external social character redolent of the liturgy, it may be well to focus attention on the liturgical spirit of this great mystic and preacher of Jesus Christ Crucified.

All that will be said will but aptly illustrate the principles proposed by Pius XII in the recent (sic) encyclical, *Mediator Dei*. There, indeed our Holy Father insists: "No conflict exists between public prayers and prayers in private, between morality and contemplation, between the ascetical life and devotion to the liturgy . . . Both merge harmoniously in the single spirit which animates them: 'Christ is all in all.' Both tend to the same objective: until Christ be formed in us" (n. 37).

Now, the first place to seek the spirit of St. Paul of the Cross is in the religious congregation he founded. For there, like any religious founder, he has poured out the fullness of his heart, shaping each element to conform to the life-work God had given him. The Passionist Religious, St. Paul's spiritual sons and heirs, are truly his "letter of Christ composed. . . not on tablets of stone, but on fleshly tablets of the heart" (2 Cor. 3:3).

In 1720, when Paul Danei wrote his Rule for the Passionist congregation, he was a man of 25, with only average education but possessed of an exceptional love of Jesus Christ crucified. Two places in his native town of Castellazzo had been particularly familiar to him: his own parish church, and that of the Capuchin Friars, a reformed branch of the Franciscans. There were at Castellazzo besides, Augustinians and Servites; but it was the Capuchins who attracted Paul. There were none of the more recent type of Religious: Regular Clergy, who, taking shape during the religious revolt nearly two centuries before, were formed more about activity and study than the former observances of earlier monasticism.

In his later life, Paul himself tells us that he attended all the functions held in the churches of his choice, including Vespers for Sundays and feast-days. We gather too that he had begun to say at least parts of the divine office of his own accord. His spiritual directors—several of whom were Capuchins—had allowed him to receive holy Communion every day,

and to spend long hours in prayer in the presence of the Blessed Sacrament.

But Paul was beginning to understand that God wanted him to raise up a new Congregation in the Church. He received several visions—each of them in connection with a visit to the Capuchin Church—in which God revealed to him what this new group of religious should be. It should embody his own spirit: one of tremendous zeal to bring back to Jesus crucified and of intense love for prayer and solitude and penance. Paul said expressly that “my God infused into my mind the Form of the holy Rule 9 (*Lettere di S. Paolo*, Vol. IV, p. 220).

And so, without waiting for events to shape his life-work as so many other founders have done, even without expressly studying other religious rules, Paul withdrew to a hermit’s cell and wrote “as quickly as if someone in a professor’s chair were dictating” (L. IV 221) the holy Rule to be followed by his religious. And, it might be added, for fifty-five years after that, he lived to guard and properly interpret that Rule for his spiritual sons. That the form of his Rule was infused does not preclude the influence of Paul’s previous experiences. In fact, the form of life that he did establish bears a marked resemblance to that of the Capuchins. What Paul of the Cross created, in effect, was a modern active religious congregation, canonically Regular Clergy, but with most of the practices and the spirit of the friars of the early middle ages. What concerns us here is that he fused a strenuous apostolic life with a fervent home-life centered about liturgical worship.

He prescribed that the Passionists rise in the middle of the night to chant Matins and Lauds. Again at the sound of the Angelus, they assemble in choir for the morning hour of Prime, followed by Terce. At the present time, the Mass in the choir immediately after Terce is the Community Mass, but in Paul’s day there was another Mass later on which he called the “conventual Mass.” Sext and None, Vespers and Compline follow at the usual hours.

The religious are directed to have a special devotion to holy Mass, “as the lively memorial of the passion and death of Jesus Christ,” and to center their spiritual lives about their morning practice of holy Communion. They are to nourish their daily practice of virtue in a spirit of recollection with frequent spiritual communions. In his first Rule, Paul had made provision for perpetual adoration before the Blessed Sacrament.

In addition, Paul provided that each season and feast of the liturgical cycle have a real influence upon the life of his religious. Advent and Lent are observed with additional fasts and penances. Each solemn feast is solemnly celebrated with solemn first and second vespers, solemn Matins and Lauds, solemn Mass; each second-class feast with a *Missa Cantata*. Even the natural man is to share in the spirit of these days, for Paul decreed for them, according to their importance, a mitigated horarium and a more festive fare in the refectory.

All in all, the spirit and the way of life that Paul gave his religious prove beyond doubt that his own spirit was formed and fed on the sacred liturgy, and that for him the perfection of Christian living must embrace the divine worship holy mother Church gives the Father through Jesus Christ her Spouse.

But there is another witness to Paul’s liturgical spirit, his writings: the Rule and regulations of the Passionists, and more especially his numerous letters of spiritual direction. For the most part ascetical and mystical in tone, the letters were written usually “in haste” to solve practical difficulties of conduct. For that very reason, their evidence of Paul’s liturgical orientation are all the more convincing.

“The crowning act of the sacred liturgy,” “the culmination and center of the Christian religion”—in the expressions used by the Holy Father—is the august Sacrifice of our Altars. St. Paul considered holy Mass the very center, in truth, of true Christian living. He reminds his own religious that as the Mass “is a lively memorial of the Passion and death of Jesus Christ, it should be a most fitting duty of the religious of our congregation to cherish a special devotion to it; and therefore, let it be to them a great delight to assist at this divine Sacrifice, kneeling with fear and trembling” (*Regulations*, chapt. vi). In the 1741 edition of the Rule, he urged: “Let them take care to instill into the faithful with all efficacy possible. . .

Devotion and love toward the most holy Sacrament of the altar" (chapt. xxvi). For his own part, he even recommended to the faithful, as a first principle of the spiritual life, devout attendance at holy Mass. For example he writes to a lady: "Every morning assist at holy Mass with great devotion, reverence and fear" (L' III 746). When directing a priest, invariably he centered his thoughts on the great sacrificial Act: "Especially do I advise you," he writes to one priest, "to celebrate the sacrosanct Mysteries with great preparation which, in every priest, ought to be continual, with sanctity of life; . . . and after you have celebrated, continue your intimate union with the Supreme Good in a long mental thanksgiving" (L IV 3, III 815).

Paul, apostle of the Crucified, had an intimate realization of the relationship between the unbloody Sacrifice of the altar and the bloody Sacrifice of Calvary. So it is that he wished that Mass be attended in the spirit of the sufferings of Christ: "Before celebrating he tells a priest, "clothe yourself with the sufferings of Christ" (L III 618). Conversely, he wished that the day's recollection in memory of the Passion draw strength from the morning participation in the living Sacrifice: "Never cease carrying on the altar of your heart a sacred bouquet of the holy sufferings of Christ, gathering them in the morning in the flowery meadow of the divine Mysteries worked for our salvation by the Son of God" (L I 550).

But the Mass, for Paul, was not just a pious exercise. It was *the* source of grace and union with Jesus Christ. He remarked to a close disciple that he had "complete confidence that in the celebration of the divine sacrosanct Mystery, you will be reborn in Jesus Christ into a new divine life" (L I 445). This incorporation into Christ accomplished by the divine Sacrifice should bring forth fruits of the virtues of Christ: "The fruits of Holy Mass," he says explicitly "consist in being entirely clothed in Jesus Christ, in learning and practicing His divine virtues (L III 619). And in greater detail, he urges a newly ordained priest to keep in mind that "now you are obliged to a greater perfection and to be a true imitator of Jesus Christ, learning to celebrate every day the most holy virtues of Jesus Christ, especially humility of heart, perfect obedience, meekness, patience and perfect charity toward God and the neighbor" (L I 287).

The sacrifice of Holy Mass, as Pius XII declares, should, more specifically lead the faithful to "assume to some extent the character of victim" (*Med Dei*, n. 81). That this was Paul's practice is beautifully suggested by the secret of the Mass for his feast: "May these mysteries of Thy passion and death, O Lord, confer on us the heavenly fervor with which holy Paul, in offering them, presented his own body as a living sacrifice, holy and pleasing to thee." Repeatedly Paul urged his followers, in terms borrowed from the holy mystery of Sacrifice, to live as victims sacrificed to the heavenly Father.

St. Paul recognized, too, that even the external must faithfully reflect the majesty of the divine Sacrifice. In the spirit of Teresa of Avila, he repeatedly urged priests to the utmost exactness in following the rubrics of Mass, as "A thing very necessary and important" (L I 379, L III 618, L IV 6, and L I 287 etc.). The vestments and vessels used in the Passionists' churches should be, at the expense of the poverty he so much loved, "suitable to the divine service and Sacrifice. Gold and silver and other ornaments which may add majesty and great propriety to the divine worship are not forbidden" (Rule, chapt. xiv).

The holy Eucharist is, however, also the sacrament "which is the richest treasure of our religion" (*Med. Dei*, n. 116). St. Paul of the Cross recognized it as such, for "There is no exercise of piety," he writes, "which unites us to God more than this" (L III 677). He ardently desired, as he once wrote, that "souls know God and burn with His love, and for this I know no other way but that which the Supreme Good in the Sacrament (*Sommo Bene Sacramentato*) affords, for It is the living fount of love" (L I 148). The fruits of holy Communion, are, for Paul, the same as those of the Mass, for he tells a married woman: "In frequent reception of Communion, gain charity, patience, meekness" (L III 568). Again, where can we find a profounder expression of the effects of holy Communion than in these words which develop St. Augustine's familiar passage: "When you have celebrated Mass, you

are fed with Jesus, are you not? Then why, after Mass, do you not allow Jesus to be fed with you, to digest and transform you into Himself?" (L II 735). Finally, Paul would have the soul nourish its life of virtue by the remembrance of its great privilege. "The most holy Communion is the most efficacious means that can be found to unite the soul to God; remain always prepared for the divine banquet; keep your heart purified and guard your tongue because it first touches the Blessed Sacrament: . . . see that your heart is a living tabernacle of the sweet sacramental Jesus" (L III 257).

The Spouse of Christ offers another sacrifice to the heavenly Father, the sacrifice of praise in the divine office. Pius XII has pointed out that in this "prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians," the Christian should raise his "mind and heart to God, so that, united with Christ he may completely dedicate himself, and all his actions to Him" (*Med. Dei*, n. 142, 145). We have already seen that St. Paul—in this the rare exception among modern founders—incorporated the choral recitation of the office in the life of his religious. In imposing its observance, he added: The divine office shall be recited in choir in a solemn and pious tone, with a becoming pause in the middle of each verse, so as to allow sufficient intervals of time to meditate on the words pronounced and gather the rich and delicious fruits which the food of the divine Scripture affords to those who sing not only with the mouth but also with the mind and heart" (Rule, chapt. xix). And even a deacon, not of the congregation, who had asked for a rule of life, he advises in the same strain, to say Matins "with great devotion. . . and approach it with devout preparation, reciting it in a retired place, such as your room or the chapel, conceiving a grand idea of how great a sacrifice of praise you give to God with your lips, and of how solemn a representation you are making to the most holy Trinity on the part of the whole Church" (L III 438). No better advice could be penned by the liturgical theologian of our own day.

Innumerable passages could be added, developing many other aspects of his rich liturgical spirit: his love for the feasts of the year, and his ability to draw the proper fruit from each for Christian living; his understanding of the efficacy of the sacraments, particularly penance and matrimony; his devotion to the Church and the pope; his insight into the mystery of grace as the "divine nativity in the soul," by which the soul "is brought to the bosom of the Father, where Jesus ever dwells." But the quotations given will sufficiently demonstrate that Paul of the Cross, mystic though he was, saw in the sacred liturgy of the Church the true source and compliment of the interior life of faith. Throughout his life, he stood at the foot of the cross of Calvary: is there any wonder, then, that he was drawn to the altar where the living Christ, with His Mystical Body, prays the daily prayer of Sacrifice and of praise?

The lesson of his life and teaching is surely that, in the light of the cross of Jesus crucified, we may learn the fusion of private devotion and pure faith with a warm love of the liturgy. Both led Paul of the Cross into closer contact with the incarnate Word, and without either, he would not have become the great mystic and saint of the Cross. So, too, private spirituality must never divorce itself from the liturgy, which is the solid rich food of truth and of worship in the Christian life. But neither may the liturgy condemn private devotion, for by its recollection, private prayer and asceticism that it will preserve those fruits gathered in the liturgy, which draw the soul, with Jesus Christ and through Him, to the bosom of the eternal Father.

FURTHER READINGS

LITURGY: Cf: *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy, Vatican II, December 4, 1963:

Liturgy and Worship: SC 7

Liturgy and Personal Holiness: SC 10, 61

Liturgy and Role of Christ: SC 83, 84, 7, 10

Liturgy and Holy Mass: SC 7, 41

PO (Priests) 2, 5, 6,

LG (Church) 6, 26, 29, 34,

Liturgy and Divine Office: SC 83, 84, 85, 99,

Lay Participation in Office: SC 100, 33, 19, 48.

Couneson, O.S.B., S. "L'esprit liturgique de S. Paul de la Croix," in *Revue liturgique et monastique*, XVIII (1933) p. 5 ff.

Rice, C.P., Fidelis, "Passionistic Spirituality," in *Review for Religious* X, (1951), pp. 241-246.

THE MYSTICAL MARRIAGE

Jude Mead, C.P.

♦ ♦ ♦

INTRODUCTION

In the development of the spousal concept in Christian spirituality there are two distinct if not always separate progressions. The first and perhaps the more obvious is found in the Scriptures. Hosea, the prophet of God's love, is the first of the inspired writers to introduce this nuptial theme into the relationship between God and the children of men. In the historical reality of his own marriage, an unfaithful wife much beloved, who having fallen returned only to be more deeply loved than before, there is existentialized a most powerful love, capable of forgiving and restoring itself. The sanctity of the monogamous marriage and its indissolubility is clearly taught. But above his prophetic life and doctrine, the sign of Yahweh's love for His people, indeed His condescending love, is for the first time proclaimed in the image of a marriage and the triumph of God's love for us.

The spousal relationship is further enhanced in the Song of Songs with its lyrical imagery, dialogous inspiration and exalted spiritual meaning. Literally, it is a nuptial song in praise of love and marriage. Spiritually, it champions the sanctity of marriage, emphasizing its mutual intensive love. Parabolically, in the imagery of shepherd and shepherdess we are taught the joyous love of God for men. Allegorically, it signifies Christ's love for Holy Church. St. Paul in his Letter to the Ephesians¹ teaches this as sound doctrine declaring Christ loves the Church as a husband; she submits to Him as a dutiful wife; she is His spouse, holy, immaculate, without stain or wrinkle; and that human marriage is a foreshadowing of the union between Christ and His Church. St. John in his eschatological prophecy, the Book of Revelations presents the Church as the spouse of Christ, as the bride of the wedding day of the Lamb; as a bride adorned to meet her husband; and as crying out with the Spirit, as a bride. "Come!"²

It was only a step further for the spiritual writers and early Fathers of the Church, to predicate the spousal concept to the intimate relationship between the soul in loving union with God as a spiritual or mystical marriage, e.g., St. Gregory of Nissa, and the Pseudo-Dionysius.³ In the Middle Ages this same application of the accommodated sense of Scripture was taught by William of St. Thierry and St. Bernard of Clairvaux.⁴

Meanwhile and apace there evolved Spiritual Theology, the science of the saints. Insofar as it was a deductive discipline it drew strongly on Scripture and the reasoned revelation of Systematic or Dogmatic Theology from which discernment much of the above doctrine was borrowed. As an inductive discipline it drew innovatively from the personal experience of the saints themselves many of whom had left written testimonials as to the manner of the Divine operations within their own souls. From this collective wisdom of both experience and observation was elucidated a phenomenological progression of the graces and responses of interior prayer and the anatomy of Christian perfection in the soul.

While all those spiritual writers, whose works have been approved by the Church, accept the theological and scriptural basis for their doctrine, across the years there has developed a refinement of both terminology and significance. Both of these sciences have developed a terminology proper to each but of course never contradicting each other. The theologian leans toward essential terms at once abstract and precise. The mystic, on the other hand, is drawn to hyperbolic and antithetical terms. The key to the appreciation of these two approaches is clarified by St. Thomas Aquinas who taught that in this life the love of God is better than the knowledge of God.⁵ In knowledge we tend to see God through ourselves. We limit Him by our own ideas and concepts by drawing Him to us. On the other hand Love helps us to rise above our own limitations and draws us to God. Even

among the mystics there is a difference of approach. Evidence the following appreciation: "Master Eckhart grasped mysticism from the aspect of the intellect, the Blessed Henry Suso from the aspect of the heart, John Tauler from that of the will."⁶ Again they differ in symbolism. For St. John of the Cross perfection is a mountain to be ascended.⁷ For St. Teresa of Jesus, it is an Interior Castle in which one passes from mansion to mansion until the center is reached.⁸ It must be clearly stated here that this sanctity is not to be confused with the salvation of the soul. Mystical contemplation is not required for people to save their soul, but to attain perfection, which is the most intense love for God, for our own soul and the souls of our neighbor, there would seem, according to the teaching of St. John of the Cross, that such mystical contemplation is at least a moral necessity.

The Mystical Marriage, while it has been applied to Religious Profession in an analogous sense by St. Teresa,⁹ St. John of the Cross,¹⁰ and St. Paul of the Cross,¹¹ is actually a term with its own precise definition and significance. It is the highest grade of prayer classified by the mystical writers as the transforming union.¹² It existentializes the seventh and ultimate mansion in the *Interior Castle* of St. Teresa.¹³ It is the consummate union of the soul with the Most High God, its very deification. In this unique union there is the highest degree of perfection that a soul may reach in the present life and only falls short of the beatific vision in the future life in heaven. As such, the Prayer of Transforming Union is the total transformation of the soul into the Beloved. St. John of the Cross teaches that herein God and the soul give themselves so completely to one another, in such a consummation of divine love, that the soul itself is deified and participates in the Trinity as much as is possible in this life.¹⁴

This Mystical Marriage which is the prelude and ultimate preparation for the beatific vision has three constituent elements:

- 1) *Transformation*: The soul is transformed into God without losing either its identity or condition as a creature even as a pane of glass is distinct from the ray of sunlight which passes through it and becomes one with it.¹⁵
- 2) *Mutual Surrender*: As a consequence of the above there follows a mutual submission or surrender between the soul and God. There is a real and perfect communication of goods between God and the soul which has entered into this deepest intimacy of union with God, which is the apex of sanctity analogous to human marriage. Not essential to, but sometimes in this regard there is a vision of Christ and the bestowal of nuptial symbols, viz. a ring.
- 3) *Permanent Loving Union*: The great difference between this stage of prayer and all the other steps which have led up to it, according to the teaching of St. Teresa of Jesus, is an unswerving awareness of the permanent nature of this union in love between God and the soul.¹⁶ This constant companionship with the divine love may endure brief remissions but there is never a doubt of the permanence of God's awareness and our loving absorption in Him.

Father Jordan Aumann, O.P., an outstanding contemporary scholar of the theology of spiritual perfection,¹⁷ expresses the entire mystique concept of the Mystical Marriage when he writes:¹⁸

"Such is the bittersweet path which leads to the heights of contemplative prayer and the transforming union. It is the sublime ideal of Christian perfection, and it is offered to all souls in grace. When Jesus pronounced the precept: 'You therefore are to be perfect, even as your heavenly Father is perfect' (Matt. 5:48), he was speaking to all souls without exception. The Christian life, if it is developed according to the supernatural powers that are inherent in it, will normally lead to the transforming union of charity, which is in turn the normal prelude to the beatific vision."¹⁹

“O souls created for these grandeurs, and called to them! What do you do? With what do you occupy yourselves? Your desires are lowly things and your possessions are miseries. O wretched blindness of the eyes of your souls, which are blind to such great light and deaf to so clear a voice, not realizing that even as you seek grandeur and glory you remain wretched and lowly and have become ignorant and unworthy of such great blessings.”²⁰

ST. PAUL OF THE CROSS

St. Paul of the Cross in his writing shows himself cognizant of the canonized terminology regarding the Mystical Marriage. He uses it freely and comfortably describing this state as transforming,²¹ as deifying,²² as wax or iron being consumed by the flames.²³ As lofty as are his teaching of the Mystical Marriage for others the description of this tremendous spiritual event in his own life is a masterpiece of simplicity and description. As we have already observed (cf. Biographical section), some time in his twenty-eighth year, between 1722 and 1723, surely on the feast of the Presentation of the Blessed Virgin Mary, November 21st, and in the vastness of Monte Argentario, he received the singular grace of the Mystical Marriage.²⁴ He narrated the event himself to Rose Calabresi who gave the following testimony under oath at the Apostolic Process of Rome.²⁵

“In these spiritual conferences, during which there was no other talk than God or what could be useful for the spiritual advancement of my soul, the Servant of God told me one day that the All-Merciful Lord, by a stroke of His infinite Goodness, had him pass through every degree of contemplation and had deigned even to elevate him to the Mystical Marriage. With that sincerity and simplicity of heart, so characteristic of him, he told me that one year on the feast day of the Presentation of the Most Holy Virgin, for whom he had a special devotion at a moment when he felt himself totally absorbed in God, there appeared to him the Most Holy and Amiable Mother of God with Her Divine Son on her lap. She was accompanied by many saints, whom he named for me. They were St. Paul, St. Elizabeth, St. John the Evangelist, St. Teresa of Avila, St. John of the Cross, St. Mary Magdalene di Pazzi, and also the holy Angels. At this sight he threw himself on his knees, his face to the ground. In the meantime he heard sounding in his ear the voice of the Most Holy Virgin and also that of her Divine Son; they were asking him if he would be willing to enter the Mystical Marriage between his soul and the Divine Word. At this question he remained silent, unable to utter a word, all the while saying within himself that he was unworthy to receive so singular a favor. Yet while overwhelmed by these reflections he saw and felt himself lifted up from the ground by St. Elizabeth, St. Mary Magdalene di Pazzi, and the holy Angels. They urged him to accept the great grace offered by the Lord and to receive the mystical ring; at the same time this was placed on his finger by the Most Blessed Virgin Mary and St. Elizabeth. It was a gold ring on which were engraved the Instruments of the Passion. The Infant Jesus finished adjusting it to his finger. Then he was made to understand that the power from this espousal would direct him to call to mind continually the most sorrowful Passion of Jesus Christ as well as the great love of the crucified Redeemer for his soul. While he was telling this, Father Paul was so moved that he could not hold back the tears, that ran in abundance from his eyes, and there was seen in him a singular consolation in the remembrance of such a singular grace accorded him by the Sovereign goodness of God.”

Before considering the elements of the above narrative, which are singularly proper to our Holy Founder, it might be well to note those things which he shares in common with others who received also this grace of the Mystical Marriage. There are some seventy-seven persons recorded who have received the grace of the Mystical Marriage, both men and

women.²⁶ Among these Our Lord gave rings to fifty-five.²⁷ forty-three of the above also had the sacred Stigmata.²⁸ These external signs, however, simply confirm the extraordinary interior action by which the soul is united to the Most Holy Trinity in such a way that it becomes like to God, and God by participation.²⁹

Likewise other holy souls who participated in the Mystical Marriage testify that this was accomplished in the presence of other saints as well: e.g., St. Catherine of Siena, St. Mary Magdalene di Pazzi, and Blessed Nicholas Factor.³⁰ There is also evidence that there are strong psychological and devotional elements among those who appear on such occasions with the one who is actually receiving the grace of transforming union, the Mystical Marriage.

St. Paul of the Cross shared a most singular grace after the manner of other saints, but with circumstances particularly appropriate for his own spiritual life and charism. The event took place on the feast of the Presentation of the Blessed Virgin Mary in the Temple. This was already a devotion dear to him. Ever afterwards his celebration of this feast was outstanding. He gave instructions that it should be celebrated with the same solemnity as Christmas.³¹ He named his first retreat after this mystery; also his first Province of the Congregation. This was also the title which he gave to his first monastery of the cloistered Passionist Nuns at Corneto.

The presence and participation of the Infant Jesus reflects his sublime teachings on Spiritual Infancy.

The presence of the Holy Mother of God in this vision is most appropriate because of the saint's deep and enduring devotion to the Blessed Virgin Mary from his childhood, further yet, his devotion to her as the Sorrowful Virgin so much a part of his total devotion to the Passion of Jesus. Unlike the mystic rings given to others, his was marked with the Instruments of the Passion. Such an enhancement would be cherished by the saint in a special way because of his charism toward the Passion of Jesus Christ. Another deeper and even more appropriate circumstance was that he was enlightened interiorly that this Mystical Marriage would have a special effect on his soul, viz., that he would be directed always to be mindful of the most sorrowful Passion of Jesus Christ and that he would be constantly aware of the great love which the Crucified Redeemer had for Paul's own soul.

Regarding the saints who appeared with him at this time there is indeed a common denominator among them all. Each one had received the Mystical Marriage as the crown of their own spiritual lives. Each one shared in a unique way in the Passion of Jesus. Each one had been the object of the study, the inspiration and the shared insights of the saint himself. Hence they represent a strong psychological and devotional element in relation to St. Paul of the Cross's own special charism. They confirm, as it were, the unique vocation of our Holy Founder to be configured to the Crucified himself, and having the special office of calling all others to be mindful of and grateful for the Passion of Jesus Christ the God-Man. A brief reflection for each of his witnesses follows.

THE HOLY ANGELS

Even a cursory study of the life, letters, doctrine, and example show the appreciation the saint had for the presence and power of the Holy Angels of God.³² He called St. Michael Archangel, "the most principal patron, protector and Father of the Passionist Congregation."³³ There is abundant testimony in the processes of his canonization that he literally walked with the angels of God, and that at times he was seen to be visibly supported by them in his labors and sufferings.³⁴ Since the angels, according to the Scriptures, participated so deeply in the Passion of Jesus, the Angel of the Agony, and those who ministered to Him, moved St. Paul with an even greater devotion toward them. Devotion toward the Holy Angels of God was not only a part of his own spirituality but he made it a part of the instruction he gave for the spiritual advancement of his religious and others he directed. It was he who prescribed the following prayer to be said by all Passionists before their period of recreation, both at noon and in the evening:

Holy Angels protect us in battle,
That we may not perish in the fearful judgment.
May the Holy Angels of God deliver us from our enemies.
And may they guide us in all our ways.

Let us pray:

O God, who in wondrous order, ordains
and constitutes the services of men and
Angels; mercifully grant that our life on
earth may be defended by them who stand
near You, always ministering to You in
heaven. Through Christ our Lord. AMEN.³⁵

ST. ELIZABETH OF HUNGARY

Before presenting the witness of St. Elizabeth of Hungary in the matter of the Mystical Marriage of St. Paul of the Cross I should like to present a *dubium*. In my research of some twelve biographies of the Founder in four languages the authors all state that St. Elizabeth was present at this momentous occasion. However, none specified which of the several St. Elizabeths she was. A final selection would have to be between St. Elizabeth of the infancy narrative in Luke or St. Elizabeth of Hungary. I consulted the experts here, and then by word and letter the experts in Rome and elsewhere in Italy. All admitted this to be a puzzle. Each one said they had always presumed it to be she of Hungary, but now had second thoughts. In the study of the letters of St. Paul of the Cross, as part of my contribution to this source book, I came across an incident in which he wrote:

“Besides, St. Paul tells us that an unbelieving wife will be gained to the Lord by a believing husband, and an unbelieving husband by a believing wife. Imitate, then, the Margarets, the Saint Elizabeths and Saint Monicas, who by their prayers, their obedience to their husbands in all that was lawful, their loving service, great respect and humility, and by instructing and pleading greatly, and especially by their frequent prayer to God, after a long time finally succeeded in gaining their husbands to God and making them good Christians.”³⁶

Since the saint presents a St. Elizabeth, whose husband required such effort to be converted, it obviously is not St. Elizabeth of Ain Karem. Another indication is that she is placed with St. Margaret and St. Monica, both far removed from Gospel times. Hence it seems safe to proceed with St. Elizabeth of Hungary (1207-1231).

She is treated first, as she is indicated as having a more prominent part than the others. It was she who assisted the saint to rise from the ground. It was she who encouraged him to accept this singular grace.

St. Elizabeth of Hungary was born at Saros Patak, in the country with which she is usually identified, in the summer of 1207. Her father was king Andrew II and her mother Queen Gertrude. At about the age of four she was brought to Thuringia where the royal court was at Wartburg near Eisenach. She had been promised in marriage to Ludwig, the eldest son of the Landgrave and was to be educated in the culture of the German court. In 1221, Ludwig succeeded his father as ruler. He was now twenty-one and Elizabeth fourteen. Their marriage took place at that time. Although married only six years theirs was an idyllic union. They had three children, Herman, Sophie, and Gertrude, who has been beatified. Her husband supported her in her great charity toward the poor and the sick. He left for the Crusade in 1227 and died of the plague at Otranto in Italy on September 11th. Elizabeth was desolated by the news. Her brother-in-law Henry, the regent for her infant son, drove Elizabeth and her three children from Wartburg. They suffered untold privations in the dead of winter moving from place to place. Finally her aunt, Mechtilde, Abbess of Kitzinger took her in with the children, penniless and abandoned. Her uncle, Eckembert,

Bishop of Bamberg, lent her his palace at Pottenstein and tried to arrange another marriage for his niece. She absolutely refused, faithful to Ludwig's memory. Finally the needed financial support for her children was arranged by her relatives and she felt free to renounce the world and give herself over to God alone. At this time she had been under the spiritual direction of Friar Rodinger, so on Good Friday, in the Church of the Franciscan Friars at Eisenach, she assumed the unbleached gown and cord which was then the habit of the Third Order Secular of St. Francis.

Her spiritual director now became Master Conrad, O. Praem. He was a most pious person who had been a member of the Inquisition. By nature he was severe, domineering and brutal, the last one suited to direct the amiable and docile Elizabeth. He tried her in many ways, attempting to break her own will in every way possible. He took away from her every comfort, even the support of her devoted maidservant. Besides encouraging her own spirit of penance, he had her spied upon by two harsh women and for the least infraction he struck her in the face and beat her with a long, thick rod. Her reaction was indeed unique, for in all this she exclaimed, "If I am so afraid of a mortal man, how awe inspiring must be the Lord and judge of the World!"³⁷ She was gifted with the highest graces of prayer and favored with visions of Jesus Crucified. She died, not yet twenty-four years old, on November 17.

Besides her great gift of prayer and her lively devotion to the Passion of Jesus, St. Elizabeth of Hungary especially moved St. Paul of the Cross as a model of that abnegation and willing surrender to God's Holy Will about which he wrote:

"The present state is a beginning of a martyrdom of most pure love. You must immerse yourself ever more in pure love and in this divine fire you must be a true victim sacrificed as a holocaust to the Supreme Good. Love, love, suffer and be silent. Love allows one to speak little, and if it be much enkindled, it does not allow one to say anything because (the soul) attends to pure love and allows itself to be burnt to ashes in the divine fire in which, with a glance of charity, it embraces the needs of all creatures and without expressing it, cries out for all."³⁸

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ST. MARY MAGDALENE DI PAZZI, O. CARM.

In his exposition of the events surrounding his own Mystical Marriage St. Paul of the Cross singles out the presence and participation by the holy virgin and Carmelite Nun of the Ancient Observance, St. Mary Magdalene di Pazzi (1566-1607).

Catherine di Pazzi was born to Camillo and Mary Buondelmonte on April 2, 1566, at Florence. Unusual for the times, she made her First Holy Communion when she was ten. Precociously one month later she made a vow of virginity. At fourteen she was enrolled as a boarding student at St. John Convent in the city. After two years she was brought home with the intention of having a marriage arranged. She stood her ground so earnestly that her parents finally and with reluctance allowed her to enter the Monastery of St. Mary of the Angels in Florence. These nuns were Carmelites of the Ancient Observance. They had the rare practice of receiving Holy Communion almost daily and this was one of the principal reasons the future saint chose their way of life. After only fifteen days her parents arrived and insisted she return home again with them. Three months later she returned, this time

with their blessing. The monastery had been founded in 1474; however, Catherine entered December 1, 1583. She received her religious name, Sister Mary Magdalene. On May 27, 1584, she made her religious vows on what was thought to be her deathbed. She made rapid progress in prayer and was given marvellous insights into the Divine Truths. She practiced severe penances, fasted on bread and water except on Sundays and Holy Days. On Pentecost Sunday while chanting Matins with the Community she fell into a rapture and received the Mystical Marriage. Immediately afterwards she exclaimed, "Rejoice with me, for my winter is at an end! Help me to thank and glorify my good Creator."³⁹

Frequently she conversed with her Divine Spouse. So precious were her insights that her Sisters carefully copied down her words and later made a book of them. Hers was a rich doctrinal spirituality replete with Trinitarian, Christological, ecclesial, and liturgical materials. After a joyous life of suffering in union with the Passion of Jesus she died at the age of forty-one on May 25, 1607. She was beatified May 8, 1626, and canonized April 28, 1669. Her still incorrupt body, seen by this writer, is venerated at the present St. Mary of the Angels Monastery high on a hillside overlooking the city of Florence.

The kinship, both psychological and doctrinal, between this saint and our Holy Founder is evident. In her life there is recorded a series of Passion ecstasies in which she dialogued with her Suffering Savior: Friday, June 15, 1584, Thursday of Passion Week, April 11, 1585, Good Friday, April 19, 1585, and again on Holy Thursday, March 26, 1592. She was twice stigmatized: June 29, 1584, and April 15, 1585. Her last words were:

"Reverend Mother and my dear Sisters, I am about to leave you; and the last thing I ask of you—and I ask it in the name of Our Lord Jesus Christ—is that you love Him alone, and that you trust implicitly in Him, and that you encourage one another continually to suffer for love of Him."⁴⁰

Do these words not parallel those of St. Paul of the Cross? "Advance to the good and follow the footsteps of Jesus Christ. For this is the safe way, the one from which interior recollection comes, the gift of remaining in interior solitude before the divine presence, without fear of error. We must never lose sight of the Divine Model, Jesus in His sufferings."⁴¹

Hence we see the appropriateness in St. Mary Magdalene di Pazzi's participation in the Mystical Marriage of St. Paul of the Cross and why she would be chosen for his assistance and encouragement at this most grace-filled moment in his life which she herself had experienced in her own.

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ST. TERESA OF AVILA

It would be superfluous to try to give a biography of this great saint here. A few vital statistics will suffice for this gifted, inspiring, and attractive woman. She was born at Avila in Castile March 28, 1515. On November 2, 1535, she entered the Carmelite Monastery of the Incarnation in her native city. Her unique charism to renew the ancient eremitical spirit

of Carmel was confirmed when she received an apostolic indult from Rome February 7, 1562. She opened her first monastery of Discalced Carmelite Nuns, under the Patronage of St. Joseph, August 24, 1562 at Avila. Sixteen more foundations were to follow in the next twenty years. Her own interior life developed immeasurably even though she met with great opposition from ecclesiastics, Carmelite superiors, and even some laics. In November 1568 with the cooperation of St. John of the Cross she established the first convent of the Discalced Carmelite Friars at Durelo. Her three major writings, *The Life*, 1565, *The Way of Perfection*, 1566, and *The Interior Castle*, 1577, are the principal sources recording both her own spiritual growth and the sound principles which she taught for advancing through prayer to the summit of Christian perfection. She died the night of October 4 - 15, 1582 when the Gregorian calendar was introduced. Her beatification took place April 24, 1614. In 1617 the Spanish Parliament declared her the Patroness of Spain. On March 12, 1622, she was canonized. Pope Paul VI, September 27, 1970, declared St. Teresa of Jesus a Doctor of the Church.

In the section of this workbook *Sources*, we have seen that St. Paul of the Cross had read and studied the works of St. Teresa of Avila. He held her up as a model for his own spiritual clients, writing: "Be most loving in holy prayer by imitating St. Teresa, make a great practice of recollection and interior solitude."⁴²

St. Paul of the Cross was well aware of St. Teresa symbols for the progression in the states of prayer under the metaphor of water: carried by hand from the well; then more easily drawn by the water wheel; then the running river; and finally the God-given rain. He had his own fascination with water and again and again refers to the Prayer of Union as being "immersed in the great sea of God's love."⁴³

St. Teresa of Jesus carefully notes that on November 18, 1572, when she received a broken part of the Host from the hands of St. John of the Cross, she was admitted into the Mystical Marriage. "Then He, Jesus, appeared to me in an imaginative vision, as at other times, very interiorly and He gave me His right hand and said: 'Behold this nail; it is a sign you will be My bride from today on. Until now you have not merited this; from now on not only will you look after My honor as being the honor of your Creator, King and God, but you will look after it as My true bride. My honor is yours, and yours Mine.' This favor produced such an effect in me that I couldn't contain myself, and I remained as though entranced. I asked the Lord either to raise me from my lowliness or not grant me such a favor; for it didn't seem to me my nature could bear it. Throughout the whole day I remained thus very absorbed. Afterward I felt a great gain, and greater confusion and affliction at seeing I don't render any service in exchange for such amazing favors."⁴⁴

From these brief reflections on the spiritual affinity between St. Paul of the Cross and the Mother of Carmel it is clear how becoming it was that she should preside at his own Mystical Marriage.

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ST. JOHN OF THE CROSS

The great Carmelite, mystic, and Doctor of the Church was born in the town of Fontiveros sometime in the year 1542. Although very poor and working in the hospital at Medina del Campo he was able to complete his college studies with the Jesuits. In 1561 he entered the Carmelites of the Ancient Observance and received the name Friar John of St. Matthias. He has asked to be a lay-brother but, instead, after his religious profession he was sent to the famous University of Salamanca. There he studied arts, philosophy, and, while still a student himself, taught theology. He became a devoted follower of the doctrine of St. Thomas Aquinas. He was ordained to the priesthood in 1567. About this time St. Teresa of Avila was beginning her reform of the Order. She met with St. John who was thinking about joining the Carthusians. At once there was between them such mutual understanding and such unity of vision that he was among the first to join her reform among the Friars. With two others, on the First Sunday of Advent, November 28, 1568, the first house of the Discalced Carmelite Friars was established. On that memorable day he renewed his vows and took the title "of the Cross."

Due to misunderstandings of jurisdiction and perhaps overzealous in a reaction to the reform itself, on the night of December 2, 1577, some Carmelites seized St. John of the Cross and imprisoned him at Toledo. He was kept in a cramped and dark cell. In August 1578, with the special intervention of the Holy Mother of God, he escaped. Yet it was during these days of imprisonment he wrote some of his greatest mystical poems. There then came a period of peace and prayerful spiritual direction for many souls. Finally, toward the end of his life, he was again involved in a controversy not of his own making. Offered the choice of two places he opted for Ubeda, where the superior was not well disposed to him at all. He died there on December 14, 1591. Rejected by some in the Order of which he was the first member and co-founder. A year later his body was transferred to Segovia. He was declared Blessed in 1675. He was canonized in 1726, when St. Paul of the Cross was himself in Rome. In 1926 he was declared a Doctor of the Church. With the revision of the church calendar his feast was changed to December 14th.

St. John of the Cross was physically undersized and puny. Yet he was blessed with a great heart, filled with love for God and forgiveness of his neighbor. He had the gift of Fortitude to an extraordinary degree. His fine mind and sharp intellect, plus of course the wisdom he learned in sharing the sufferings of Jesus, produced four great spiritual masterpieces. They are *The Ascent of Mount Carmel*, 1579-1585, *The Dark Night*, 1579-1581, *The Spiritual Canticle*, 1578-1585, *The Living Flame*, 1585-1587.

His Dark Night of both sense and soul, parallels St. Paul of the Cross's Mystical Death of the senses and of the spirit. They each sought and taught complete abandonment of the soul in the depths of God's loving union and the nothingness of one's own self.

For a unanimity of both doctrine and speech observe the following: St. John of the Cross:

"The Soul reposes between the arms of such a bridegroom, whose spiritual embraces are so real that it now, through them lives the life of God."⁴⁵

"The Spiritual Marriage is, beyond all comparison, a far higher state than that of the espousals, because it is a complete transformation into the Beloved; and because each of them surrenders to the other the entire possession of themselves in that perfect union of love, wherein the soul becomes divine, and, by participation, God, so far as it is possible in this life."⁴⁶

This is not only what St. John of the Cross taught but is also a revelation of his own mystical experience.

St. Paul of the Cross:

“The soul’s entire repose is in God and not in His gifts. Take great care to be most faithful in remaining in interior solitude. . . God will teach you everything, and remaining always in the bosom of God you will be continually reborn to a new life of love in the Divine Word, Jesus Christ.”⁴⁷

“Remaining entirely united to the Sacred Humanity of Jesus Christ, true God, it is not possible for the soul not to immerse itself entirely in the ocean of the Divinity.”⁴⁸

Such a common heritage of doctrine based on mutual acceptance of the teaching of St. Thomas Aquinas,⁴⁹ gave these two saints a strong area of common ground which did not inhibit their developing their own special gifts and lights from the Lord. Wherefore the fittingness of the presence of St. John of the Cross at the Mystical Marriage of St. Paul of the Cross.

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ST. PAUL APOSTLE

The moving testimony of Pope Benedict XIV already cited in the section on *Sources* perhaps best expresses the rationale for the presence of the Apostle of the Gentiles at the Mystical Marriage of St. Paul of the Cross:

“The outstanding nature of the virtues of your Founder is known to all, he to whom the name of Paul is most truly given, since he seems to have become one with the Apostle of the Gentiles in both loving and preaching Jesus Crucified.”⁵⁰

At the end of the notes proper to this section there follows A PAULINE REFLECTION prepared by V. Rev. Barnabas M. Ahern, C.P. for the 200th Anniversary of the Death of St. Paul of the Cross, October 18, 1075. Father Barnabas Mary lives at the Motherhouse, Rome.

ST. JOHN, EVANGELIST

The presence of St. John Apostle and Evangelist at the Mystical Marriage of our Holy Founder is again the epitome of the becoming. The Gospel according to St. John was the preferred text of St. Paul of the Cross. In the first place because of the exalted treatment by

the Beloved Disciple of the narrative of the Passion and Death of Jesus. In the second place, because this saint rose like an eagle in his contemplation of Divine things; the Indwelling of the Blessed Trinity, the deification of the soul, and the negation of self in order to receive the graces which come only through the Sacred Humanity of Jesus. No wonder we find the Process of the Founder's beatification the testimony:

"With a particular predeliction, he had devotion to the Apostle and Evangelist St. John, because this one had entered into the Divinity, beginning his Gospel with this."⁵¹

Following the Pauline Reflection there is a JOANNINE REFLECTION by Father Donald Senior, C.P., outstanding Scripture scholar of Holy Cross Province, also published on the occasion of the Bicentennial of our Holy Founder's death.

NOTES

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2. Cf. Revelation, 19, 7, 21, 2 & 9, 22, 17.
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4. *Ibid.*
5. Cf. *Summa Theologica*, Ia, qu82, a.3.
6. Xavier Horstein, *Les grands mystics Allemand XIV Siecle*, Paris, 1922, p. 288
7. St. John of the Cross, *Ascent of Mount Carmel*.
8. St. Teresa of Avila, *Interior Castle*.
9. St. Teresa of Avila, *Way of Perfection*, xxii
10. St. John of the Cross, *Letters*, n. 5, OCD Nuns Beas, Nov. 18, 1586
11. L. II, p. p. 331
12. A Royo, O.P., and J. Aumann, O.P., *Theology of Christian Perfection*, Priory Press, Dubuque, 1962, p. 556
13. *Interior Castle*, VII Mansion, Chap. 3
14. *Spiritual Canticle*, Stanza 22
15. *Ascent of Mount Carmel*, Bk II, chap. 5
16. cf. *Interior Castle*, VII Mansion, Chaps. 1 and 2; *Life*, Chap. 29
17. Vid. Jordan Aumann, O.P., *Spiritual Theology*, Sheed & Ward, London, 1980
18. *op. cit.* p. 561
19. *Way of Perfection*, Chap. 19, *Life*, Chap. 27, *Interior Castle*, VII Mansion, Chap. 2
20. *Spiritual Canticle*, Stanza 39
21. L. A B C P, 1928 p. 147-148
22. L. III, 348.
23. L. I, 258
24. R.P. Gaetan, C.P., *Oraison et Ascension Mystique de St. Paul de la Croix*, Louvain, Museum Lessianum, 1930, p. 93
25. P A R 2321
26. A. Poulain, S.J., *The Graces of Interior Prayer*, VI Ed. Westminster, Vermont, 1978, cf. note p. 291
27. *Ibid.*
28. *Ibid.*
29. *Spiritual Canticle*, XXXIX, p. 203
30. R.P. Gaetan, C.P., *op.cit.* p. 86 note 1.
31. Sum. I., 231, 323
32. L. I, 770
33. *Ibid.*
34. Cf. Edmund (Burke), C.P., *Hunter of Souls*, Westminster, Md, 1947 p. 145
35. *Manual of Passionist Community Prayers*, also *Raccolta*, Benziger, New York 1954 7 nn. 442, 444.
36. L. III 676-677

37. A. Butler, *Lives of the Saints*, Rev. ed. New York 1956, Vol. IV, p. 389
38. L. III, 610
39. Butler, *op. cit.*, p. 418
40. *Ibid.*
41. L. I, 615
42. L. III, 716
43. P O R, 2683, v
44. *Spiritual Testimonies*, n. 31 p. 336
45. *Spiritual Canticle*, Stanza XXII, line 2
46. *Ibid.* line 1.
47. L II, 522
48. L I, 283
49. *Passionist Rule*, Cap. XXIV, n. 27
50. *Bolettino, C.P.*, I, 4, (1920) p. 130 uned. Letter.
51. P O R 1034

PAULINE REFLECTIONS



THE CONTEMPORANEITY OF CHRIST'S PASSION IN THE EPISTLES OF SAINT PAUL

INTRODUCTION

This contribution from Father Barnabas Mary Ahern, C.P., D. Sc.S., is reprinted from *The Language of the Cross*,* Ed. Aelred Lacomara, C.P. (1977). This text commemorated the two-hundredth anniversary of the death of St. Paul of the Cross October 18, 1775. Father Barnabas Mary, C.P. resides at SS. John and Paul, Rome, where he teaches Sacred Scripture at the Gregorianum. He was a peritus at the Second Vatican Council. Presently he serves as a member of the Pontifical Theological Commission, the Pontifical Biblical Commission, the Sacred Congregation for the Doctrine of the Faith and is a preacher and lecturer whose renown is world wide.

Every character profile of St. Paul of the Cross emphasizes his constant, grateful remembrance of the passion of Christ. Devotion to the mystery of the cross gave direction to his life and prompted all his fundamental options. Obviously such devotedness meant something more than frequent mental recall of the events of the first Good Friday. It also involved full awareness that the passion of Christ is a perduring reality, ever present to men not only in the sufferings of his mystical body but also in its permanence and efficacy. All through the many years of his life, Paul found inspiration and strength in the principle *Crux stat dum orbis volvitur*: while the world spins or falters along its course, the crucified Christ is always present as the saving wisdom and power of God. Borrowing the phrase of Soren Kirkegaard, we may say that, for Paul, Christ on the cross was an "eternal contemporary."

Awareness of the passion as an ever-present mystery was not uniquely personal to the spirituality of the saint of the Crucified. Both before and after the time of Paul of the Cross, consciousness of this saving truth has been deeply rooted in authentic Christianity as the special legacy of Paul the Apostle. The conviction that the passion of Christ perdures forever is to the fore in his "great epistles" (1-2 Corinthians, Galatians, Romans) and in the "letters of the captivity" (Colossians, Ephesians). Study of these inspired apostolic writings is bound to give a deepened understanding of the lifeline desire of Paul of the Cross: "May the passion of Christ be always in our hearts."

The Ingrafting of Christ's Death into Pauline Faith

A significant difference separated the Apostle of the Gentiles from the core group of Jesus' disciples who shepherded the primitive community in Jerusalem. The passing from the religion of Judaism to life in Christ, the twelve had the benefit of several years' apprenticeship. Though they could hardly qualify as totally receptive novices, they rejoiced to see their master manifest God's goodness and listened appreciatively to his self-revealing words; they marveled at the works of God he performed and were so impressed by these wonders that, at length, they formed and articulated the conviction "Thou art the Christ" (Mk 8:29). The road they traveled was often dark, but, with Jesus the wayfarer as guide, they had enough light to look forward expectantly to the journey's end. In a sure but clouded way, they were prepared for the moment of arrival heralded on Easter Sunday and consummately attained at Pentecost.

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Paul had no share in this apprenticeship. If he had heard reports of the words and deeds of Jesus, he regarded them as pretentious claims of an imposter. In his judgment the crucifixion was a penalty which Jesus justly deserved for his blasphemous pose as Messiah. He therefore found it abhorrent that some of his fellow Jews should keep alive Jesus' pretensions by professing faith in his resurrection. But at the very moment when he strove to stamp out this infamy, Saul himself came face to face with the Christ of glory. The encounter blinded him with the brilliance of God's consummate self-revelation in the radiant person of Jesus, his Son and his Christ.

Unlike the twelve, Saul, the ardent Jew, was plummeted, without preparation, from the narrow world of the Old Covenant into the vast "new creation" which God brought to life in and through the resurrection of his crucified Son. At the gates of Damascus, he, whose life as a Jew was totally dedicated to the glory of Yahweh, was dumbfounded by the vision of this glory shining on the face of Jesus (cf. 2 Cor 4:6).

This experience gave such clarity and momentum to Paul's thoughts that it would seem his life and apostleship ever after should have centered on only one theme, "the Good News of glory of Christ who is the image of God" (2 Cor 4:4). The surprising fact that his letters give equal prominence to the death of Jesus suggests that at some time in his ministry, Paul's Damascus faith in the risen Christ was enriched with awareness of the meaning and efficacy of the passion.

When this development took place, and what divine lights and human reflection prompted it, cannot be known with certainty. It is always risky to trace Paul's spiritual aeneid along the guidelines of a seeming thought development in his correspondence. The fact that he lived seventeen years as an apostle before he wrote his first letter indicates that he had ample time to ponder and to grow. The additional fact that all his letters were occasional, directed to the special needs and concerns of local churches, recommends caution in affirming that statements and silences in a given letter reveal the full mind of Paul of the moment of composition.

The resultant need to be wary in assigning definite stages to his interior growth should not, however, cripple the study of doctrinal development in his literary corpus. Yet, even in this area, a student who looks for unilinear progress will be baffled by surprise when an unexpected facet of glowing thought flashes forth from an unpromising text. This occurs especially in a study of his doctrine on the death of Christ.

The sermons of the Apostle recorded in St. Luke's recountal of the first and second missionary journeys (Acts 13:4 to 18:21) do not manifest any particular interest in the role of Christ's passion. The same must be said of Paul's first two letters, written to the Thessalonians during his second journey. Though he speaks of the death of Jesus in 1 Thess 2:15, his words are disappointing since he merely cites the example of Jesus (together with "the prophets" and "the churches of Judea") to show that every Christian must suffer.

With this scanty preparation, one is hardly ready for the surprise one finds in the first two chapters of 1 Corinthians. Here Paul forcefully reminds his converts that, in his apostolate among them, he is intent on "preaching the word of the cross"—and this at the very time when he was writing to the Thessalonians his noncommittal mention of Jesus' death. At Corinth, he was so aware that Christ crucified is "the power and wisdom of God" (1 Cor 1:24) that he boasts, in 1 Cor 2:2, "I decided to know nothing among you except Jesus Christ, and him crucified." This manifesto bears remarkable similarity to his later insistence in his preaching on the prominence of Christ's resurrection: "What we preach is not ourselves, but Jesus Christ as Lord" (2 Cor 4:5). The impressive parallelism of these two statements, especially when read in context, shows that—for Paul at Corinth—the death of Jesus was comparable in importance to his resurrection.

The surprise occasioned by this sharp contrast between Paul's earlier silence and the forthright affirmation of 1 Cor 1-2 is accentuated by several passages in the letter to the Philippians, which, like 1 Corinthians, was probably written during the third missionary

journey. A phrase in Phil. 3:10 casually introduces, without explanation, the correlatives which lie at heart of Pauline soteriology: "the power of his resurrection and the fellowship of his sufferings."

More remarkable still is the liturgical hymn which Paul quotes in Phil. 2:5-11. Mention of the servant theme in vv. 7-8 evokes the early preaching apostolate of the twelve and their disciples (Acts 3:13, 26, 7:52; 8:30-35; cf. Is. 53:11-12). It also echoes the preoccupation of the Jerusalem church with the humiliating death of Jesus as the chief obstacle to Jewish belief in his resurrection. When and by whom this hymn was composed are impossible to ascertain. What is of paramount importance is Paul's implicit approval of its contents in using it to express his own thoughts. By introducing this hymn, he affirms his conviction that God's saving work includes both Jesus' death and resurrection as constitutive elements of one and the same redemptive mystery.

These words about the death of Christ in Paul's early correspondence are unfolded in his later writings. These epistles make clear that his attention is always fixed on the risen Christ; at the same time, however, they show equal awareness that the Lord of glory transforms the lives of men by the blood of his cross.

Paul's Perspective: Scriptural and Theological

The phrase "blood of his cross" might suggest that the Apostle's letters provide material for a typical nineteenth-century manual of devotion to the passion of Christ. To study the Pauline epistles with this expectancy is to be disappointed, but this does not mean that manuals of piety are without value. In recalling and honoring the historical sufferings of Jesus, Christian saints and writers of many centuries have effectively cultivated an apt means for strengthening the response of human hearts to the redemptive sufferings, which Paul himself has called the eminent manifestation of God's love (cf. Rom. 5:8).

If in his writings Paul has consistently avoided such realistic recall of the passion of Christ, a plausible reason may explain this silence. His ever vivid memory of the Damascus vision of Jesus as the glorious Messiah could have made it painful for him to re-create the passion mentally, with its revolting scenes of cruelty and anguish. As a contemporary of the first Good Friday, Paul was familiar with the physical and psychical agonies of Roman crucifixion, and, more poignant still, he could not forget his own complacent approval of the agony of Jesus. But, independent of explanatory reasons, the fact is that Paul confined his attention to the salvific realities of the cross, that is, the divine elements which give the death of Jesus its perennial meaning and efficacy in God's work of saving the world. Only this kind of faith-insight can provide the true perspective for every kind of prayerful pondering of the historical passion. Only by sharing Paul's vision does one come to see how this event of the past still lives in the present.

In his reflections on the divine realities of the passion, Paul leaned heavily on the typologies of the Old Testament. The salvation history of Israel provided him with analogies and a medium of language for understanding and explaining God's eminent saving work in and through Jesus. The Old Testament emphases on redemption, the reconciling power of blood, the justice of God—these are the typologies which Paul most often used in probing the meaning of Jesus' death. For some uncertain reason, he made little use of the Isaian typology of the "Servant of Yahweh," even though this theme was to the fore in the kerygma and catechesis of the Jerusalem community. It is also significant that Paul does not unfold in detail the full potentialities of his preferred Old Testament analogies. Thus almost too swiftly, in two brief verses (Rom 3:24-25), he likens God's justifying action in Christ both to the "redemption" and to the "expiatory rite" of Israel, without any explanation of the riches these two comparisons contain. Of special surprise is the fact that his use of the Pass-over analogy is confined to a bare allusion (cf. 1 Cor 5:7).

Perhaps this reserve is due to Paul's confidence that previous oral teaching rendered explanation unnecessary. He was writing for a well-instructed audience, long familiar with the

Old Testament language and thought patterns which were being used in the New Testament catechesis. But it is also possible that, in speaking of the eminent saving work of God, Paul was unwilling to confine his teaching to the procrustean bed of an Old Covenant, which was only a "shadow of things to come" (Cor 2:17). In actual fact, some of Paul's major insights were stated by him, and can be understood by us, without any need for referral to the Old Testament. As he sets forth these insights, the Apostle writes as one whose gaze is fixed solely on the redemptive mystery itself.

Chief Elements in Paul's Doctrine of the Cross

Schooled in the theocentric faith of Israel, Paul could not think of the redemptive mystery except in the light of what he considered a first truth: God Himself was the chief actor both on Good Friday and Easter Sunday. To stress that God alone was author of Jesus' resurrection, he always writes "God raised Jesus" or "Jesus was raised [by God]"; only on one occasion (in 1 Thess 4:14) does he depart from this usage. Naturally, therefore, when Paul speaks of Jesus' passion and death, he emphasizes this same divine causality. Far from being a fortuitous prelude to messianic glorification, the death of Jesus is presented by Paul as involving the wise plan saving power of the Father (cf. 1 Cor 1:17-25, 2:7-9, Rom 5:6-8, 8:3, 32). The Apostle, therefore, is totally in character when, writing of the whole ensemble of Jesus' redemptive death, and resurrection, he utters the firm conviction that "it is all God's work. It was God who reconciled us to himself through Christ" (2 Cor 5:17-18).

This factor of divine causality is of special significance if we are to understand the contemporaneity of Christ's passion. Because Jesus' death occurred at a given moment in time, the suggestion of its perduring efficacy would be incomprehensible to the man who overlooks Paul's emphasis on God at work with the fullness of his divine power. Not so St. Thomas Aquinas; he was one who grasped Paul's thought perfectly. In discussion the efficacy of Christ's passion in every age of time, he explains the humanly unexplainable with words that faithfully crystallize St. Paul's conviction:

Christ's Passion in relation to his flesh is consistent with the infirmity which he took upon himself, but in relation to the Godhead it draws infinite might from it Therefore all Christ's actions and sufferings operate instrumentally in virtue of his Godhead for the salvation of men (S. Theol. III, Q 49 *ad finem* and *ad 1*).

This recognition of God's power at work in the passion is intimately connected with a second factor in Paul's thought. The Apostle affirms that the death of Jesus was totally inspired by the *agape* of Father and Son, that is by their strong, tender, and saving love. The generosity of the Father in delivering his Son to the cross and the devoted obedience of Jesus to his Father's saving will were equally prompted by their mutual loving concern for man's redemption (Rom 5:5-11; 8:31-39; Gal 2:20). This mercy, which "surpasses all knowledge" (Eph 3:19), acted as the sole directive of the divine power at work in Jesus' death, thereby making his cross the efficacious source of limitless blessings for all men of all ages. Only the Spirit of God knows and can make known the profound depths and vast reaches of this efficacy (1 Cor 2:7-16). Face to face with so eminent a mystery of divine love, Paul speaks of it as "the ineffable *charis*"—the gift of God that beggars all description (2 Cor 8:9, 9:15). The Apostle's characteristic response to this divine largesse is not the probing of analytic theology but a heartfelt paean of exultant "boasting" and thankfulness (cf. Rom 5:1, 8:31, 11:33-36, Eph 1:3-10).

Such worshipful awe before the mystery of God's power serving his boundless love accounts for a third factor in Paul's theology of the passion. Instead of trying to dissect all that is contained in the mind-baffling mercy of God and his Christ, Paul is content simply to proclaim its certain reality. This fact explains the disappointing silences of 1 Cor 1-4. Though these chapters suggest much, with their boastful affirmations of the "power and wisdom" of Jesus crucified, they present no clarifying explanation. Even when Paul tries to unfold the

mystery of redemption in Rom 1-8, he is forced to speak with the inadequate language of Old Testament typologies and earthy analogies. Conscious of the innate poverty of his word, he confesses frankly to the Romans: "I am speaking in human terms because of your natural limitations" (Rom 6:19). Throughout this treatment of how God makes men righteous through the death and resurrection of Jesus (Rom 1-8), the Apostle is far more intent on stressing the need for man's response than on preparing an exhaustive analysis of the mystery which surpasses human comprehension.

This emphasis on human response is so characteristic of Paul's treatment of redemption that Rudolf Bultmann describes his writings as a study of Christian anthropology. In a certain sense this statement is warranted; the Apostle shows a predominant concern with the effects of Jesus' death and resurrection in the lives of those who respond with faith. But this very anthropology provides a revelatory glimpse of the extent and riches of the powerful saving love with which God works in and through the death-resurrection of his Son. Therefore it is chiefly by pondering what Paul says about the effects of the passion in man that one comes to see dimly, as in a dull mirror, the ineffable efficacy of the passion itself.

The Passion of Jesus as the Death of a Corporate Person

For Paul, these three elements of divine casuality, saving love, and spiritual efficacy are the operative constitutives of the messiahship of Jesus, whom God raised from the dead. Far from being a mere resuscitation of earthly life, as in the experience of Lazarus and the daughter of Jairus, the resurrection of God's Son was a total transformation of his human mode of existence. After the weakness of his incarnate life upon earth, he was enriched in every fiber of his humanness with the power of a glorious messianic enthronization. Speaking for the twelve, Peter proclaimed this fact on the day of Pentecost: "Let all the house of Israel know most certainly that God has made this Jesus whom you crucified both Lord and Christ" (Acts 2:36). From the moment of his Damascus vision, Paul accepted this same truth with all his heart and proclaimed it ceaselessly (Acts 13:32-33), 17:31; Thess 1:9-10; Rom 1:3-4; etc.). For him, the very Jesus who dies lives now and always with the Father as his messianic Son, through whom alone men gain salvation.

This faith of Paul is luminous with his own distinctive insight. Contrary to Jewish expectancy of a preternatural messianic intervention of God, Paul confured with the stark fact of history that God accomplished the salvation of the world in and through one who, like other men, was "born of a woman" born under the Law" (Gal 4:4). Though this salvation must be attributed to God as its author, his wise plan had ordained that he would "reconcile us to himself through Christ" (2 Cor 5:18), a man integrally human, who suffered, died, and rose from the tomb.

This death and resurrection, though totally personal to Jesus, were at the same time God's chosen way of fulfilling his pledge of salvation. Through the human history of his Messiah, God reconciled the world to himself, made it a "new creation," and changed lead-footed time into a constant "now," alive with the "*Kairos*-time" of full messianic opportunity (2 Cor 5:14, 6:2). Using the thought pattern of the Old Testament, Paul saw that Jesus, as the promised Messiah, was not only a man like all others, possessing his own individuality, but also a "corporate person." This means, in the language of today, that the human history of Jesus has power to become the history of every man. To state this in another way: The messianic salvation which came to the world through Jesus has its total source and operative form in the experiences of his death and resurrection.

Unique Efficacy of the Passion

The fact that Paul sees Jesus as a divinely empowered corporate person provides the basic reason for his affirmation about the distinctive efficacy of the passion. Without doubt, the Apostle sees the death of Christ as always inseparably joined with the resurrec-

tion, both because Easter Sunday crowns the total finality of Good Friday and because the person and love of the crucified Jesus are identical with the person and love of the risen Lord of glory. At the same time, however, Paul knows that death and resurrection were for the Jews two entirely different human experiences, each with its own distinctive contribution to the messianic work of liberation and union.

This does not mean that Paul always clearly demarcates this distinctiveness. Time and again the compelling orientation of his thoughts to the living Christ of glory will blur the precise efficacy of the two aspects of the redemptive mystery. Analysis and distinction are not characteristic of fullhearted love; and Paul was a lover. At the same time he was an apostle who found it needful to spell out for his frail Christians the specific exigencies of the death and resurrection they were called to share. We are indebted, therefore, to Paul's backsliding converts for those luminous portions of his letters where he sets out in detail the precise meaning and efficacy of Jesus' death.

For Paul this death was, above all else, God's work of liberation—for Jesus himself and, through him, for all men. In the language of the Apostle, the bondage from which Jesus was freed was the human mode of experience in *sarx* (i.e., mortal humaness), in a world of sin, and in subservience to the law. In a sense, all men who die cease living the earthbound modes which trammel life with weakness, defect, and the resultant inability to fulfill even beneficent laws. But Jesus' death was something different from the universal death experience of ceasing to live as a man of this world.

Paul does not give a lengthy explanation of all that made the death of Jesus a unique human experience; but when he writes of this, his words are finely honed. He speaks of the passion as Jesus' act of total devoted obedience to the saving will of the Father (Phil 2:7-8; 2 Cor 1:19-20; Rom 5:19). By this he means that Jesus accepted the nadir of the death experience with a heart that beat in total human harmony with the Father's love for men: (cf. Rom 8:32-34, 5:6-9). A death like this, prompted by total surrender to the Father's will and instinct with the power of God's own love, broke all the bonds which had previously held Christ fast in that weakness of human life upon earth, thus liberating him for the heavenly life of untrammelled union with the Father. Such a death as this had to be followed by resurrection, the welcoming embrace with which the Father received his Son and endowed his humanness with the full saving power of messiahship.

For Paul, therefore, the death of Jesus was not merely the cessation of life upon earth. It was the breaking of this world's bonds under the impact of love—a severance that freed his human life for perfect transformation and for perfect union with his Father in bestowing upon man the messianic gift of the Spirit. Paul's best word to express the wonder of this mystery is his recurring phrase "the blood of Christ."

In Hebrew sacrifice, the blood which contained the life of the beast-victim and symbolized the life of God's people was poured on the altar or on the "mercy seat" (*kapporeth*) of the Ark to signify both Israel's purification and its renewed union with Yahweh, who was believed to be present with his holy and saving mercy. But the sacrifice of beasts was at best an encouraging symbol, urging the people to offer Yahweh the true penitence of their hearts. Only Jesus could perfectly accomplish what these blood sacrifices weakly prefigured. The life that was in his blood was the life of God's own Son, offered on the cross with the devotedness of a human heart which responded with unique fidelity to the loving will of the Father.

Such a death meant total liberation for Jesus from the pull of earthiness, that he might live totally with the freedom of the Spirit. At the same time, the theandric and vicarious character of his death experience made this exodus an event with divine power to become the actual experience of every man. The cross and the blood are forever; whoever believes in Jesus and the everpresent power of his death is able to make his own the words of St. Paul, "With Christ I am nailed to the cross; and I live, now not I, but Christ lives in me" (Gal 2:20). If today liberty and liberation have become the passionate ideal of many, let

those who use these words understand clearly that there is only one authentic kind of emancipation: it is the "freedom for which Christ has set us free" (Gal 5:1) - under condition of our readiness to share the liberating experience of his death on the cross.

Liberation through the Spirit

To some, the phrase "sharing Christ's death" may suggest the Christian's need to imitate the virtues with which he died. Undoubtedly this is an essential part of man's liberation. But, curiously enough, St. Paul himself hardly adverts to the exemplary character of Christ's conduct. He is far more concerned with the effective way in which Christ's death touches the history of every man at the deepest core of his personality. Were Paul to have dealt with the passion as imitable, his concern would have centered on the sufferings of Christ as a historical event of the past. Instead, he centers attention on the way in which the passion, as a perennial reality, enters into and transforms the lives of men in the present.

He describes this in language which is realistic and picturesque. In his teaching, the man who becomes a Christian breaks the earthly bonds which hold him back from God, but only by being "baptized into the death of Christ" (Rom 6:3-4) and by being "buried into his death" (Cor 2:12). More than this, and using an "I" that speaks for every Christian, Paul affirms that he himself has been "nailed to the cross with Christ" (Gal 2:20), not only at baptism, but also through the whole of life. He says, too, that "those who belong to Christ Jesus have crucified their flesh with propensities and cravings" (Gal 5:24). Just as the cross freed Jesus from earth's bondage to weakness and liberated him from the world's atmosphere of sin, so too, by sharing the experience of Christ's death, the Christian is set free from all earthly blight to enjoy the liberty and holiness of intimate union with God. Dying each day with Christ, he anticipates, upon earth, that joy and peace which will be his when physical death brings its ultimate share in the dying of Christ. It is this prospect of total liberation which Paul alludes to on the only two occasions when he speaks of his own death (Phil. 1:21-23; 2 Cor 5:1-19).

These affirmations of the Apostle might be interpreted as merely figurative expressions of the conformity to Christ which the Christian must accomplish by its own efforts. Interpreted in this way, Paul's doctrine would be disappointing, since it would reduce the efficacy of Christ's passion to mere exemplarity. His teaching would even be discouraging, since it would demand of the Christian strenuous Pelagian efforts, which, due to innate human weakness, are always bound to fail.

In actual fact, peering into the very depths of God's saving work, Paul has discovered the consummate mystery of the present efficacy of the passion of Christ. He sees how the boundless love of the Father and his Son have found a way to make Jesus' experience on the cross an ever-present reality in the lives of Christians who are members of his body. The work of infinite power and love is accomplished through the Holy Spirit. Given to each Christian in baptism, the Spirit not only unites him to the person of Jesus but enables him to experience "the power of Christ's resurrection and the fellowship of his sufferings" (Phil 3:10). This does not mean that the Spirit renews, in a superficial material way, the fleshly crucifixion of Jesus or his blood-shedding on the cross. Instead, he forges a bond between the Crucified and the Christian in a much deeper and intimate way. By transforming the human heart with Christ's obedience and love, he makes the Christian Christ's "other self" and renews in him the liberation of Jesus' own death on the cross.

This is what Paul means when he speaks of the Christian's bearing "the sufferings of Christ" (2 Cor 1:5; Col 1:24) and of himself marked with the wounds of Christ (Gal 6:17). Made a member of the body-self of Christ and filled with his love by the action of the indwelling Holy Spirit, the follower of Jesus shares so fully in the redemptive mystery of the cross that he lives no longer of his own resources but only under the impulse of the Spirit of Jesus—the Jesus who relives his passion in him. Christ's love, given by the Spirit to the members of his body, renews in them the liberation achieved by his death; it frees from all

sin, dissolves weakness into virtue, and substitutes for the external yoke of law the indwelling desire to do always the things which please the Father.

All this is the work of the Spirit, who is himself the very power and love of God. It is significant, therefore, that St. Paul concludes his long discussion of the redemptive work of Christ (in Rom 1-7) with the climactic eighth chapter, in which he unfolds the role of the Spirit in the life of the Christian. Without this chapter, all that he has written about "dying with Christ," all that he has taught about the power of Christ's blood to cleanse and liberate, all his apt use of his characteristic syn-compounds ("with-dying with Christ," "with-being crucified," "with-being buried")—all this would be, at best, a beautiful figurative expression of what Christian life could be through man's effort to imitate the crucified Jesus. But with this chapter and its wondrous descriptions of the work of the Spirit, Paul lays bare the deep foundation of a faith-insight far more precious in Romans 8 he makes clear that the boundless power and love of God have made it possible, through the Holy Spirit, that the passion of Christ should be not only the exemplary cause of man's liberation but also its present, perennial, and ever-operative efficient cause.

L'Envoi

This faith-insight of Paul the Apostle illumines and gives substance to the spirituality of St. Paul of the Cross. In his letters to those who sought spiritual counsel, he constantly urged frequent thought and grateful remembrance of the sufferings of Christ. But he always saw this devotedness as the way to grow in awareness of a deeper truth. Memory of the sacred passion makes one realize that the love and power of God, like a vast ocean, endure forever. Immersed in this sea, the Christian relives the experience of Christ's death. He is freed from the bonds of earth, purified of sin, and united to the will of God to perfect fidelity. And with this daily dying, he lives more and more the life of Christ's resurrection. For Paul of the Cross, as for Paul the Apostle, Christ's love, given to us by the Spirit, is the meaning of it all.

JOANNINE REFLECTION FINDING THE LIGHT



To fill out the presence of St. John the Evangelist at the Mystical Marriage of St. Paul of the Cross, the following article is reprinted from the Special St. Paul of the Cross issue of SIGN Magazine, October 1975. The author, Father Donald Senior, C.P., S.T.D., is a member of Holy Cross Province. He is assistant Professor of New Testament Studies at the Catholic Theological Union, Chicago; assistant Professor of New Testament Studies, Chicago Cluster of Divinity Schools; associate editor of *The Bible Today*; and associate editor of *The Catholic Biblical Quarterly*.

A few years ago, I attended an Easter Vigil Service at the university church of Louvain, Belgium. It was a night that still sticks in my mind. The church itself was a medieval, Gothic structure with a high-vaulted ceiling and a rough stone floor. For the vigil service, most of the stiff-backed wicker chairs that are typical of old European churches had been moved toward the front of the nave. A carefully woven cone of sticks had been placed in the center of the stone floor near the rear of the church. This was the setting for the blessing of the new fire.

When the ceremony began, we were invited to form a large circle around the wooden bundle. The lights were extinguished, and darkness filled the old church. Then a single match was struck and applied to the base of the sticks. The tiny flame flickered, held, and then began to eat at the wood. After several long moments, it built into a crackling, dancing fire.

Despite some apprehension about the daring of an open fire in a wooden-roofed, medieval church, I think that was the most powerful experience of the symbolism of fire I have ever witnessed. The brief reflection of the celebrant was pointed and eloquent. When the fire had built to a point where it cast a warm, red glow on the ring of worshipers, he simply said: "It's the experience of Christian faith, isn't it? Belief does not mean standing in the light and winking at the darkness. Rather, it is standing in the darkness and finding the light."

Those words and that evening make more and more sense to me as I get a little older and hopefully learn a bit more about human life. There is a lot of joy and deep-down satisfaction in most people's lives. But there is also darkness: the disappointments of family, of friends, of work, and of dreams. Sometimes, and for some people, living can seem to be more darkness than light, more pain and limitation than joy and freedom. This need not be a morbid reflection. It is simply an observation about the realities of human life, for the Christian as for anyone else.

It seems to me that the strength of Christianity at its best is that it has never pretended that things were any other way. Genuine Christianity has never tried to brainwash its believers into thinking that all the world is unextinguishable light and that everyone can have access to cheap joy. It is hard to wink at the darkness when the central symbol of one's religious faith is a cross. No, the Christian blend of sober realism and steady faith maintains that even *in the darkness* one can find light. Christian joy is dearly bought.

It must have seemed the same to the early Christians who produced the New Testament. The major passages of their Gospels—those messages of hope and ultimate joy—are taken up with a lingering reflection on the darkest moments of Jesus' life, His suffering and His death. *Reflection* is a key word here. None of the Scriptures, we know, are a mere recital of events. The events are there, but what counts is the reflection, the edge of understanding and perspective that the biblical authors cast around the events they narrate.

The Passion narratives, the technical term for those parts of the four Gospels which relate the final hours of Jesus, are a good illustration of the "reflective" nature of the Bible. A

hurried reading of these chapters of the New Testament might give the impression that they are nothing more than a reporting of events: Jesus is arrested, brought to trial, condemned, tortured, put to death, and buried.

But careful reading soon dismantles such an impression. The Passion narratives are not police blotters but subtle, profound reflections on the *meaning* of these events in the perspective of our Christian faith.

For one thing, there is little concern over the kind of precise details that make for good reporting. Chronology is generally vague; there is no development of the background of the main characters or of their motivation. Even the question of physical suffering is not lingered over (much less so, in fact, than in the reflections of some later Christian piety). The moment of crucifixion itself is related in a subordinate clause!

What counts in the Gospels is not good journalism, but good perspective. By a subtle use of Old Testament allusion and symbols, by the careful construction of the sequence of the narrative, the Evangelists proclaim the meaning of these events for the Christian. In the way Jesus faces death, in the outcome of His darkest hour, the Christians understood not only more about Jesus but about *themselves* as well. His triumph over death was not only a fact from the past but also a promise for the future.

The way the Passion narrative was formed might help explain its style. Many biblical scholars believe that the Passion story was the earliest part of the gospel story to be formally recorded. The setting was probably that of the liturgy, perhaps even a vigil service not unlike our own Holy Week ceremony. As the early Christians gathered to commemorate the death and resurrection of Jesus, they would recall the central events of his last hours. With the aid of their Scriptures, what we call the Old Testament, they would pray and reflect over the significance of what Jesus had endured.

Gradually, the basic contours of the Passion tradition (which only later would be written down and incorporated in the Gospels) began to take shape. Obviously, such a narrative was not a mere chronicle of past events but a prayerful, reflective dramatization in which scriptural allusions and symbols play an important role.

When the Evangelists wrote their Gospels, they drew on this rich account of Jesus' death, and each of them made the Passion story the focal point of their entire Gospel. But it was not a matter of simply inserting a pre-packaged tradition into the framework of their individual Gospels. The Evangelists themselves, as the first Christians before them had done, enriched the Passion account with their own unique faith perspectives. They did not hesitate to shape the Passion story to fit it into the peculiar portrait of Jesus which their Gospel proclaimed.

Thus the four Gospels' accounts of the death of Jesus are not a standardized version of those final hours, but each is distinguished by subtle nuances which emphasize different facets of Christian faith and experience.

The sober optimism of Christian faith that we talked about at the beginning of this article provides a good illustration of the diversity of the Gospel Passion narratives. When it comes to the paradox of finding light in the midst of darkness, no Evangelist is more adept or more insistent in proclaiming this aspect of Christian faith than the Evangelist John.

Throughout his Gospel, John loves to employ basic symbols to express his fundamental conviction that Jesus is the revealer of a God of compassion and love. Thus Jesus is the "Way" to the Father. He is the "Good Shepherd" who takes care of God's flock. He is the "Truth," the "Living Water," the "Living Bread," the "Resurrection and the Life."

These symbols seem to catch the deepest longing of the human spirit. In John's perspective, Jesus is the one who slakes all of these human thirsts, because Jesus alone reveals the ultimate meaning of life by bringing God to us. To believe in Jesus and to carry out His command of love is to come into contact with the Living God.

One of the most effective symbols John uses in proclaiming this gospel message is the symbol of "light." Jesus is the "Light of the world" (John 8:12). The world itself, in John's

image, gropes helplessly in darkness. But, as the overture to the Gospel beautifully proclaims, the “light shines on in the darkness” (1:5), and the light is so clear and so strong that darkness itself “did not overcome it.”

In chapter 3 of the Gospel, at the conclusion of Jesus’ conversation with Nicodemus, the light-darkness imagery returns. Ultimate judgment of human life is this, Jesus explains—“the light comes into the world,” but some people seem to love darkness rather than light. Because their lives are crippled by evil, they prefer to remain in darkness rather than be transformed by light. But the one who loves “truth” is not afraid to “come into the light.”

In the delightful episode of the “man born blind” in chapter 9, John again utilizes the image of light and darkness to describe Christian faith. The key to the story is revealed in verse 5 when Jesus declares, “I am the light of the world.” The story that follows illustrates two reactions to the light. The man born blind is cured by Jesus and not only sheds the darkness of his physical handicap but gradually is liberated from spiritual blindness as he searches after Jesus and becomes aware of who it is who cured him. The Pharisees, on the other hand, reject Jesus and the testimony of the blind man and thus become examples of those who prefer to remain in the darkness. The story ends with Jesus declaring *them* blind! (9:39)

John’s use of the light-darkness symbolism is indicative of a basic trait of his Gospel message: Jesus is clearly triumphant over evil and death. He is the Light that will not be overcome by darkness. Similarly, John stresses the utter seriousness of belief. One cannot remain in the darkness, one cannot choose to be blind. The choice must be made to leave the darkness and to come out into the light. And for John, this choice is literally one of life and death.

These same characteristics mark John’s reflection on the death of Jesus. Even in this moment of abject darkness, Jesus’ triumph is majestically apparent. And here, too, the lines between those who choose light and those who choose darkness are drawn in an absolute fashion. None of the four Gospels leaves any doubt about these issues. Each of the Evangelists, in his own way makes the outcome of Jesus’ struggle with death clear from the very beginning. But the triumph of light over darkness is even more transparent in John.

John’s favored term for the death of Jesus is “the hour,” the hour of glory when Jesus returns in triumph to His Father. It is the hour when all the world will be drawn to Jesus and become aware that He is the one who reveals the love of God. Within the cruel events of that hour, the Johannine Jesus appears more like a Host than a Victim. All that happens is under His control. He is fully aware of what is happening (13:3). He dispatches Judas on his mission of betrayal (13:27) and calmly predicts Peter’s failure (13:38). He moves forward to greet His captors (18:4) and confounds both the High Priest and Pilate by reversing their roles and making them the interrogated instead of the interrogators.

His condemnation is steeped in irony. Jesus, the true King, stands in awesome majesty while the people choose Caesar as their monarch (19:15). Jesus dies with the same purposeful control that had dominated His life: “Now it is finished” (19:30). And the solemn testimony of a witness draws attention to the life-giving blood and water (symbols of forgiveness and of the gift of the Spirit) that stream from His open side (19:34). His legs are not broken, because He is the Lamb, the Passover victim, who offers a perfect prayer to God (19:33). John’s Passion story is a proclamation of faith: Jesus, the Son of God, the Revealer of the Father, has triumphed over death.

The distinctive traits of John’s Passion narrative can be appreciated in more detail by examining a single scene. A key moment for all four Gospels is the arrest of Jesus in the Garden. Many scholars believe that the most ancient form of the Passion story began with this scene. This may be indicated by the fact that the sequence of events from the arrest to the death of Jesus is generally uniform in all four accounts, while the scenes prior to the arrest (for example, the anointing of Jesus and the Last Supper) are utilized differently by

some of the Gospel writers. Thus the arrest marked the beginning of the Church's deepest reflection on Jesus' final hours.

John's rendition of the arrest is found in chapter 18 of his Gospel. The basic elements of the story correspond with those of the other Evangelists. After their last supper together, Jesus and His disciples go to a garden on the slope of the Mount of Olives, directly opposite the bluff on which the Temple stood. Their seclusion is broken by an armed band led by Judas, who come to arrest Jesus under the cover of night. After a brief attempt at resistance by one of the disciples (only John mentions it was Peter), Jesus is seized and the disciples flee. The Passion of Jesus has begun.

John takes this moment of tragedy and deftly transforms it into a moment of triumph. The forces of darkness gather against Jesus. They are led by Judas. At the Supper, Jesus had clearly designated him as the betrayer and had dismissed him for his mission of treachery. As Judas left the circle of the twelve, John solemnly noted, "It was night" (13:30). The disciple had chosen darkness rather than light. Now he reappears on the side of Jesus' enemies. They come in the darkness at night, trying to find their way with "lanterns and torches." There is no greeting by Judas in John's account, no insulting kiss. It is Jesus who will dominate this scene. All of the characters will take their cue from Him.

That dominance breaks forth in various ways. violent resistance by Peter is turned aside by the firm decision of Jesus: "Am I not to drink the cup the Father has given Me?" (18:11) The disciples do not bolt and run as they do in other Gospels. Jesus commands their release, and they are free to go (18:8). But by far the most powerful note of triumph in John's arrest scene and the most distinctive feature of his account is the exchange between Jesus and His would-be captors. When the band arrives, it is Jesus who leads the dialogue:

"Who is it you want?"

"Jesus the Nazarene," they replied.

"I am He," He answered. (Now Judas, the one who was to hand Jesus over, was there with them.) As Jesus said to them, "I am He," they retreated slightly and fell to the ground.

Jesus put the question to them again. "Who is it you want?"

"Jesus the Nazarene," they repeated.

"I have told you, I am He," Jesus said.

No other Evangelist recounts this amazing exchange. The dramatic confirmation between Jesus and the power of darkness (note the inclusion of Judas on their side) is thoroughly Johannine, and its meaning can be understood only against the background of John's Gospel.

Each part of this dialogue brims with significance. The question of Jesus—"Who is it you want?"—echoes His question to His first disciples earlier in the Gospel (1:39). They come seeking to find life in Jesus. The group in the garden comes seeking death. Jesus' reply, "I am He," reveals how fundamentally the question is to be taken. The armed band falls to the ground because the words "I am He" (literally, in the Greek, *ego eimi*, "I am") proclaim the divine power of Jesus.

An excursion into the Old Testament is necessary to appreciate the significance of this expression. There, the phrase "I am" is used as a name for Yahweh Himself. It seems to be rooted in the frequent Old Testament expression "I am Yahweh," a stereotyped formula that is often used to emphasize the authority and power of God on behalf of His people.

In Exodus 6:6, for example, Yahweh instructs Moses to say to the Israelites: "I am the Lord. I will free you from the forced labor of the Egyptians and will deliver you from their slavery. I will rescue you by my outstretched arm and with mighty acts of judgment." In the following chapter, Yahweh warns that His acts of power will break through the intransigence of the Egyptians so that they may learn "that I am the Lord" (Exodus 7:5). In other texts, the phrase is telescoped to simply "I am."

In Isaiah 45:18, the phrase "I am" stresses Yahweh's power as creator: "I am, and there is no other." Another text of Isaiah (43:25) repeats this divine name: "It is I. I am, who wipe out, for My own sake, your offenses; your sins I will remember no more." In Isaiah 52:6, a text which has strong similarities to John's use of the divine name, Yahweh declares: "Therefore, on that day, My people shall know My name, that it is 'I am' who have foretold it.

The cryptic expression "I am" (translated in the Greek Old Testament as *ego emi*) is, then, a name for God, a name that reveals His care and concern for Israel. At several key points in his Gospel, John employs this same Old Testament expression to portray Jesus as the revealer of the Father. One of the most eloquent examples is in chapter eight when Jesus declares to His opponents: "When you lift up the Son of Man, you will come to realize that I am" (8:28).

"to be lifted up" is one of the ways John refers to Jesus' death. Jesus' death is not a termination point, but a glorious enthronement, a triumphant return to His Father, a "lifting up" that bears the Son back to the love of the Father He has revealed on earth.

Thus, for John, the darkest moment of Jesus' life becomes the most brilliant moment. Jesus' death is an act of love, a "laying down of His life for His friends" (15:13). Because the cross proclaims love in such absolute terms, it becomes Jesus' most effective parable on the mystery of God. In the supreme moment of paradox, the cross, a symbol of death and darkness, reveals the Father because Jesus has made it a symbol of love.

The reaction of the soldiers in the garden now becomes understandable. They recoil before the divine power of Jesus. The incident evokes the forceful text of Isaiah 11:4: "He (Yahweh) shall strike the ruthless with the rod of His mouth, and with the breath of His lips He shall slay the wicked." These representatives of darkness fall back as they must before the brilliance of Light.

Thus John masterfully transforms the apparent defeat of the arrest into a flash of triumph. The forces of death seem to muster for victory. They break into the peace of Jesus' fellowship with His disciples. They are led by one who has betrayed Jesus. They will bind Jesus and lead Him in a series of humiliations and to inevitable death. But the reader of John's Gospel knows the ultimate meaning of this apparently tragic event. Jesus is not defeated. He will lay down His life, not out of coercion, but out of love. Death will not prevail; life will.

One can take a plug out of John's Gospel in almost any chapter and come up with the same basic message: Jesus reveals a Father of love and compassion. The power of the Passion story is to assert this message of faith and hope in the midst of tragedy. This is mature Christian faith. A preacher of the twentieth century might put it: "One stands in the darkness and finds the light." A preacher of the first century asserts the same: "The light shines on in the darkness, and the darkness did not overcome it."

PART THREE

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St. Paul of the Cross

Founder



ST. PAUL OF THE CROSS



A PERSONAL ACCOUNT OF THE FOUNDATION OF THE CONGREGATION OF THE PASSION

INTRODUCTION

This unique document has the deepest significance as St. Paul of the Cross' only personal account of the genesis of the Passionist Congregation. It was first published by Fabiano Giorgini, C.P., in his scholarly *Fontes Historicae Congregationis Passionis, Regulae et Constitutiones Congr. SS, mae Crucis et Passionis, D.N.J.C.* (Romae 1958) which is a hexapla of the various editions of our Rules and Constitutions. Father Fabiano discovered this text in the General Archives of the Congregation at SS. John and Paul in Rome. He presents it as the work of the Founder about the year 1768. It is notable not only for historical detail but even more for the light it sheds on the mind of the Founder regarding the spirit and the purpose of his Congregation and the charismatic means he proffers to accomplish its fulfillment.

TEXT

The most efficacious means for the conversion of sinners and for the sanctification of souls is the frequent remembrance of the Passion of Jesus Christ, from the forgetting of which flow deplorable evils and disorders. Therefore the most merciful God in His infinite goodness deigned by powerful and gentle inspirations to establish in Holy Church this poor Congregation. It has as its end to form, zealous workers filled with the Spirit, that they might be capable instruments used by the omnipotent hand of God to plant virtue in the people and to root out vice with the most powerful weapons of aforesaid Passion, whose most amiable attractiveness not even the hardest heart is able to resist.

To accomplish this, after the year of trial, the religious add to the usual vows of poverty, chastity and obedience a fourth vow to promote a tender devotion to the most sorrowful Passion of the Redeemer. Since the principal ends of our Congregation are two—one that regards the perfection of her subjects, the other that has in view the conversion and sanctification of our neighbors by planting in their hearts a continual remembrance of the Crucified—the Holy Rule proposes efficacious means to obtain both ends intended.

As regards the first end: one of the impediments that retards perfection in religious is contact with the world and familiar dealings with seculars. This destroys interior recollection and brings it about that the apostolic worker is disdained and discredited. To prevent this, which can so easily rise up in a religious community, it is ordered in the Holy Rules that the houses be founded in solitude. They are called retreats, houses in which the religious, effectively cut off from the world and stripped of its principles, become apt to receive heavenly lights for the acquiring of true wisdom. The religious assigned to apostolic ministries, after having worked hard for the salvation of souls, can recover in these houses that fervor which sometimes is lessened by the exterior exercises of charity.

The other impediment is attachment to temporal goods which sometimes, and even ordinarily, can fill the human heart and prevent it from flying to the Supreme Good. And this attachment is removed by holy poverty, practised and taught by Jesus Christ. In order to obtain this, our Congregation has as its impregnable wall and secure defense that poverty by which it is incapable of possessing anything, not even under the title of sacristy, save for a garden that serves also as an enclosure. Thus the religious, wholly set free from temporal

things, effectively detached from earth and dead to themselves, are more disposed to receive the impressions of divine grace so that afterwards in due time, with hearts filled with the love of God, they can undertake great things for his glory and for the defence of holy Church, even at the cost of their own lives, sparing neither privation nor any labor.

Whence, poverty must be resplendent everywhere in this Congregation. Poverty in the retreat, whose cells are small, of about eleven or twelve palms. Poverty in the habit, which is of ordinary black wool, thick and penitential. Poverty in diet, so that there is enough but nothing superfluous, ordinary foods not dainty, everything however accompanied with holy charity and discretion.

And although our religious cannot daily go begging from door to door, nevertheless they do not suffer from this. Indeed the provision of these things is very easy, as experience teaches that along with a little begging at the time of the harvesting of grain, oil and must in the villages of the diocese, there is in addition the stipends of manual Masses and the charity of the faithful who spontaneously offer sufficient help and support. The embracing of holy poverty in this manner is very beneficial to the apostolate, for one of the necessary requirements of apostolic workers, if they are not to sweat in vain, is that being entirely aloof from every shadow of avarice and every suspicion of greed—thus it is evident to the people that the religious of the Passion are not seeking to get their money, which they cannot possess, but solely their eternal salvation.

Having removed these two obstacles which could impede perfection, the Holy Rules command the embracing of that most efficacious means that Jesus Christ proposes, i.e., that they live in prayer and fasting (Mk. 9:28) in order to overcome the common enemies. To profit from holy prayer, even more to be men of prayer and of the recollection with which a minister of the Gospel must be well provided if, while preaching to others, he is not to suffer loss in his own soul,—this exercise must never be set aside, neither within the retreat where ordinarily the space of three hours is given to it, nor outside on trips or on missions when, for at least an hour, they are obliged to stand at the feet of the Crucified.

The religious should take particular care to remain in the presence of God, continuing as much as they can in interior solitude. Each Thursday and every feast day the superior gives a practical examen either on the virtues or on the Holy Rules, for the easy acquiring of the former or the exact observance of the latter. It is of obligation for each religious frequently to have a private conference with the spiritual father to provide for his own spiritual needs and to renew fervor of spirit.

Silence is perpetual, except for the hour of recreation. In order that the whole soul may be occupied with loving application to God, the divine office is chanted in a penitential tone by day, and at midnight matins is recited.

Returning to the retreat after apostolic ministries, the workers are to retire in most strict solitude in order to renew their spirit in holy spiritual exercises according to the admonition given by Jesus Christ to the Apostles: *requiescite pusillum* (Mk. 6:31). All these things help marvelously to prevent every dissipation, to acquire holy love of God, and to preserve holy union with the Supreme Good.

Mortification is added to all this in the measure that is profitable for each soul. The poor religious attend principally to interior mortification by mastering their passions, and they find exterior mortification according to the tenor of the Holy Rules, accomplishing bravely those more mortifying and humble acts that their own fervor suggests to them. They do not find this difficult. They even willingly expose at the feet of the superior—whether publicly in the chapter or refectory, or privately in his cell—their defects and failings against the rules, gratefully to receive, while on their knees, his reproof, penance and remedy.

They sleep on a quilted straw mattress with a straw pillow. In their cell there is no ornament other than some poor chairs, a little writing desk, a crucifix, some paper pictures and a spiritual book for morning and evening reading.

The eating of meat is prohibited in the retreat. Three days a week are fast-days, and the discipline is taken the same number of times. Never ought they converse of worldly things that they may not be dissipated in spirit. They are dependent on holy obedience for the least actions they undertake each day, when these are not actions prescribed by the Holy Rules. When traveling they are to go on foot, unless necessity demands the contrary, and they are to observe silence with discretion, lest they lose interior attention to God, from time to time rousing themselves to holy perfection with pleasant, loving conversation with the Supreme Good.

The religious are prohibited from social visiting of homes. Only those visits are permitted that gratitude, propriety, and necessity require. If they have time, they are to occupy themselves in visiting the sick in the hospitals, consoling the poor prisoners in jail, and in other works of charity: and it is expressly enjoined by the Holy Rules, that, upon arriving in a town, they must make the first visit to the Blessed Sacrament.

Since the subjects of this least Congregation must cultivate the vineyard of the Lord, it is important that they keep healthy, gaining and maintaining strength to be able to labor incessantly for the glory of God. For this reason the aforementioned penitential actions are prescribed with such discretion that all is made mild and gentle so that the strong and weak alike are able to bear them. During the night seven hours are given to sleep, part of it before and part after matins. Likewise there is an hour of rest after dinner in winter, and an hour and a half in summer. Four times a week eggs and dairy products are served.

In addition to Sundays and to feast days that do not fall on Friday, they are exempt from fast three times a week. The daily diet is seasoned with holy temperance so that the religious will not be compromised in spirit or harmed in body. Every day there is a soup, a main dish, a little plate of salad and also fruit when it is in season. On Sundays, Thursdays and feast days all year long, there are two main dishes served. After dinner and supper there is the prescribed common recreation. Each morning and in the evening after study there is a solitary walk for a half-hour, on which each goes by himself in the vicinity of the retreat getting some air for relaxation, and in order to acquire greater readiness for holy prayer, giving vent to the affections of his heart toward His Divine Majesty. When they are outside the retreat, whether on a trip or conducting the exercises of some apostolic ministry, not only are they exempt from the fast, but they may also eat meat and whatever else the charity of others puts before them for refreshment.

The sick religious are given every consideration as regards medicine, or a bed with a mattress or also in diet—meat being given not only during the illness, but also during convalescence so that they might become strong enough to work.

From all this one can see how prudent is the penance that the Discalced Clerics of the Passion of Jesus Christ undertake. It is such that, by the mercy of God, they continue alert, strong and sturdy. The popular conception of our life makes it out to be more severe than it really is.

The Holy Rules were committed by Pope Benedict XIV to the scrutiny of His Eminence Cardinal Corradini, of blessed memory, and His Eminence Cardinal Rezzonico, who is now the reigning pontiff. Recognizing the discretion and utility of these Rules, they brought it about that his holiness then reigning issued a rescript of approbation. Then, as our Congregation grew, the supreme pontiff was asked to issue a brief. His Holiness was pleased to form a particular congregation of three eminent lord cardinals, Albani, Gentili, and Besozzi. Once again, the Holy Rules were examined and after a long, exact and diligent reflection, this commission kindly gave its consultive vote for the approval of the same. And so on April 21, 1746 the apostolic brief was issued, his holiness commanding that the Rules should be inviolably observed, as in truth the poor religious do observe them fervently *ad litteram*, accustoming themselves to the battles against Hell, and then they go out onto the field to combat vice by planting in the souls of the faithful a tender remembrance of the most bitter sufferings of Jesus Christ.

And here is the second end of our Congregation.

In conformity with the Holy Rules the religious are bound by the vow of obedience to fulfill the desires, requests and commands of the most reverend ordinaries to the extent that they can, with their talent, serve the ordinaries for the benefit of their dioceses. The Discalced Clerics of the Passion are bound to omit no means and to work industriously for the conversion of souls with missions, catechisms, sermons, meditations; with retreats to priests, nuns and seculars and with every sort of apostolic ministry. However, they are forbidden to assume of the office of Lenten preachers.

In every work they do, they are bound by the force of vow (understood according to the explanation given in the Rules, to remove every scruple and anxiety) to promote devotion to the Passion of Jesus Christ, through which one sees marvelous conversions of sinners. After the mission sermon, every night for about half an hour, they give the people a tender meditation on the Passion of Jesus. This, falling like a pleasant and gentle rain on the terrified heart of the sinner, leads him with living allurements to his God.

After the catechism each day they give little by little the method of meditating well on the most bitter sufferings of the Redeemer, suggesting now one practice, now another, adapting it to the uncultured and illiterate people.

In hearing confessions and in preaching they propose the Passion to the people and their penitents with the strongest urgings and the easiest methods in order that they might not forget so great a good. For experience proves that whoever fully accepts such holy suggestions not only changes his life but also advances a great distance in evangelical perfection. In retreats, one of the meditations that they give each day must be on the most holy Passion, arranging the matter in such a way that the whole is meditated on in the given time.

That the retreats might be yet more profitable to the surrounding places, lands and cities, not only are the religious always ready to hear confessions in their own churches, particularly the general confessions of those who long to settle the plight of their consciences; but moreover on feast days they go into the neighboring town, and sometimes into others, to preach, to give a catechetical instruction or a meditation. But not to leave any stone unturned in favor of their needy neighbors, in their retreats there must be a certain number of cells set aside for the exclusive purpose of giving retreats to ecclesiastics who request it spontaneously or who are constrained to it by their most reverend ordinaries, and also to those seculars who want to relish the delights of a beloved solitude for some days.

To sum up, the apostolic workers sacrifice themselves in all and for all to the benefit of souls without concern for anything, even though they suffer greatly. By command of the Holy Rules they must be ready even to undertake missions to the infidels at the least indication of the Congregation of Propaganda Fide.

Since it is the duty of the Discalced Clerics of the Passion to attend to holy preaching and to the cultivation of souls, it is necessary to train the young men and make them ready for so exalted a ministry. For this training some retreats are set aside for formal studies, one for philosophy and another for scholastic theology, both dogmatic and moral.

Every year the young men who are more capable and alert are selected to be sent to the houses of study. In all the other retreats—there are about twelve of them—there is a study of moral theology, Sacred Scripture, the holy Fathers and other suitable studies, and also composition for sermons and catechisms, etc.

In the retreats of formal study, that the clerics may have all the time to profit in the sciences or may be able to apply themselves to study, they have some exemptions in those things which do not pertain to the substance of the Rule. Thus, from after tierce, which is recited early, until the hour of dinner, and from after vespers until compline, which is recited late, they are employed in study and in class—without prejudice to their recreations and solitary walks.

From all this one can understand the holy discretion with which the Lord has deigned to inspire the Holy Rules. And likewise one may deduce that the foundation of these Rules consists in holy poverty, mortification, and solitude in which the workers, after their apostolic labors, rest at the feet of the Crucified to catch their breath and greater fervor as has been said above. And the religious, wholly separated from the world, prepare themselves with prayer, groaning, discreet penance and fasting not only for their own perfection, but also to help their poor neighbors and prevent their eternal ruin and to move them to holy piety and solid devotion.

FURTHER READINGS

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The Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ

**RULE
OF
ST. PAUL OF THE CROSS
1741**

Inspirational text
proposed to all our religious by
the 40th General Chapter

**The Congregation of the Passion of Jesus Christ
English-Speaking Assistancy
Rome 1978**

THE CONGREGATION OF THE PASSION OF JESUS CHRIST
RULE OF ST. PAUL OF THE CROSS 1741



Inspirational text proposed to all our religious by the 40th General Chapter.
Official English-Speaking Assistancy Translation Rome 1978

PREFACE

The fortieth General Chapter decided to present to all our religious a text of the Rule written by St. Paul of the Cross, in order to provide a new awareness of the spiritual heritage that is ours. By this decision the Chapter also intends to encourage reflection on our charism so that we may continue to live it integrally and effectively in different times and places. At the same time, the Chapter wishes to reassure our religious that basically the direction taken by the Congregation is still the same as that indicated by our Holy Founder.

The Chapter has chosen the first text approved by the Holy See in 1741. This text shows us the simplicity that marked the beginnings of our Congregation, and at the same time foreshadows its organized development, which was even then taking place. In presenting this text to our religious we have omitted those ordinances and references that belong strictly to the historical and cultural aspects of our Holy Founder's time.

By the will of the General Chapter, this text is of moral or inspiration force only. As such, however, it should evoke those interior and practical attitudes that are needed to give expression in our own day to the values of the Passionist vocation as St. Paul of the Cross envisaged them. The Chapter Document alone has the force of law, for it constitutes the Rule of Life which, with the approval of the Holy See, actually directs the Congregation in fidelity to the charism of our Holy Founder.

JESUS

RULES AND CONSTITUTIONS TO BE OBSERVED BY THE CONGREGATION OF THE DISCALCED CLERICS UNDER THE TITLE OF THE HOLY CROSS AND PASSION OF JESUS CHRIST

I. On the End of the Institute

1. This Congregation has the same end which every Christian and particularly every cleric ought to have, namely, to observe in the first place the holy law of God and the holy evangelical counsels in the best way human weakness permits.

2. Therefore the brethren of this poor and least Congregation should attend first of all to their own salvation in the manner prescribed in these Constitutions. Secondly they should be untiring in works of charity towards their neighbour, and spend themselves for the greater glory of God and their own spiritual welfare on every occasion that offers. They shall do everything, however, with the greatest discretion and never lose sight of their own perfection.

3. One of the principal ends of this least Congregation is not only to apply themselves untiringly to holy prayer so as to devote themselves to holy union with God, but also to lead others to do the same, teaching them this holy exercise in the best and easiest manner possible. The members of this least Congregation who are recognized as capable should, therefore, both during missions and in other religious exercises, teach the people by word of mouth how to meditate on the Mysteries of the Most Holy Passion and Death of Jesus, our true Good. Ordinarily, this should be done after the mission sermon or at some other time that may be judged more opportune. Such meditation should also be promoted in the confessional, during conferences and on other occasions that may present themselves, since it is a most efficacious means of destroying evil and of leading souls to great holiness in a short time.

II. On the Condition of the Church and Retreat

4. The church shall be moderate in size. Let it be properly arranged and kept very clean. Let everything in the Retreat breathe of poverty and holy recollection.

5. The Retreat shall be founded in solitude so that the servants of God, after their holy apostolic labours, for the salvation of souls, may withdraw from the noise of the world to recollect their spirit in prayer and fasting. In this way they will be more and more inflamed with God's holy love and all the better disposed to go forth with greater fervour to sow the holy seed of God's Word. Thus they will be able to promote with great zeal the devout remembrance of the Passion and Death of Jesus in the hearts of the faithful.

III. How the Brethren Are to Conduct Themselves When Going Out From Solitude

6. The order which the brethren ought to observe when going out from solitude shall be this: If, for example, there are twelve brethren capable of working for their neighbour, let half of them go out in twos; if need be, even more of them may go together. This is the way they should labour in the precious vineyard of Jesus Christ.

7. The others shall remain at home to sing psalms to the Lord in prayer and fasting, and to attend also to necessary study. When the first group are tired from their labours, they shall withdraw into holy solitude to devote themselves to spiritual exercises, and the other group shall go out. They shall continue to alternate like this. If the God of Mercy should send men capable of working also for the conversion of infidels, they should go most readily

to any place they may be sent by the Supreme Pontiff or the Sacred Congregation for the Propagation of the Faith.

IV. On What Must Be Done Before Entering the Congregation

8. Before any servant of God is admitted to the Congregation, let him examine well whether God is calling him to it. Let him do this by prayer, fasting and frequent reception of the Sacraments, withdrawing himself from worldly concerns. Let him seek the advice of his confessor and other servants of Jesus Christ.

9. Let him see if he is resolved to suffer much, to be despised and ridiculed, and to endure calumnies and other hardships for the love of our Saviour. He shall be questioned on all these points by the Superior of the Congregation.

V. On the Habit of the Congregation

10. The habit of the Congregation shall be only one black tunic of ordinary wool with a poor mantle of the same material.

11. On the left side of the tunic and mantle shall be the Most Holy Name of Jesus with the title of His Most Holy Passion cut out in white letters on a small heart. Above this heart shall be a small white cross. This most holy sign of salvation shall not be worn until after the first year of probation.

12. Let them remember that the wearing of the black habit means that the brethren of this least Congregation should mourn perpetually in memory of the Most Holy Passion and Death of Jesus Christ.

13. Let them not wear shoes, but only poor sandals. These shall be worn to enable them to endure more difficult journeys. In the Retreat, however, and on missions let them go bare-foot as much as possible.

VI. On What Has to Be Done Before the Reception of Novices

14. Before a servant of God receives the habit let him be tested by being made to perform humbler tasks such as washing the dishes, helping in the kitchen, sweeping the floors, etc. Let him be trained in true humility and patience: let him be reprovved publicly in the refectory, sometimes required to eat on the floor, and practise other mortifications, according to the judgment of the Superior. In this way it will be known whether he loves to be despised, and whether he is quite determined to die to himself, to the things of the world, and to his own evil inclinations in order to live solely for God, in God and through God, hiding his own life in the most holy Life of Jesus Christ, who, out of love for us and for our example, chose to make himself the reproach of men and the outcast of the people.

VII. On the Ceremony of the Clothing of the Brethren of the Congregation

15. After the whole community has assembled in the church, let him who is to be clothed come forward, dressed in his secular attire.

16. The superior shall give an inspiring sermon, encouraging him to suffer and showing him how precious are the joys of the most pure Heart of Jesus. Afterwards he shall bless the habit, and then, having removed the secular clothes put the religious habit on the novice. Should the sacred ceremony of placing a cross on his shoulder and a crown of thorns on his head be added, he shall proceed as follows: When he places the cross on his shoulder, he shall say: "Receive, beloved brother, the cross of our Lord Jesus Christ. Deny yourself, so that you may have part with Him in eternal life. Amen." As he places the crown of thorns on his head, he shall say: "Receive, beloved brother, the crown of thorns of Christ the Lord. Humble yourself under the mighty hand of God and be subject to every creature for God's sake".

17. When the ceremony is finished and the sign of peace has been given to the novice, the Superior and the brethren of the Congregation shall manifest their joy to him and encourage him to carry his cross with the most gentle Jesus.

VIII. On the Director of Novices

18. Let the Director of Novices be a man of great spirituality, prudent and discreet. He shall have lived at least five years in the Congregation, so that he can instruct the novices in the observance of the Rules and Constitutions, and especially in holy prayer, and enable them, with God's help, to avoid the deceits of the devil.

19. Let the Director take diligent care to treat the novices with great kindness, especially when he corrects them. If they make a mistake, let him correct them with mildness and prudence. Should they deserve some penance, let him impose it with discretion, for gentleness helps them to amend and an opportune penance helps them to overcome their fault.

20. His method of directing the novices should be so to instruct them that they will observe all that is done by the brethren that have already professed their holy simple vows. In particular he shall instruct them in holy prayer, in the exercise of holy virtue, and especially in contempt of self.

21. He will console them with great charity when they are dejected and tempted, and will allow them some suitable and holy recreation at the appropriate time and place. He will at all times show them a serene countenance, so that they may be more confident in opening their hearts, and that they may have greater courage to walk the path of holy penance.

22. Let the novices be very exact in obeying the Director and in revealing all the secrets of their heart without concealing anything. Let them disclose to him the lights which His Divine Majesty gives them in prayer. Let them reveal all their temptations, afflictions, depressions, aridity, etc. Above all, let them be very open in accusing themselves of their faults, without excuse or self-justification.

23. Let them bear in mind that if they are not most exact in giving an account of all their interior life to the Director, they will fall into dreadful deception, and they will never have peace. The penitential life will become so tedious that through their own fault, they will be obliged to leave the Congregation. God will permit this in punishment of their pride, because they were not faithful in disclosing their wounds so that they might be healed. On the other hand, if they are faithful in opening their heart to the Director, Almighty God who resists the proud and gives His grace to the humble, will give them great graces. They will enjoy a heavenly peace, they will be enriched with the inestimable treasure of holy virtue, and they will attain to true and holy perfection. May His Divine Majesty, in His infinite mercy, grant this to all. Amen.

IX. On the Probation of the Novices

24. The probation of the novices shall last for one year, after which they will profess the simple vows of obedience, poverty and chastity, and a fourth vow to promote the devout remembrance of the Passion of Jesus Christ among the people. At the time they take their simple vows, the most holy sign of salvation mentioned above will be given to them.

25. If they cannot persevere or are not suitable subjects on account of their faults, the Congregation will always be free to open the door and send them away.

X. On Those Who Are to Be Admitted to Profession of Simple Vows

26. The novice shall be examined to find out whether he has a strong determination to serve God to the best of his ability. If he should fall even into a somewhat notable fault, no undue attention should be given to it, so long as he accepts correction and is firmly resolved to amend. But should he fall into some scandalous sin, and, even after being ad-

monished and penanced, still persists in his evil state, then let him be dismissed, so that such an infected sheep may not communicate his disease to others through his bad example.

XI. On the Manner of Professing Simple Vows

27. Before admitting a servant of God to profession of simple vows, the Superior and all the brethren of the Congregation shall meet. Each one shall give his vote as the Divine Majesty will inspire him. The servant of God shall make his profession of simple vows into the hands of the Superior of the Congregation.

28. The customary rite for this ceremony shall be observed, with the addition of the religious ceremony of placing a cross on the novice's shoulder and a crown of thorns on his head. A priest shall read the Passion slowly. When he reaches the words: "He gave up His spirit", the servant of God will make his simple vows of obedience, poverty and chastity, and the fourth vow to promote devotion in souls to the Most Holy Passion and Death of Jesus Christ. Then there will be a procession round the church, during which all shall sing the Psalm "Praise the Lord from the heavens".

XII. On the Manner of Fulfilling the Vows, and First, Concerning Obedience

29. Obedience is the foundation-stone of perfection, and Scripture says that the truly obedient man will speak of victory.

30. Let the brethren of this Congregation, therefore, take care to be so obedient that their obedience will be blind. Let them have a very lowly opinion of themselves so that they may reach great perfection. Let them obey the Superior promptly, simply and from the heart. Let them obey at the sound of the bell, and go promptly to the exercises of the Congregation. There will be no peace in a heart that wants to follow its own desires.

31. Happy are those who do everything in holy obedience after the example of Jesus Christ, who became obedient unto death, even death on a cross.

XIII. On Poverty

32. Poverty must be the standard of this least Congregation. Therefore, it shall not be lawful to have any possessions or other income, either in common or individually.

33. They shall not keep anything in their rooms except some spiritual book. And if one of the brethren needs something, he should humbly ask it of the Superior, who should provide it with all charity.

34. They may not ask alms by questing from house to house, but shall support themselves out of what is given by the spontaneous charity of benefactors. If necessary food is ever lacking because the Retreat is in a solitary place, it shall be permitted to seek alms for what is absolutely necessary. It is to be hoped, however, that by the Mercy of God such a necessity will not arise.

35. It shall not be lawful for any of the brethren to seek alms of his own accord without the explicit permission of the Superior. He may accept only alms which are given by the spontaneous charity of benefactors for the Retreat; and he shall make it known that he is in no way accepting the alms for himself, but only for the Retreat.

36. If it should happen, which God forbid, that one of the brethren does provide himself with alms without the explicit permission aforesaid, he shall be punished as a transgressor of holy poverty. Moreover, what has been thus received shall not be used for the Congregation, but shall be given to the poor, even though such alms should be in the form of real money. Let all be convinced that the spirit and fervor of the Congregation will be maintained the more they are surrounded by very strong walls of holy poverty. Once these walls are torn down, fervour of spirit will be lost and the regular observance will indeed be destroyed.

37. Every three months an account of alms and expenses shall be given to the Superior, who shall note the same in a book. If there is anything left over after the needs of the

church or of the brethren of the Congregation have been met, the Superior shall give it to the poor.

XIV. On the Poverty to Be Observed in the Church and House of the Congregation

38. Let them take care to ensure the greatest possible cleanliness in the church. Let them not use any kind of decoration that would cause distraction, but let everything inspire devotion and recollection.

39. The refectory shall be poor and without ornaments. Let them keep it clean, and take care that everything breathes of holy poverty. In the kitchen, let everything be done with great charity and cleanliness so that the food will not be repugnant to anyone's stomach.

40. It will be of great perfection and merit if the brethren, like poor men and true imitators of Jesus Christ, ask the Superior for what they need as an alms, doing so on their knees in all modesty and humility. Oh, happy is that soul who faithfully practises the love of holy poverty, and detachment from every created thing. In this he will imitate Jesus Christ, who had not so much as a place to rest His Most Holy Head, and finally died naked on the hard wood of the cross. God will then, in His infinite mercy, transform him into His most holy love. Amen.

XV. A Declaration of the Congregation

41. This least Congregation declares that it does not want to have ownership of anything, but asks that our Holy Mother the Catholic Church, should have full possession of everything, even of the alms given by the charity of benefactors.

XVI. On Chastity

42. Since chastity is the angelic virtue, let the brethren be careful to observe the modesty of the angels. Above all, let them be humble and work out their salvation in fear and trembling. Let them put no trust in themselves, but be untiring in holy prayer and mortification of the flesh.

43. Let them not speak to women except by necessity or for reasons of charity. Let them not converse with them at length, but when the simple service of charity is finished, let them retire in peace.

44. In the homes of benefactors, they shall, when necessity requires it, speak of edifying matters which will be of profit to their souls. Let them avoid speaking of worldly things, of their own self-interest, or of any other matters that could cause distractions. Let them abstain from drinking strong wines, but dilute them with water. Let them live in holy humility and obedience, and discipline the body by prudent penances.

45. Let them have a tender devotion to the Immaculate Conception of Mary Most Holy. As the Mother of Mercy she will obtain for us from His Divine Majesty the grace of a pure and holy life. May God, our true Good, in His infinite mercy, grant this. Amen.

XVII. On the Vow to Promote in the Faithful Devotion to the Passion and Death of Jesus Our Lord

46. During holy missions, the priests who are recognized as capable preachers should meditate aloud for the people on the Most Holy Passion of Jesus Christ. They should do the same when they give the Spiritual Exercises, taking care that, after the first two days, there will always be some meditation on the Passion of Jesus. They shall also promote this holy devotion in the confessional by instructing penitents how to meditate, and encouraging them to do so, assuring them that if they are faithful in meditating on the Passion of Jesus, they will reach great perfection in a short time, in accordance with their state in life.

47. The priests who are not capable of preaching can promote this devotion in the confessional, in catechetical instructions and in conferences. For those priests who are not able

to do even this, it is sufficient that they make a half an hour of meditation every day on some Mystery of the Passion of Jesus in addition to their ordinary prayer, as do the lay-brothers and clerics. Let them beseech the Divine Majesty to spread this holy devotion throughout the whole world, and to grant great fervour and zeal to those who are promoting it.

48. Let them take great care to spread this devotion, and they will see that by this means the most obstinate sinner will be converted to God, and all hearts will be set on fire with the holy love of God.

XVIII. On the Observance of the Fast

49. Let them be mindful that the spirit of this least Congregation is to observe the holy evangelical counsels as well as possible in accordance with the holy law of God. To do this perfectly, it is necessary to be a man of great prayer. And how can one be a man of great prayer without abstinence? Fasting, together with profound humility and contempt of self, has a wonderful power of keeping the spirit raised and united with God, and of driving away the demons and their temptations. As Christ our Lord said: "This kind of devil is not cast out except by prayer and fasting".

50. Whoever reads the Holy Fathers and Doctors of the Holy Church will see how salutary fasting is both for soul and body. From the Holy Fathers it is sufficient to read what the glorious St. Athanasius wrote: "If anyone comes and tells you not to fast frequently so as not to become weak and tired, do not believe him". And he adds: "Fasting heals maladies, dries up the humours of the body, puts devils to flight, clears the mind, makes the heart pure, and finally brings man to the throne of God". To Him be honour and glory for ever and ever. Amen.

XIX. On the Spiritual Exercises of the Congregation

51. Matins shall be recited at midnight in a penitential tone. Let them make due pauses so that they may savour the most delicious food of the Divine Scripture with greater profit.

52. Before beginning the Office, they shall prostrate themselves on the ground, and say with great fear and reverence: "At the Name of Jesus every knee shall bend in heaven, on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father".

53. After Matins let them spend an hour in mental prayer. If any servant of God feels inspired to continue in prayer, he should first ask permission of the Superior. If the Superior knows that that religious has the gift of prayer, he should not refuse his request.

54. From the end of the prayer at Matins until Prime, let there be about three hours for sleep. After Prime there shall be an hour of mental prayer. Those, however, who have to study may celebrate Mass after half an hour of prayer, but the others shall continue to the end. After the prayer at Prime, Tierce shall be recited and the Conventual Mass celebrated. When the Mass is finished, each religious shall go to whatever duties or occupations have been assigned to him. One hour before dinner, Sext and None shall be recited and the last Mass celebrated. During this Mass they shall make another half-hour of prayer. The religious shall then go for the midday meal. Those who are very much occupied in study for the good of souls may absent themselves from the last half-hour of prayer.

55. Vespers shall be celebrated in the manner described above. After a short period of recollection before the Blessed Sacrament, there shall be a quarter of an hour of spiritual reading in common.

56. Compline shall be recited at the appointed time. At the end of Compline there shall be another hour of mental prayer.

57. When travelling and during the time of holy missions, although the brethren cannot make all the prayer mentioned above, they should not let a day pass without making at least an hour's prayer. Let them take care to apply themselves to this holy exercise at a time

when they are not too occupied in works of charity. Let them be very careful never to omit prayer, otherwise they will fall into an abyss of tepidity, from which irremediable evils flow.

58. Let the reverend priests prepare themselves with great fervour before celebrating the Divine Mysteries. They shall be careful to perform the sacred rites with great exactness. Let them exercise this sacred ministry with the utmost reverence and devotion. Let them also take care to make a thanksgiving filled with grateful love after celebrating Mass. In this way they will become more and more inflamed with holy love for the Supreme Good in the Blessed Sacrament.

XX. On Prayer

59. Prayer for the most part should be concerned with the Divine Mysteries of the Most Holy Life, Passion and Death of Jesus Christ, because that is where one learns holiness. The soul that is faithful in corresponding with the graces of God will become all afire with holy love in a short time.

60. Let each one seek to re-animate his faith frequently. As far as may be possible, let him remain in loving, gentle attention to the holy Presence of God in all that he does, for this is an easy way to pray without ceasing, and to make all one's actions fragrant with the sweet-smelling balsam of holy love.

61. Let the brethren have a very tender devotion to the Most Blessed Sacrament, and to the Most Holy Virgin, especially in her sorrows. Let them frequently visit the Blessed Sacrament and make acts of the most profound adoration and loving gratitude, so that their hearts may always burn more and more with the holy love of God.

XXI. On the Manner of Preaching

62. No religious of this least Congregation shall preach in so lofty and elevated a style that his message becomes obscure to the poor people. But they should break the bread of God's Word with clarity and sincerity, so that it will be more effective in reaching hearts, and in promoting the greater glory of God and the salvation of souls.

63. Let them endeavour, with all possible patience and charity, to instruct the poor people in the principal Mysteries of our Holy Faith.

64. During missions and other exercises for the good of their neighbour, let them not only give the meditation on the Passion of Christ, as we have already said, but also endeavour to teach the people, in the easiest and simplest way possible, how to meditate themselves, pointing out to them the deceit of those who say that meditation is only for religious and other ecclesiastics. Let them be assured that God will lead them in ways that are easy and devout, so that people of every kind may be able to meditate, for holy meditation is a most powerful and efficacious means of rooting out sin and helping souls to progress in holiness.

65. Let them endeavour to instill, as effectively as possible in the faithful, reverence and respect for churches, as well as devotion to and love of the Blessed Sacrament of the altar and the sorrows of Mary Most Holy.

XXII. Regulations for the Time of Sacred Missions to Ensure That Such a Ministry May Be Performed with the Greatest Possible Perfection

66. We give no particular rule about spiritual exercises on missions. Since each one is accustomed to attend to his spiritual exercises in the Retreat, he will also strive to remain recollected and in solitude as much as possible on missions. He will do this by applying himself to prayer as usual, by the devout recitation of the Divine Office, and by fitting preparation and thanksgiving for the celebration of the Holy Sacrifice.

67. Ordinarily, two companions shall go together on a mission. The more competent one shall be the Superior, and before leaving the Retreat, the other shall promise him obedience.

68. During the entire course of the mission, let them be concerned only with what is useful and necessary, having regard to their own good and the smooth running of the mission. They shall do this with modesty and seriousness, and in few words.

69. Let them never seek to go out to preach missions in cities, but let them show themselves desirous of going to poor and more needy places. As a matter of fact, the members of Our Congregation should consider it their particular concern to go to remote places, to the marshes, to islands, and to other such places that seem more neglected by apostolic ministers.

70. Let them not wish to know, either from the priests or the laity, whether the mission was pleasing to them or not, but let them be content to work with a will to please God and help souls. When they meet with opposition in the towns, they shall not on that account cease to work in peace, and they shall say nothing about those who oppose or despise them.

71. Neither of them shall ever contradict what his companion has done or decided, and thus all will see that "they walked peacefully in the house of God, and spread the good aroma of Christ everywhere."

72. Let them endure all things with the greatest patience and tranquility of spirit, realizing that souls belong to God, not to us.

73. When they return to the Retreat, they shall take a little rest and recreation of spirit with the brethren there. They shall, however, follow the spiritual exercises and rules that are observed in that Retreat, not seeking to go out, but acting as if there were no inhabited place nearby.

74. Should it happen that one of the companions returning from a mission considers it necessary to go out on some work of charity, let him consult with the Superior. The Superior shall not permit him to go out unless there is a clear necessity; thus he will have more opportunity for recollection by resting in spirit at the feet of the Crucified.

XXIII. On Recreation

75. After dinner there shall be an hour of recreation to rest the spirit a little. During recreation, let them be cheerful and happy in an unassuming way, and accommodate themselves to the feelings of others.

76. Priests, clerics and brothers shall recreate together, so that unity and fraternal charity may be better fostered.

77. In the evening there shall be recreation for half an hour, and on feastdays and Thursdays it shall last an hour. After Vespers on feastdays and on Thursdays, there shall be a Conference and a moral case in which each one will give his opinion humbly, quietly and peacefully. Afterwards they shall share some fitting and holy recreation, talking together and making sure that there is always some conversation that enkindles the holy love of God.

XXIV. On Sleep

78. Every evening after recreation, the Superior shall arrange with the brethren what they are to do the following day. Then he shall exhort them to love God above all things, to love one another with holy charity, and to keep the Rules. Let them go to the church again to adore the Most Blessed Sacrament and to recite a third part of the Rosary. After the Rosary, they shall make an examination of conscience. When the Superior has given the blessing with Holy Water, the bell for silence shall be rung, and each one shall retire in peace to his cell to rest, so that he may be ready to rise promptly at midnight to sing psalms to the Lord.

79. Let them take their rest with great composure and modesty, as becomes those who are in the presence of God and His angels. They should endeavour to put away distractions and other concerns, so that they may be able to sleep. Let them be mindful that the devil does all in his power to prevent a person sleeping at the proper time, so that he then feels drowsy during the time of holy prayer. Let them, therefore, have recourse to God, and ward off the evil one with the Sign of the Holy Cross and by reciting some devout prayer, so that the devil will depart in confusion.

XXV. On the Election of the Superior

80. Before electing the Superior, who shall be called Rector, let each one pray fervently and ask His Divine Majesty for those lights that are necessary for a matter of such importance. For this purpose, the Most Blessed Sacrament shall be exposed for three days in order to move the infinite mercy of God to hear our prayers.

81. Then let them all assemble, and each shall give his secret vote in writing. The votes shall be read by one of the senior members of the Congregation. The one who receives the most votes shall be elected Superior.

82. When the election is over and due thanks have been given to the Most High, let each one show great respect and reverence to him who has been chosen by God to rule the brethren and lead them in the way of perfection.

83. When the Superior speaks, let them listen to him with great reverence. Renouncing and denying their own will and judgment, let them with complete submission obey him as the one who holds the place of God. When they do the will of the Superior, they are doing the Will of God.

84. Let each one be most diligent in putting his own will into the hands of the Superior, allowing him to treat them as children. Indeed they should be well satisfied when he commands them to do things that are repugnant to their own will, and that seem indiscreet, useless, and difficult to their self-love. For His Divine Majesty will allow the Superior to act in this way so that the subject may become humble, docile, meek, and simple as little children.

85. Above all, they must be careful not to murmur against the Superior, or to consider him indiscreet and imprudent, or to behave toward him in other unbecoming ways; for God will come to his defence, and they will not go without punishment.

86. They shall approach the Superior as a father, and open their hearts to him. Let them reveal their afflictions, temptations, inclinations and depression. They can be assured that every time they do so, His Divine Majesty will give them the grace to go away healed and consoled.

87. A Spiritual Father shall also be chosen for this purpose, so that if anyone should not have the confidence to open his heart to the Superior, he may do so to the Spiritual Father.

88. The Rector shall strive, with the help of God's grace, to be the light of the Congregation by being most exact in keeping the holy Rules and Constitutions, by being careful to see that the brethren observe them, by correcting their faults, and by giving the correction with mildness and prudence. Let him use discretion in imposing penances: what he can heal with the oil of mildness, let him not treat with the vinegar of harshness. Above all, he shall never reveal, by word or sign, anything he learns from the brethren in their conferences.

89. If the Rector is faithful to holy prayer, he will never lack the heavenly insight that will enable him to lead the brethren on the way of perfection.

90. The Rector shall preside over and govern the house for three years, after which another shall be elected.

91. If, by the infinite Goodness of God, this least Congregation should grow, a Major Superior shall be elected in the manner described above. He shall have the title of General. He will have authority over all the houses. He, too, like all the other brethren, shall observe the Rules faithfully.

XXVI. On the Friday Chapter

92. Every Friday after Vespers all the religious shall assemble in the Chapter Room. After invoking the Holy Spirit, each one shall say "culpa", accusing himself of the faults he has committed against the Constitutions. Therefore, the senior brethren shall discuss whatever is necessary for the good of the Congregation and the maintenance of religious discipline. In accordance with his office, the Rector shall give advice to each one, and shall impose a penance proportioned to any fault committed.

93. Each of the priests shall be obliged to give his opinion on matters concerning right order and the greater perfection of the Congregation. This shall be done with all modesty, reverence and humility.

XXVII. On the Manner of Travelling of the Brethren and of Keeping Aloof from Worldly Concerns

94. When the brethren go on a journey, they shall be recollected and dignified. They shall always travel on foot, and with a companion. It is forbidden to travel on horseback or use other means of transport, except in cases of necessity, such as infirmity, or to avoid the inclemency of the weather.

95. During the journey let them speak about devout and edifying matters that may help to enkindle in them the love of God.

96. When they arrive at their destination, let them immediately go to adore the Blessed Sacrament before they do anything else. Afterwards, they shall perform those acts of charity that present themselves, such as visiting the sick and those in prison. But above all, let them zealously promote devotion to the Sacred Passion of Jesus Christ.

XXVIII. Regulation Concerning the Spiritual Exercises to Be Given in the Place or City Near the Retreat

97. When there are a sufficient number of religious in the Retreat, both for missions and for other works of charity, the Superior may appoint one of the priests or a competent cleric to go on Sundays to nearby places to teach Christian Doctrine, to conduct other pious exercises for the good of souls, and especially to promote devotion to the Passion of Jesus Christ with great fervour and zeal. They shall be careful to do all in their power to the Retreat in the evening.

98. If penitents come to the church attached to the Retreat for confession, let them be helped in all charity.

XXIX. On the Penances of the Congregation

99. Besides observing the continuous fast that is mentioned in these Constitutions, the brethren shall take the discipline four times a week, namely on Monday, Wednesday, Friday and Saturday. They shall do so for the space of a "Miserere" and a "De Profundis" with the customary prayers. During Advent and Lent, they shall take the discipline every night except on feast-days that do not fall on Friday.

100. But if there is one who has a greater spirit of penance, he may take the discipline even on such a feast-day, but always with the permission of the Superior or the Spiritual Father. Let him be on his guard against taking the discipline at his own whim, so that he does not lose the merit of obedience, and does not injure his own health, to the detriment of the Observance.

101. On Fridays let all endeavour to practise some extra prudent mortification in memory of the Passion and Death of Jesus Christ.

XXX. On the Manner of Caring For the Sick Brethren

102. Let the utmost care be given to the sick brethren. They shall be treated with the greatest charity, provided with every possible remedy, and especially given spiritual help.

103. Let the sick humbly and willingly comply with whatever the doctor and infirmarian prescribe for the good of their health.

104. The rooms shall be kept very clean, and the Superior shall visit them often. He above all others should shine with charity towards the sick, visiting them frequently, consoling them, and giving them all possible assistance.

105. In times of serious illness, let the sick never be left alone. One of the brethren should always be with them, especially at night, to help and comfort them in their spiritual and bodily needs. Above all, let them come to the assistance of the sick in a special way at the time of their agony. The whole community should assemble in the room of the dying religious to pray fervently to His Divine Majesty to grant him a holy death.

**XXXI. On What Is to Be Done at the Death of the Brethren, and the Prayers
to Be Offered For Deceased Members of the Congregation**

106. At the death of a religious, due suffrages shall be offered. The number of Masses and prayers shall be left to the judgment of the Superior. Each house of the Congregation shall be notified, so that due suffrages may be offered by all the priests and lay brothers of the Congregation.

107. The corpse shall be placed on a bare board on the ground, the head sprinkled with ashes, and a crucifix placed in the hands. He shall be buried in the appointed place, according to the rites of the Holy Roman Church.

108. In addition to the prayers which shall be continually offered for our benefactors and brethren, living and dead, the Office of the Dead shall be recited and one Mass offered when they die. The same shall be done for the brothers of the Congregation.

Conclusion

109. These rules and Constitutions do not oblige under pain of sin, except in what pertains to the essence of the holy vows. Nevertheless, they should be observed with great exactness and fidelity, because they will be the most efficacious means of attaining great perfection. May God in His infinite goodness grant us this. Amen.

To God alone be honour and glory.

CONGREGATION OF THE PASSION DEVELOPMENT CHART

♦ ♦ ♦

ROOTS

- 1720 St. Paul of the Cross receives habit:
Composes Passionist Rule
- 1741 First Passionists make their Religious Profession
Passionist Sign first allowed to be worn
- 1775 Holy Death of Founder at SS. John and Paul in Rome
Two Provinces
Twelve Retreats
One Monastery of Passionist Nuns

PENINSULAR - EPOCH

- 1775-1810 Expansion in Italy: Mission to Bulgaria
- 1810-1814 Civil suppression of all Religious by Napoleon:
Foundations all closed: Religious dispersed or imprisoned.
- 1814-1839 Passionists at Rome first to be restored; Reorganization

UNIVERSAL - EPOCH

- 1840-1862 Era of greatest expansion led by Fr. Anthony of St. James
(Testa) VIII Superior General. "Second Founder."
Passionists established in England, Belgium, Ireland, France,
Mexico and USA. 1st abortive Mission to Australia.
- 1862-1900 Spain, Latin America and Australia.
- 1900-1922 Continued European Expansion: Austria, Germany, Holland.
Foundations in Central and South America.
- 1922-1950 Canada: Further spread in South America.
Foreign Missions: Africa, China, Indonesia
- 1950-1979 Japan, Korea, Philippines, New Zealand, New Guinea,
West Indies, Sweden and Switzerland.
- 1980- India.

ST. PAUL OF THE CROSS

♦ ♦ ♦

EXPANSION OF HIS CONGREGATION

PROVINCES VICE-PROVINCES: REGIONAL VICARIATES: ASSISTANCIES:

When the Holy Founder died at Rome, October 18, 1775 there were

TWO PROVINCES: 12 HOUSES In One Country, ITALY

At this writing there are presently:

20 PROVINCES: 3 VICE-PROVINCES 425 HOUSES in 49 Countries

The following Chart is chronologically presented:

1. PROVINCE OF THE PRESENTATION: 1769 (ITALY)
Erected by St. Paul of the Cross himself.
Provincial House:
Scala Santa
Pza. S. Giovanni Laterano, 14
00184 Rome, Italy
11 Retreats, 3 Parishes,
Regional Vicariate; Bahia Brazil
2. PROVINCE OF THE SORROWFUL VIRGIN 1769 (ITALY)
Erected by St. Paul of the Cross himself.
Provincial House:
Via S. Maria ai Monte, 330
80141 Naples Italy
12 Retreats, 1 parish,
Regional Vicariate; Espiritu Santo, Brazil
3. PROVINCE OF THE PIETA (BVM) 1851 (ITALY)
Erected by XIX General Chapter
Provincial House:
Viale Passionisti
62019 Recanati, Italy
15 Retreats, 2 Residences,
Regional Vicariate; Indonesia
4. PROVINCE OF ST. JOSEPH 1851 (GREAT BRITAIN)
Erected by XIX General Chapter
Provincial House:
Highgate Hill
London N19 5NE, England
8 Retreats, 1 Parish, 1 Inner City Mission:
Regional Vicariate: Sweden

5. PROVINCE OF ST. MICHAEL 1854 (FRANCE)
Provincial House:
1 rue du Sud
92140 Clamart, France
3 Retreats, 6 Parishes.
6. PROVINCE OF ST. PAUL OF THE CROSS 1863 (Eastern USA)
Provincial House:
80 David Street
South River, N.J. 08882
12 Retreats, 5 Residences, 3 Parishes (one in Mexico City)
Regional Vicariate: Canada
Regional Vicariate: Jamaica, West Indies
7. PROVINCE OF THE SACRED HEART OF JESUS 1886 (SPAIN)
Provincial House:
Plaza S. Felicisimo s/u
Bilbao 14, Spain
6 Retreats, 1 Residence, 2 Parishes.
Regional Vicariate: Galicia, Spain
Regional Vicariate: Lima, Peru
Regional Vicariate: Bogota, Colombia
Regional Vicariate: Caribbean, Dominican Republic.
8. PROVINCE OF THE IMMACULATE HEART OF MARY 1886 (ITALY: NORTH)
Provincial House:
Via Gadames, 94
20151 Milano, Italy
11 Retreats, (including Bethany, Jerusalem) 2 Residences, 8 Parishes
Regional Vicariate: Dodoma, Tanzania
Regional Vicariate: Kisii, Kenya
9. PROVINCE OF THE IMMACULATE CONCEPTION 1901 (ARGENTINA)
Provincial House:
Estades Unidos 3150
1228 Buenos Aires, Argentina.
4 Retreats, 1 Residence, 1 Parish, 1 Mission Station
10. PROVINCE OF THE SIDE OF JESUS 1905 (ITALY: SOUTH)
Provincial House:
Padri Passionisti
74024 Manduria, Italy
9 Retreats, 1 Residence, 3 Parishes.
Regional Mission Territory: Parana, Brazil

11. PROVINCE OF THE HOLY FAMILY 1905 (SPAIN)
Provincial House:
Sagrada Familia
Apartado 287,
Zaragoza, Spain
8 Retreats, 1 Residence, 2 Parishes
Regional Vicariate: Jalisco, Mexico
Regional Vicariate: Caracas, Venezuela
Regional Vicariate: Honduras and San Salvador
12. PROVINCE OF THE HOLY CROSS 1906 (Western USA)
Provincial House:
5700 North Harlem Ave.
Chicago, IL 60631
8 Retreats, 3 Residences, 3 Parishes
Regional Vicariate: Hyogo-Ken, Japan
Regional Vicariate: Seoul, Korea
13. PROVINCE OF ST. GABRIEL OF THE SORROWFUL VIRGIN 1910 (BELGIUM)
Provincial House:
Leopoldstraat 12
B. 3000 Leuven, Belgium
5 Retreats, 3 Parishes
Regional Vicariate: Tshumbe, Zaire, Africa
14. PROVINCE OF THE HOLY SPIRIT 1922 (AUSTRALIA)
Provincial House:
130 Killeaton Street
P.O. Box 116
St. Ives, New South Wales
6 Retreats, (including 1 in New Zealand, 2 Residences, 2 Parishes
Regional Vicariate: West Sepik, Papua, New Guinea
15. PROVINCE OF THE MOST PRECIOUS BLOOD 1923 (SPAIN)
Provincial House:
Santuario de S. Gema
Leizaràn, 24
Madrid 2, Spain.
4 Retreats, 5 Parishes including Panama and Equador
Regional Vicariate: Santiago, Chile
Regional Vicariate: La Paz, Bolivia
16. PROVINCE OF THE MOTHER OF HOLY HOPE 1924 (HOLLAND)
Provincial House:
Prov. Weg. Oost 62
2851 AG HAASTRECHT
Nederland
3 Retreats, 3 Parishes

Regional Mission Territory: Nicopol, Bulgaria
Regional Mission Territory: Ketapang, Indonesia
Regional Mission Territory: Goias, Brazil

17. PROVINCE OF CALVARY 1925 (BRAZIL)

Provincial House:
Igreja de Calvario
Caixa Postal 11477
01000 SAO PAULO Brazil
10 Retreats, 9 Parishes

18. PROVINCE OF ST. PATRICK 1927 (IRELAND & SCOTLAND)

Provincial House:
St. Paul's Retreat
Mount Argus
Dublin 6 Ireland
6 Retreats, 1 Residence, 3 Parishes including S. Joseph, Paris.
Regional Vicariate: South Africa, Botswana

19. PROVINCE OF THE ASSUMPTION B.V.M. 1958 (POLAND)

Provincial House:
U1 Nowotki, 34
PRZASNYZ 06-300
Poland.
3 Retreats, 1 Residence, 2 Parishes

20. PROVINCE OF THE CRUCIFIX 1970 (SICILY)

Padri Passionisti
95030 Mascalucia, Catania
4 Retreats, 3 Parishes.

N.B. On this chart only Parishes apart from a retreat listed.

VICE - PROVINCES

1. VICE-PROVINCE OF THE FIVE WOUNDS 1946 (GERMANY)

Provincial House:
Passionisten Kloster
Miesbergallee 16
D - 8472 SCHWARZENFELD, Germany
3 Retreats, 1 Residence

2. VICE-PROVINCE OF OUR LADY OF FATIMA 1970 (PORTUGAL)

Provincial House:
Seminario Pasionista
4520 Vila Da Feira, Portugal

2 Retreats, 1 Parish

3. VICE-PROVINCE OF CHRIST THE KING 1980 (MEXICO)

Provincial House:
Avenida Marti, 233
Col. Escandon - Tacubaya
11800 Mexico 18, D.F.

6 Retreats, 1 Parish

4. VICE-PROVINCE OF THE PASSION OF CHRIST 1983 (PHILIPPINE REPUBLIC)

Provincial House:
Holy Cross Spiritual Center
P.O. Box 54
General Santos City, 9701 Philippines

3 Retreats, 3 Residences, 8 Parishes, 2 Missions (Aborigines)

GENERALATE

The Motherhouse of the entire Congregation of the Passion.

Casa Generaliza - SS. John and Paul. 1773 (ROME)
Piazza SS. Giovanni e Paolo, 13
00184, Roma, Italia

**MISSION
ATTACHED TO GENERALATE**

1980 (INDIA)

The Passionist Community
Ashram J.X.P.
P.O. Box 47
Cochin 682-001 South India.

PASSIONIST SUPERIORS

GENERAL

♦ ♦ ♦

- I. ST. PAUL OF THE CROSS: Founder of the Congregation. "Columna et Decus Noster" (Our Strength and Glory). Born: January 3, 1694. Died: October 18, 1775. Canonized: 1867 by Pope Pius IX. Elected to the office of Superior General six successive times. He governed the Congregation for twenty eight years, from the first General Chapter in 1747 until his death in 1775.
- II. FR. JOHN BAPTIST OF ST. VINCENT FERRER: Immediately after the death of the Founder he became the successor of St. Paul of the Cross for a period lasting almost three years. In the General Chapter of 1778 he was elected General for one term. In 1790 he was reelected. In all he governed the Congregation of the Passion for some fifteen years. He is remembered as an exceptionally ardent guardian and exemplar in the observance of the Rule.
- III. FR. JOHN MARY OF ST. IGNATIUS: After the death of Fr. John Baptist (Danei) of St. Michael the Archangel, the blood brother of St. Paul of the Cross, this religious became the confessor and spiritual director of the Founder for the last ten years of his life. He was elected General in the Chapter of 1784 and served for one six-year term.
- IV. FR. JOSEPH MARY OF THE CRUCIFIED: He was elected as General in the Chapter of 1796. He was reelected in the General Chapter of 1802. Due to the disturbed political situation the regular General Chapter was postponed by Pope Pius VII and he was confirmed in office. During this critical period for the Church and for Religious Life he exercised outstanding prudence. He served the Congregation for thirteen years.
- V. FR. THOMAS OF THE INCARNATE WISDOM: He was elected General for the first time at the Chapter of 1809. He was chosen for a second term by the Chapter of 1815. During his regime he witnessed the civil collapse of the Congregation and the Napoleonic dispersion. He stood fast and restored the Congregation to its pristine life and discipline. Worn out by his labors he died a year before his second term expired. He had guided the Congregation for eleven years in a very turbulent era.
- VI. FR. PAUL ALOYSIUS OF THE VIRGIN MARY: Before becoming the General he was a noted Scripture Scholar and zealous Missionary. He was elected at the General Chapter of 1821 and had one six-year term. He is the propagator of the Chaplet of the Five Wounds.
- VII. FR. ANTHONY OF ST. JOSEPH: Elected at the General Chapter of 1827 he was chosen again at the next General Chapter of 1833. He governed the Institute for twelve years and was outstanding for his spiritual guidance, charity and prudence.
- VIII. FR. ANTHONY OF ST. JAMES: Four times in succession he was elected as Superior General, in the Chapters of 1839, 1845, 1851, and 1856. He opened the Passionist Congregation to the world sending our Religious to Belgium, England, the United States of America, and far-off Australia. He died one year before the end of his fourth term in 1862. In all he had ruled over the Congregation for twenty three years. Because of his program of both renewal and expansion he is called "The Second Founder."
- IX. FR. PETER PAUL OF THE SORROWFUL VIRGIN. In 1863 the General Chapter elected him to the Office of General which he held for one six-year term ending in 1869.

- X. FR. DOMINIC OF THE NAME OF MARY: In the Chapter of 1869 he was elected as Superior General. Because of the political upheaval of the Italian peninsula and the creation of the Republic the Chapter of 1879 was postponed by an Apostolic Indult for one year extending his six-year term to seven.
- XI. FR. BERNARD OF ST. JOSEPH: The political climate still being such, a General Chapter could not be called. The would-be Capitular Fathers sent secret ballots to the Sacred Congregation for Bishops and Regulars and as a result of this balloting they elected Father Bernard of St. Joseph in 1876. A short two years later he resigned the office of General due to ill health and the pressures of the times.
- XII. FR. BERNARD MARY OF JESUS: The General chapter of 1878 elected him General for the first time. Again he was elected by the Chapter of 1884 for another six-year term. He resigned his office as General four years later in 1888. Notwithstanding the Capitular Fathers again elected him General in 1893 almost unanimously. He accepted and had two more terms until 1907. Since he had been General for five terms he refused any further office at that time. He ruled the Congregation for twenty three years. He reinforced the traditions of our first Fathers and was a model in observing the Holy Rule. During his regime he established six new Provinces in the Congregation. The cause of his beatification has been begun officially.
- XIII. FR. FRANCIS XAVIER OF THE SORROWFUL VIRGIN: Elected as Superior General by the Chapter of 1888 he resigned the Office three years later in 1891 due to reasons of health.
- XIV. FR. JEREMIAS OF THE CROWN OF THORNS: He was elected by the Capitular Fathers of the General Chapter of 1908. He ruled the Congregation for one six-year term.
- XV. FR. SILVIO OF ST. BERNARD: He was elected General by the Chapter of 1914. After the great war he was reelected in 1920. He called the next General Chapter a year early so that the Capitulars from around the world could attend the beatification of the Passionist Bishop, Vincent Mary Strambi. Under his guidance the Chapter of 1925 approved the amendments in the Rule and Constitutions according to the Codex Iuris Canonici of 1918. He was General for eleven years.
- XVI. FR. LEO OF THE SACRED HEART: (Kierkels) The first non-Italian successor of St. Paul of the Cross, a Belgian, was elected in the General Chapter of 1925. He is noted for his *Letter* on the Study of the Passion, February 25, 1930. At the end of his one six-year term he was named Apostolic Delegate to India by Pope Pius XI. He was consecrated Archbishop in the presence of the Capitular Fathers.
- XVII. FR. TITUS OF JESUS: Elected Superior General by the Capitular Fathers of the thirty-first General Chapter in 1931. He held the office for one six-year term. In 1933 the Passionists opened their first formal retreat in Canada with his blessing.
- XVIII. FR. TITUS OF ST. PAUL OF THE CROSS: Elected by the General Chapter of 1937. It fell to his lot to govern the Congregation during the trying times of World War II. Communications throughout the worldwide Congregation of the Passion were disrupted. He was burdened with anxieties from every side. Since it was impossible to assemble capitulars in Rome his regime was extended until 1946. He governed the Institute for eleven years.
- XIX. FR. ALBERT OF THE SORROWFUL VIRGIN: The second non-Italian General, an Argentinian, was elected at the thirty-third General Chapter following World War II in 1946. During his tenure both St. Vincent Mary Strambi and St. Maria Goretti were canonized. He had a single six-year term. On June 29, 1957, he was consecrated Bishop of Villa Maria in Argentina.
- XX. FR. MALCOLM OF MARY: The first USA Superior General was elected in the General Chapter of 1952 and again elected in 1958. In his generalate the Congre-

gation reached the greatest number of personnel in our history. Dominic Barberi was beatified, the new Generalate wing constructed at SS. John and Paul and the Rules and Constitutions were solemnly approved by Pope John XXIII on July 1, 1959.

- XXI. FR. THEODORE OF MARY IMMACULATE: The second USA citizen to be elected to the office of Superior General was elected by the thirty-sixth General Chapter in 1964. During his first term he functioned as a Father of the Second Vatican Council. He was reelected by the General Chapter in 1972. He governed the Congregation during the time of *aggiornamento* during and after Vatican II. He won the esteem of all by his gentleness and genuine piety. He died in 1974 and was deeply mourned by all. His remains were returned to the United States and he was buried in the Monastery Cemetery at West Springfield, Mass.
- XXII. FR. PAUL MARY OF THE SORROWFUL MOTHER: The second member of the USA Province of Holy Cross (Western) to be elected as Superior General by the Chapter of 1976. Formerly the Provincial and President of the Major Superiors of Religious Men in the USA he had wide experience. He was reelected as Superior General by the forty-first General Chapter of 1982. In his second term the revised Rules and Constitutions redacted at the same General Chapter were approved.

Material for these profiles was taken from *Ius Particulare, C.P.*, Expositio Historica, Most Reverend Fr. Titus of St. Paul of the Cross, Rome, 1946. nn. 142-159. Also from the "legends" placed under the various portraits in the hall of Superiors General at SS. John and Paul. Finally from the *Acts of the General Chapter* of 1946, 1952, 1964, 1976 and 1982.

PASSIONIST VICARS GENERAL

There have been various designations and prescriptions for this office and its occupants but here the term is used only to distinguish those Religious who ruled the Passionist Congregation in interim situations until a Superior General was elected at the next General Chapter.

- I. FR. JOHN BAPTIST OF ST. VINCENT FERRER: who held this office from 1775 at the death of St. Paul of the Cross until the Chapter of 1778.
- II. FR. PHILLIP OF THE IMMACULATE CONCEPTION: who held this office from the death of Fr. Thomas of the Incarnate Wisdom in 1820 until the chapter of 1821.
- III. FR. PIUS OF THE NAME OF MARY: who held this office after the death of Fr. Anthony of St. James for one year only 1862-1863.
- IV. FR. FRANCIS XAVIER OF THE SORROWFUL VIRGIN: who held this office from the time of the spontaneous resignation by Fr. Bernard Mary of Jesus in 1888 until the General Chapter of 1890 when he was himself elected Superior General.
- V. FR. JOHN OF JESUS: who held this office from 1892, after Fr. Francis of the Sorrowful Virgin resigned, until 1893, when Fr. Bernard Mary of Jesus was re-elected.
- VI. FR. PETER PAUL OF THE IMMACULATE CONCEPTION: who held this office from 1907 when Fr. Bernard Mary of Jesus resigned again until the General Chapter of 1908.

- VII. FR. SEBASTIAN OF SAINT JOSEPH: who fulfilled this office from the death of Fr. Theodore of the Immaculate Conception in 1974 until the Chapter of 1976. His term embraced the celebrations of the 200th Anniversary of the Death of St. Paul of the Cross and the Holy Year of 1975.

Material for these profiles was taken from *Ius Particulare, C.P.*, Expositio Historica, Most Reverend Fr. Titus of St. Paul of the Cross, Rome, 1946 num. 163 also *Acts of the General Chapter* of 1976.

MOTHER MARY CRUCIFIED OF JESUS
(Faustina Gertrude Constantini)

♦ ♦ ♦



FIRST PASSIONIST NUN
COFOUNDRESS OF THE RELIGIOUS OF THE PASSION WITH
ST. PAUL OF THE CROSS

(1713 - 1787)

This is an entirely new presentation prepared for this workbook. The author, Sister Maria Grace, C.P., is the former Superior and present Novice-Mistress, at the Monastery of the Sacred Passion, at Erlanger, Kentucky, in the Diocese of Covington. Sister shares a unique providential coincidence with Mother Mary Crucified of Jesus, since she herself first entered the Benedictines and then transferred to the contemplative cloistered Passionist Nuns.

VENERABLE
MOTHER MARY CRUCIFIED OF JESUS

(1713-1787)

First Passionist Nun - Cofoundress

Birth and Childhood

Faustina Gertrude Constantini was born August 18, 1713, in the ancient Etruscan city of Corneto, now Traquinia, in the ecclesiastical Province of Viterbo. Her two-month premature entry into life left her tiny and weak. Fearing for her life, her parents, Anthony Constantini and Girolama Falcioni, hastened to present her at once to the parish priest for Baptism. Slowly she gained her strength and vitality until she became a healthy, outgoing, and generous child.¹

Faustina learned from her mother the practices of faith and piety. Soon she was enrolled in a school nearby conducted by the Religious Teachers (Pie Maestre) Filippini. When she was six years old, one day her mind wandered from her school work to the large crucifix in the classroom. At the sight of the suffering Jesus her heart was filled with compassion and love for Him. She begged Him to send her some suffering which no one could see so that she might be more like Him and suffer to please Him. Soon she fell ill with fever and pain that kept her bedridden for almost a year. Faustina offered these sufferings and other voluntary penances in union with the Passion of Christ, all the while growing in love for Jesus Crucified.²

From the age of ten to thirteen, Faustina forgot her penances and she developed a spirit of rebelliousness and vanity in her dress. At fourteen, she experienced a deep interior conversion, made a general confession, and once more began to pray with her whole heart. At that time she revealed to her mother her longing to enter a strict convent and give her life to Christ in order to atone for what she felt were her past sins and to help others. Her mother explained that at the age of fourteen she was too young. However when the right time came, God would help her to accomplish her desire. Faustina used this time of waiting to grow in prayer and penance.

One day when Faustina was praying, a voice said to her, "Your mother is going to die soon; prepare yourself for this sorrow."³ Shortly after, her mother became seriously ill and Faustina cared for her with all the love and tenderness of her heart. Girolama Constantini succumbed to her illness and died in the presence of her husband and five of her six children (Maria Teresa had entered the Benedictine Monastery). While the family was inconsolable, Faustina ran to the statue of the Madonna and whispered to the Mother of Sorrows, "O Holy Virgin, I no longer have a mother; I mean to take you in place of the one I have just lost by death. O do not refuse to accept me as your daughter."⁴ Having received strength and courage from her new mother, she began at once to manage the household tasks and to care for her three brothers and baby sister. Faustina's management of the house, the table, and the children brought great comfort to her father. She still found time to continue her prayer and the determination to become a nun never left her.

Benedictine Nun

At seventeen Faustina visited the Dolorines and the Capuchin Nuns; but her father insisted that if she entered a convent it must be the Benedictine Monastery of St. Lucy in Corneto where her older sister was a choir nun. Although this did not satisfy her need for a stricter life of penance, she did as he desired. During her postulancy the thought haunted her that she may have acted contrary to God's will in not entering a community of stricter observance.

On November 22, 1733, Faustina received the habit of St. Benedict and a new name: Mother Mary Candida of the Crucified. During the novitiate, she was still crushed with the awful thought that she was resisting the will of God by making her vows in a place where God did not call her. God had mercy on her agony and in her storm-tossed soul she heard one of those mysterious voices telling her to be at peace, to take her vows and to remain where she was as long as the Divine Will pleased. However, it was made clear to her that she would not die in that monastery.⁵ On November 22, 1734, Mother Mary Candida of the Crucified made her solemn Profession of stability, the conversion of morals, poverty, chastity and obedience according to the Rule of St. Benedict. As she handed the signed document of her vows to the prioress to be placed on the altar, she said, "O most sweet Lord Jesus Christ, in virtue of Your most holy Passion, accept me as a victim of Your holy love."⁶ On this day, the youngest Constantini girl decided to follow her two sisters in their Benedictine way of life.

Life in the monastery gave Mother Mary Candida much opportunity for prayer, work, and self-sacrifice. Once when one of the nuns was stricken with a contagious disease, she begged the prioress to allow her to serve that sister in her illness. Having received the blessing of obedience, she cared for the fevered nun with great skill and love, even preparing her body for burial.

At that time Mother Mary Candida again felt the attraction of penance in her life. Her whole longing was to participate in the sufferings of Christ through her use of hairshirts, disciplines, bitter herbs on food, lack of sleep and many other mortifications. Filled with a deep love for Jesus Crucified, she united these sufferings with those of her Spouse. She explained this in her own words:

"After I became a religious in the Monastery of St. Lucy, persevering in my compassionate affections toward my Crucified Lord, I was overcome by an ardent desire for suffering in myself all the painful martyrdom suffered by my most loving Divine Redeemer, who, with so much love had suffered for my eternal salvation, and to obtain this grace I frequently begged the Divine Majesty. I was yet young and of a delicate constitution; nevertheless, I had no compassion on myself in afflicting my body both for love of my Saviour and to satisfy what I believed I owed the Divine Justice. Not content with every mortification, interior and exterior, and the practice of the holy virtues, my soul beyond this, always experienced a vital enkindling of love towards the crucified Divine Lover of my soul, thus, urged by such an ardor, I unceasingly entreated the Divine Majesty in order that He might permit me to suffer all the torments endured in His sacred Passion for love of me. I often repeated to Him, 'You are a spouse of Blood,' and I want to be your true follower, by reciprocal love towards You who have suffered so much for one as poor and miserable as I. One day when I felt myself compelled by a strong impulse of Divine Love, while I was earnestly asking Him to suffer every pain, torment and sorrow, which He had undergone in the Passion for me, He mercifully showed me some comfort and even joy by drawing my soul to Himself and speaking to me with great compassion, 'Know that all my life was a continuous Passion considering the persecutions, and both interior and exterior trials, but the sufferings, the sorrows, the blows, and the wounds received at the end of my life were such that You could not receive them without dying.' At the same time He consoled me by making me know that I would suffer other pains in imitation of Him. Then He added, 'By these you will be my follower. What then shall I permit you to suffer until the end of your life?' Having said this, He left without giving me the desired information, but kept to Himself whatever He wishes to give me to suffer in time to come. Having heard, however, how much my loving Saviour did make known to me, I remained entirely resigned to the fulfillment of his divine Good Pleasure. No other desire remained for me but to be

able to fulfill His most holy will and living from then on with a renewal of my spirit by means of Divine Grace, and with mystical death for myself.”⁸

Mother Mary Candida also advanced rapidly in the spirit and practice of prayer. Besides the chanting of the Divine Office in choir, she added that admirable element of contemplation to her liturgical prayer. In this way God flooded her mind and heart with special gifts and graces, including the awareness of the indwelling of the Trinity. He spoke to her clearly, without words, by illuminating her mind with messages and supernatural visions which warned her of sufferings to come or united her with Him by sharing in His Passion.

Frequently the devil assailed her with unchaste suggestions, particularly when she was experiencing great intimacy with God in prayer. One day when she was praying in the choir she was violently tempted with horrible thoughts. She lifted her eyes to the great crucifix over the altar. While she kept her gaze on His image, she heard herself being invited to enter into the Sacred Heart in the moving words of the Song of Songs, “Come, my love, and hide in the cleft of the rocks.”⁹ From that moment on she found the answer to every temptation; she quickly hid in the openings of the rock, which mystically signified to her the Wounds of Christ. Having entered there, no attack from the devil could reach her.

When he was forty-four years old, St. Paul of the Cross, the founder of the Passionists, met Mother Mary Candida. In December of 1738 he gave his first of seven retreats at the Benedictine monastery of St. Lucy.¹⁰ When he appeared at the preaching door in his black habit and mantle with the Passion Sign over his heart, Mother Mary Candida at once recognized in him the answer of her prayers. She felt an interior manifestation that one day she herself would wear that distinctive habit and follow the Passionist way of life. Later, as Mother Mary Crucified, she gave this testimony at the process for the beatification of St. Paul of the Cross:

“A few years after my profession, in St. Lucy’s convent of the Benedictine Order, almost forty-one years ago, I became acquainted with Father Paul of the Cross on the occasion of his coming to preach the retreat to the Sisters of that community; and seeing that he was full of zeal and of the knowledge of God, and therefore perfectly qualified to be an able director, I commenced a correspondence with him.”¹¹

There followed a series of visions for Mother Mary Candida—all concerning Jesus bruised, rejected and suffering in agony in the garden or on the cross. A series of revelations and threats told her of the evils of society and the justice of God about to strike. She prostrated herself on the ground and offered herself as a victim for the sins of men. As a sign of her holocaust of self, she began an even more penitential life. She fasted on bread and water with only one meal a day. She slept less, went barefoot, and scourged herself three times a day. On Fridays she took no liquids. She was told to inform the prioress that these were not penances of her own choice but those of a heavenly command. Jesus accepted the holocaust of herself and in an apparition on September 17, 1741, he said, “Fear not; I will give you the power and the strength to bear all.”¹²

Mother Mary Candida suffered much when the nuns began to misunderstand her. One nun in particular set out to prove that she was a fraud. After having listened to her unsympathetic companions, the extraordinary confessor declared Mother Mary Candida to be in error and demanded that she change her life. The Bishop made her perform a public penance without having seen or spoken to her. In her distress, she wrote to St. Paul of the Cross. His answer came at once:

“With the mail of yesterday evening I received your letter, and in reply I say, make no account of what has happened concerning that extraordinary confessor you mentioned. What does it matter to you what people say and who disapproves what you do? You seek to please God alone and let those who will, talk. Above all use all charity and meekness toward your accuser, and believe that she has

done it for a good end, and with a good intention. Do not let any word or complaint escape your lips, otherwise it would give place to passion. Keep right on in your manner of acting and let each one say what he pleases. Be faithful to God, accepting every trial from His loving hand in silence and with great meekness. All will disappear like the mist before the sun. Be brave and constant and persevering in your form of life. Be always recollected in God, in interior solitude, and seek no other consolation than to please Him and do His holy will, which is better fulfilled in aridity, desolations, abandonment and other trials, than in consolations in which even an infant is brave. In great trials virile souls are tried and proven.”¹³

St. Paul of the Cross visited the monastery and silenced the gossip. The Bishop realized that he had been misinformed about the whole matter and he changed his opinion completely. Mother Mary Candida was allowed to continue her life of prayer and penance in peace and quiet.

The Time of Waiting

Early in 1741 Jesus appeared to Mother Mary Candida in a vision that would begin the long road of her call to be the co-foundress of the Passionist Nuns. She was in the monastery infirmary suffering from a raging fever. Alone, toward the early hours of the morning, Jesus appeared to her and spoke tenderly:

“Rise up now. I will restore your health, but on condition that in due time you found a monastery of nuns who will have as their purpose the honoring of my sorrowful Passion. You yourself will have to enter it, and you must cooperate in its foundation. During the coming Lent there will come to conduct the spiritual exercises in this monastery Father John Baptist of St. Michael the Archangel of the Congregation of my Passion; confer with him about everything.”¹⁴

She was filled with surprise and confusion. St. Paul of the Cross was her spiritual director, but Jesus clearly asked her to confer with his brother about this matter! Obediently Mother Mary Candida related to Father John Baptist her vision and message. He listened patiently, questioned her, and finally made the judgment that this undertaking was undoubtedly from God; in His good time God would be faithful to his word.

Sometime later Jesus again appeared to her in her cell, saying, “Do you remember the promise you made to me in your illness?” She was filled with confusion by her lack of knowledge and inability to fulfill his request. Seeing this confusion He said gently, “What if I will choose for my work the weak and sick persons of this world to confound the proud?” No more was needed to fill her with courage. She offered herself to God, asking Him to do in her whatever He wanted.

When Mother Mary Candida finally revealed these visions to St. Paul of the Cross, he was not surprised. He was sure that such a foundation would come about, having had a light concerning it himself as early as 1733. This matter was so clear to him that he had been soliciting prayers for it already. However she had to wait, torn between hope and uncertainty, for many years. He wrote to her, “Be content, Mother Mary of the Crucified, and have patience. Carry the cross wherever you find it. Later the time will come to carry it elsewhere. For now, you must suffer and be silent.”¹⁵

In 1751 a priest from Portugal, Don Giuseppe Carboni, felt inspired to leave all of his earthly possessions to build a monastery for nuns in Rome, in honor of the Passion of Christ and the Sorrowful Virgin. He wrote to Mother Mary Candida announcing his plans and inviting her to come to Rome to be the first Superior. He had informed the Pope and had received his permission for her to transfer. Since the monastery was to be dedicated to the Passion of Christ, Mother Mary Candida felt that this must be the answer to the message of her vision ten years before. Not being able to contact St. Paul of the Cross, she informed Don Carboni that she would leave for Rome as soon as the monastery was ready.

Soon Father Paul arrived at Corneto on his way to Rome. Mother Mary Candida told him about her acceptance of the Superiorship of the new monastery and she asked him to check things out when he visited Rome. Don Carboni assured Father Paul that all permissions had been granted, several postulants were waiting, and the new monastery would be ready for Mother Mary Candida in a few months. On returning to Corneto, St. Paul of the Cross went to St. Lucy's Monastery to tell Mother Candida what he had found in Rome. He praised Don Carboni, who he said had an abundance of money, and abundance of good will, and an abundance of good intentions. Then, looking at her with absolute conviction, he declared, "But I say to you, this elegant and affluent foundation will never be made. Don't worry, for in due time, if this is the will of God, He will show the way to accomplish everything He wants."¹⁶

Ever since 1738, when St. Paul of the Cross first came to Corneto to give the retreat to the Benedictines there, he had accepted the hospitality of the Constantini family and a bond of friendship grew between them. The eldest son Dominic, testified, "The Servant of God impressed my father so favorably that he invited him to be our guest whenever he passed through Corneto. Father Paul accepted and from then on stayed with us whenever he travelled this way."¹⁷

During one of these visits Dominic Constantini began to tell Father Paul that his sister, Mother Mary Candida, would soon be leaving for the monastery in Rome. Father Paul stated simply, "I know the Canon Don Carboni; nothing will come of the work he had in mind." "How can you say that, Father Paul," asked Dominic, "since everything is ready except to open the monastery?" "I repeat again", he said, "the arrangements will all come to nothing and Mary of the Crucified will not leave Corneto, but she must serve in a work which I myself must do."¹⁸ When Dominic relayed this conversation to her, Mother Mary Candida replied, "I have given my word to that worthy Canon and I cannot fail to keep my promise."¹⁹

In the midst of this confusion, the Constantini family was shocked by the murder of their youngest brother on the night of March 5, 1754. Arcangelo was a model youth who had a deep spiritual relationship with Father Paul, now sixty years old. He had invited his friend to come to the Constantini home so that he could make a closed retreat under his direction. On that night, Arcangelo had come from retreat and had decided to read in his room before retiring. A group of robbers tried to break into the house to steal. Arcangelo heard the commotion outside the house and he ran to the window to investigate. Scarcely had he opened the window when he was struck in the forehead by a bullet. Dominic was aroused by the wind banging the shutters in his brother's room. He stumbled over Arcangelo's body lying on the floor bathed in blood. His cry brought Father Paul, who absolved his friend and tried to console the family.

Father Paul left in the morning to carry the news of Arcangelo's death to his three sisters at St. Lucy's Monastery. Mother Mary Candida was heartbroken, Arcangelo was the baby brother that she had cared for so tenderly after her mother's death. In her distress she begged her brother to help her from heaven with her tormented decision concerning the Roman Monastery. That same day Arcangelo appeared to her saying, "... the Divine Goodness has given me a new life. . . . Mary Crucified, do not think any more about the Monastery of that priest, as it will not be successful, but instead, the foundation will be made by Father Paul."²⁰ Some time later, Don Guiseppe Carboni was called back to Portugal by the king, in whose service he was engaged. He left Rome immediately and the monastery project was abandoned.

St. Paul of the Cross began to confide to Mother Mary Candida how God had made known to him the Institute of the Passion of Jesus Christ which he had founded for men. Now this was to be extended to women, so that they too might dedicate their life to contemplation of the sufferings of Jesus. Although Father Paul assured her that she was to be the first Superioress of the Passionist Nuns, there still had to be much waiting in silence and

solitude until Providence showed the time and Place. His letters to her eased her impatience during the time to waiting. He wrote, "I do not know when the work of the monastery will begin; but it is most certain that you must be the first to be clothed with the habit of the Sacred Passion."²¹ Again he wrote later, "Believe me, my child, that you cannot have more certain signs of the Divine Love towards you than the suffering which the Lord permits and gives you; for in this way He ever better prepares your soul in order that you might be vigilant and guard well that sacred nest of the Doves of Jesus Crucified, which I hope, God in his good time will make a perfect sanctuary."²²

Still another Spiritual trial awaited Mother Mary Candida. At that time Jesus appeared to her and said, "Crucified, follow me, and put your feet where I put mine." She obeyed at once, following Him into a vast desert. After traveling for a long time, Jesus then turned, blessed her, and disappeared from her sight. She was enlightened that she was beginning a lengthy trial of interior desolation. Up until this time, she had spent long hours in consoling prayer, contemplating the life and Passion of Jesus. Now this comfort was replaced by distaste and tedium. She felt abandoned and afflicted. St. Paul of the Cross wrote to her at this time of her mystical death:

"I hope that you are willingly a 'Crucified' with Jesus Christ. What great treasures does suffering without comfort from heaven or earth contain! Esteem it greatly and be thankful to God. Offer yourself as a victim of holocaust to the Lord on the altar of the Cross, and there end by dying that mystical death in Christ. This carries with it a new life of love, a God-like life, because united by Charity to the Supreme Good, in him we know more clearly how precious is stark suffering."²³

Still later he wrote:

"Believe me, my daughter, that if it seems that we suffer much it is a sign that we love the Lord very little, since the true countersign of a holy life is suffering great things for the Beloved Good, without seeming to suffer anything; suffer and be silent—be silent and suffer."²⁴

While Mother Mary Candida waited and prayed, Father Paul continued to work out his ideal of founding the Passionist Nuns. Several religious and girls under his spiritual direction had voiced their desire to become members of the first monastery. One of these aspirants was Lucy Burlini, an intelligent but illiterate girl from Piansano. Her vision of the Passionist Nuns was a great comfort to St. Paul of the Cross in his laborious undertaking of opening the Passionist Congregation to women. Written down from her own dictation, Lucy Burlini said:

"I begged our Lord to make known to me in some way whether the new convent for women would ever be founded. That very moment I seemed to be on Calvary. I saw Love Crucified and, at the foot of the Cross, a multitude of souls weeping like turtle doves over their dead Spouse. Some were wiping the blood from the bruises of Jesus, others were closing His open wounds, others were clinging to the holy cross and taking up the drops of blood with which they embalmed their hearts. Still others, like innocent doves were building their nest in the sacred wounds of the Savior. . . . There, in all its simplicity, is what I have understood and learned many times during prayer."²⁵

From that time on, St. Paul of the Cross frequently used the image of doves gathered about Calvary when speaking or writing about the Passionist Nuns. He wrote, "If this grace is refused us, it will be still more impossible to realize what God revealed to you under the symbol of the doves."²⁶ In one of his letters of spiritual direction to Lucy Burlini he wrote, "Pray for the intentions of this great affair; otherwise the doves will not come to nest, and you will remain in your own nest at Piansano."²⁷ And again, "Arm yourself with courage. . . to prepare a nest for the pure doves of Jesus Crucified. They shall mourn continually over

the death and Passion of our Lord; they shall anoint his divine wounds with the balm of their tears, the true expression of the burning love of their hearts.”²⁸

Great difficulties continued to hinder the foundation of the Passionist Nuns. St. Paul of the Cross lacked land, buildings, and some kind of financial guarantee for the nuns. Mother Mary Candida’s two brothers, Don Nichola, a canon of the Cathedral, and Dominic Constantini, along with his wife Lucia, offered their possessions to provide for the financial beginning of the monastery. Father Paul, with new hope in his heart, wrote:

“A family has offered their entire fortune, and an important one, for the foundation of a convent which will be a nest for the cherished doves of Jesus Crucified. If, as I hope, our Congregation is raised to solemn vows, the realization of this holy work will be facilitated. But will I still be alive? For the rest I do not even desire it. My soul can but desire the accomplishment of the ever adorable and most sweet will of God. To that all my poor prayers tend.”²⁹

The Constantinis decided to give over several houses that they owned for constructing the new monastery. As early as March 1757 they had discussed the plans with an architect, Orlandi by name. The permission from Bishop Saverio Giustiniani was obtained.³⁰ Work on the monastery was greatly delayed due to financial difficulties caused by crop failure at the Constantini household.³¹ Despite this setback, Dominic and his wife persevered slowly. The cornerstone of the monastery was laid on January 29, 1759.

The need for the canonical status of solemn vows seemed to be another great obstacle. In March of 1760, Father Paul sent a request to Clement XIII to obtain solemn vows for his Institute, a condition that seemed to him indispensable if the nuns were to be established. On November 23, 1760, he received a negative reply from the Cardinals appointed to handle the matter. Two weeks later he wrote, “The convent for our Institute (the Passionist Nuns) cannot be continued, because we have not obtained solemn vows. When they are obtained, then only can the convent be founded and the sacred nest of the doves of the Passion of Jesus Christ be woven.”³²

There was difficulty also in writing the Rule for the nuns. St. Paul of the Cross wished the nuns to practice abstinence all year long, have no parlors of any kind, and rise at midnight to chant the Divine Office. Dominic Constantini, knowing that his sister would be the first Passionist nun, wanted to protect her from such austerities. Since he was building the monastery, he felt that he should have some say in the Rule. Hearing about Dominic’s little plan, Father Paul wrote to Mother Mary Candida:

“All right, let Dominic compose the rules and constitutions, let him have them approved by the Pope and let him put the religious he thinks right into his convent! For, as far as I am concerned, I will never consent to the arrangements he proposes. It would be the destruction of our Institute of the Most Holy Passion. Parlors are the ruination of convents. I have experienced this. I have preached retreats to nuns for a long time. If, like our houses, the new convent is to belong to the Institute of the Most Holy Passion, the nuns shall, as do our religious, observe the holy rule approved by the Pope. Otherwise I wash my hands of it. Never will I consent for God does not will it. We want to found a convent of generous and devoted souls, dead to the visible world and resembling in mortification and virtue our suffering Redeemer and his Sorrowful Mother who is the superior of the convent. . . . You may communicate all this to your brother if you wish, in order to enlighten him.”³³

Finally on May 17, 1766, Dominic capitulated to Father Paul’s desires regarding the points of the Rule. That same day Father Paul answered by mail:

“To this purpose I am going to set to work with two other Fathers and naturally after praying, we will draw up the constitutions. I trust God they will please and

be in conformity with the will of God, acceptable to the Institute and suited to the virgins who will embrace them. I hope in God to have them finished for the Assumption of the Blessed Virgin. A copy will be sent to you as well as to the illustrious and reverend Bishop. The list of chapters is already made and these are almost composed."³⁴

Mother Mary Candida was losing patience. After all, it was twenty-eight years since her vision of 1741 in which the Lord spoke to her about being the co-foundress of the monastery of nuns devoted to His Passion. She was fifty-five years old and she could see nothing but obstacles preventing Father Paul from founding the Passionist Nuns. She begged her spiritual father's permission to go to Rome herself and to speak to the Pope about the matter. On January 14, 1769, a swift note came from Father Paul saying, "that notion or desire of yours to go to Rome is a temptation, a vagary and phantasm of your imagination. Be certain of the absurdity of the project. The Pope would never grant you that favor without a previous understanding with the Bishop to whom he would defer the entire matter. It is the pious custom of the Holy See to act thus."³⁵

On February 28, 1769, Pope Clement XIII died. Three months later, a friend and admirer of St. Paul of the Cross, Cardinal Ganganelli, was elected Pope and took the name of Clement XIV. Within his first year as Pope, he approved the Passionist Congregation, solemnly and perpetually, giving it the privileges of all the ancient orders of the Church. Father Paul, realizing that this was the time to finalize the Institution of the Passionist Nuns, wrote, "According to all appearances the Convent may be founded this year, as we were thinking of doing; however, outstanding works of God always encounter powerful difficulties and opposition; I still have a few to combat. . . . I shall have an express audience with the Holy Father to obtain an ample brief and approbation of the Rules and Constitutions of the Nuns of the Passion. I have great confidence in God that I shall obtain all, for the Pope has much affection for me and for our Congregation and treats me with extreme kindness."³⁶ Three days later on January 17, 1769, the founder met with the Pope to inform him about his desires and long-suffering efforts to establish the Passionist Nuns. The Pontiff expressed his understanding and satisfaction with Father Paul's ideas.³⁷

During the canonical visitations of his retreats, St. Paul of the Cross took the time to inspect the almost finished convent at Corneto. There he found that the workmen had fixed a grille in the parlor against his wishes. He declared that if the parlor grille was not removed and the opening closed he would never permit the Passionist Nuns to enter there.³⁸ The workmen did as he requested.

By May, St. Paul of the Cross was bedfast with illness. Each morning after Mass, the three General Consultors of the Congregation, Fathers Mark Aurelius, John Mary, and Candidus, met with him to discuss the points of the Nuns' rule. After these consultations, he drew up the text. By July 1, 1770, the completed text was in the hands of the Pope himself. The Holy Father appointed two examiners: Father Pastrovitchi, O.F.M. Conv., a Doctor of Theology and an adviser to the Holy Office, and Monsignor de Zelada, then Secretary of the Sacred Congregation of the Council. They returned the Rule to the founder on July 26, 1770, with their enthusiastic approval. A papal rescript approving the Rule of the Passionist Nuns was delivered on September 3, 1770.³⁹

There were many things still to be completed. The founder busied himself with all the details of the Rule, trying to have everything prepared and ready. He wrote, "I feel that I have a great weight on my shoulders in the approaching foundation of the first convent of the Passionist Nuns. This morning it is a question of veils; I must think of everything."⁴⁰ These veils were to be long black veils made of Bologna silk, the cheapest kind of that day. The habits were to be black to show forth mourning for the Crucified Lord. He arranged with Clementia and Catherine Segneri of Pirelle, future postulants, to make white serve from good clean wool and sew it into thirty tunics.⁴¹ In the midst of these final preparations, Father Paul embraced his final illness. He received the Last Rites on December 18,

1770, and Viaticum again on January 22, 1771. He never recovered sufficiently to visit the new monastery again or to see the Passionist Nuns in their habits.

Mother Mary Candida still had much to suffer before her vision could be fulfilled. This last delay came from an unexpected source. The Princess Anna Colonna Barberini had married Filippo Sforza-Cesarini, the Duke of Sforza. After her husband's death, the Princess wanted to become a religious. At that time she heard the news about Father Paul's new foundation of Passionist Nuns and she wanted to be a part of it. Speaking about this desire to the Pope, she stated, "... even if the monastery were nothing but a cave, and she would be certain of meeting her death there the day of her arrival, she would follow the will of God who was calling her to that harbor."⁴² Her letter of February 2, 1771, urged the pontiff into a decision.⁴³ He issued a Brief dated February 7, 1771, in which he encouraged her to carry out her dedication to the Lord, and as a token of his supreme good pleasure, honored her with the title of foundress and appointed her the first Superior of the monastery in Corneto.⁴⁴ She was to implement any deficit in revenues for the monastery from her own estate.⁴⁵

Since the monastery was not finished yet and she was so anxious to begin her religious life, the princess decided to live with the poor Clares at Narni until Corneto would be ready to receive her. She felt that she could not leave Rome for Narni without an interview with St. Paul of the Cross. Armed with a papal dispensation, she entered the cloister of the Hospice of the Crucified in Rome where Father Paul was ill in bed. Not happy with the whole situation nor with the circumstances of the interview, the founder spoke with reserve. In all charity he counseled her about her duties as the future Superior. After her visit, Father Paul sorrowfully notified Mother Mary Candida of the Crucified. Remembering his advice to her in the past, she accepted this new turn of events as God's will for her—and she suffered in silence.

On March 4, 1771, the Pope sent a rescript that would allow Mother Mary Candida to transfer from the Benedictines to the new monastery as soon as it was canonically erected. Her two Benedictine sisters were told to wait until the Passionist Nuns were more established. The Constantinis themselves sought permission from the Pope for Mother Mary Candida to be vested in the Passionist habit on the day that the monastery was inaugurated. This was granted on March 20, 1771.⁴⁶

Finally all was ready in Corneto for the opening of the monastery and the investiture with the Passionist habit. The date was set for the Friday of Passion Week, the feast of our Lady of Sorrows at that time. The postulants that St. Paul of the Cross had directed and handpicked were notified—only to be told later that the Princess had canceled the date. It was too late to tell those who lived a great distance and had begun the long journey to Corneto, but these were given hospitality at the Constantini home. The new date was set for April 7, 1771. On Saturday, April 6, the Vicar Capitular, Monsignor Lorenzo Paluzzi (Bishop Giustiniani had died recently) blessed the monastery Church, dedicating it to the Presentation of the Blessed Virgin Mary. The postulants were preparing for the ceremony of receiving the habit on the next day. All afternoon they awaited the arrival of the Princess, but she did not come. All were in consternation, especially Father John Mary of St. Ignatius, C.P., the founder's personal representative.

The following day, April 8, 1771, St. Paul of the Cross was confined to his bed of pain. Having heard Mass that was said in an adjoining room, the founder received communion and was making a prayerful thanksgiving. Brother Bartholomew brought him breakfast and said, "Your Paternity, this should be a happy day for you. After all your efforts the Passionist convent opened yesterday." St. Paul of the Cross answered, "The foundation has not taken place. At Holy Communion this morning I had certain lights. I know what has happened." Then Brother Bartholomew remembered Father Paul's earlier remark concerning the Princess Barberini: "She will not be going; she changed her mind."⁴⁷

On April 9, the princess wrote to Father John Mary that she was going to stay two months more at Narni, but if he felt it becoming, he could go ahead and make the foundation. Father John Mary hurried to Rome to inform the founder—only to find that Father Paul already knew the news. Sending him on to Rome to relay all these happenings to the Pope, Father Paul simply said, “We must think of giving these poor girls the habit.”⁴⁸ Clement XIV was deeply distressed over the news and he responded officially on April 16, 1771, declaring that the Vicar Capitular of Corneto should open the monastery on May 3, 1771, the feast of the Finding of the Cross.

In the meantime, the princess wrote to the Pope from Narni that a pious soul she had consulted had told her that if she joined the Passionists, she would never possess health of body or peace of mind; but if the Holy Father thought differently, she would wait another two months and then go to Corneto. The Pope was displeased at the delay, but he told her to follow what she thought was the direction of the Holy Spirit. He enjoined on her the obligation to go directly to Corneto at the end of the two months and to enter the Passionist monastery there. He informed her that he had authorized the monastery to be opened May 3.

Most of the first ten postulants who were to be companions with Mother Mary Candida were housed at the Casa Constantini during the delay in opening the monastery. Father Joseph Hyacinth, C.P., was appointed by St. Paul of the Cross to direct them in learning the Divine Office and other duties of the monastic life. They participated in the celebration on May 2, the eve of the founding day, when the fathers of Corneto called a city nocturnal illumination. The city buildings, churches, and homes were covered with myriad lights from lanterns decorated with Passion Signs.

Passionist Nun

Early on that Friday morning of May 3, 1771, the solemn procession began. Headed by Monsignor Lorenzo Paluzzi, the clergy, and Passionist priests, there followed the city fathers, the civil representatives and many family members and friends of the postulants. At the Casa Constantini the procession was met by the patricians and the most noble women of the city, along with the ten postulants. Then the procession made its way to the ancient monastery of Benedictine Nuns of St. Lucy, where Mother Mary Candida was waiting. Monsignor Paluzzi read the two pontifical rescripts which gave her permission to pass from the Benedictines to the Passionists and to be vested in the Passionist habit. Then, kneeling before the Monsignor, she renewed her vows and said good-by to the prioress and all the Sisters with whom she had spent some forty years.

While the bells of the city rang out joyfully, the procession wended its way to the Cathedral. There they were greeted by a large detachment of the military. Inside, the postulants took their special places just outside the communion rail while Monsignor Paluzzi began the canonical interrogation. He asked the group what they wanted this day. Together they answered, “The mercy of God, the poverty of the Order, and the community of the Sisters.”⁴⁹ Father John Mary, C.P., then delivered the homily and, as the delegate of the Supreme Pontiff, he granted them the papal blessing. The presiding prelate blessed the black habits of the Passion according to the formula approved by the Passionist Rule. First to receive the habit was Mother Mary Candida, now Mother Mary Crucified of Jesus. (Father John Mary, C.P., had suggested that she use this name as a Passionist, not knowing that Jesus had called her this in a vision.) She was assisted by her sister-in-law, the ever faithful Lucy Casciola Constantini. Other patrician ladies assisted the rest of the postulants in turn. Each nun was clothed in the black habit, veil and mantle, with a crown of thorns on her head and a black wooden cross on her shoulder.

The solemn high Mass followed at which the ciborium to be kept in the monastery church was consecrated. Candles in hand, the procession left the Cathedral for the Monastery

of the Presentation and the ceremony of enclosure. In the lead was Captain Fabrizio Raffi with a detachment of pikemen, followed by the city band. Next came Mother Mary Crucified, still wearing the crown of thorns but holding aloft the plain black wooden cross from the ceremony. She was accompanied by Father John Mary, C.P., Don Nichola Constantini, Dominic and his wife, Lucy. The postulants followed, each accompanied by two ladies and two gentlemen of the city. The long line of priests and friends ended with Monsignor Paluzzi carrying the sacred Pyx. At the monastery, Benediction of the Blessed Sacrament was given in the Church. Don Nichola Constantini gave the key to the monastery to Mother Mary Crucified as a sign that the building belonged to the Passionist Nuns. The Monsignor handed over the Rule so carefully written by St. Paul of the Cross, and he solemnly declared the nuns to be cloistered by the authority of Pope Clement XIV with full papal enclosure. With the final appointment of Mother Mary Crucified as Novice Mistress, the nuns entered the cloister and locked the door from inside. The long waiting was over. At last Mother Mary Crucified had entered the nest of the Doves of the Crucified.⁵⁰

That night in the quiet of the monastery choir, Mother Crucified poured out her gratitude to the Lord for having brought her to the Passionist "cleft in the Rock" after so many years of waiting and sorrow. Jesus spoke to her heart, "Do you not see, Crucified, how all of my promises are exactly fulfilled?"⁵¹

On May 14, 1771, Mother Mary Crucified wrote a personal letter to the Supreme Pontiff telling him of her gratitude for allowing the monastery of the Passion to be opened for her and her ten companions.⁵² Clement XIV read the letter with great interest, informing his secretary, Monsignor Aneletti, that he intended to answer it personally. Hearing about the great poverty of the nuns, he ordered his treasurer, Monsignor Breschi, the future Pope Pius VI to assign the Passionist Nuns an annual papal pension as a token of his affection for the daughters of St. Paul of the Cross.

On May 18, 1771, the Princess Barberini came to the Passionist Nuns accompanied by her lady in waiting, as befitted her rank. All the nuns received her with great respect as their Superior whom the Holy Father had appointed. Although not clothed in the Passionist habit, she stayed for two weeks. On May 31 she sent a letter to the Pope saying that she had no peace of mind and that her health was poor. Disappointed, Pope Clement remarked loudly, "We never intended to kill anyone whomsoever! Let her do her own will." When this word reached her on June 4, the Princess ordered all her things to be packed. On June 6 at 1:45 P.M. she embraced the nuns, gave a donation for a new cope, and departed. In her desk drawer she left the copy of the Holy Rule which had been given to her by the Passionist Fathers as foundress of the new monastery.⁵³

After the departure of the Princess, Mother Mary Crucified was able to fulfill the desire of St. Paul of the Cross that she be the first Superior of the Passionist Nuns. She remembered that vision of 1741, now thirty years ago, when Jesus first told her that she was to co-operate in founding a monastery of nuns dedicated to honoring his Passion.

As novice mistress, Mother Mary Crucified showed how clearly she knew the mind of St. Paul of the Cross. Having imbibed his spirit so well, she was able to teach her companions Father Paul's great love and gratitude for the sufferings of Jesus. She gave them his spirit of prayer, poverty and solitude. With Mary, they stood at the foot of the cross, contemplating the mysteries of Crucified Love. Although St. Paul of the Cross was never well enough to make the journey from Rome to Corneto, his interest in the Passionist Nuns never waned. Through his emissary, Father John Mary, C.P., he continued to send his directions and counsel regarding the Rule and the Passionist spirit.

During the novitiate year of preparation for vows, Father Paul wrote to Mother Mary Crucified:

"This preparation should consist chiefly in humility of heart and contempt of self, together with a deep and sincere knowledge of your nothingness. This

knowledge induces the exercise of every virtue and the queen of them, namely holy charity and union with God, accompanied by true despoilment and detachment from every created thing together with total abandonment to the Divine Good Pleasure. Establish your abode in truth in the interior of your spirit and remain in this sacred desert, for this holy solitude is rich in all good.”⁵⁴

The two Constantini brothers, in a special papal audience, begged the Holy Father to give his permission for their two sisters, the Benedictines Mother Mary Teresa and Sister Mary Antonina, to pass over to the new Passionist Monastery. A pontifical rescript was given, and they transferred on April 4, 1772, and were vested in the Passionist habit by Monsignor Paluzzi.⁵⁵

On March 30, 1772, the Most Reverend Francis M. Banditi, a Theatine Father, was consecrated Bishop of Corneto. When he received the notification of the approaching profession of the nuns, he set the date for May 20. Father Paul sent Father John Mary to preach the retreat in preparation for the profession.

The ceremony of profession took place on May 20, 1772, in the conventual church of the monastery. Bishop Banditi was assisted by Monsignor Lorenzo Paluzzi, now Vicar General, and Canon Francesco Pasquali, the Cathedral Master of Ceremonies. After the *Veni Creator* the deacon read the narrative of the Passion according to St. John, during which the nuns prostrated themselves on the ground and were covered with a black pall signifying their desire to be dead to the world and united to the passion and death of Jesus. Arising, they presented themselves before the Bishop at the little grate on the right side of the altar. Mother Mary Crucified was the first to pronounce her vows according to the prescribed Passionist formula:

“I, Mary Crucified, do solemnly vow and promise, by a simple vow and promise to Almighty God, to the glorious Virgin Mary, to the whole heavenly court, and to my legitimate Superiors pro tempore; to observe voluntary poverty, perpetual chastity, obedience in all that is according to the Holy Rule, and also to promote devotion to the Most Holy Passion of our Lord Jesus Christ, according to the prescriptions of the Holy Rule, and to observe perpetual enclosure, until death. Amen.”

As each one finished reading the vow formula of her profession a crown of thorns was placed on her head and a plain black wooden cross over her right shoulder. The Bishop blessed the Passionist Signs and presented them to Mother Mary Crucified, who affixed them on the left side of the habit over the heart of each newly professed. This was the witness of her perpetual consecration to God in the Passionist Congregation. Meanwhile the Bishop prayed over each nun, “Receive, most dear daughter, this most holy Sign of Salvation as the irrevocable symbol of your profession; and as a soldier under it, fight the good fight, and be crucified with Christ on the Cross.” Then followed a procession throughout the enclosure while the nuns sang Psalm 133. As the Bishop intoned the “*Te Deum*,” the monastery bell rang out its joy to all of Corneto. Surrounding Churches added their festive bell ringing until the whole city was rejoicing in one huge celebration.⁵⁶

At once Bishop Francesco Maria Banditi wrote as follows to the Founder in Rome:

“At last, I can give my venerated Father Paul news of the ceremony on the 20th instant. The eleven nuns of your Institute made their profession in my hands. I was extremely consoled at witnessing their religious spirit and holy fervor. All justify hopes that they will contribute to the glory of God and of the Holy Passion and to the advantage of this city. We may hope that, touched by the prayers of these good souls, God will rain his benediction on all. You cannot imagine the emotion this ceremony aroused and that I myself experienced from it. Before it I interviewed each one individually and made sure of the solidity of their voca-

tion and sincere desire to assure their salvation by professing the religious state. . . . Tuesday morning, in accordance with the terms of your Constitutions, the Superioress, vicaress, and counselors were elected. All took place in my presence, with perfect order and unanimity.”⁵⁷

Passionist Superior

As the Bishop had written to the founder, on May 21, 1772, the chapter of religious elected Mother Mary Crucified of Jesus as Superior, Mother Angela Teresa of the Assumption as vicaress and first Consultor, and Mother Clementina of the Heart of Jesus as mistress of novices and second Consultor. The elections took place in the presence of the Bishop, Monsignor Paluzzi, and Father John Mary, C.P., the founder’s delegate.

On July 11, 1772, the founder answered the letter that Mother Mary Crucified had written to him concerning the technique that she used by which the cobbler was able to make the sandals for the nuns without seeing them. He wrote, “You could not have given me a greater consolation than communicating to me your ingenuity in having the sandals made for the religious. So then, continue in this way that the door may never be opened, nor the religious seen by anyone outside.”⁵⁸

St. Paul of the Cross was pleased with Mother Mary Crucified’s method of administration as Superior. He was confident that she knew his spirit well and that she could continue his previous direction of the postulants that he had picked as the foundation stones of the Passionist community. His letters abound with encouragements such as, “Assure the nuns that every day I pray to God for them that they may all become saints.”⁵⁹

On October 15, 1774, a deep personal sorrow came to Mother Mary Crucified. Her own sister, Mother Mary Teresa of the Holy Spirit (Constantia Constantini), died—the first of the doves of the Crucified to die in the Passionist Monastery of the Presentation. This separation from her sister cost Mother Crucified dearly, not only because the Constantinis were a closely knit family, but because they had shared their life together as a Benedictine as well as a Passionist. St. Paul of the Cross, with his usual thoughtfulness, wrote to comfort her, “I want your Reverence to know that your keen personal loss is also felt by me, but I also have joy, for I believe that in heaven she has not left the Congregation, nor the monastery, nor the house of Constantini.”⁶⁰

Barely a year later, Mother Mary Crucified was asked the final test of sorrow at the death of St. Paul of the Cross on October 18, 1775. His death ended a unique spiritual relationship that endured almost forty years. Under his careful guidance she had learned to walk the road to Calvary; now it was God’s will that she walk it alone.

As the years wore on, Mother Crucified experienced the greatest of sufferings—an apparent rejection in spirit by the Lord, whom she had loved and served so faithfully. The abandonment of Christ on His cross was now hers as she approached her final days. Feeling deeply the loss of St. Paul of the Cross, she turned to Father John Mary, C.P., for guidance in her spiritual desolation. She wrote to him:

“May God the highest be ever glorified in the accomplishment of His holy will. For a long time I lived with a great desire to receive some spiritual instruction from your Paternity for my interior comfort. But as I am deprived even of this, I take the liberty of writing you with great difficulty these few lines to tell you that still, with calm resignation to the divine will, I continue to live in the obscure and painful darkness with great fear of my eternal salvation. I endeavor to suffer all, without growing weary for love of the Most High; even more, I seem to bear greater sufferings than those I feel in my human nature. Without ever seeking relief or solace in my sufferings, I remain in silence, endeavoring to be in some way a true follower of my most lovable Saviour. O, how I desire to be His true follower! Often I beg this grace of the Divine Majesty which gives me all that pure suffering that is pleasing to His holy will. My suffering is by night and day,

without being able to take a little repose. I say, sometimes to the Lord at night, 'Lord, give me a little sleep.' After many hours passed in trials and sufferings on the cross, which seems to me to be my bed, there is granted to me a brief sleep. Often I am taken by a certain depression of spirit and certain annoyances that reduce me to a most painful interior agony. Our Lord, sometime past, has given me another gift which is a swelling in a part of the body with a most painful sore, but I have let it increase according to His most holy will without applying any medicine, feeling the pain muchly. May the great God be ever glorified in me His poor creature. When I feel oppressed with all kinds of pain, I give no other relief to my poor suffering human nature than to throw myself for a quarter, or at most a half hour on the bed but keep right on fulfilling all my obligations with the help of His grace. I bear all peacefully, with a great desire of suffering yet more for the greater glory of God. I desire always to my last breath not to end my keen sufferings, but only to see unveiled the Divine Majesty in heaven, if I have such good fortune."⁶¹

The wound that Mother Mary Crucified mentioned to Father John Mary actually began when she was a Benedictine. It was the cause of a painful and embarrassing martyrdom for her. As the pain advanced and she was unable to sit, the sisters made a kind of litter for her so that she could be carried to the choir, to Friday chapter, and to the more important community observances. In these physical pains and illnesses, she found a new way to suffer and be silent.

In the elections of May 1778, Mother Mary Crucified refused the office of Superior and the direction of the community passed over to Mother Mary Angela of the Assumption. A year later Mother Angela asked to be relieved of the office and Mother Mary Crucified continued as Superior until shortly before her death.

Last Illness and Death

On Saturday November 10, 1787, she went to confession. That night she became ill with a fever and was unable to receive Holy Communion on Sunday. Later she fell into a coma, regaining consciousness on Wednesday. Her priestly cousin, Canon Bonaventure Agostini from the Corneto Cathedral, was summoned.⁶² Even though Mother Mary Crucified had suffered previously with an anxiety concerning her salvation, when Father Agostini asked her if anything was disturbing her, she answered, "Nothing, Father." She was filled with peace and serenity.

By Thursday her condition was worse and she had great difficulty in breathing. Her daughters gathered outside her cell to beg her blessing. Mother Mary Crucified grasped her crucifix in her feeble hand and blessed them affectionately. Moved with emotion, Canon Agostini told the sisters, "I taste the very peace and tranquility of heaven. You see how much she is suffering? For her it is not enough; she would wish even to suffer more, if it pleased the Lord."⁶³

Sometime after midnight, just as the nuns were finishing the night office of Matins, Mother Mary Crucified had a severe choking spell. Gathered around her bed, they recited together the prayers for the dying the Litany of the Blessed Virgin, and the traditional Passionist prayers in honor of the Agony of Jesus. Mother Crucified kept repeating the holy names of Jesus and Mary. Peacefully and quietly she gave over her spirit into the hands of the Father. It was Friday, November 16, 1787. She was seventy-four years of age, having spent thirty-eight years as a Benedictine and sixteen years as a Passionist.

The next morning, the body of Mother Mary Crucified was laid out before the grate. She wore the crown of thorns that she had received on her profession day and held a crucifix in her hand. Immediately the people of Corneto converged on the monastery to view the body. Believing that she was a woman of great sanctity, they asked for some memento of

the good Mother—something that she had used or had touched. Her hidden life of prayer and penance suddenly seemed to have spilled over onto the entire city.

The solemn funeral Mass was held in the conventual church, attended by the Bishop, the Canons of the Cathedral, the Passionist Fathers, and a large number of the people of Corneto. She was buried with the other members of her family in the monastery burial place.⁶⁴ Her reputation for sanctity spread beyond the city and soon miracles were imputed to her intercession. Her cause was introduced in Rome in 1924. She was declared Venerable December 17, 1982.

For over a hundred years, the nuns kept the memory of Mother Mary Crucified sacred, living out their hidden lives in the monastery that she founded. Then, thoroughly grounded in the spirit of their first Mother, the doves of the Crucified slowly dispersed throughout the world in the founding of many new monasteries dedicated to the Passion of Jesus.

The life and virtues of Mother Mary Crucified was summed up in the report of the Congregation of Saints February 16, 1982.⁶⁵

“A nun of enclosure, a daughter of her age, and a messenger of that spiritual, ascetical and mystical dimension which is at once universal in time and space. . . able to build an edifice of holiness in the monastic life and in the school of St. Paul of the Cross, himself an unsurpassed master of the spirit, a sublime ascetic, and an indefatigable and magnetic apostle.”

On Friday, December 17, 1982 the solemn Decree declaring Mother Mary Crucified as Venerable was read before Pope John Paul II in his private library.

NOTES

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3. P. Amedeo, C.P., *La Prima Religiosa Passionista* (Roma: Tipographia Pio IX, 1923), p. 6.
4. P. Gaetan, C.P., *St. Paul de la Croix at la Foundation des Religieuses Passionistes* (Tirelmont, Belgique: *Les Soeurs Passionistes*, 1936), p. 26.
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6. *Ceremonial for Investment and Profession, Nuns of the Order of St. Benedict* (Clyde, Mo.: Benedictine Sisters, 1875), p. 27.
7. Cf. Ex. 4:26
8. Gioacchino, *op. cit.*, p. 142.
9. Cf. *Song of Songs*, 2:14.
10. Gaetan, *op. cit.*, p. 68.
11. *Summary, Apostolic Process of Corneto 1777*, S.I, 9, XI.
12. Mead, *op. cit.*, p. 55.
13. *Lettere di S. Paolo della Croce*, 4 vols. (Roma: Typographia Pio IX, 1924) vol. II, n. 639.
14. Enrico Zoffoli, C.P., *S. Paolo della Croce: Storia Critica*, 3 vols. (Roma: Curia Generalizia, Commissione Storica, SS. Giovanni e Paolo, 1962), I, p. 1299.
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17. *Summary of Apostolic Process of Rome*, S.I., 12, xxi.
18. Giammaria, *op. cit.*, p. 69.
19. *Process of Corneto*, Test. Dominic Constantini, 564, v. 5.
20. Giammaria, *op. cit.*, p. 72.
21. *Lettere*, vol. I, n. 756.
22. *Ibid.*, vol. II, n. 647.
23. *Ibid.*, n. 647.

24. *Ibid.*, n. 651.
25. C.P. Archives, SS. Giovanni e Paolo (Roma).
26. *Lettere*, vol. II, n. 726.
27. *Ibid.*, n. 817.
28. *Ibid.*, n. 785.
29. *Ibid.*, vol. I, n. 511.
30. *Ibid.*, vol. II, n. 782.
31. *Ibid.*, vol. III, n. 362.
32. *Ibid.*, n. 377.
33. *Ibid.*, vol. II, n. 304.
34. *Ibid.*, n. 792.
35. *Ibid.*, n. 388.
36. *Ibid.*, vol. IV, n. 41.
37. *Acta Congregationis C.P.* (Bolletino, C.P.), 1928, IX, 4.
38. *Ordinary Process of Rome*, nn. 1078-1079.
39. Mead, *op. cit.*, p. 138.
40. *Lettere*, vol. III, n. 832.
41. *Ibid.*, vol. IV, n. 41.
42. P. Louis-Therese, C.P., *Vie de la Servante de Dieu M. Crucifiée de Jésus première mère des religieuses de l'Institut de la St. Croix et Passion de Jésus Christ* (Editions: Paris 1890), p. 180.
43. *Acta Congregationis Passionis*, IX (1928), 24.
44. Louis-Therese, *op. cit.*, p. 181.
45. *Acta Congregationis Passionis*, IX (1928), 23.
46. Louis-Therese, *op. cit.*, p. 196.
47. *Ibid.*, p. 183.
48. Gaetan, *op. cit.*, p. 58.
49. *Ibid.*, p. 57.
50. Zoffoli, *op. cit.*, p. 314.
51. *Ordinary Process of Corneto*, f. 339, V. (Mother Mary Crucified of Jesus).
52. *Positio Super Introductione Cause* (Roma: 1964) Doc. XX, p. 121.
53. *Acta Congregationis Passionis*, IX (1928) 25-27.
54. *Lettere*, Vol. II, n. 321.
55. Gaetan, *op. cit.*, p. 58.
56. Nichola Constantini, *Istorica descrizione*, pp. 100-165.
57. Gaetan, *op. cit.*, p. 52.
58. *Lettere*, Vol. II, n. 325.
59. *Ibid.*, n. 32.
60. *Ibid.*, n. 31.
61. Letter of Mother Mary Crucified quoted by Gioacchino, *op. cit.*, p. 269.
62. *Ibid.*, p. 280.
63. *Ibid.*, p. 281.
64. Enrico Zolloli, C.P., *Le Monache Passioniste* (Tarquinia: Monasterio delle Passioniste, Ed. il Crevello, 1970), p. 341.
65. Report and Vote, Special Congress on the Virtues, 16 February 1982. Re: Mother M. Crucified of Jesus, P.N. 397, p. 63.

**The Discalced Nuns of the Most Holy Cross
and Passion of Our Lord Jesus Christ**

TEXT OF THE PRIMITIVE RULE

WRITTEN BY

St. PAUL OF THE CROSS

APPROVED BY

POPE CLEMENT XIV

SEPTEMBER 3, 1770

Religious of the Passion of Jesus Christ

Rules and Constitutions

Given at Rome, April 28, 1979

TEXT OF THE PRIMITIVE RULE WRITTEN BY
ST. PAUL OF THE CROSS

♦ ♦ ♦

APPROVED BY POPE CLEMENT XIV SEPTEMBER 3, 1770

EXAMINER'S REPORT ON THE RULE

Most Holy Father:

In obedience to Your Holiness who gave me the order and honor to revise them, I have read and reflected on the Rule and Constitutions to be observed by the Nuns of the Most Holy Cross and Passion of Jesus Christ. After reading them, I declare that, in my humble opinion, they are not only conformable to the purity of faith, to the holiness of morals and the perfection of Christian discipline, but they breathe a holy unction. They are wise, prudent and conformable to the character of the Institute. Therefore much spiritual profit can be hoped for in the souls of those who profess them.

F. Francesco Angelo Pastrovich, Minor Conv.

RESCRIPT OF POPE CLEMENT XIV

September 3, 1770

Our Most Holy Father, having heard the report of the undersigned Secretary, approved and confirmed the aforesaid Rule and Constitutions by His Supreme Apostolic Authority.

Notwithstanding anything to the contrary.

His Holiness wants the present Rescript to be considered as a perpetual memorial of his beneficence, as if the Apostolic Letter had been issued in the form of a Brief.

F.M. Card. De Rubeis, Perfect
F.A. Archiep. Hebreus, Secretary

INTRODUCTION

The Purpose of the Nuns of the Most Holy Cross and the Passion of Jesus Christ

1. Jesus Christ's total law of holiness is contained in the two great commandments, namely, to love God with our whole heart and to love our neighbor as ourselves. Since this is the goal of every faithful Christian, it should also be the goal of the Passionist Nuns. In the first place, they are to strive for perfection in God's love by living in His Divine Presence and by preserving indelibly written in their hearts the most holy Life, Passion and Death of the loving Jesus who was sacrificed on Calvary for the world's redemption. In the second place they endeavor to be of one heart and one soul among themselves through the sacred bond of sisterly charity and to pray fervently to His Divine Majesty for their neighbors so that all may live in the holy fear of God and grow in all the virtues.

CHAPTER I

The Vows Professed by the Nuns of the Most Holy Passion

2. The essential means for attaining the principal purpose of the Institute, mentioned in the Introduction, are the holy vows by which the religious person is constituted in the state of perfection. The vows which the aforementioned Nuns profess are: voluntary poverty, perpetual chastity and obedience in all that is conformable to God's law and to the Rule of the Institute. To these are added the vow to promote devotion to the most holy Passion in the hearts of the faithful and the vow of strict enclosure.

3. These vows are simple vows, corresponding to the practice of the Discalced Clerks of the Passion; yet they oblige before God like solemn vows. We shall speak of their special obligation in the following chapters of this Rule.

4. The above-named vows, although simple, can be dispensed only by the Holy Father, for just and reasonable cause.

CHAPTER II

Those Who Have Jurisdiction over the Nuns

5. The Nuns shall be under the jurisdiction of the Most Reverend Ordinary of the Place whom they shall obey with exactness. They shall look upon him as a Shepherd given by the Lord to guide them on the way to heaven.

CHAPTER III

The Habit of the Nuns

6. The habit of the Nuns shall be a black tunic of coarse cloth, with a mantle of the same material and color in use by the Discalced Clerks of the passion.

7. They shall also wear an under tunic of white wool reaching halfway below the knee. In time of illness, however, this under tunic may be of ordinary linen. On the doctor's advice the Mother President shall permit the same to those Nuns for whom wool may be too harmful.

8. Instead of corset, let them wear a band of coarse linen for abdominal support. It shall be made in the shape of a corset, interlaced with reeds or other material which they can tie in front so that it may be more easily unlaced at time of rest.

9. The professed Choir Nuns shall wear over their coifs a black veil of ordinary silk, called Bologna. This veil, falling from the head, shall cover the shoulders and reach at least to the knees.

10. They shall also wear a second veil of the same material and color. This veil, extending to the belt, shall cover their faces when the doctor, surgeon, confessor or others have to enter the enclosure.

11. The novices shall wear the white veil during the year of novitiate.

12. The professed Lay Sisters shall also wear a black veil over their coifs, but it shall reach only to the belt.

13. Let all the Nuns wear the mantle in cold weather, when they go to Holy Communion, in Chapters and when the Ecclesiastical Superior enters the monastery for visitation.

14. After profession they shall wear the sign of the most holy Passion on the left side of the habit. The Choir Nuns, unlike the Lay Sisters, shall wear this sign also on the mantle. All shall wear sandals.

CHAPTER IV

The Ceremony of Vestition for the Passionist Nuns

15. When a candidate has laudably spent a year in the monastery, or a longer time, as the Nuns may consider expedient, and has given clear signs of her spiritual progress, the Mother President shall assemble the Choir Nuns in Chapter. Only those Choir Nuns who have been professed five years shall have the right of active voice. The candidate will be accepted if she has received a majority of votes in secret ballot. On the day of vestition, the Nuns will sing the Mass in Gregorian Chant only, without the accompaniment of any musical instrument. The candidate who is to be clothed in the religious habit shall receive Communion at the Mass. At the end of the Mass the officiating priest shall give a short but fervent sermon on the excellence of the religious life. He will then bless all the parts of the religious habit according to the rite of Holy Church. The postulant, modestly laying aside her secular dress, shall be clothed in the religious habit at the window expressly intended for the purpose and for professions and spiritual conferences. She shall be clothed in the habit by the Mother President, who will receive the various parts of the habit one after the other from the aforesaid celebrant or prelate.

16. After the postulant has been vested in the habit, the cross shall be placed on her shoulders while the priest says: *Accipe, Soror, crucem Domini Nostri Jesu Christi, abnega temetipsam, ut habeas partem cum illo in vitam eternam. Amen.* ("Receive, Sister, the cross of Our Lord Jesus Christ. Deny yourself that you may have part with Him in eternal life. Amen.") Then a crown of thorns shall be placed on her head while the priest says: *Accipe, Soror, spineam coronam Christi Domini, humilia temetipsam sub potenti manu Dei, et esto subjecta omni creaturae propter Deum.* ("Receive, Sister, the crown of thorns of Christ the Lord; humble yourself under the mighty hand of God, and be subject to every creature for the sake of God.")

17. After the ceremony, the Mother President and all the Nuns shall encourage her as a valiant woman to bear generously the sweet yoke of the holy Institute in order to gain an abundant and eternal reward in heaven.

18. On the occasion of vestitions and professions, it is expressly forbidden to discharge fireworks, to have music or to deliver sonnets. It is also forbidden to serve refreshments or to do anything else which might cause distraction or diversion. The same things are also forbidden on any other occasion or on feasts. It is forbidden to serve chocolate or other refreshments to those who come to celebrate Mass or to others who come to speak at the monastery.

CHAPTER V

The Novices Who May Be Admitted to Profession

19. Before a novice is admitted to profession, let her be examined by the Mother President, and by all the Choir Nuns assembled in Chapter, and still more by the Bishop or another appointed by him. Let them examine her to determine whether she has a constant and firm will to strive after Christian perfection according to the prescript and norm of these Constitutions. She is not to be excluded even though she may have been guilty of occasional defects, provided that she is willing to amend and to accept correction. But if any novice

has committed some scandalous fault and has been duly corrected and given a direct penance, and still is known to persist obstinately in her fault, in such a case let her be excluded without any exception.

20. Those who suffer from some incurable illness which will prevent them from keeping the Holy Rule are also to be excluded. Those, however, who are subject to slight illnesses such as minor headaches and the like, may be professed, since sickness of this nature will not prevent them from keeping the regular observance. It will help them in the practice of virtue, if it is borne with patience.

21. Finally, before their profession, let all those novices who are to make their vows faithfully and sincerely manifest all their maladies and hidden bodily ailments. For should it be discovered afterwards that the hidden ailment was serious and incurable, their profession in such a case is to be declared null. For it is not the intention of the monastery to receive such persons. If they have been received in this way, once the malady is discovered or manifested, they are to be dismissed from the monastery as unfit.

CHAPTER VI

The Manner and Ceremony of Profession of Simple Vows

22. The novice who is to make profession of simple vows must first be accepted and admitted by the free and secret votes of the Mother President and of all the Choir Nuns who have the right to vote. She will be considered canonically accepted if she shall have received two-thirds of the above-named suffrages or votes in her favor.

23. On the day appointed, the small window used for vestitions, professions and conferences shall be opened, and the novice will be seated nearby in front of it. The confessor or some other secular or religious priest shall give a fervent sermon on the excellence of religious profession. After the sermon, the Bishop or Vicar General or another deputed by him, as, for example, the confessor, will sing holy Mass. The novice will receive Communion at the Postcommunion.

24. After holy Mass, the aforementioned celebrant shall bless the signs according to the rite used by the Passionist Fathers. Then a piece of carpet shall be spread in the middle of the choir. The novice, covered with a thin black cloth, shall lie modestly on it, as one dead to the world. As a sign of this death to the world, the bells shall be tolled. In the meantime another priest vested as a deacon at the Gospel side of the altar, shall read the Passion according to St. John in a solemn, sorrowful tone. After he has recited the words *emisit spiritum* ("He gave up his spirit"), the novice shall rise and kneel before the celebrant. She shall profess the four vows of the Institute, namely, of obedience, poverty and chastity, and of promoting religious devotion and grateful remembrance of the Passion and Death of Jesus Christ our Lord. To these vows she will add the vow of enclosure. Then the signs which have been blessed shall be put on her by the Mother President. Moreover, the crown of thorns shall also be laid on her head and a cross placed on her shoulders according to the rite approved for the discalced Clerks of the Passion. Then all of the Nuns along with the newly professed shall walk in religious procession through the choir and cloister, singing in a solemn tone the psalm: *Laudate Dominum de Coelis* ("Praise the Lord from the heavens"). After they have returned to the choir, they shall give her the sign of peace, encouraging her to follow the Divine Crucified Bridegroom with joy and constancy.

CHAPTER VII

The Manner of Fulfilling the Vows, and First of Obedience.

25. Obedience is the foundation stone of religious profession and one of the principal virtues inculcated by Jesus Christ in word and example. Therefore let the Nuns not be satisfied to have it only on their lips, but they should also have it written in their hearts and even more so they should carry it out in their actions.

26. Since obedience is born of humility, just as disobedience is born of pride, let all have a lowly idea of themselves and love to be despised. Let them obey blindly, promptly and cheerfully every command that is not contrary to conscience or to the Rule.

27. The vow of holy obedience extends after Our Lord, to the Holy Father, to the Bishop and to the Mother President whom the Nuns are bound to obey strictly.

28. If any Nun should transgress the obedience which she owes to the Rule and Constitutions and to the Mother President, let her be corrected and penanced according to the fault, but always in a spirit of charity. Moreover, on particular occasions when a dispensation is needed from the common life according to the Rule, such a dispensation from choir or from the fasts prescribed by the Constitutions etc., the Mother President shall have the power to grant it. Let her use this power with great discretion and according to need, lest by her being too lenient, regular discipline might be relaxed. Finally, let no one undertake tasks, disciplines, or other bodily austerities without the permission of the Mother President. If the Mother President be ill, let the Mother Vicar take charge, and after her, the First Counsellor.

CHAPTER VIII

Holy Poverty

29. As poverty was the triumphant standard of Jesus Christ while here on earth, and also of His Most Holy Mother and of His holy apostles and disciples, so it should also be the standard of the Passionist Nuns. Therefore since they are allowed, owing to necessity and condition of their sex, to have permanent possessions and sufficient income to support them in a perfect and common life, they shall likewise have a common cash box. All the money shall be deposited in this box which shall be locked and opened by three keys. One key shall be kept by the Mother President, another by the Mother Vicar, and the third by the Mother Econome.

30. The individual Nun shall be totally poor, and shall have no income from relatives or other persons in the world. Neither shall they accept any gift whatever sent to them. When something is sent to them without their request, it shall go to the use of the community. It is considered a fault to ask for or to receive anything without the permission of the Mother President.

31. Let the Nuns also be persuaded that the true spirit of perfection shall endure in their monasteries as long as the wall of holy poverty remains inviolable and impenetrable. Wherefore let the superiors always insist on this holy poverty. In order that the Nuns may have no pretext for providing for themselves, let the superiors be very attentive that nothing necessary and indispensable be lacking, so that thus the true spirit of Passionist monasteries be maintained.

The Poverty of the Churches

32. Let the monastery churches be built at a moderate expense. They should be remarkable only for religious decorum and cleanliness. There should be nothing sumptuous or vain

in them, which could distract the piety of the faithful. They shall have but one, or at most, three altars.

33. Let the sacred furniture used at Mass and the services be clean, becoming and well-arranged. Gold, silver or other precious ornaments which may give propriety and due majesty to divine worship are not forbidden. For God directed the same things to be used in the temple built by Solomon, in which all that was most precious in the world was gathered together.

The Poverty of the Monasteries

34. Let not the monasteries of the Passionist Nuns be built in splendid and magnificent manner, like the palaces of the rich of the world. Rather, let them be moderate in size as befits poor barefooted Nuns whose kingdom is not of this world, but of heaven, Therefore their cells shall be small, modest, not more than nine feet square and decorated with a few paper pictures. Let them have one or two ordinary straw chairs and a small wooden table, with a spiritual book and a brass crucifix on it. Another small crucifix shall be worn on the breast, and used when in bed. When the Nuns need anything let them ask for it on their knees from the Mother President, and they will receive it together with the merit of holy Poverty and an abundance of grace.

35. Their small bed shall not exceed fifty-five inches in width and shall be sufficient in length. It should rise about nine inches from the floor. The posts and boards shall be of wood, and the mattress and pillows of linen filled with straw. They shall have one or two poor blankets adapted to the weather and the season, besides the woolen sheets, if necessary. Otherwise they use only one woolen sheet on the straw mattress for cleanliness.

36. In order that the sick may not suffer and may have proper comfort, let the infirmary be large, spacious and with a cheerful view. Let everything be neatly and conveniently arranged. The beds shall be furnished with mattresses and pillows of wool.

37. Let the refectory be poor in regard to the table and seats. The tablecloths and napkins shall be of common linen, and the forks and spoons of wood or bone.

38. Besides the store room for provisions, let there be another room for the clothing and other articles of the Nuns.

39. As poverty of spirit is one of the eight beatitudes here on earth, and one to which the greatest blessing in heaven will correspond, let the Passionist Nuns strive to have it in all their actions, since it was one of the most characteristic virtues of the Incarnate Word, their Lord and Spouse. He chose to be born in poverty, to live in poverty and to die in total poverty in such a way that He died naked on the most painful tree of the cross, out of love for us and for our example.

CHAPTER IX

Chastity

40. The vow of holy chastity has always been considered as the foundation of all religious communities that they might be places of God's delight, temple of the Divine Spirit and the gardens of fragrant lilies among which the Divine Lamb Jesus Christ delights to feed. Therefore let the Passionist Nuns strive diligently to practice this heavenly virtue. For this purpose, let them live for, breathe for and seek only their Divine Bridegroom with all modesty, purity and cleanliness of body and soul. Let their words, gestures and actions conform to modesty. To obtain this angelic virtue more easily from God, let them be humble, mortify their own will, subdue their flesh, and have frequent recourse to holy prayer which will help them greatly to acquire and keep this virtue intact.

41. Let them not speak to persons of the other sex unnecessarily. When they speak to others through necessity and charity, let them speak briefly and modestly about useful and holy matters and with proper permission.

42. At table, let them be moderate in eating and drinking. When speaking with the Sisters, let them avoid words of affection. Let them love all equally and spiritually because charity which is shown more to one than to another is ordinarily more carnal than spiritual.

43. Finally, let them be mindful of the continual presence of God and of their holy Angel, who is very solicitous for their chastity. Let them be very devoted daughters of the Most Holy and Immaculate Virgin Mother of God, whose most powerful and efficacious patronage they will gain as a reward of their fidelity.

Exterior Modesty

44. To preserve the virtue of chastity intact and to grow ever more perfect in its practice, let the Passionist Nuns strive to observe a great simplicity and modesty in all their actions, avoiding ostentation and worldly ways. Let their speech be humble and simple and let them never dispute among themselves even more trivial matters. Let them mortify their eyes, especially in choir and Chapter and in the presence of seculars. As much as possible let them shun all those gestures which suggest levity, and maintain a humble and pleasing reserve, without becoming familiar with those who speak to them.

45. Among themselves let them be humble, affable and cordial. Let them reverence one another when they meet by a bow of the head, without however engaging in conversation, since they may speak only about necessary things and with proper permission. They shall not use any kind of caresses among themselves, which might give rise to vain and frivolous imaginations or be the occasion of bad thoughts. Therefore they are forbidden to touch one another, even lightly or in jest.

46. Let them be neat and tidy in their dress, but without any affectation or vanity. When corrected for their faults in the refectory or Chapter, let them accept the correction humbly without reply or excuse; nor shall they speak of these things outside the places named, nor of anything else said or done there. When a Sister is corrected or humiliated in the presence of others, let no one defend her, but if she be innocent, the matter may be reported to the Mother President privately and humbly.

47. They shall not speak in any way whatsoever to outsiders about what goes on in the monastery; nor shall they ask the Portress or anyone else who called and what was said. They shall not enter one another's rooms without the explicit permission of the Superior. They shall never occupy the same room together. But if this is necessary, it is expressly forbidden to sleep together in the same bed, since this is contrary to holy modesty and chastity and is also forbidden by the Sacred Congregation of Bishops and Regulars.

CHAPTER X

The Vow to Promote Religious Devotion to and Grateful Remembrance of the Passion and Death of Our Lord Jesus Christ.

48. The Nuns should have much at heart the spread of devotion to the Passion of Jesus Christ. Hence, they shall inculcate it when teaching Christian Doctrine, and when speaking or writing through necessity or charity, to their relatives or other persons outside.

49. As the Nuns are forbidden to preach, they shall fulfill this holy vow in their own souls by applying themselves to meditate on this mystery in holy prayer, especially since meditation on the Passion is most helpful for perfection in all three ways of the spiritual life, the purgative, the illuminative, and the unitive. For greater peace of conscience, it is declared

that for the essential fulfillment of the vow, it is sufficient that the Nuns recite five Our Fathers and five Hail Marys every day and ask His Divine Majesty to grant great fervor and spirit to the promoters of this devotion, as is the practice of the Clerks and Lay Brothers of the Congregation of the Passion.

CHAPTER XI

The Vow of Enclosure, the Fifth and Last Vow

50. Enclosure shall be observed according to the exact conditions determined by the Sacred Council of Trent. They are as follows: Let it not be lawful for any Nun, after profession, to go out of the monastery, even for a very short time, nor under any pretext whatsoever, except for a legitimate reason approved by the Bishop. Nor is any person of another rank, condition or sex allowed to enter through the door of the turn under penalty of excommunication. This penalty will be incurred immediately when the offense is committed, both by those who enter and by the Nuns or others who admit them, even if those admitted be children.

51. When the confessor, physician, surgeon, pharmacist, mason, carpenter or other like person has to enter the monastery through necessity, as soon as he reaches the door, two Sisters with lowered veils, shall lead him to the place where his services are needed. However, they shall ring the bell first so that the other Nuns may retire to their rooms or their offices in order to avoid meeting him. The same procedure is to be observed when he leaves. Let the Sisters who accompany him take care not to be separated from each other during that time and not to stand talking to such persons who enter, unless it is necessary to give information about the work to be done.

52. When the Bishop enters to make the visitation, the Superior and all the Nuns, with lowered veils, shall meet him at the door. They will kneel and receive the Bishop's blessing. Four of the senior Nuns shall remain with him; all the others shall go to the choir until the Bishop has completed his visitation of the monastery. When the visitation of the house is finished, all shall then accompany him to the door. Kneeling they shall receive his blessing again and then they shall retire. The personal visitation of the Nuns shall then be held in the place designated in the church.

53. When the confessor enters to hear confessions, or to administer the other sacraments, or to assist the dying, let it be done in a way that he may be seen but not heard by the Sisters who accompany him, especially when he is administering the Sacrament of Penance. On such occasions, let the door of the sick room always be left open. In case his services are required all night, and he need a short rest, let there be a room for him nearby but outside the enclosure, where there shall be a call bell to notify him in case of need.

54. All the above-named persons shall be admitted into the monastery only when real necessity requires it. If they have to enter at night, four Sisters shall accompany them with lights. They shall remain with them from the time they enter the monastery until they leave it.

55. For greater interiority and recollection, the Passionist Nuns who should be dead to the world and buried with Christ, shall have no grates nor parlors. They are permitted to have only one large grate in the choir so that the Nuns may easily hear Mass. It shall always be locked with a key which shall be kept by the Mother President. It shall be opened only during the time of holy Mass or other religious services. When these are finished, it shall be immediately locked again.

CHAPTER XII

The Election of the Superior of the Monastery

56. The Superior of Passionist monasteries is Our Lady of Sorrows. Hence one of the most qualified of the Nuns should be chosen as her representative. She shall be called by the name of President, and shall hold this office for three years. On the first Sunday after the end of this term, the Chapter of Choir Nuns who have active voice shall be assembled in the room with the window used at vestitions, professions and conferences, in the presence of the Bishop or his Vicar General or another appointed by him and assisted by two worthy ecclesiastics. The Bishop or his representative shall be seated at the above-mentioned window. The Mother President, kneeling before him, shall resign and renounce the office of Superior, at the same time saying "Culpa" for the faults committed during her time in office. The Bishop or his representative shall accept her resignation and shall release her from office, giving her some salutary penance according to his discretion and prudence. She shall then retire to the last place. The ecclesiastical superior shall then exhort the religious community to consider seriously the coming election on the following Friday, with no other consideration than the greater glory of God. to this end, factions which usually exist among Religious on such occasions are forbidden. The Mother Vicar will take charge during this period.

57. Since the well-being of all the Nuns depends on the choice of a good Superior, let the electors, not satisfied with their own judgment, ask God's timely help through humble prayer. For this purpose, the Blessed Sacrament shall be exposed in the Church on the three evenings immediately preceding the day of the election. On the day itself, the Votive Mass of the Holy Spirit shall be sung, at which the entire community shall receive Communion. After Vespers, all the Nuns assembled in choir shall invoke the assistance of the Holy Spirit with the hymn "Veni Creator Spiritus" etc. Then each of the Nuns entitled to vote shall write in secret the name of her for whom she wishes to vote. The ecclesiastical Superior or his representative with the assistants, having solemnly intoned the "Veni, Creator Spiritus," etc. with its proper prayer, shall be seated at the little window. Each Nun with the right to vote shall in turn give him her ballot, written as above, which he shall immediately put in the box prepared for this purpose. If any of the Nuns with the right to vote are ill, let them send their written ballot to the ecclesiastical superior or commission him to write it in their name. Then the ballots shall be taken from the box one by one and he shall read them one after the other in the presence of all. She who shall receive the majority of votes shall be the Superior or President. She should humbly submit to this office, and on her knees she shall make her Profession of Faith. The ecclesiastical superior shall confirm her election saying: "And we, by the authority we possess, confirm your election so that you may be Mother and President of this entire monastery, in the name of the Father and of the Son and of the Holy Spirit." Then she shall go and sit in the first place. After the "Te Deum" has been intoned, all the Nuns shall kneel, one by one, kiss her hand and promise her obedience.

58. In case two Nuns receive the same number of votes for the office of Superior, the prelate shall have another secret ballot taken, first for the one and then for the other. She who shall receive the majority of votes shall be the President. If, after balloting three times, the vote be still a tie, then let the ecclesiastical superior declare as President the one whom he judges more suitable and capable.

59. In order to be eligible for the office of President, a Nun must have been professed for at least ten years. During that time she must always have been edifying in her spiritual conduct. This point about the ten years must oblige as soon as ten years of the foundation of the monastery will have been completed, it not being possible to observe this in the beginning. Moreover the President must be at least forty years of age.

60. At the end of her three-year term, she may be reelected, if the needs of the monastery require it, especially in the early years of the foundation.

I. The Duties of the Mother President, Both Inside and Outside the Monastery.

61. As the soul and heart give life, help and motion to the whole body, so the Mother President should animate all the Sisters by her example. She should strive to have the Holy Rule observed by all and to have mutual charity flourish in the monastery. Therefore she should manifest her maternal love to all equally so that they may approach her with great confidence in their doubts, scruples, difficulties and temptation.

62. Let her observe the Rule with great exactness and avoid all singularity as much as possible. Let her never exempt herself from anything, except for real necessity. Let her always give her directions in kind words and affable ways, with a pleasant countenance and bearing. Let her never use harsh or arrogant speech. Let her take great care that peace and harmony and unity prevail throughout the monastery, and that the holy service of God will always prevail throughout the monastery, and that the holy service of God will always flourish. Therefore when the Sisters give her an account of their soul once a month, let her examine them with care, inquiring about the condition of their spirit in order to help, correct and comfort them.

63. Let her give special attention to the needs of the sick and convalescent and often serve those who are seriously ill with her own hands. With maternal charity let her comfort those who are weak in piety, since they need special help. But let her also help the strong and fervent so that they may persevere and not grow cold in their love. Let her be solicitous to help all in their needs. Let her not show greater affection for one than for another because of talents or better family background etc., because this usually gives rise to envy and rancor in the others. Therefore let her love be guided according to the spirit of Jesus Christ and not by natural inclinations.

64. If she should ever see any fault committed by the Nuns, let her not correct it immediately in the presence of the others, but wait for a more opportune time to make the correction. But if the fault be very notable, let her in such a case immediately correct the offender, strongly indeed but sweetly. In other words, let her reprove the fault committed but at the same time encourage the Sister so that she may not fall into it again. Let her endeavor to be feared, yes, but much more, to be loved by all.

65. Let her take great care that the Divine Office be said devoutly and that holy prayer, meditation, examination of conscience, spiritual reading, etc. never be omitted without necessity. Let her also see that the young women are not accepted as novices until their vocation has been well tried and their dispositions, inclinations and conduct thoroughly examined. Let her never accept them through human respect. Let her be very attentive that there be nothing in the monastery contrary to holy purity, perfect poverty and exact obedience.

66. Let her never engage in litigation without first trying over and over again to reach a friendly agreement with the opposing party. Then let her undertake this step only when forced to do so by necessity, and with the advice and encouragement of intelligent and competent persons.

67. Let her not change or modify anything prescribed by the Holy Rule and Constitutions. If she herself ever needs to be dispensed from some observance, she can do so on her own authority after she has consulted with her Vicar. In matters of conscience however, let her always approach the confessor, or Vicar General or the Bishop.

68. Let her humbly and gently accept the advice and lights given her by the Nuns so that they may freely and confidently advise her. Let her endeavor to live in such a way as she

fulfills her office that she may be to all a mirror and example of every Christian and heroic virtue.

69. Let her use the utmost care that the Lay Sisters be well instructed in Christian Doctrine and in the prescriptions of the Holy Rule, so that the Lord may not be offended through ignorance. She shall visit the rooms of the Nuns every week to see whether everything is kept clean and proper. Let her maintain a rigorous silence regarding those matters about which the Nuns consult with her. Otherwise they will lose confidence and will not approach her again, or will do so with insincerity.

70. Let the Mother President ask one of the older and more fervent Nuns to inform her of her faults and failings, for the practice of humility and greater perfection.

71. The use of chocolate is forbidden in the monastery, but if any Sister has a weak stomach or is convalescent, it may be given to her in the infirmary. It is not to be kept by anyone in her room but in the common room.

II. How the Nuns Are to Act Toward the Mother President

72. As soon as the Mother President is canonically elected and her election confirmed, all the Nuns shall accept and reverence her as placed by God in that office to guide them in the way of perfection. When she approaches them, either in their rooms or elsewhere, let them stand if they are seated. Let them listen attentively when she speaks to them and kneel when she reproves them. When she commands them, let them obey her humbly, promptly and simply. Let them prefer her will to their own, recognizing and reverencing in her the Person of Our Lord Jesus Christ Himself. Let them be guided by the Mother President like children, never appearing more cheerful, peaceful and contented than when they receive and fulfill her orders even though these at times seem contrary to prudence. For in such cases, either she gives these orders knowingly to try their spirit, or God Himself permits it so that the Nuns may grow in perfection. Therefore let them always obey with meekness, humility and simplicity since in this way they will die to themselves with ever increasing generosity.

73. For no reason shall the Nuns murmur against the Superior, lest in her they offend the Lord, Who will punish such an offense. Whoever shall have been found guilty of such a fault, shall be penanced as she deserves.

74. Let the Nuns go to her as to a mother, with the confidence of daughters. Let them reveal all the secrets of their hearts to her. By doing so, they shall gain a most certain help from the Lord, and shall return, not only consoled but also contented. They shall do this not only once a month but whenever they have some particular need.

75. Finally, let them not write letters or notes without the permission of the Mother President. The Superior shall not allow the Nuns to write without necessity, lest they become worldly and dissipated in spirit. When necessity obliges them to write, let them give their notes and letters unsealed to the Superior, so that she may read and seal them. The same is to be done with letters which the Nuns receive from persons outside. However an exception is made with letters written or sent regarding conscience matters (which is allowed in very rare cases), and these shall not be read by the Mother President. Neither shall she read letters sent to or received from the higher superiors; the Nuns are permitted to write and to receive letters from them, even secretly.

CHAPTER XIII

The Vicar

76. On the day after her election, the Superior shall convoke the Chapter of Nuns who have active voice, and, with the consent of the majority, given in secret ballot, shall choose a Vicar as her assistant. On every occasion, when the Mother President cannot be present, the Vicar shall have authority and shall take her place, except in the choir where she shall always sit in the second place. Let the Mother Vicar act with great care wherever the Sisters may be assembled, to have them modest and respectful and to have them observe the Holy Rule.

77. It shall be her duty to direct the office of the choir, and if any Sister make a mistake, let the Vicar correct it immediately but as unobtrusively as possible.

78. Every evening she shall check the doors which lead out of the monastery to see that they are securely closed. She shall also check the rooms of the Nuns fifteen minutes after they have retired, to see if they are resting and if they have put out their lights.

79. She shall also watch over the observance of the Holy Rule and charitably assist the Mother President in all those things which the latter shall enjoin upon her. Above all, together with the Mother President, she shall see that no books are taken into the monastery without the previous approval of the confessor. She shall also assign to each Nun the books for spiritual reading.

CHAPTER XIV

The Counsellors of the Mother President

80. After the election of the Vicar, the voting Nuns shall likewise choose in Chapter by secret ballot two Sisters, whose office it shall be to advise the Mother President in matters pertaining to the spiritual and temporal welfare of the monastery.

81. The aforesaid Counsellors shall often invoke the Holy Spirit to obtain His holy lights in the discharge of their office. They shall be careful never to allow themselves to be influenced by their feelings, inclinations or aversions. But they shall give their opinion with a pure and simple intention, without contradicting or disputing among themselves or looking down on one another's opinion. If it seems proper to reply, they shall do so gently and with all simplicity.

82. After having given their counsel, they shall submit to the judgment of the Mother President, without murmuring or revealing to others what has been said.

83. If they should ever find that the Mother President is resolved to do something notably dangerous or harmful, let them make this known to the Vicar General or the Bishop. For the rest, let them be of all the Nuns the most humble, submissive and obedient to the Mother President.

CHAPTER XV

The Mistress of Novices

84. The Mistress of Novices shall be elected by the Mother President and the other voting Nuns. She shall be at least thirty-five years of age, and ten years professed. She should be knowledgeable and experienced in spiritual things as well as in zeal, prudence and charity. The Mother President with the advice of the other voting Nuns shall appoint another Religious as the Vice-Mistress.

85. Let the Mistress teach the novices the practices of religious life, and the method of prayer. Moreover, let her explain to them the deceitful arts of the devil and the dangers of falling into them.

86. Let her be kind especially when she has to give corrections. Let her be modestly serious and make herself both loved and feared. Let her be impartial toward all, and not show more favor to one than to another because of natural inclination or disorderly affection. Let her explain the Holy Rule to them, and teach them the spirit and purpose of the Institute. Let her strongly recommend to them frequent prayer, the remembrance of God's Presence, as also the continual practice of virtue, contempt for self, and the surrender of their own judgment and will. For this purpose she shall have them reveal their defects and faults in the refectory twice a week, namely, on Wednesday and Saturday. Let her correct them at the opportune moment, reprove them, mortify them and accustom them to the practice of holy humility by employing them very often in the lowliest offices of the monastery. However, let her act with discretion, prudence and gentleness, teaching them more by good example than by words.

87. Let her not permit them to write letters without serious necessity. When they do so, let her read them before they are sealed by the Mother President, so that they may not contain anything worldly or foolish which might cause the monastery to lose its good name. Therefore she shall have full authority to read all the letters of the novices, both those which they send and those which they receive from persons outside. She shall not deliver them to the novice if she knows that they contain anything which may distract them or dissipate their spirit.

88. Let her forbid them to speak to one another outside the appointed time, and much more to the professed or to the aspirants. Should their secular relatives visit the monastery, and there be a just reason for speaking with them, let her not send them alone to the turn but let her or the Vice-Mistress accompany them personally, that they may conduct themselves with modesty, prudence and brevity and not become unduly distracted. After having briefly complied with the requirements of propriety, let them recollect themselves by turning their hearts to God, the Highest Good.

89. Every morning after prayer she shall assemble all the novices together in the novitiate and examine now one, now another on their prayer. She shall approve what was done well and amend and correct what may be amiss. She shall do this only on non-Communion days.

90. Let the Mistress encourage the novice to do everything with a right and holy intention and to offer to God all their actions, both interior and exterior. By acting in this way, they will advance more and more in the life of the spirit and become worthy brides of Jesus Christ.

91. Every morning for fifteen minutes before Sext and None, she shall give them an examen or instruction either on the Holy Rule or on prayer or on the virtues, using some book for this purpose.

92. Every day after the common spiritual reading, let the Mistress or Vice-Mistress together with the Novices, make a religious procession inside the cloisters and dormitories, reciting the holy Rosary alternately. At the appointed time all shall adore the Most Blessed Sacrament, reciting the prescribed prayers. Then, to relax their minds, let her take them into the open air of the yard or garden. If the weather does not permit this let her provide some other suitable recreation, provided they converse about things that are becoming, useful and cheerful, and will not dissipate the fervor and piety of their state. At other times, outside of the daily recreation, the novices shall remain in their rooms.

93. Let the Mistress or Vice-Mistress take special care to help those novices who are troubled with melancholy, scruples and temptations. Let her show them a cheerful and serene face and encourage them to manifest to her the secret cares that trouble them so that she may apply a timely remedy. For this purpose let the novices obey her promptly in this and in everything else, doing nothing without her approval and permission. Let them also reveal to her all the lights received in holy prayer, as well as all the temptations, aridities and trials of their spiritual life, as also their faults and imperfections. For the love of God and their eternal salvation, let them beware of ever failing in this, because in punishment of their pride, negligence and disobedience, the Lord will withdraw His special grace and the devil will assail them all the more. Thus, deprived of divine and human assistance, they will lose their holy vocation. Whereas, on the contrary, in reward for their humility, obedience, and mortification, the Lord will fill them ever more abundantly with His graces, assisting them Himself and through their Directress. They will overcome the evil spirit, and full of heavenly tranquility, peace and divine gifts, will attain that sanctity which is the end of their holy Institute.

94. Finally, let the Mistress and Vice Mistress remember that the well-being of the House of God depends on the good training of the novices. Therefore to succeed well in their office, let them distrust themselves and place all their confidence in the Lord, from Whom, by continued and fervent prayer, they should seek to obtain all those gifts and helps which are necessary for the aforesaid end.

CHAPTER XVI

The Mistress of the Aspirants

95. Let the Mistress of the Aspirants be chosen in the same way as the Mistress of Novices, and be of the same age and same period of profession. She shall be given a Vice-Mistress to assist her. Let her inculcate in the aspirants a holy fear and love of God, the vanity of the world and the value of the holy virtues. Let her teach them how to pray and to remain in the Presence of God throughout the day and to offer Him all their interior and exterior actions. She shall have the same authority over their letters as the Mistress of Novices.

96. Let none be received as aspirants who do not intend to be clothed in the religious habit in due time and place in the said monastery. They shall be of honest and respectable parentage, of good and virtuous habits, and should never have lost their good reputation, either justly or unjustly. They should present authentic proof of all these things. They shall not be received before the age of twelve years, nor after their twenty-fifth year, unless they possess such qualities that the Mother President and the Bishop judge it expedient to act otherwise.

97. They shall pay thirty scudi a year to the monastery for their board. Their clothing and special medicine shall be extra. They shall provide a bed and all the other necessary things for their room. Their handwork shall ordinarily be for the monastery. Their principal occupation should be to practice virtue and mortification in order to become worthy brides of the Crucified.

98. Let them dress becomingly in a modest and uniform color according to the prescriptions of the happily reigning Pope Clement XIV. Let them never wear silk or crinolines. Let them wear modest and uniform caps with white ribbons. Let them not curl their hair, giving proof of their readiness to divest themselves of vanity and worldly pomp.

99. They shall receive Holy Communion every Sunday and on all feasts which are not consecutive. They shall fast every Friday; at noon however, they shall be given a pittance. Every Saturday they shall say "Culpa" in the refectory for their external faults. The Mistress shall reprove them for these faults and shall give them a light mortification in order to accustom them to the practice of mortification and the observance of the religious spirit.

100. Let them not speak with the professed or novices, but only with the Mistress, Vice-Mistress and President, and among themselves at the appointed times. It is strictly forbidden for any individual Nun to undertake the care or protection of any aspirant, even though she is from the same locality or even a close relative. They must depend upon and be subject to their Mistress and Vice-Mistress in everything and for everything. Wherefore the other Nuns may not deal with them on any account. Should they transgress this point of Rule which is most important because of the evil consequences which may follow, let them be severely punished.

101. The number of Nuns shall not ordinarily exceed thirty-three, including the Lay Sisters. The dowry of the Choir Nuns shall not exceed five hundred scudi; that of the Lay Sisters shall not be more than one hundred scudi. The monastery shall defray all the expenses of vestition and profession.

CHAPTER XVII

The Ordinary Confessor

102. The ordinary confessor shall be chosen and approved by the Most Reverend Bishop.

103. In order that he may succeed well in his office, he should be a man of learning, prudence, zeal and blameless life; he should be discreet, virtuous, stable, devout, a man of prayer and detached from worldly ways. In a word he should be such that the Bishop and Superior can have confidence in his care and zeal for the spiritual welfare of the Nuns. For although many other means are used for this purpose, such as extraordinary confessions and conferences with spiritual men and with the Superior, yet the ordinary confessor can, better than anyone else, preserve the consciences of the Nuns in purity, sincerity and peace since he is, as it were, the visible angel provided for them by God.

104. If it should ever be necessary to remove the said confessor for a just reason, let it be done in the same way and with the approbation of the Bishop or his Vicar General.

105. He shall take particular care not to disturb the good order of the monastery by imposing extraordinary penances or by his advice and opinions. As the Nuns should respect him very highly, so too, he should treat them with reverence, propriety and seriousness, esteeming them as brides of Jesus Christ.

106. During the time that the extraordinary confessor assists the Nuns, the ordinary confessor should absent himself entirely. He may not even visit the monastery, nor the church to say Mass or for any other reason.

107. When he resumes his office, let him not be curious to learn what the Nuns said to the extraordinary confessor, nor what the extraordinary said to them. Let the Nuns be very careful not to tell the ordinary confessor what was said to or asked by the extraordinary unless it pertains to necessary and edifying matters. Let them always speak well and reverently of the ministers of God and of the instructions received from them.

108. Finally, let the confessor be careful in the tribunal of Penance to treat only matters pertaining to God and the salvation of the soul. Ordinarily let him go to the confessional only in the morning, except on some of the more important feasts of the year and when he is asked for some particular need.

CHAPTER XVIII

The Extraordinary Confessor

109. In order that the Passionist Nuns may have proper direction according to the spirit of their Institute, without prejudice to the right of the Bishop if he judges it more opportune to assign at his own pleasure any other extraordinary confessor from the secular or religious clergy, the General of the Congregation of the Discalced Clerks (or also the Provincial, if foundations are growing) with the approval of the Bishop shall appoint one of the most capable religious of the Congregation for a month, three times a year. That is, he will be appointed for the entire month of November, for Lent (during which time he will give the retreat to the Nuns) and for that month in which the novena of the Holy Spirit is held.

110. Let him not impose penances on them nor give them any counsel or permission which may be contrary to the Holy Rule and Constitutions, or to the good order of the Institute.

111. When a Sister wishes to go to confession or to speak to some person who is well known and in good standing, the Mother President shall willingly give her permission without asking the reason. But if any one should seek these conferences frequently, especially with the same person, let her tactfully provide, and forbid it, so that the holy freedom of confession may not be turned into mental confusion, loss of time and attachment.

112. Likewise, if any person noted for holiness should visit the monastery, the Mother President, if requested, may permit the Nuns to speak to him for their greater encouragement and their growth in charity towards God the Supreme Good.

CHAPTER XIX

The Econome

113. The Econome shall be chosen by the Mother President and her Counsellors. It shall be her office to take care of all the temporal goods of the monastery. She shall undertake this charge with fidelity and cheerfulness, espousing the diligence and fervor of St. Martha, but avoiding her excessive preoccupations and solicitude and doing everything with a peaceful heart and a calm spirit.

114. From time to time and wherever circumstances require it, she shall make known to the President all the needs of the monastery, and receive her orders and instructions from her. She shall procure provisions at the proper time and season, store them in a suitable place and often check so that they may not go to waste.

115. Let her supply the officials with all those things needed in their charges. Twice a year, together with the Vicar, she shall visit all the offices carefully in order to report their condition afterward to the Mother President. Besides this, she may visit them herself as often as she judges expedient.

116. Let her keep an accurate account of the money given her for expenses, and also of the money which is received as income or from the charity of benefactors.

117. She shall give to the Nun in charge of the refectory whatever is needed for the table, as it may be required. She shall supervise everything so that all may be done with order.

118. Let her take great care that nothing be wanting to the Nuns in the matter of clothing. Let her keep inventory of all the furniture of each office. She shall also see that each official keeps a particular account of everything belonging to her office. Each official shall give her an account of the same at the end of the year during the general visitation of the monastery.

119. She shall distribute the work for the Sisters at the proper time. She shall be very attentive that the kitchen Lay Sisters do everything in the proper way and with the greatest cleanliness.

120. She shall keep a careful record of whatever the novices bring to the monastery and shall have it signed by them, if they know how to write. Otherwise, the Mother President or her Vicar shall sign for them.

121. Every month she shall submit the accounts of receipts and expenses to the Mother President. As far as possible she shall endeavor to be very charitable to the Sisters in all their needs.

122. As much an office is quite burdensome, the Mother President may assign her an assistant or companion to lessen and lighten the work in some measure. The assistant shall be dependent on the Mother Econome.

CHAPTER XX

The Portresses

123. Since the monasteries of the Passion may have no grates or parlors, but at most one or two turns near the door, the care of these turns shall be entrusted to the portresses. Whenever a Nun, with the proper permission, goes there to speak, one of the portresses shall act as companion so that all may proceed in an edifying way. If she should ever hear any unbecoming talk, let her ring the bell immediately so that the Sister may take leave.

124. The portresses shall likewise be chosen by the Mother President and her Counsellors. They should be very discreet in order to respond prudently and pleasantly and do the errands which come to and go out from the monastery. They should endeavor to have the persons wait patiently when for some reason they cannot give them prompt attention.

125. Let them never open the door to speak or to be seen by anyone, even though a close relative, or other person of whatever rank, station or condition. But they shall open it only when necessary to give or receive articles of or for the monastery. In such cases, both portresses shall be present. The Nuns are allowed to speak at the door only once a year, for half an hour, with their father or mother, and in the presence of the Mother President.

126. Let them observe everything which goes out of the monastery, and if it be anything of consequence, let them take note of it.

127. They shall take all the letters and notes received to the Mother President and not allow any to go out without her direction.

128. If anyone gives an alms to the monastery, they shall inform the Mother President of it, so that all may pray for the benefactor.

129. Let them never leave the keys in the door; and they shall give them to the Mother President every evening.

130. Let them not deliver messages either for externs to the Sisters, or for the Sisters to externs, without the direction of the Mother President.

131. Let them not hold long conversations with persons who come to the door, nor seek for news, but let them be satisfied to know only those things which are necessary.

132. One portress may not hold a conversation unless her companion is present; at most, she may only reply to what is necessary. Let the portresses remember that if they do not love holy silence and mortify their curiosity, they will lose in a single day all that they have gained in many years. Let them therefore maintain holy recollection, cultivating it by raising their minds often to God in fervent, holy aspirations, thus keeping their hearts in peace.

CHAPTER XXI

The Sacristan

133. The sacristan shall have an assistant, and shall have charge and keep account of everything belonging to the church and interior chapel. She shall keep all the vestments and furniture used in the divine service clean, neat and in good order. She shall decorate the chapel and prepare the priests' vestments according to the seasons, remembering that Our Lord always loved neatness and cleanliness.

134. Let her inform the Mother President when any priest comes to say Mass. Let her make sure that he has the permission of the Bishop, especially if he be a stranger.

135. Let her not transact business in the sacristy, nor allow this to be done by others, but let her send them to the monastery door. She shall ring the bell for all the services, Masses, Angelus, etc. Let her give notice of those days on which there are extraordinary confessions and Communions.

136. Let her not stop to speak with the confessor, chaplain, or server unless it is strictly necessary. Let her obey exactly what is prescribed in Chapter Four; hence she may not give refreshments, chocolate or anything else to the priests who come to say Mass, nor to other persons.

CHAPTER XXII

The Other Offices of the Monastery

137. The Mother President with the assistance of the Vicar and Counsellors shall assign all the other offices of the monastery according to each one's ability.

138. Let those who are appointed to any office not complain nor excuse themselves, but let them humbly submit, recognizing the most holy Will of God in such obedience.

139. They shall remain in such office during the three-year term of the Mother President, or as long as she shall judge expedient.

140. Let everyone strive to fulfill her office with the greatest possible perfection. Let them remember that holiness consists in doing what God wills, in doing it as He wills, and as long as He wills.

CHAPTER XXIII

The Mistress of Christian Doctrine and of Spiritual Exercises

141. The Mistress of Christian Doctrine shall instruct girls seven years of age and older on every Thursday, feast day and all of Lent. This instruction shall take place after Vespers for about three quarters of an hour. She shall use Bellarmine's "Christian Doctrine" or another author approved by the Bishop. These instructions shall be given from a room adjoining the place outside the cloister, intended for this purpose.

142. She shall begin the lesson with the "Veni Creator Spiritus," etc., and will conclude it with the "Agimus tibi gratias," etc., and the Litany of the Blessed Virgin Mary.

143. Above all, let her take care to instruct thoroughly those girls who are about to receive their first Holy Communion, not only in the essentials of our holy faith, but let her also teach them a practical method of making preparation for and thanksgiving after Holy Communion. Let her also teach them a special and easy way of making holy meditation, particularly on the most holy Passion of Jesus Christ, since this is the principal end of the Institute. Therefore let her recommend this devotion with great earnestness and at the end of the lesson let her have them meditate for about a quarter of an hour, showing them herself how it is to be done.

144. If there are women who want to make the spiritual exercises, they may be admitted into the monastery in the rooms set aside for this purpose within the enclosure, after they have obtained the written permission of the Bishop. This should be done when there is an extraordinary confessor there under whose direction they may make their retreat. During this time, let them be recollected, remain in their rooms, applying themselves to those pious exercises assigned to them by the father Confessor. They shall not speak nor confer with anyone except those Nuns appointed by the Mother President to help them. They shall pay the monastery for their board.

CHAPTER XXIV

The Spiritual Exercises of the Monastery

145. The Nuns shall rise at night after five hours of rest to recite Matins in choir. Let them recite Matins and the other parts of the Divine Office in a solemn and devout tone, making the suitable pause at the asterisk and at the end of each verse. In this way, while pronouncing the Divine Word with their lips, they may accompany it with the mind and heart, attentive either to the meaning of the words, or to the Presence of God, or to the Passion of Jesus Christ.

146. Before beginning Matins, and at the beginning of all the other canonical hours, kneeling with bowed heads and great reverence, they shall say: *In Nomine Jesu omne genuflectatur coelestium, terrestrium, et infernorum, et omnis lingua confiteatur quia Dominus noster Jesus Christus in gloria est Dei Patris* ("At the Name of Jesus, let every knee bend, of those in heaven, on earth and under the earth, and let every tongue confess that Jesus Christ is Lord to the glory of God the Father") as is done by the Discalced Clerks of the Passion.

147. As a sign of humility and reverence they shall recite all the hymns, lauds, and responses standing. They shall recite the other parts while modestly seated, as is the universal custom.

148. On specified days after Matins, let them take the discipline, after which they shall make a half hour of mental prayer. At the conclusion of prayer, if it be winter, they may go together to warm themselves. They shall do this in silence, reciting at the same time the Canticle, "Benedicite omnis opera Domini Domino" ("All you works of the Lord, bless the Lord.") After this, they shall retire to their rooms, where they shall remain until Prime.

149. If anyone should be inspired to continue her prayer, let her ask permission to do so from the Mother President. She, knowing the state of the Nun and whether she was the gift of prayer, shall graciously grant the request.

150. After two hours and a half of rest, the Sisters shall rise recite Prime, after which they shall spend a full hour in prayer, which they should never omit. Afterwards they shall recite Tierce.

151. In the meantime the confessor shall be in the confessional to hear confessions. When these are finished, he shall put on the sacred vestments, distribute Holy Communion to the Nuns and immediately celebrate Holy Mass. During this time, they shall offer fervent thanks to their Sacramental Lord, since this is the opportune time for receiving great graces and of rising to heroic sanctity.

152. They shall say Sext and None at the appointed time and then go to dinner which shall always be taken one hour before noon.

153. Immediately after dinner (and they do the same after supper in the evening) they shall all visit the Most Blessed Sacrament. Then they shall go to the usual recreation, after which, in the summer, they shall go to their rooms for a short rest.

154. The bell shall be rung for Vespers at the specified time. After Vespers, they shall have spiritual reading in common for fifteen minutes. After this, they shall go to their work.

155. Compline shall be said at the time indicated in the Regulations. This will be followed by an hour of prayer. When prayer is finished, they shall go to supper and afterwards to recreation. When recreation is over, they shall recite a third part of the Rosary in choir, after which the Mother President shall sprinkle them with holy water and they shall retire to rest.

156. As the air of the first monastery is not entirely healthy, for this reason, from the first of June until the first of October, they shall say Matins in the evening before holy prayer at the hour specified in the Regulations of the spiritual exercises. During these four months, the Nuns shall rise after seven hours of rest so that their senses will be ready and free for holy prayer and so that they will not impair their health which is so necessary for the holy observance. From the first of October onward they shall rise after five hours of rest, as was said above. Should Divine Providence dispose that other monasteries be founded where the climate is healthy, they shall rise every night throughout the year, after five hours of rest.

CHAPTER XXV

The Exercises of the Lay Sisters

157. The Lay Sisters shall also go to choir, and while the Choir Nuns are saying Matins, they shall recite the Chaplet of Our Lord, composed of thirty-three Our Fathers in memory of His Life, Passion and Death. At Prime they shall say seven Our Fathers and Hail Marys in memory of the labors, fatigues and trials undergone by Him for us. At Tierce they shall say five Our Fathers and Hail Marys in memory of His Scourging. At Sext, three Our Fathers and Hail Marys in memory of His being crowned with thorns and of the other outrages inflicted on Him by that infamous people. At None, three Our Fathers and Hail Marys in memory of His Crucifixion, Agony and Death; at Vespers, seven Our Fathers and Hail Marys, compassionating the sorrows of His Holy Mother; at Compline, five Our Fathers and Hail Marys in memory and honor of the Sacred Wounds of Jesus Crucified.

158. The Choir Nuns and Lay Sisters, without any exception, shall be present at holy prayer both day and night.

159. The Lay Sisters, after holy confession, shall receive the Bread of Angels on all feasts and also on Friday. During Lent and Advent, they shall receive Communion also on Wednesday, unless the superior judge otherwise.

160. Let them fulfill their offices with exactness, and cheerfully bear their burdens. Let them prefer to fulfill their charge even over their spiritual desires, because they will gain greater merit by doing the Will of God manifested to them through their superiors, than by doing their own will, even though the practices be in themselves very holy. Let them love one another with sincere hearts and let every Sister bear the burdens of the others, and mutually help one another, so that they may be Sisters not only in name, but in heart and deed. Let them avoid rivalry, quarrels and disputes. Let them respect the Choir Nuns whom God has placed ahead of them, especially the Mother President and the confessor. Let them love poverty and take great care of the property of the monastery, watching over it most diligently as entrusted to them by God, and for which they will have to render a strict account to His Divine Majesty on the day of Judgment. Let them keep the Lord ever before the eyes of their soul and offer Him all their actions, both interior and exterior. In this way they will fulfill all their duties perfectly.

161. Above all, let them be careful never to omit holy prayer through their own negligence. But if any need arise, let them have an understanding with the Mother President.

162. Every week let one of the Choir Sisters help in the kitchen and supervise the offices of the Lay Sisters. They shall also have a Mistress who shall instruct them in Christian Doctrine and in the Holy Rule and who shall charitably advise and admonish them of their faults.

163. Let those who are unable to read not learn to do so, but rejoice to remain in holy humility and to study the book of the holy crucifix written within and without. The same is to be understood in regard to writing. Let them constantly strive for holy humility and simplicity, preferring to love more than to learn. Let them take great care to keep their hearts in peace.

CHAPTER XXVI

The Fast

164. Besides the fasts of Lent and holy Advent, the Passionist Nuns shall fast three times a week, namely, on Wednesday, Friday and Saturday of the entire year.

165. If there should occur on Wednesday and Saturday (always excepting however Advent and Lent and other fasts of Holy Church) a holyday of obligation or some feasts of the Blessed Virgin, even though not of precept, they shall be exempt from the fast. They shall also be dispensed from the fast on the feast of the Conversion of St. Paul, the Commemoration of the two Chairs of St. Peter, the feasts of the Exaltation of the Holy Cross and of St. Mary Magdalene the Penitent.

166. They shall always fast on Friday in memory of the Passion of Jesus Christ, except on the following solemnities: Christmas, Epiphany, the Nativity of the Blessed Virgin, and her Assumption into Heaven, All Saints and the Titular Feast of the monastery. On other feasts which fall on Friday, a pittance shall be served at dinner as on other feasts, but there shall always be a collation in the evening.

167. Considering the weakness of their sex, the Nuns are permitted to eat meat on Sunday, Monday, Tuesday and Thursday from Easter until the Feast of the Exaltation of the Holy Cross in September.

168. Except for the four days and in the season mentioned above, they may not eat meat for the remaining time of the year, but at most eggs and dairy products on the days when they do not fast.

169. On the days of the strict fast, only one dish shall be served for collation in the evening, namely, a salad or a little fruit or a few sardines or something similar. On the other three days of the week, let them be given a warm dish and a moderate pittance, generally of eggs or fish.

170. At dinner (except on Friday), the Nuns shall be served soup or pasta of rice or wheat or vegetables or legumes according to what is available and two moderate pittances according to the variety and diversity of the seasons mentioned above, that is, during the season and on the four days that meat is permitted, meat shall be served. Outside of this time and on the days when there is no fast, there will be eggs or fresh fish or salted fish. On fast days, there shall be fresh fish or salted fish. The Mother President shall also be free to serve fruit. On solemnities and occasions of some vestition or profession, another pittance may be added. On Fridays, however, in all seasons, unless it be a feast, they shall serve only soup with a plate of vegetables, without pittance or fruit.

171. Let the Mother President see that the food is prepared with holy charity and cleanliness so that it may not harm or injure the stomachs of the poor Nuns. Let bread and wine be given according to the needs of each.

172. Silence shall not be dispensed in the refectory on any occasion, even though it be a solemnity or a vestition or profession. But let there always be spiritual reading from some religious book, principally from the lives of the saints. Let the Nuns be more attentive to the spiritual food of the reading and of the Presence of God than to the material food of the body, so that their souls may not go hungry, while their bodies are full.

173. Although the above fasts do not oblige under pain of sin, except those prescribed by Holy Church; yet they are to be observed inviolably. Wherefore, although the Mother President may and should for just reasons dispense a particular Nun from the fast of Rule now and then, she can never dispense the whole community in general, unless there be such reason as would make it lawful to dispense them from the fast of precept. Let them be mindful that fasting has always produced great holiness, while, on the contrary, intemperance has been the baneful mother of great disorders.

CHAPTER XXVII

The Recreation

174. Every day after dinner and supper or collation the Sisters shall have recreation, during which they should be modestly cheerful, genial, prudent, agreeable toward one another and also affable, gentle and polite. They should avoid buffoonery and not give offense by sharp or disdainful words. Let them not speak disparagingly of nations, provinces or birth-places, nor of religious orders, ecclesiastical dignitaries or seculars. Let them avoid disputes, contentions and quarrels, everything in a word which might injure sisterly charity and union, since this is the primary purpose of the Nuns' recreation.

175. From the first of March until the middle of October, the noonday recreation shall last an hour, and the evening recreation after supper or collation shall be for one half-hour. From mid-October until March, recreation after dinner shall last one half-hour, and after supper or collation, one hour, unless the one in charge should judge otherwise. She shall be free to make it three-quarters of an hour after dinner and the same in the evening. On all feasts of the year and on all feasts of Rule, let there be an hour's recreation after dinner and an hour in the evening. The same is to be done during the hot months of summer.

176. The recreation shall be common to the Choir Nuns and Lay Sisters without exception, provided they have passed from the novitiate, which will be five years after profession. Otherwise they shall recreate in the novitiate with their respective Mistresses, that is, the novices and junior professed with the Mistress and Vice-Mistress of Novices, and the aspirants with the Mistress and Vice-Mistress of Aspirants.

177. The Lay Sisters shall come to recreation when they shall have finished their work in the kitchen and refectory, and not before.

178. In summer, after the noonday recreation, they shall take rest in their room for one hour and a half.

179. On all Sundays and feasts of the Congregation, they shall go out to the garden for recreation after Vespers and adoration of the Most Blessed Sacrament. If the weather prevents this, they shall assemble in the recreation room to relax their minds. They shall remain there from Vespers until the time for Compline, or as long as the Mother President shall judge best. During this time, all are forbidden to play any games or any other distracting exercise. Worldly conversation is forbidden; let them speak only of useful things and such as will inspire them with God's love, since recreations are permitted to Nuns for no other purpose than to relax the mind, but not to dissipate it. For this reason let one of the senior Nuns recall the Presence of God in every recreation from time to time. When the clock strikes, all shall say the Ave Maria.

180. For the greater sanctification of feast days, let them conscientiously use the time remaining after the common and particular exercises, either in reading spiritual books or in other works of virtue. Therefore let them avoid idleness and dedicate themselves entirely to the worship of God.

181. Let them not keep birds, dogs, or other pet animals in the monastery, so as not to give these irrational creatures part of their heart which belongs totally to their Bridegroom and Crucified Love on numberless grounds. If necessity requires them to keep a cat, let it be neutered.

CHAPTER XXVIII

The Distribution of Offices to Be Made in the Evening by the Mother President and on the Rest of Night

182. Every evening before going to choir to recite the holy Rosary, the Mother President shall distribute the employments to the Nuns, so that everything may be done with order and care. Let her then inculcate and recommend to the Nuns the love of God and of neighbor, and the observance of the Holy Rule. While all are kneeling during this brief time, let her give them her maternal blessing in the name of God and of the Immaculate Virgin, saying: "Nos cum prole pia benedicat Virgo Maria" ("May the Virgin Mary bless us with her loving Child.")

183. After the blessing, all shall go to the choir and there recite together a third part of the holy Rosary with the other customary prayers. After this, all shall make a brief examination of conscience followed by an act of contrition. Then they shall say the antiphon "Tota pulchra es Maria," etc. ("You are all beautiful, O Mary") with its prayer, as well as that of St. Michael, "Princeps gloriosissime," etc. ("O Glorious Prince," etc.), with its proper prayer. Finally, the Mother President shall bless them all with holy water, saying "Asperges me," etc. or "Vidi aquam," etc., if it be Paschal Season. After the blessing which the Nuns should receive with deep reverence, they adore the Blessed Sacrament. Then the signal for silence shall be given with the bell, and all shall go to their respective rooms to sleep.

184. On retiring, let no one remove her under tunic, but sleep with it on. Let each one compose herself modestly, reflecting that she is in the Presence of God and of her Guardian Angel. No one shall lock her door with a key, bolt or anything else, so that the Mother President can enter at will, if she wishes.

185. While in bed, let them refuse entrance to importunate distractions and troublesome wakefulness, because the devil makes use of such snares to prevent them from attending to the divine praises and holy meditation at the appointed time with senses free and fully awake. Therefore let them ask the Lord to give them the necessary sleep. If it be disturbed, let them put the devil to flight with holy water and the saving sign of the Cross, invoking their Guardian Angel and the Blessed Virgin Mother Mary.

CHAPTER XXIX

Silence

186. In the evening after the holy Rosary has been recited, the bell for silence shall be rung as has been said, and this silence shall continue until Tierce. After the noonday recreation, the signal for silence shall be given again and it shall be strictly observed until after Vespers. During this time no one shall be permitted to speak and, should some grave necessity require it, let it be done in a low voice. If it is necessary to call a Sister at other times, let her be summoned by the bell, or let her be sought quietly, without shouting or noise.

187. No one except the Mother President or the Vicar shall be allowed to enter the room of another to speak, without permission. The Mistresses or Vice-Mistresses of the Novices and Aspirants may enter the rooms of the same to speak to them about necessary matters. That is, the Mistress and Vice-Mistress of the Novices may enter the rooms of the novices and the Mistress and Vice-Mistress of the Aspirants may enter the rooms of the aspirants. However, let the door of the room be left half-open.

188. Whoever has permission to enter another's room, which should not be given without serious necessity, should not enter without knocking and receiving an answer from the Sister inside. In such a case, let them speak with the door half-open.

189. All have permission to visit the sick, but with this restriction, that they do not engage in useless chatter, and that several do not go at the same time when other Nuns are already there.

190. In the kitchen, garden and other places where the community work is done, they may speak about necessary matters in a low and subdued voice. But strict silence shall always be observed in the choir, dormitory and refectory.

191. Let them remember that silence is the golden key which locks and guards the divine treasures of the holy virtues. Let them be mindful that according to the teachings of Sacred Scripture and the holy Fathers, a talkative person will never be holy and recollected. Wherefore let them be great lovers of silence, which, as St. Bernard says, is the guardian of religious life.

CHAPTER XXX

Prayer

192. Let prayer almost always be made on the Divine Attributes and perfections, especially on the mysteries of the Life, Passion and Death of Jesus Christ Our Lord, in whom all perfection and holiness has its origin and growth. Let the Nuns strive to advance constantly in

the love of God by a living, active and constant faith, ever walking in the footsteps of their Divine Bridegroom, following Him as worthy brides, shunning every vice and practicing all the virtues.

193. Let them be special adorers of the Divine and Blessed Sacrament of the Altar which is the heavenly food of the soaring eagles, that is, of the souls advanced in holiness. Let them often visit their Sacramental Lord and thank Him unceasingly for having left us such an infinite Treasure. For this purpose they shall make spiritual communions frequently throughout the day. By means of such communions they will be transformed into the Lord with the most ardent charity.

194. Let them act as most loving and faithful handmaids and daughters of the Immaculate Mother of God, Mary Most Holy. Let them invoke her in all their bodily and spiritual needs, both personal and communal. Above all, let them go in spirit to Calvary every day, pondering and compassionating the most bitter sorrows suffered by her in the Passion and Death of her Divine Son. On occasions which may present themselves, let them also endeavor both by word and deed to instill this love, devotion and veneration for her sorrows in others.

CHAPTER XXXI

Holy Communion

195. All the Choir Nuns shall receive Holy Communion three times a week, namely, on Sunday, Wednesday and Friday and on all the feasts of the year. The Lay Sisters, as indicated elsewhere, shall receive Holy Communion on Sunday, Friday and on all feasts. In Advent and Lent, however, they shall also receive Communion on Wednesday, provided that the confessor or Mother President do not judge otherwise.

196. Let them all strive to receive this Bread of Angels with the greatest possible purity of heart and holiness. Let them prepare themselves beforehand by fitting and pious meditations and fervent acts of virtue, especially of faith, charity, humility, etc. Let them be mindful that the effects of this heavenly food are proportionate to the devotion in the soul. After receiving this Sacrament, let them open their hearts to seraphic ardor, thanking the Lord for so great a favor bestowed on them through His infinite Goodness.

197. Holy Communion shall be given to the sick every week so that they may not be deprived of this divine and supersubstantial food which brings health not only to the soul but also to the body when it is necessary.

198. Let the Communion window always be locked with a key, so that it cannot be opened without it. This key shall be kept by the Mother President, and she will give it only to the Mother Sacristan when needed. The latter shall take great care to return it immediately to the Mother President.

CHAPTER XXXII

The Renewal of Vows

199. While the Passionist Nuns may and should laudably and fruitfully renew their vows every day and even frequently during the day, especially during the time of holy prayer and Communion, they shall however, make a general renewal with greater preparation and devotion once a year. This shall be done on the feast of the Presentation of the Blessed Virgin Mary in the Temple. They shall prepare themselves for it by a fervent triduum of exercises.

CHAPTER XXXIII

The Chapter to Be Held Every Friday

200. Every Friday after Vespers, all the Sisters, without exception, shall assemble in Chapter unless it is not held for a very weighty reason or because it is a feast day. After reciting the psalm “Deus misereatur nostri,” etc. and the hymn “Veni Creator Spiritus” with its proper prayer, they shall say “Culpa”. The novices shall say “Culpa” first. If there is a large number of novices, it will suffice that one say it for all. Then the Lay Sisters shall say “Culpa” and finally, the Choir Nuns, according to rank, beginning always with the last. The Mother President shall give a brief correction to each and shall impose some suitable penance in proportion to the faults.

201. When the Nuns have finished saying “Culpa,” let the Mother President, as she may be inspired by God or at the suggestion of the senior Nuns, say something about the good order of the house. She may bring a list of those things to which she may judge it necessary to call attention.

202. Then the Mother President shall give some appropriate sentiment to the Nuns in order to enkindle in their hearts a greater love for God, to encourage them in the practice of virtue and to a more exact and punctual observance of their obligations. At the conclusion of the Chapter all shall say one Pater and Ave for living benefactors. They shall also say: “Oremus pro benefactoribus nostris”, to which they shall respond: “Retribuere dignare, Domine, omnibus nobis bona facientibus,” etc. (“Let us pray for our benefactors. Grant, O Lord, to all those who do good to us,” etc.) Then they shall say the “De Profundis” with the prayers “Deus veniae largitor”, and “Fidelium Deum,” etc. for deceased benefactors and for all the deceased relatives of the Nuns—both close relatives and those related through marriage.

203. Since Christ is present with His help in the midst of those gathered together in His Name, let the Sisters re-enkindle their faith, listen respectfully and reverently to all that is said and ordered for their spiritual advancement by the Mother President. Let them welcome it as if they heard it from the lips of Jesus Christ Himself who is in their midst on such occasions.

204. Likewise on every feast day, the Mother President or another Nun appointed by her shall give an examen or conference either on the Holy Rule or on some virtue, for fifteen minutes before dinner.

CHAPTER XXXIV

The Divine Office

205. The Divine Office shall be recited in choir according to the directions in the “Ordo” which shall be consulted and read carefully beforehand so that there may be no mistakes. Let them pronounce the words clearly and distinctly, observing the pauses and accents, adapting and accommodating themselves to one another in the tone. Let them take as reverent and devout a posture as possible.

206. Let them be prompt in going to the choir at the first sound of the rattle or bell. Let them go there with gravity and modesty. When they reach the choir, let them adore the Divine Sacramental Lord with living faith, great humility and reverence. Let them purify their intention in His presence before beginning the Divine Praises.

207. Let them never speak to one another in choir. When it is necessary to do so, let them use signs or leave the choir quietly and speak in a subdued voice. Let each and every one however take care not to leave the choir without a serious reason. At the end of the Office, let no one leave before the Mother President has given the sign to do so.

208. If anyone should make a mistake, let her be corrected gently. However, if anyone is guilty of a notable error, she shall say “Culpa” for it, either in the Chapter or in the refectory.

209. While reciting the Divine Office, let the Nuns strive to keep their hearts totally recollected in the Presence of God. When the other side of the choir is reciting its verse, let them fervently adore their Lord with loving affections and holy aspirations. Let them do this gently and sweetly, without straining the head or the heart.

210. Finally, let the Nuns not burden themselves with many different vocal prayers. But let them be content with those prescribed by the Holy Rule. Therefore every Superior is forbidden to add others.

CHAPTER XXXV

The Discipline

211. Every Wednesday, Friday and Saturday they shall take the discipline. It shall last while the “Miserere” and “De Profundis” with the prayers prescribed in the Regulations are being recited in a solemn tone. However, this mortification shall not be practiced from Christmas until Epiphany, nor during the Octaves of Easter, Corpus Christi and the Assumption of the Blessed Mother.

212. From the first day of Advent until Christmas and during the whole of Lent, let the discipline be also taken on Monday, transferring it, should this day be a feast.

213 The Mother President may also enjoin the discipline when the Church is experiencing troublesome times or for some important intention of the Congregation or to avert some divine chastisement such as a serious epidemic or great drought, etc. as well as to prepare for some special feast of Holy Church with greater devotion. Disciplines to blood, however, are forbidden.

214. Each Sister is also permitted to use this mortification more often, but always with the permission of the Mother President or the confessor. Without this permission let them refrain from it and from other similar penances done on their own whims, as they will gain no merit from them, but rather demerit. Such penances come from a spirit which is not subject to obedience, and deprived of God’s blessing, ordinarily serve only to fill the one who does them with pride and vanity and cause considerable harm to the monastery.

215. Let the Mother President suspend the discipline at those times when she knows it may be harmful to the poor Nuns.

CHAPTER XXXVI

The Conferences

216. Every month the Nuns shall open their hearts briefly to the Mother President in a childlike spirit. They shall give her an account not only of the spiritual progress they have made, but also of their failures and shortcomings in the practice of prayer, virtue and the spiritual life. They shall also manifest their temptations, interior sufferings and bodily illnesses, not so much to be consoled as to be humbled. If any Nun should have difficulty with the Mother President, let her do this with the confessor.

217. Happy are those Nuns who faithfully practice this exercise which is part of that holy childlikeness so strongly recommended by Our Lord and which begets and preserves true peace of soul.

218. Then at the end of every month, all the Sisters shall make a retreat to reflect on and prepare for a truly good and holy death. They shall make a particular examination of their consciences and shall have a conference with the confessor.

219. Every Friday of the month shall be like a feast day for all the Sisters. Until dinner time, they shall spend the time meditating on the Passion of the Redeemer, reading it and pondering over it. They shall make the Stations of the Cross or some other devotion and practice some kind of mortification to honor the Passion of their Divine Crucified Bridegroom all the more. One Nun chosen by lot shall, on that day, be dispensed from all work and shall visit thirty-three times the Most Blessed Sacrament, the memorial of the Passion of Jesus Christ, and therefore she shall make a particular remembrance of it.

CHAPTER XXXVII

The Penances to Be Imposed upon Those who Transgress the Holy Rule and Constitutions

220. As there must be punitive justice in religious houses in order that they may endure, it shall be left to the prudence of the Mother Superior to proportion the punishment to the faults, imposing light or severe penances according to the faults and defects. But if the faults are serious, committed through malice and obstinacy, the Mother President will then seek the advice of her Counsellors for the purpose of imposing a suitable punishment and penance on the offenders. The penance however, shall always be accompanied by charity and gentleness. She who is being corrected shall receive it on her knees and in silence.

221. If it should ever happen, which may God forbid, that any Nun be thoroughly incorrigible and obstinate, the Mother Superior shall inform the Bishop or his Vicar General in order to apply the proper remedy in the most effective way.

222. If any Nun should see another commit a notable fault, let her secretly inform the Mother President, so that at the proper time and place, she may apply a suitable remedy with holy charity and prudence. The same is to be done in regard to minor faults when they are habitual.

223. The Nuns are exhorted that, if it should happen that any offense, even minor, be given, or a breach of charity occur among themselves, the offender humble herself and ask pardon on her knees from the one she has offended. In case the offender should not do this, let it be done by the one offended. Let her ask pardon and forgiveness for having given the occasion to the other, so that holy charity and humility may always reign, as is laudably practiced by the Discalced Clerks of the Passion of Jesus Christ.

CHAPTER XXXVIII

The Work

224. The work which the Sisters undertake to do for persons outside the monastery shall be received only by the Mother President or by the one appointed by her. The monastery then shall never provide, as far as possible, the materials for any work to be sold afterwards, lest seculars think that the Nuns are engaged in business. The proceeds of the work shall go to the community and they shall ask for only a very reasonable price.

225. Let them not make pastries nor presents to give to anyone. Let them not get involved in worldly matters, nor undertake to buy, sell or keep deposits for others.

226. They shall not do any work that caters to vanity, such, for example, as making locks of curled hair, cosmetics or similar things.

227. They shall not divulge which Sisters do this or that work, nor shall they tell the Sisters for whom the work is done.

228. Although the Sisters are obliged to do their work with great fidelity and diligence, however, in order to prevent in every way all undue worry and to leave the Sisters free for interior prayer and not to overburden their spirit with excessive material duties, the Mother President shall never fix a definite time within which the Sisters must finish their work. However, if they are negligent, let her admonish them herself or through the one appointed by her.

229. When the signal for work is given, let each one work in her room, keeping herself as much as possible in the Presence of God by holy aspirations. During the work period, the Mother President or another appointed by her, shall visit them to see that they are all employed. Let the Nuns strive to imitate those ancient holy monks and holy fathers who, while they labored with their hands, kept their minds and hearts raised to God. However, let them do everything in a gentle and calm spirit.

CHAPTER XXXIX

The Sick Nuns

230. Let the Sisters who are well have a special concern for the Sisters who are ill. Let them serve them with every attention, diligence and Christian charity, giving them every bodily and spiritual remedy.

231. Let those who are appointed infirmarians excel the others in charity, not only in serving the sick Sisters, but also in bearing with their whims, peevishness, annoyances, and bad humor caused by their illness. Let the infirmarian distract them as tactfully and gently as possible, never showing annoyance or vexation. Let them see in their well-beloved brides the living image of Jesus Crucified. Therefore, let them try to satisfy them in all that is not harmful to them.

232. They shall take charge of everything that pertains to the Infirmary and to the service of the sick. They shall keep a clear and accurate account of the same.

233. Let the sick accept the service given them with humility and good will. Let them obey the orders of the doctor and the infirmarians cheerfully and promptly.

234. Let the infirmary be clean and in good order. Let care be taken that there be nothing which may cause offensive odors. The furniture, although poor, shall always be suitable, becoming and well-arranged.

235. From time to time, let the Mother President visit the sick and console them. Let her take care that no remedy or comfort be wanting to them. As the common Mother, let her go before all in this charity.

236. Let the bed of the sick be furnished with a mattress, blankets, pillows stuffed with wool and linen sheets, poor but white and clean. While in bed, let the sick always wear the linen or cotton undertunic. When they die, let them be clothed immediately in the habit.

237. When the Sisters are seriously ill, let them never be left alone, especially at night. Let them be assisted in due time, both spiritually and corporally, particularly with the holy sacraments.

238. When the sick enter the last agony and are dying, all the Nuns shall assemble in the infirmary. With fervent prayers they shall recommend the departing soul to the Lord, that He may grant her a good, holy and precious death.

CHAPTER XL

The Death and Burial of the Sisters; the Sacrifices and Prayers to Be Offered or the Deceased Sisters and for Deceased Benefactors

239. When any Passionist Nun passes to the other life, the Mother President shall have the entire Office of the Dead recited in choir and shall have a sung Mass celebrated by the Confessor. She shall also have thirty Requiem Masses offered for the departed Nun by other good and devout priests.

240. Every Nun shall offer for the deceased, five Communions, the entire Rosary, three disciplines and all the indulgences and merits of the actions and mortifications of an entire month. She shall remember that the Lord will permit that whatever she does for others shall be done for her after death.

241. The corpse of the deceased Nun shall be placed in a plain board on the floor and it shall remain there for the proper time. The head shall be sprinkled with blessed ashes, and a crucifix shall be placed in her hands which are joined on her breast. Finally, she shall be buried within the monastery according to the rite of Holy Mother Church. The confessor shall conduct all the services. He shall not enter into the monastery with the ministers, but will do everything from the communion window.

242. No other person of whatever rank, dignity or condition can ever be interred in the burial place of the Nuns.

243. Besides the above-mentioned sufferages, the Nuns shall, every month, recite a Nocturn of the Office of the Dead with Lauds for the deceased Sisters and a Mass shall be offered for them. The same shall also be done once a month for the deceased benefactors of the monastery and for the relatives of the Nuns, especially for their deceased fathers and mothers.

244. On the death of each Nun, the Mother President shall notify the General of the Congregation of the Most Holy Passion of Jesus Christ and shall send him a brief sketch of the life of the deceased Nun for the edification of the Congregation, so that the Religious may at the same time recommend her soul to the Lord and offer the usual suffrages. The Nuns shall do the same for the Passionist Fathers and Brothers.

CHAPTER XLI

How The Rule and Constitutions Oblige

245. Although the Rule and Constitutions do not, of themselves, oblige under pain of mortal or venial sin, except the essential vows mentioned in the First Chapter, nevertheless, in certain cases their transgression is never without fault or sin.

The most obvious cases are the following: 1) when something is done or not done through contempt for the Rule or for the Mother President who commands; 2) when the thing forbidden is a sin in itself or when the thing commanded is very necessary for one's spiritual welfare; 3) when obedience is not observed, which the Bishop or his Vicar General or the President imposes in these or similar terms, for example: "I command you to do this in the name of the Most Holy Trinity" or "in the name of Jesus Christ" or "under pain of mortal sin" or "in virtue of holy obedience" (however, let the Mother President not use such commands except in matters of most grave importance); 4) when some transgression is committed against the Rule to the great scandal or harm of others; 5) when some fault against the Rule proceeds from excessive passion.

246. As the religious vocation is a grace, and a very special grace of God, the Nuns should always fear to transgress the Holy Rule, since they will have to render a very strict account to their Divine Lord for every single violation of it. The vocation itself is likewise their way

to attain Heaven, and they can never reach salvation if they abandon it, according to the words of the Wise Man: "He who neglects his own way shall die." Therefore let every Nun cherish the observance of the foregoing Rule deeply in her heart, even in the smallest matters. For if they observe them with total fidelity, they shall enjoy great peace and tranquility of soul in this life and in eternity of happiness shall be given them as a reward in the next life. May God grant this grace in abundance to all. Amen.

247. We conclude with the words which the mellifluous Abbot St. Bernard addressed to Nuns: I extreat you, O Sisters in Christ, and I entreat you again, so to conduct yourselves and to walk in your profession and obligation with all possible diligence, attention and punctuality, in the exact observance of the above Rule and Constitution of your monastery, that the monastery may keep you as immaculate brides of Jesus Crucified and as true and beloved daughters of the loving Immaculate Mother and ever Virgin Mary. So be it. Amen.

LETTERS

♦ ♦ ♦

I. *St. Paul of the Cross to Mother Mary Crucified of Jesus in response to her letter of May 20, 1772, announcing the profession of vows made by herself and the first Nuns.*

“29 May 1772
Hospice of the Holy Crucifix
Rome.

“I am delighted in the Lord that the Divine Majesty has brought this blessed work to fulfillment through your Holy Vows, which have consecrated each of you as spouses of the Divine Crucified. Now it remains for all of you to correspond with so singular a grace. Be particularly careful to put into practice the spiritual directions given you by Father John Mary of St. Ignatius; keep the Holy Rules faithfully; and above all let holy charity and mutual affection shine forth among you; I would have you attuned to each other’s needs and to respond with a sisterly support; finally may there burst forth in each of you the true spirit of Jesus Crucified, that you may be the fire for this world grown unhappily so chill.

“I thank God further that you are the one given the office of president. I am very happy about this and hope that your administration will not only breathe forth sanctity, but also that you will overcome yourself, and place all your confidence in God and the Most Blessed Virgin. Use prudence in all things; this is an essential point. Treat all with a spirit of charity and gentleness. If you act in this way all will go well, as I am sure it will.

“About my own health? I am surely a little better, but I am not fully recovered enough to be up due to the pain throughout my whole body and the great weakness in my limbs. Present me, when you pray to the Lord, that He accomplish His most holy Will in me: this is my only and constant desire.

“May Jesus grant you, moreover, the holiness that I desire; pray to Him for me, keep yourself always conscious of your own nothingness, allowing this nothingness to be absorbed in the Total Infinite, who is God, the best of all and the greatest of all.*

“Your useless servant,
Paul of the Cross”

* Last paragraph in the saint’s own hand, the rest by a secretary.

FURTHER READING

St. Paul of the Cross: Letters to Mother Mary Crucified of Jesus. Translated and annotated by Silvan Rouse, C.P. Rome, 1983.

II. *Letter of His Holiness, Pope Clement XIV, in response to a letter from Mother Mary Crucified of Jesus and the first Passionist Nuns after the Profession expressing their gratitude, loyalty, and the promise of their prayers. So pleased was the Pontiff with this letter he placed it under the crucifix he kept on his desk.*

“To Our beloved daughters in Christ Jesus,
the Nuns of the Passion of Our Lord, in Our city of Corneto.

“CLEMENT XIV”

“Beloved daughters in Jesus Christ, greetings and the Apostolic Benediction:”

“The letter whereby you advise Us of your recent solemn profession by the vows of religion, was a subject of great joy for Us. Nothing is more pleasing to Us than that your Institute, approved by Us, may be enriched with the virtues which constitute perfection and holiness of life. You tell Us of your peace and spiritual consolation experienced in consecration to God. They give us grounds to hope that We shall have more reason to rejoice because of your constancy in the mode of life you have embraced and in that union of charity which reigns among you. With great confidence, We expect all that on your part. Nevertheless We wish to encourage and exhort you to it with insistence.

“Take care to imitate the prudent virgins of the Gospel whom the Spouse found watching and ready when He arrived. Watch; never again look back at the world you have left but, with eyes lifted to heaven unceasingly, give continual thanks to God your Lord for the singular benefit of your vocation.

“May the Passion of Jesus Christ be imprinted and graven in your minds and in your hearts as your emblem and distinctive adornment. In it consists the strength and beauty of your Institute. Place all your attention, all your study, all your delight in this meditation. If you have the Passion and death of our Divine Redeemer ever before your eyes, nothing will ever be irksome or disagreeable for you. Even in the midst of trials and anguish indigenous to life, meditation on your Guide and Spouse will produce in you the fruits of interior peace and gladness. No satisfaction, no pleasure is comparable to those delights of joy and heavenly sweetness which Jesus Christ is accustomed to grant to those who seek and meditate upon Him. When, in this manner, you are crucified to the world and the world to you, when, in purity of heart, simplicity and mutual accord, you live solely for Jesus Christ, your Spouse, when you have conformed your conduct perfectly to the Rules of your Institute, your convent will diffuse everywhere a pleasing odor of virtue and sweetness. Then it can be said of you and of those who, encouraged by your example shall come after you: These are the fairest daughters of Jerusalem.

“Finally, beloved daughters in Christ Jesus, We ask of you one thing which, because of your piety and devotedness for Us, We know you will gladly do: It is always to pray to God the Father of Mercies, for Us and for the Church confided to Our weakness. Meanwhile We promise to accord to you all the assistance and advantages that you may derive from our affection on every occasion. As a pledge of this promise, and with all Our heart, we grant you, beloved daughters in Jesus Christ, our Apostolic Benediction.

“Given at Rome, at St. Mary Major’s under the seal of the fisherman, July 25, 1772, the fourth year of Our pontificate.”

THE PASSIONIST NUNS



DEVELOPMENT CHART

ROOTS

1720	St. Paul of the Cross receives habit: Composes Passionist Rule
1733-1738	First reference to their Foundation by St. Paul of the Cross, in a letter of August 17, 1733 Holy Founder meets future co-foundress, Mother Mary Crucified of Jesus, for first time.
1759-1772	Cornerstone for Monastery of the Presentation BVM laid in 1759.
1770	St. Paul of the Cross composes Rule for his Nuns: Rule approved by Pope Clement XIII
1771	Monastery opened on May 3rd
1772	Passionist Nuns make their Profession of Vows. Mother Mary Crucified of Jesus elected 1st Superior.
1775-1787	October 18, 1775, Death of St. Paul of the Cross November 16, 1787, Death of Mother Mary Crucified of Jesus

INTERNAL - EPOCH

1810-1814	From June 15, 1810 - December 3, 1814, the Passionist Nuns were expelled from their Monastery by edict of Napoleon.
1814-1872	No foundations were made. Developed own interiority.

EXTERNAL - EPOCH

1872-1916	Monasteries opened in France, Belgium, Lucca (Italy) USA, Mexico, Vignanello (Italy) and Spain.
1918-1942	Between the two Great World Wars Expansion in Europe, USA, and Brazil
1946-1979	Further Expansion in USA, in England, Argentina, Japan, Philippine Islands, Italy, Spain, France, Belgium, and Brazil.

CHART OF FOUNDATIONS
♦ ♦ ♦
SPREAD OF THE CONGREGATION

	<i>Date</i>	<i>Place</i>	<i>Title</i>	<i>Founded From</i>
I.	1771	Corneto-Tarquinoa, Italy	Presentation B.V.M.	
II.	1872	Mamers, France	St. Joseph	I
III.	1904	Thielt, Belgium	Sorrowful Mother	II
IV.	1905	Lucca, Italy	St. Gemma	I
V.	1910	Pittsburgh, PA, USA	Sorrowful Mother	I
VI.	1913	Mexico (Expelled 1916)		IV
VII.	1915	Vignanello, Viterbo, Italy	San Lorenzo	I
VIII.	1916	Bilbao, Spain	Sorrowful Mother	VI
				(Transferred)
X.	1926	Scranton, PA, USA	St. Gabriel	V
XI.	1927	Sables D'Olonne, France	Precious Blood	II
XII.	1928	Naples, Italy	Assumption B.V.M.	I
XIII.	1928	Ripatransone, Italy	St. Mary Magdalen	IV
XIV.	1933	Compagnano, Italy	St. Paul of the Cross	IX
XV.	1936	Sao Paolo, Brazil	St. Gemma	XII
XVI.	1938	Sittard, Holland	St. Gemma	III
XVII.	1942	Madrid, Spain	St. Gemma	VIII
XVIII.	1942	Genoa-Quarto, Italy	Sorrowful Mother	IX
XIX.	1946	Owensboro, KY, USA	St. Joseph	X
XX.	1947	Erlanger, KY, USA	Sacred Passion	V
XXI.	1947	St. Louis MO (Ellisville)	Immaculate Conception	V
XXII.	1951	Buenos Aires, Argentina	St. Gemma	I
XXIII.	1953	Heule, Belgium	Our Lady of Fatima	III
XXIV.	1957	Takarazuka, Japan	Sorrowful Mother	V
XXV.	1964	Daventry, England	Our Lady of the Passion	XX
XXVI.	1968	Marbel, Philippine Islands	Our Lady of Hope	X
XXVII.	1969	Sao Carlos, Brazil	Sorrowful Mother	XV
XXVIII.	1969	Castiglione Olona, Italy	Sacred Passion	XVIII
XXIX.	1970	Torrente, Valencia, Spain	St. Gemma	VIII
XXX.	1971	Oviedo, Spain	St. Mary Magdalen	XVII
XXXI.	1972	Croisy S/Eure, France	St. Paul of the Cross	X
XXXII.	1975	Costigliole D'Asti, Italy	Assumption B.V.M.	XVIII
XXXIII.	1979	Palmas-Parana, Brazil	Our Lady of Fatima	XV

CONFRATERNITY OF THE SACRED PASSION



The translator of the following two articles is the Most Reverend Paul M. Boyle, C.P., Superior General of the Congregation of the Passion. The original was in Latin by Fr. Theophilus and unpublished. The work required also a great deal of editing. It was done while Father was in Rome working for his Doctorate. They appeared first in *The Passionist*, 1954, Vol. VII, n. 5, Sept. and then 1956, Vol. IX, n. 5, September.

THE HISTORICAL ORIGIN OF THE SODALITY OF THE PASSION.¹

The First Passionists Promoted Associations of the Passion of Our Lord. In order to promote devotion to the Passion of Christ, St. Paul of the Cross founded families of religious men and women who would fight under the banner of Christ Crucified. These institutes were to find their entire reason for existence in that banner. However, St. Paul was not content with this. During the whole course of his holy life, with all his energy he tried to bring the faithful in every condition of society to an intimate personal love for Jesus Christ and a continual remembrance of His Passion. Both the biographies of our Holy Founder and historical accounts of our Congregation attest to the abundant fruits he gained everywhere by this pious meditation upon the sufferings of Christ. Our first Passionists, following in the footsteps of the Holy Founder, used to foster pious sodalities as a means of spreading devotion to the sufferings of Christ.

But as far as we know there is no document in our archives which would enable us to assert that the first institution or canonical erection of a pious sodality among the faithful is to be attributed to our Holy Founder. At that time the institution of pious sodalities was regulated by the norms and dispositions in the Constitution "Quaecumque" of Dec. 7th, 1604, of Clement VIII. By virtue of this constitution the faculty of erecting pious sodalities of the faithful was reserved to Bishops or those enjoying Apostolic privilege. From the documents in our archives it seems evident that prior to 1861 the General of our Congregation had not obtained the Apostolic Faculty of erecting pious sodalities.² Nor does there seem to be any doubt that prior to the year 1904 he was not able to communicate the spiritual benefits of our Congregation to any sodality. Our Fathers were indeed able to promote the institution of these sodalities with all their strength, but they had to seek their canonical establishment from the local Ordinary. This, then, is what must have happened for the establishment of the Confraternity of the Passion in the city of Verula.

The Historical Facts About This Confraternity of the Passion. Frequently we see the assertion in material on the origin of the pious sodality of the Passion that St. Paul of the Cross was the first promoter and founder of this sodality. The erection of the Confraternity of the Passion in Verula in 1755 is attributed to him. But the historical accuracy of this and similar statements has never been proved. The following quotation is from an old book in our General Archives entitled "The Story of the Passionists of the Province of the Sorrowful Mother": "Shortly before the year 1755, our religious gave some missions in the city of Verula. Their ardent words inflamed the faithful in a wonderful way with love for Christ Crucified. As a result it was decided by common consent to establish a pious sodality under the title of the Passion for the Sanctification of feast days by pious exercises performed in a particular orator. The title of the statutes of the Association was, 'Rules of the Confraternity of the Passion of Our Lord Jesus Christ for the observance of Feast Days.' In them we read: 'Our confraternity is an organization composed of farmers and artisans who profess to observe feasts by religious exercises conformable to their talents and conditions of life. Particularly by a deep devotion to the sorrowful Passion of Our Lord Jesus Christ.'

In the preface of these statutes we read: 'From the purpose which our confraternity has it ought to be called a Confraternity for the Observance of Feast Days, because that is its principle purpose.' "

It is related, further, that the directors or founders of the confraternity, desiring to enrich it with spiritual graces and indulgences, obtained from our Holy Founder a communication in spiritual benefits with our Congregation. There is, however, no record in our archives of this concession. The statutes of this confraternity were sent to our Holy Founder by Father Thomas of the Side of Jesus (Struzziere) to be revised and approved by him. Finally, the canonical erection was made by the local Ordinary on April 6, 1755. However, the faculty of aggregating pious sodalities of the faithful devoted to the Passion of Our Lord and granting a communication of indulgences was not given to our Congregation until 1804, as will be explained below. Hence we do not know the nature of the aggregation made by our Holy Founder for this confraternity.

The Faculty of Aggregating Pious Sodalitys To Our Congregation Is Granted to Father General. In 1833 Father Anthony of St. James, then Superior General, sought from the Holy See the faculty of aggregating to our congregation with a communication of indulgences, pious sodalitys of the faithful which recalled or devoutly meditated upon the mystery of the Passion and Death of our Lord or the Sorrows of the Blessed Virgin Mary. By Apostolic Rescript dated August 19 of the same year, Gregory XVI granted the faculty to the Superior General.³ In virtue of this faculty, the sodalitys thus aggregated could gain those indulgences, both partial and plenary, which had already been granted to our Congregation. Since in the petition sent to the Holy See and in the rescript there is a question only of confraternities, pious unions or sodalitys which have some particular devotion to the Passion or the Sorrows of Mary, on June 29, 1847, His Holiness Pope Pius IX granted our Father General the power to aggregate all pious unions as long as they were canonically established. Nor was it necessary that these sodalitys have some particular devotion by which they could be distinguished from other associations.

This faculty can be employed by Father General even today within the limits of the concession, although it is scarcely ever used because of the broader faculty granted to him, namely to erect Sodalitys of the Passion of our Lord. But in making aggregations today the conditions in canon 723 would have to be followed for validity.

Our General Is Granted Faculties To Establish Sodalitys of the Passion. Finally, to settle all doubts, Pope Pius IX fulfilled the desire of our Congregation, made known through the petition of Father General, Anthony St. James. On the 20th of Sept., 1861, by the Apostolic Brief "Curavi Nobis," the Pope confirmed or insofar as might be needed he granted for the first time to the General and to his successors the faculty to erect one pious sodality in the churches of our Congregation and in other churches with the consent of the local Ordinary.⁴ These sodalitys are to be established under the title of the Most Holy Cross and the Passion of our Lord. The Brief further allows the General to grant to the sodalitys thus erected a communication in all indulgences, both partial and plenary as well as all spiritual graces which our congregation enjoys. But in establishing these sodalitys we were to observe the Constitution of Clement VIII of Dec. 7th, 1604, together with the changes made by Pius IX on January 8th, 1861. However, today both the Constitution of Clement VIII and the changes made by Pius IX may not be followed by Father General. In establishing sodalitys of the Passion the only prescriptions to be followed are those contained in the third part of book two of the Code of Canon Law.⁵

THE CANONICAL ESTABLISHMENT

Among the numerous sodalities of the Passion which have been erected from time to time in various nations the most important one is that erected in 1867 at the Sancta Sanctorum—the Scala Sancta in Rome. Some of the outstanding relics of the Passion are kept there, particularly that image of our Venerable Saviour, “not made by human hands,” as well as the Holy Stairs which still bear the traces of Christ’s Sufferings. The sanctity of the place greatly recommends it for this sodality. Bearing all this in mind, Father General Sylvius of St. Bernard petitioned Benedict XV that the sodality already established in this sanctuary might be raised to the dignity of an Archconfraternity “ad honorem.” The Supreme Pontiff granted the petition, and by Apostolic Brief (“Probe novimus,” Feb. 26, 1918) raised the sodality at the Scala Sancta to the dignity of an Archconfraternity as well as to all other sodalities of the Passion, whether already erected or to be erected in the future.

Notion of an Archconfraternity. According to Canon 720, confraternities or sodalities established for the increase of public cult,⁶ which have the right of aggregating to themselves their confraternities of the same nature or title, are called Archconfraternities in law. Sometimes the title of Archconfraternity is given “ad honorem,” that is, without the right of aggregating others. This privilege, according to canon 725, can be granted by the Holy See alone. Such is the Archconfraternity at the Scala Sancta, as we shall see below. Therefore the prerogative of an Archconfraternity ad honorem consists in the mere honorary title. Hence the one at Scala Sancta enjoys no other privileges than the honorary title. For as Fr. Vermeerch says: “Just as there are Churches which have the honorary title of Archiepiscopal, although they are not a Metropolitan church, so likewise the title of Archconfraternity is given to certain sodalities as a mark of honor (Epitome Juris Canonici, I, pg. 522).

Whether the Archconfraternity of the Passion Has the Faculty of Aggregating Other Sodalities to Itself. Frequently Father General receives petitions for a decree of erection of a sodality of the Passion, both from our Religious as well as from local Ordinaries. In these petitions they often seek aggregation to the Archconfraternity established at Scala Sancta. But this is impossible for in view of the canons in Chapter three of the third part of Book Two of the Code, as well as in the words of the Brief “Probe novimus” of Benedict XV, the Archconfraternity does not enjoy the faculty of aggregating other sodalities of the same nature.⁷

Canon 721 requires a special Apostolic Indult before any sodality of pious association can validly aggregate associations of the same nature. In the Brief of Benedict XV, Probe novimus, which was granted after the publication of the Code, there is no mention of granting this faculty of aggregating other sodalities to the Archconfraternity ad honorem established at Scala Sancta. Moreover, this is precisely what distinguishes Archconfraternities ad honorem from other Archconfraternities, namely, that the former do not have the faculty of aggregating other associations, which faculty the latter enjoy. Finally, according to the present discipline as given in canon 722, the only effect of aggregation is the participation and communication in the indulgences, privileges, and spiritual benefits. But, according to the tenor of the Brief of Benedict XV, the Archconfraternity at Rome as well as all other sodalities established in any church by the General of our Congregation enjoy the very same spiritual benefits and indulgences. Hence it is useless and superfluous to seek any aggregation. The Collection of indulgences for the Confraternity of the Passion which was approved by the Sacred Penitentiary in 1918 bears this title: “Summary of the Indulgences of the Archconfraternity of the Passion at Scala Sancta and similar Sodalities established by the General of the Passionist Congregation.” From all this it should be clear that the title of Archconfraternity does not belong to other sodalities of the Passion established throughout the world—although they frequently use this name.⁸

NOTES

1. This is a translation from the Latin of an article written in 1945 by Fr. Theophilus, C.P. As far as the translator knows the article was never published in Latin. There may have been a Spanish translation published. This translation is made from a ditto copy of the Latin manuscript. In two instances I have had to change or supply omissions due, no doubt, to oversights in typing. The footnotes are those of the translator. The present translation is only one-seventh of the entire article. The original work is a canonical treatment of every aspect of the Sodality of the Passion. An appendix gives some of the historical and pontifical documents regarding the sodality as well as a complete list of the indulgences given to the members.
2. It is entirely probable that this faculty had been given to us earlier. Cfr. note 4.
3. The article is a bit vague here. The author has just said that this faculty of aggregation was given to us in 1804. Now he mentions that in 1833 we sought and obtained this faculty. The vagueness is cleared up by consulting the petition and grant of 1833 (Cfr. Acta, C.P. Vol. 14, Jan. 1941, pg. 325). In the petition Fr. General states that this faculty had been obtained from Pius VII in a Rescript dated Feb. 17, 1804. But in the turmoil of 1810 and the following years the document was lost. Hence he asked for another document granting this faculty. The Rescript of Gregory XVI confirms the previous grant or himself grants the faculty, if that was necessary. "... *petitam facultatem benigne confirmavit, et quatenus opus sit denuo concessit.*"
4. The wording in this Brief is similar to that in the Rescript of Gregory XVI. The Brief states that the belief has long been prevalent in our Congregation that at one time the faculty of erecting pious sodalities had been granted by one of the Supreme Pontiffs, although no document exists to prove this grant. Hence, to remove all doubts His Holiness confirms the previous faculty or insofar as is necessary, grants it for the first time. "... *facultatem vel confirmamus, vel quatenus opus sit, de novo concedimus.*" (Cfr. Acta, C.P. Vol. 14, Jan. 1941, pg. 328). In view of the wording in the Brief itself, the translator believes that the author is more definite in some of his statements than the facts warrant. It is entirely probable that this faculty had been given prior to 1810 and the document lost during the Napoleonic episode.
5. Although the Brief restricts their establishment to churches, the Code today allows their establishment in public or semipublic oratories also (Cn. 712, 1). Only certain types of associations may be established in the churches or oratories of religious women (Cn. 712, 3).
6. "Established for the increase of public cult." This phrase is not in canon 720. This is an essential feature of a confraternity (Cn. 707, 2) in modern terminology, but canon 720 is not restricted for the increase of public cult." It is speaking of all types of the faithful.
7. As was stated previously, Fr. General has the faculty of aggregating to our Congregation any pious association which is canonically established. But this is not the same as aggregating them to the Archconfraternity ad honorem at Scala Sancta.
8. It was due to the influence of Fr. Raymond Kohl, C.P., (Province of St. Paul of the Cross) that the sodalities of the Passion in this country changed their title of Archconfraternity to the more correct one of Confraternity.

THE CONFRATERNITY OF OUR LORD'S PASSION

Faculty of Affiliating Certain Pious Sodalities to the Congregation. The Superior General of the Passionists, the most humble suppliant of Your Holiness, with deepest respect declares that one of his predecessors obtained from His Holiness Pope Pius VII by Rescript dated Feb. 17, 1804, the faculty to affiliate to Congregation any Confraternity which makes a remembrance of Our Lord's most Holy Passion or of the Blessed Virgin Mary, imparting to the same not only the participation in the works of merit performed in the Congregation of the Passion, but also all the indulgences, even plenary, which the same Congregation enjoys through the munificence of the Apostolic See. But since the above-mentioned Rescript was lost during the disastrous vicissitudes of the year 1810 and following, had as their remains only the remembrance of the aforesaid date, it is doubtful whether this faculty may be used in favor of any Confraternity of the category referred to above, to which the Superior General may think it fitting to grant it, and it is also doubtful whether the term "Confraternity" includes women as well as men. Therefore, the Suppliant humbly requests the innate clemency of Your Holiness to kindly deign to confirm the aforesaid faculty and if necessary to grant it anew, stating that the Superior General of the Passionists may grant affiliation, each

time he thinks it proper in Domino, to any Confraternity which will request it, and grant it also by extension to women as well as men, enjoining on one and all merely the works already prescribed by the Apostolic See for the obtaining of the holy indulgences, but also some other pious exercise in remembrance and honor of Our Lord's Passion and the Sorrows of His Blessed Mother.

With thanks for the favor, etc.

From the Audience with the Holy Father, August 19, 1833.

His holiness, after consideration of what has been set forth above, has graciously confirmed, and as far as may be necessary granted anew, to the Superior General pro tempore of the aforesaid Congregation, the faculty requested of affiliating to his Congregation, as he may deem it fitting in the Lord, pious Sodalties which honor in a special way the sacred mysteries of the Passion and Death of Our Lord Jesus Christ and the Sorrows of the Blessed Virgin Mary and meditate devoutly upon them. Each and every member enrolled in the affiliated Societies, having carefully performed the prescribed works, may gain the indulgences, both partial and plenary, granted to the aforesaid Congregation, in the usual form of the Church, and also share in its other good works. This is granted without the issuing of a Brief. Everything to the contrary notwithstanding . . . L. S.

Cardinal Justinian.

On the original page of the Rescript was added the following declaration:

His Holiness, Pius IX, at the request of the Superior General, whose name appears below, on June 19, 1847, deigned by word of mouth to declare that the word "Confraternities" used in the Memoriale, and "Pious Societies or Sodalties," used in the Rescript, includes all pious unions established by legitimate authority or with the consent of the Superior of a Church, in any Church whatever, even though the society or sodality or confraternity or union has no special habit or characteristic, provided it be under the title of the Passion, and that its purpose is to remember the most Holy Passion of Jesus Christ and to show gratitude for the great benefit of human redemption.

Anthony of St. James
Superior General of the
Congregation of the
Most Holy Cross and Passion
of Jesus Christ

Remarks

1. In order to increase among the faithful the pious and salutary devotion of Our Lord's Passion, in which consists in a very special manner the end of our Congregation and the reason for its apostolate, our early Fathers used to foster pious sodalties and to inculcate in them devotion to Christ's Suffering. Among these sodalties, according to the historians of the Order, is worthy of remembrance the one which was established in Verulis about the year 1755, at the invitation of our missionaries and the approval of the bishop, with the purpose of making more lasting the fruit of the mission. It is related that the rules of that sodality, sent by Thomas of the Side of Jesus to St. Paul of the Cross, were studied and approved by him and the society itself was affiliated to our Congregation at the request of its members. (History of the Passionists of the Province of the Adolorata. Written by Fr. Philip of the Conception. Vol. I, 1755). However, the faculty to affiliate, in a technical sense, Pious Sodalties of the Passion to our Congregation with the communication of the Indulgences was granted only in the year 1804, as is related in the above-mentioned petition,

and afterwards in 1833 declared and confirmed by a new Rescript, since the former one had been lost due to the vicissitudes of the time.

2. Through that concession, the Superior General pro tem may affiliate to our Congregation all the sodalities or societies which make it their purpose to honor in a special way the sacred Mysteries of the Passion and Death of Our Lord Jesus Christ or the Sorrows of the Blessed Virgin Mary, even though, as is mentioned in the declaration, no special habit or badge is used to distinguish it from other societies. The chief effect of that affiliation is to share in all the good works of our Congregation and all the indulgences granted to it, provided the enrolled individuals, whether men or women, carefully fulfill the works prescribed in the affiliation.

3; There is no doubt that our early Fathers, so zealous in promoting devotion to Christ's Passion, used this faculty often and affiliated to our Congregation many sodalities or confraternities. However, only two documents of such affiliation are found in the archives: But one, dated 1822, the Confraternity of the most Holy Cross and Passion of Our Lord Jesus Christ in the town of Palazzolo, is affiliated; the second one certifies that the Confraternity in the town of Aigueville is affiliated at the request of the Archpriest Charles Sage, on March 18, 1850. In both documents are set forth the statutes of the Confraternity as well as the works to be performed by its members to gain indulgences.

4. The faculty of affiliating sodalities is still possessed by the Superior General of our Congregation (Nova Coll. Facult et Indulg. n. 20), although rarely used, since as will be seen, he possesses by apostolic privilege the more ample faculty of establishing Societies of Christ's Passion.

5. For valid affiliation, there are always required the conditions set down in Canon 723, namely: a) That the pious society has been canonically established; b) That the permission of the Ordinary of the place has been obtained; c) That the Ordinary recognize the list of indulgences and favors granted to the association; d) That the affiliation be carried out according to a fixed formula, in perpetuity and without any fee, even though spontaneously offered, except for necessary expenses.

The Faculty of Establishing Sodality of The Passion

Pope Pius IX

For a Perpetual Remembrance, Our beloved Son, the present Superior General of the Congregation of the Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, has brought to our attention that for a long time past it has been well known in the same Congregation that a Roman Pontiff, our Predecessor, had granted to the Superior General the faculty of establishing in his Churches or in others, with the consent of the respective Ordinary, according to the Constitution of Our Predecessor, Clement VIII, pious Sodality under the title of the Most Holy Cross and Passion of our Lord Jesus Christ, with the communication of the indulgences with which the aforesaid Congregation of the Clerics Regular has been enriched. But since it is impossible to find any document of such a concession, he beseeches us either to confirm the aforesaid faculty or if necessary to grant it anew. We, therefore, wishing to show our special benevolence toward one and all who are favored by this Letter, hereby grant absolution from all decrees of excommunication, interdict of other ecclesiastical penalties, censures or punishment incurred, and by this Letter we confirm, or to the extent that it may be necessary grant anew by our Apostolic Authority to the Superior General of the Clerics Regular of the Most Holy Cross and Passion of the Lord the right to establish in the Churches of the aforesaid Congregation, or in others, with the consent of the respective Ordinary, a pious Sodality under the title of the Most Holy Cross and Passion of the Lord, and to communicate to the Sodality the indulgences both plenary and partial, as well as other spiritual favors enjoyed by the same Congregation. The Rector or acting Moderator of that Sodality is authorized to enroll the faithful in the Sodality, and to bless the Chapter of the Five Wounds of Our Lord Jesus Christ with the

attached indulgences. And we will and direct that in establishing those Sodalties there should be observed the Constitution of our Predecessor Clement VIII of happy memory, and the Decree of the Sacred Congregation of Cardinals for the recognizing of indulgences, published on the eighth of January of this year.

Everything to the contrary notwithstanding. Given at Rome at St. Peter's under the seal of the Fisherman, September 20, 1861, the sixteenth year of our Pontificate.

For Cardinal Pianetti, J.B. Brancaleoni Castellani, Subst.

Remarks:

1. The Association of the Faithful, which the Superior General of our Congregation is authorized to establish, is called a Sodality in the same Pontifical Document. By our early Fathers it was called a Confraternity, according to a common manner of speaking; before the Code, this term was applied to "any association of the faithful for the practice of pious and devout actions," Vermeersch, *De Religiosis Inst. et Person.*, 1907, n. 542.

2. In the Code, a Confraternity in the strict sense means an association especially for the increase of public worship; and it is distinct from a pious union, the purpose of which is the exercise of a work of charity or piety. The pious union, if set up as an organic body, viz., with a director, chairman, officials, etc., is called a Sodality (Can. 707).

3. The chief end of the Sodality of the Passion, although not expressed in the Apostolic Brief, clearly consists in devotion to and grateful remembrance of our Lord's Passion, evidenced both from the title "Sodality," from the intention of our early Fathers, and more clearly from the decree of Establishment and from the Apostolic Letter "Probe novimus," which will be referred to below. However, other ends are not excluded, and hence individual Sodalties, according to their proper status, will be able to pursue as an end the increase of public worship of works of charity or piety.

4. The exact nature of the Sodality of the Passion according to the Code cannot be determined with certainty either from the Pontifical Brief or from the oldest Decree; especially since, previous to the Code, the terminology in this matter was used somewhat loosely, and the words "pious union," "confraternity," "sodality," and "society" were used interchangeably both by authors and in documents (Cf. Matthaeus a Coronata, *Inst. Iur. Canon.*, 1923, Vol. p. 875, not. 3). The whole matter depends upon the statutes of each Sodality, which reveal its end and organization. Hence, if according to its statutes a Sodality has as its end not only devotion to the Passion, which being its special end must always be present but also the increase of public worship, it will be a Confraternity in the strict sense; but if it is ordained to the practice of some work of piety or charity, it will be a sodality if it has an organized set-up, and a Pious Union if it lacks this.

5. The right to establish Confraternities of the Passion belongs by Apostolic Privilege to the Superior General pro tem of the Congregation according to the Pontifical document. However, considering the words of the grant, it is not said that the right is reserved exclusively to him. Hence, the establishment of the Sodality seems also valid if it is done by the Ordinary of the place. In that case, however, the Sodality must be affiliated to our Congregation by the Moderator General if it is to share in the indulgences and spiritual privileges.

6. For the valid establishment of the Sodality, the Superior needs the consent in writing of the Ordinary of the place. However, the consent given for the establishment of a religious house is also good for the establishment in our Churches of the Sodality of the Passion, if not constituted like an organic body (Can. 686, 3). But the requisite consent cannot be given by the Vicar General by simple general mandate, nor by the Vicar Capitular (Can. 686, 4).

7. Since this consent is necessary for validity, it is clear that it must be granted before the establishment of the Sodality; and therefore the document must be sent to Rome to the Superior General together with the request for establishment, setting forth the name of the

city or town, the diocese, and the titular saint of the Church in which the Sodality is to be established.

8. The Brief of Pius IX states that there must be observed the Constitution of Clement VIII of Dec. 7, 1604, with its modifications, approved by Pius IX of Jan. 8, 1861. However, those laws have been abrogated, and instead there must be observed the regulations of Canon Law, Lib. II, Tit. XVIII. Moreover the Brief states that the Sodality of the Passion must be established in the Church. The Code, however, permits that it be established in an oratory, public or semi-public, but not in Churches or oratories of nuns. For its establishment in a cathedral or collegiate Church, there is also required the consent of the Chapter (Can. 712).

9. The establishment of the Sodality is effected by the granting of the Diploma. It is fitting, however, to inaugurate it with the greatest possible solemnity, preceding it with a novena or triduum, meanwhile teaching the faithful to remember gratefully every day the Passion of Christ.

10. In the Manual for the members of the Confraternity and elsewhere it is stated that "priests enrolled have the faculty to bless chaplets of the Five Wounds and the black scapular of the Passion." This, however, does not follow from the pontifical documents. Can. 698, #2, grants the Moderator or Chaplain of the Sodality the right to bless the habit of the sodality, its insignia, scapulars, etc., and to confer them upon the members to be enrolled. However, since it is not a mark distinctive of the Sodality, the Chaplain or Moderator, like other priests who do not belong to our Congregation, must send a petition, recommended by the Ordinary, to the Sacred Penitentiary, in conformity with the decree "Consilium suum persequens" on March 20, 1933.

11. The establishment of the Sodality of the Passion is determined by the common law of the Code (Tit. XVIII), and by its own statutes, which after having been examined and approved by the Ordinary of the place, remain always under the control and subject to his correction (Can. 689).

SUMMARY OF THE INDULGENCES

In the Brief of Pius IX, through which the General of our Congregation was authorized to establish Sodalities of the Passion, no indulgences were granted, but it was merely permitted to communicate to the enrolled members the indulgences and spiritual favors of our Congregation. Hence, there was fittingly drawn up a Catalog of the Indulgences to be communicated to the Confraternities. This was reviewed by the Sacred Penitentiary, approved on Dec. 13, 1864, and printed. The Sacred Congregation of Indulgences on May 10, 1877, approved it again, adding to it indulgences granted more recently, viz., for the feast of St. Paul of the Cross, and the two feasts of St. Joseph—March 19th and his Patronage. Lastly, Benedict XV "in 1918, the fiftieth year after the canonization of St. Paul of the Cross," through the Letter PROBE NOVIMUS, granted more indulgences directly to the Sodalities. The Sacred Penitentiary, authorized by the same Pope Benedict XV, made up a new Summary, and allowed it to be printed and promulgated, in the following terms:

- A. A Plenary Indulgence for each visit to our own Church, Confession, Communion, and Prayer for the intention of our Holy Father, on the feast of St. Paul of the Cross.
- B. A Plenary Indulgence once a day:
 - 1. On the day of enrollment in the Sodality. Conditions: Confession Communion, and prayer for the intentions of the Supreme Pontiff.
 - 2. On these feasts, or on one of the seven days immediately following: Solemn Commemoration of the Passion of Our Lord (Tuesday after Sexagesima Sunday), the Sorrowful Mother (Friday after Passion Sunday), St. Joseph, Spouse of the

Blessed Virgin Mary (March 19), St. Paul of the Cross (April 28), Solemnity of St. Joseph (Wednesday following the second Sunday after Easter), Finding of the Holy Cross (May 3), and Exaltation of the Holy Cross (Sept. 14), Assumption of the Blessed Virgin (Aug. 15), and the Seven Dolors of Our Lady (Sept. 15), St. Michael the Archangel (Sept. 29), the Presentation of the Blessed Virgin (Nov. 21), Corpus Christi, (Thursday after Trinity Sunday), Epiphany (Jan. 6), Pentecost, Precious Blood of Our Lord (July 1), Sts. Peter and Paul (June 29), All Saints (Nov. 1).

Conditions: Confession, Communion, visit to the Confraternity Church or any other public oratory, and prayers for the intentions of the Sovereign Pontiff.

3. On the feast of St. Paul of the Cross and of the Immaculate Conception, to those who receive the Papal Blessing from the Moderator of the Sodality or a priest delegated by him. Conditions: Confession, Communion, visit to the Church or a public oratory, and prayers for the intentions of the Sovereign Pontiff.

4. On each day they recite the so-called Steps of the Passion. Conditions: Confession, Communion and prayers for the intentions of the Sovereign Pontiff.

5. Once a month, on any day of the month. Conditions: Confession, Communion, visit to the Church of the Sodality or any other church or chapel, and prayers for the intentions of the Sovereign Pontiff.

6. Again once a month or any day they choose, if having confessed, they receive Holy Communion according to the intentions of the Roman Pontiff.

7. Also once a month, if at least on ten days they shall have meditated for a quarter of an hour on the Passion of Our Lord. Conditions: Confession, Communion, and prayers for the intentions of the Sovereign Pontiff.

C. Indulgences of the Stations of Rome, according to the Roman Missal, to be gained in the Church of the Sodality:

1. Plenary Indulgences: On the feast of Christmas, at the third Mass and for the remainder of the day. On Thursday in Holy Week and on Easter Sunday and on Ascension Day. Conditions: Confession, Communion, prayer for the intentions of the Sovereign Pontiff.

D. A Plenary Indulgence at the hour of death: On receiving the Papal Blessing from the Director or a priest delegated by him, having gone to confession and Communion, or if this is impossible, having invoked the name of Jesus with a contrite heart, accepting death with resignation as a punishment of sin.

E. Partial Indulgence:

1. Nine years for each invocation of the Litany of the Passion, made with a contrite heart.

2. Seven years on the following feasts: Purification (Feb. 2), Apparition of the Blessed Immaculate Virgin (Feb. 11), Visitation (July 2), Our Lady of Mt. Carmel (July 16), Our Lady of the Snows, (Aug 5), Nativity of the Blessed Virgin Mary (Sept. 8), Most Holy Name of Mary (Sept. 12), Our Lady of Mercy, (Sept. 24), Most Holy Rosary (Oct. 7), Immaculate Conception of the Blessed Virgin Mary (Dec. 8), St. John the Baptist (June 24), St. John the Apostle (Dec. 27), St. Luke (Oct. 18), St. Mary Magdalen (July 22), Conditions: Visit to the Church of the Confraternity or to any other public church or oratory, prayers for the intention of the Sovereign Pontiff; as often as the members are present at the monthly meetings of the Sodality and associated religious ceremonies and sermons; each time they meditate for a quarter of an hour on the Passion of Our Lord.

3. Forty Days, as often as they perform any prescribed act of divine worship, and of piety or any work of mercy toward the neighbor, or are present at any discourse on the Passion of Our Lord, or for the advancement of morals.

Note: All the indulgences mentioned above can also be gained by members if, instead of a visit to the Church, they recite piously five Our Fathers, five Hail Marys, and Five Glorias.

Note 2: All the Indulgences mentioned above, except the Plenary Indulgence at the hour of death, are applicable to the Souls in Purgatory.

The Sacred Apostolic Penitentiary, by the authority of His Holiness Benedict XV, by divine Providence Pope, recognized and approved the above Collection of Indulgences, and permitted it to be printed and published, revoking all former concessions regarding indulgences, which do not agree with the list.

Given at Rome by the Sacred Penitentiary, May 25, 1918, by the order of the Lord Cardinal, Major Penitentiary.

B. Colombo, S.P. Reg.
John Baptist Menghini,
Subst.

FURTHER READING

CIRCULAR LETTER: *Two Hundredth Anniversary of the Confraternity of the Passion*. Very Reverend Ernest (Welsh) of the Cross, C.P., Provincial. Good Friday, April 8, 1955

CHAPLET OF THE FIVE WOUNDS



Chaplet of the Five Wounds

Many religious orders have a chaplet or rosary indented with them in a special way, e.g., the Franciscan Crown, the Seven Dolor Beads of the Servites. The Chaplet or rosary of the Five Wounds is a uniquely Passionist devotion in both its origin and propagation.

It is not to be confused with a more ancient form introduced in Rome by the Jesuits at the beginning of the seventeenth century. This devotion was promoted especially by Father Vincent Caroffa, S.J., Seventh Superior General of the Society of Jesus. It was duly indulgenced by the Holy See. It consisted in five divisions, each of which required five Our Fathers in honor of Our Lord and one Hail Mary in honor of the Sorrows of Mary.

Nor is it to be identified with the Five Wound practice using the regular Marian Rosary for special ejaculatory prayers, devised by the English visionary of the turn of the century, Teresa Helen Higginson. This Five Wound Rosary has been condemned by the Church because of the phenomenal nature of the promises she attached to it.

The Passionist Chaplet of the Five Wounds was designed by the Most Reverend Father Paul Aloysius, C.P., the Sixth Superior General of the Passionist Congregation to stimulate devotion to the Passion of Christ, particularly through the remembrance of the Five Holy Wounds of Jesus in an easy and simple way. He presented his project to Pope Leo XII who approved the same and on December 20, 1823, transferred to the Passionist format all the indulgences previously attached to the former chaplet of twenty-five Our Fathers principally by Pope Pius VII.

The present Passionist chaplet consists essentially in five parts dedicated to the Wounds of Jesus in His feet, His Hands and Sacred Heart. Each part consists in the recitation of the Glory Be To The Father, five times, followed by one Hail Mary in honor of the Sorrows of Mary. At the end three additional Hail Marys may be recited in honor of Our Lady's Tears (this is borrowed from the Seven Dolor Beads). The sections are customarily joined with a medallion representing in order the Five Wounds. The medallion at the end of the three final beads also shows the image of the Mother of Sorrows. In a very real sense this devotion likewise honors the mystery of the Risen Christ, Who kept the marks of the Five Wounds in His glorified body.

Traditionally it was to Blessed Angela of Foligno Jesus revealed there was nothing to be done that would please Him more than devotion to His Holy Wounds. In an article in the *Revue de la Passion* of 1955 it is categorically stated that there is not a town in Italy where

the Chaplet of the Five Wounds is not practiced due to the zeal of the Passionist Fathers who have and continue to encourage its use during the time of Missions. From its inception the members of the Confraternity of the Passion have made this one of their special exercises of devotion.

More formalized prayers which may be added to the essential elements described above are found in the Confraternity *Passionist Manual* of 1955 and various other leaflets.

The blessing of this Chaplet of the Five Wounds is reserved to the Father General of the Passionist Congregation, to any Passionist priest, or any other priest having the faculty to do so from the Father General.

FURTHER READING

The Five Wound Beads, *Revue de la Passion*, March-April, 1955.

Father Denis, C.P., *The Five Wound Beads* (Ed.) *The Passionist*, Vol. VIII, Num. 5, September-October, 1955

Father Rupert Langenbacher, C.P., *Passionist Manual*, Rules and Devotions of the Confraternity of the Sacred Passion, West Springfield, Mass., 1955.

Collection Facultatum et Indulgentiarum, C.P. (1957) n. 27, p. 57

THE BLACK SCAPULAR OF THE PASSION



Black Scapular

The earliest official date concerning the Black Scapular of the Passion is February 12, 1840 (S. C. Indul. Dec. 279). By this decree the use of the Black Scapular is defined. On September 22, 1861, the privilege of being enrolled in the Black Scapular for all the Faithful was granted by extension by Pope Pius IX. On November 17, 1933, all the privileges and indulgences for wearing the Black Scapular were reconfirmed by Apostolic Letters of Pope Pius XI. This historical note underlies the rest of the information regarding this devotion.

The Black Scapular of the Passion of Our Lord Jesus Christ is distinguished from other scapulars in that it is made from black cloth, and must be oblong in construction. An oval or circular form has been prohibited (S.C. Indul. August 18, 1868, Dec. 423). Its principal emblem to be worn over the breast is the Passionist Sign or Badge, viz. the figure of a white heart, surmounted by a cross, with the inscription JESU XPI PASSIO (The Passion of Jesus Christ); with three nails underneath, the whole in white upon a black background.

This scapular represents, in small reproduction, the sacred habit which St. Paul of the Cross received from heaven when he cherished the design of founding a new religious family in the Church, devoted in a special manner to the Sacred Passion of the Lord Jesus Christ. On the dorsal part there is the image of Jesus on the Cross. Incorporated into the corners of each part are the instruments of the Passion of Jesus Christ, the chalice of Gethsemane, the veil with Christ's Face imprinted upon it, the Crown of Thorns, and the stone Column at which Jesus was Scourged. These portray the principal sorrowful mysteries. On the lower half of each panel is written, *Sit Semper in Cordibus Nostris*. May It (The Passion of Jesus Christ) be always in our hearts. The two panels are joined with black cords.

On December 16, 1910, Pope Saint Pius X decreed that once having been enrolled with the proper scapular and according to the prescribed rite, a medal of metal could be worn instead. This medal, now called the scapular medal, must have an image of The Lord with His Sacred Heart on one side, and any image of the Blessed Virgin Mary on the reverse.

Those who are validly enrolled in the Black Scapular share in all the spiritual graces and indulgences of the Congregation of the Passion. It would seem originally the Black Scapular was intended for and restricted to the Members of the Confraternity of the Passion. Since 1861 this is no longer so. Anyone can be validly clothed in the Black Scapular. Meanwhile it is not required of Members of the Confraternity of the Passion but is strongly recommended for them.

The faculty of investing the Faithful in the Black Scapular is reserved in the first place to the Superior General of the Congregation of the Passion, to any Passionist Father, to any priest who is appointed Director of a particular Confraternity of the Passion whether a Passionist or not, and finally to any priest to whom the faculty is granted. During Missions Passionists can enroll with a single sign of the cross made over the congregation as well as with the Papal Blessing given at the end of the Mission (Rescript Sac. Penit. January 10, 1906).

FURTHER READING

- A B C P., *Acta (Bolletino) Congregationis Passionis*, Vol. XIV, July 1939, n. 3, pp 105-120 DE SCAPULARI NIGRO
- Collectio Facultatum et Indulgentiarum, C.P.*, (1957) n. 32, p. 64
- Passionist Mission Handbook*, Holy Cross Province, Chicago, 1912, "The Black Scapular of the Passion," pp. 211-219
- Father Rupert Langenbacher, C.P., *Passionist Manual*, "Rules and Devotions of the Congraternity of the Sacred Passion," West Springfield, Mass, 1955.
- Father Victor Hoagland, C.P., *Following Jesus Christ*, Dedicated to the Members of the Confraternity of the Passion, Passionist Missionaries, Union City, 1981

THE SMALL PASSIONIST EMBLEM



Passionist Sign

Among the intellectual visions that preceded the foundation of the Congregation of the Passion, St. Paul of the Cross received one of the "sign" or emblem:¹ a white heart, surmounted by a cross, and bearing the title of the Passion of Jesus Christ. It was formed in his mind in successive phases: first the Cross and the name of Jesus, then the rest.² He always considered it as a sublime gift that came to him through the hand of the angels,³ and he referred to it as holy, most holy, admirable, terror of Hell, and "sign of salvation."⁴

The badges or signs worn by the saint himself had a special even miraculous power. He made no difficulty in giving away those signs which he no longer wore.⁵ Actually there still exist in the Congregation such signs of the Holy Founder at SS. John and Paul, his birthplace at Ovada, Vetralla, and Ceccano.⁶ He even allowed interior souls, whom he directed, to wear these signs secretly.⁷ The seal of the whole Congregation is composed of this sign, which he had encircled with the devices of victory and peace: the palm and the olive branch.⁸ It is, as it were, a compendium of his charism.

The symbolism of the sign is not difficult to understand. St. Paul himself explained the white color of the heart as meaning that the heart which had the Passion imprinted on it ought to be already purified.⁹ He further affirmed that this public and visible glorification of the Passion caused all Hell to tremble in a special way.¹⁰ From this practice of the Founder the wearing of a small Passionist Emblem gradually developed.

The Faithful who wear a small sign or emblem of the Passion, like those used by our Religious, are granted an indulgence of 100 days once the day they acquire it, and by the same law when they put the above mentioned sign on, or when they continually wear the same reciting the pious aspiration. "PASSION OF CHRIST STRENGTHEN ME."¹¹ This devotion is altogether distinct from the Black Scapular of the Passion.

NOTES

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|-------|--------------------------------------|-------|------------------------------------|
| (1) | Apostolic Process Rome 2323 | (6) | Author's own visits. |
| (2) | Ordinary Process Rome 2008v | (7) | L I, 590 May 16, 1750 |
| (3) | Ordinary Process Corneto 251v, 301 | (8) | Gaetan, <i>Esprit</i> p. 200 |
| (4) | Letters, I, 480 II 215, III 666 etc. | (9) | L IV, 218 |
| (5) | Ordinary Process Vetralla, 1241 | (10) | <i>Collectio, F & I</i> n. 174 |

PART FOUR

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St. Paul of the Cross

His School of Spirituality



ST. PAUL OF THE CROSS
♦ ♦ ♦
HIS SCHOOL OF SPIRITUALITY

CHART OF SAINTS, BEATI, AND CANDIDATES:

The following list of saints, blessed, venerables and servants of God among the members of the Passionist Congregation was drawn up chronologically according to the date of their death by Very Reverend Innocenzo M. Cavaglia, C.P., Assistant Postulator General of the Congregation at SS. John and Paul, Rome. For those of particular interest to the English speaking longer notices by other contributors are included.

1. **Brother James of St. Aloysius, C.P.** (Giacomo Gianiel). Born at Tinizong, in the canton of Grigoni, Switzerland. One of the first companions of the Holy Founder. He fulfilled various household tasks and went often on the "quest." He was gifted with an outstanding gift of prayer and humility. He died at Cellere, near Viterbo August 14, 1750. The historical phase of his cause is based on contemporary documentation. Soon there will be held at the Sacred Congregation for the Causes of Saints the discussion for the Official Introduction of his cause which will move on further to the discussion on the heroicity of his virtues.

2. **Venerable Father John Baptist of St. Michael the Archangel, C.P.** (John Baptist Danei). Born at Ovada, in the Province of Allessandria-Piemonte, Italy, April 4, 1695. He is the younger brother of St. Paul of the Cross and with him founded the Passionist Congregation. He was the inseparable companion of the saint, an indefatigable preacher of Missions, an outstanding Superior and for some thirty years the spiritual, ascetical, and mystical director of the Founder and his confessor. He died at the retreat of San Angelo at Vetralla, near Viterbo, August 30, 1765. As to the state of the historical phase of his cause, it was brought to a happy conclusion on August 7, 1940, when Pope Pius XII declared the heroicity of his virtues. There now awaits the prescribed miracles for his beatification.

3. **Saint Paul of the Cross, C.P.** (Paul Francis Danei). Born at Ovada, January 3, 1694. He founded the Congregation of the Passion in 1720. He was an outstanding Missionary and Apostle for fifty years. Perhaps the greatest mystic of his century and noted spiritual Director of many souls called to high sanctity. He also founded the Cloistered Passionist Nuns in 1771, having built their first Monastery at Corneto, now Tarquinia in the Province of Viterbo. He died at Rome, SS. John and Paul, al Celio on October 18, 1775. He was beatified by the Servant of God, Pope Pius IX, May 1, 1853, and canonized by the same, June 29, 1867.

4. **Venerable Mother Mary Crucified of Jesus, C.P.** (Faustina Geltrude Costantini). Born in Tarquinia, Province of Viterbo in Italy, August 18, 1713. Loving disciple and spiritual daughter of St. Paul of the Cross, having first entered the Benedictine Nuns, she was chosen by him to be the first Passionist Nun and elected their first Superior. For this reason she is considered to be the co-foundress of that admirable Institute. She was distinguished by the reception of the highest grade of mystical contemplation as well as by her unceasing personal austerity of life. She died at the Monastery of the Presentation of the Blessed Virgin Mary at Tarquinia on November 16, 1787. This historical phase of her cause has been accomplished and the discussion of the heroicity of her virtue has been completed. She was declared Venerable December 17, 1982.

5. **Saint Vincent Mary Strambi, C.P.** (In our Congregation, Father Vincent Mary of St. Paul, Apostle). Born at Civitavecchia, Province of Viterbo, in Italy. Became a Passionist after his priestly ordination against the opposition of his own father. He was a most famous Missionary, Director of Students, first biographer and postulator of the Cause of St. Paul of the Cross. He became the Bishop of Macerata and Tolentine. He suffered exile because of Napoleon and his fidelity to the Holy See. He died in Rome at the Quirinal Palace, then the Papal Household, on January 1, 1824, after offering his life for the health of Pope Leo XII who actually recovered. He was beatified by Pope Pius XI April 26, 1925. He was canonized by Pope Pius XII on June 11, 1950. His body is venerated at the Church of St. Philip in Macerata.

6. **Blessed Dominic of the Mother of God, C.P.**

The following sketch was kindly written by Very Reverend Eugene Kennan, C.P., of St. Joseph Province. He is the Vice-Postulator for the canonization of Blessed Dominic Barberi, C.P.

When it is said that Dominic Barberi was born on June 2, 1792, near Viterbo in Italy, one would scarcely imagine that the next sentence would be to record that, apart from the English Martyrs, he was the first person who worked and died in England to be raised to the honours of the altar in that country for nearly a thousand years. Yet this is part of the amazing story of that man who was on fire with love for England.

He was a peasant boy, orphaned at an early age, and brought up by an uncle who had no further thought about him save that he should follow him as a farmer. Dominic had no formal schooling but he did learn to read and later was fortunate in being instructed by local priests so that the great gifts of intellect with which he had been endowed were eventually brought to fruition. After the end of the Napoleonic Wars, when religious life again became possible in Italy, he joined the Passionists as a lay brother postulant. It was in those very early days of his new life that he tells us the Lord made known to him, while kneeling before the altar of Our Blessed Lady, that his future work was to be the conversion of England. How this was to come about he had no idea, but by an apparent accident his great intelligence was discovered and he was transferred to the ranks of the clerics preparing for the priesthood. Throughout his student days, his holiness became more apparent. When he was ordained a priest in Rome in 1818, the thought of England never left his mind. It was at that time that our Blessed Lord asked him to make the sacrifice of being forever without consolation in his spiritual life but to share in his Master's spiritual passion and desolation as a victim for England's conversion.

He was appointed to teach theology in Rome and for nearly a quarter of a century he was occupied in teaching, writing, and being Superior, but of his mission to England there was no sign. Eventually by another strange accident he was appointed to go to Belgium to open a house of the Passionist Congregation there. Although very enfeebled in health, with joy he left Italy forever and from Belgium he came to England in 1841.

The first Passionist monastery in England was opened at Aston Hall in Staffordshire February 17, 1842. Father Dominic was overwhelmed with joy at being in his beloved England at long last, that England which had also been the subject of constant prayer by the founder of the Order, St. Paul of the Cross. But his England did not receive him kindly and many and harsh were the crosses he had to bear. But he had consolations also in the number of converts he received into the Church including the famous John Henry Newman and other men of the Oxford Movement. In the seven years in which he laboured in England we can only be amazed at the amount of work he accomplished—never did he seem to rest. Towards the end of his life he was strengthened by the companionship of Father Ignatius Spencer with whom he came in 1849 to see the site for a monastery and Church at Sutton, St. Helens, in Lancashire. It was there that he prophesied, "This is my rest for ever and ever: here will I dwell for I have chosen it." He died of a heart attack at Reading on August 27, 1849, and was eventually laid to rest in Sutton where his holy remains lie now in the Shrine

of the new Church erected there. On October 27, 1963, during the Second Vatican Council he was beatified by Pope Paul VI and named the Apostle of England.

Pope John Paul II during his visit to England in 1982 referred to Blessed Dominic during a Mass of Ordination and held him up to the ordinands as an example of what a true priest should be. We await, then, with reasonable hope that it will not be long delayed, that soon the peasant boy from Italy who became an Apostle of England will be declared a saint of God.

7. Father Lawrence Mary of St. Francis Xavier, C.P. (Lawrence Salvi). Born in Rome on October 30, 1782. He became a noted preacher abroad and a good superior at home for the greatest part of his religious life. He was most conspicuous for his tender devotion to the Infant Jesus, from whom he obtained prodigious actions. He died at Capranica near Viterbo June 12, 1856. His cause was introduced in 1923.

8. St. Gabriel of the Sorrowful Virgin, C.P. (Francis Possenti). Born at Assisi March 1, 1838. Baptized in the same font as St. Francis and St. Clare. He became a Passionist when eighteen years of age. He was noted for his tender devotion to the Sorrows of Mary. He was sanctified by his keeping of the Passionist Rule during his six years as a Passionist Religious cleric. He died, before being ordained, of tuberculosis at Isola Gran Sasso on February 27, 1862. He was beatified by St. Pius X May 31, 1908. He was canonized by Pope Benedict XV, along with St. Margaret Mary Alacoque, May 13, 1920, the year of the 200th anniversary of the founding of the Congregation of the Passion. He was declared the patron of youth by Pope Pius XI. His shrine is one of the most popular in the world.

9. Mother Mary Joseph, C.P. (Elizabeth Prout). Foundress of the Sisters of the Cross and Passion at Bolton, England, with Fr. Gaudentius Rossi, C.P., 1852.

This biographical sketch is the work of Sister Dominic Savio, C.P., who was commissioned to write a definitive biography as part of the historical phase of the process of the Foundress.

Mother Mary Joseph (Elizabeth Prout), foundress of the Congregation of the Cross and Passion, was born in Coleham, Shrewsbury, in Shropshire, England, September 2, 1820, the only child of Edward and Ann Prout. By 1841 the family lived in Stone, Staffordshire. Elizabeth was therefore living in Stone when Blessed Dominic Barberi, C.P., arrived in early 1842. Brought up in the Anglican faith Elizabeth became a Catholic soon after her twenty-first birthday.

In 1848, on the advice of another Passionist, Father Gaudentius Rossi, Elizabeth entered the convent of the Nivelles Sisters of the Infant Jesus at Northampton. After about six months she contracted tuberculosis of the knee, was told she would never walk again, and was sent home. Thanks to her mother's care she did walk again, but when she wanted to go to Mass her mother made her life so intolerable that she realized she would have to choose between her Catholicism and her home. She chose the former.

In late 1849 she went to Manchester, then in the throes of the Industrial Revolution. She taught in St. Chad's school and looked after the altars in the Church. She also sought out young Catholic girls, many of them Irish immigrants, who were working in appalling conditions in the cotton mills. She instructed them in the Catholic faith, taught them needlework, and provided them with recreation. When Father Gaudentius heard what she was doing he was delighted, for from his Mission experience he too wanted to help the factory girls, the shop assistants, and the poor seamstresses.

At this time Elizabeth received two proposals: one, an offer of marriage, the other, of trying her religious vocation in a Belgian convent. She rejected both suggestions in order to cast her lot with the poor. At this time Father Gaudentius, C.P., and two other priests envisioned a new religious sisterhood and they asked Elizabeth Prout to be the foundress. On March 25, 1851, she and two factory girls moved into 69 Stocks Street, near St. Chad's,

Manchester. They called it "St. Joseph's Convent." By June 1852, Father Gaudentius had written the first draft of the Rule. On November 21, 1852, that special Passionist Feast, the first seven Sisters received the religious habit.

In January 1854, Father Ignatius Spencer entered the life of the Congregation when he gave the Sisters a retreat. Shortly afterwards Bishop William Turner gave them a convent at Levenshulme, Manchester, and on November 21, 1854, Mother and the first Sisters professed their vows of poverty, chastity, and obedience.

Father Gaudentius having left for North America in 1855, Mother Mary Joseph, assisted by Father Ignatius Spencer, C.P., rewrote the Rule as directed by Rome. The revision was based more clearly on the Passionist Rule of St. Paul of the Cross. At this time she sent Sisters to conduct adult industrial schools in Ashton-under-Lyne to relieve the needs of people suffering from the effects of the cotton famine as a result of the American Civil War.

When the new Rule was approved by Rome in 1863 Mother Mary Joseph was unanimously elected first Superior General of the Institute. At last, worn out by stark poverty, continued poor health, a harsh daily grind with crosses of every kind, she died at Sutton on January 11, 1864, at forty-three years of age.

Totally committed to seeking the Will of God in her regard, Mother Mary Joseph excelled in faith, hope, and charity. Her humility was unbounded. Through her sufferings she bequeathed to her daughters a spirit of holy joy so reminiscent of the joy in the Resurrection bequeathed by St. Paul of the Cross to his Passionist Sons. When the Father General of the Passionists met the Sisters for the first time at Sutton six months after her death He was at once able to recognize this special spirit.

In June 1973, on the initiative of Reverend Mother Wilfrida McHale, Superior General of the Sisters of the Cross and Passion, the remains of Mother Mary Joseph (Prout) were exhumed from her grave in the Sutton cemetery and reinterred in the new church of St. Anne and Blessed Dominic, beside the shrine of Blessed Dominic and near the tomb of Father Ignatius Spencer. In March 1978 the Mother Mary Joseph Commission was set up with a view to the formal introduction of her Cause in Rome. In January 1980, His Grace, Bishop Worlock of Liverpool appointed his Historical Commission to investigate her Cause. May 30, 1981, saw the first public pilgrimage to her grave.

10. Confrater Pius of St. Aloysius, C.P. (Luigi Nazareno Campidelli). Born in Italy at Terebbo in the Province of Forli April 29, 1868. He was a copy of St. Gabriel, C.P., like him dying as a student but offering his own life for the conversion of sinners in the region. He died November 2, 1889, at the Retreat in Casale, Forli Province, where his sepulchre and remains are deeply venerated. His Cause was introduced in 1938. The discussion of the heroicity of his virtues completed he was declared Venerable March 21, 1983.

11. Venerable Father Charles of St. Andrew, C.P. (Andrew Houben).

The following sketch was presented by Father Oliver Kelly, C.P., of St. Patrick's Province, Ireland. He is the Vice-Postulator for the Cause of Father Charles of Mount Argus.

Father Charles was born in Munstergeleen, Holland, December 11, 1821, and was baptized the same day. His parents were devout Catholics and made their children's salvation their first concern. He was the fourth of their eleven children. In baptism he was named John Andrew. He entered the Passionist Congregation at twenty-four in Ere, Belgium, and received the name Charles while retaining Andrew as a personal devotion—Charles of St. Andrew.

Two years after ordination he was sent to England in response to Blessed Dominic's appeal for "holy priests prepared to work and suffer." In all he labored and suffered for the conversion of England for thirteen years. He arrived first in Ireland on July 9, 1857, the feast of the Mother of Holy Hope, and worked at Mount Argus almost thirty years. The Irish people were quick to recognize his sanctity and welcomed him in their midst. A marked

feature of his sanctity was his total abandonment to God's Will in imitation of St. Paul of the Cross. In this he was truly Christ-like, gentle, attractive, and gently compelling. Those who lived with him have left this written record: "He was an example of devotion, piety, and faith simple, easy to live with; his gentle and sincere disposition, his good spirits and natural gaiety during recreation compelling all to love him." Gifted with a beautiful singing voice, he took leading parts in liturgical services. In community recreation he was often called upon for a song. He gladly responded and invariably sang one of the songs of his native Holland. This he did with patriotic fervor, for he loved God, his family, and his country. When he joined the Passionists he never again returned to his home. This was a great voluntary sacrifice and self-renunciation. "What does it matter," he would say, "where we are on earth if only we are united with Jesus and Mary through all eternity?"

Father Charles was a man of our times, a heaven-sent witness to God in an age of increasing materialism. The very sight of him was a sermon on the presence of God. He lived in God, a man of prayer, penance, and sacrifice for the conversion of sinners, and a man of great compassion. The monastery chronicler records that great crowds came to him at the rate of three hundred a day. Rich and poor, young and old, learned and unlearned, Catholic and Protestant, from all Ireland, and far beyond its shores. From England, America and far-off Australia they came seeking counsel, comfort, and the healing power of his blessing. He was thoroughly ecumenical in his witness to Jesus Crucified.

Many extraordinary favours, spiritual and temporal, have been attributed to his intercession both during his life and after his death. He would seem to show special compassion for people doing exams, for expectant mothers and childless couples. This may be because as a youth he was slow and dull witted until at nineteen it seemed as if "the hand of the Lord had touched him" and quickened his intellect. He knew the anguish of the slow plodder! Besides, he was old enough to understand the grief of his own mother when her second last baby was born dead. He could never forget! As a true Passionist his frequent exhortation by word and letter was: "Think every day for a few minutes on the bitter sufferings of Jesus Christ."

Father Charles died on January 5, 1893. Pope John Paul II proclaimed him "a man of heroic virtue" on May 10, 1979. He is now Venerable.

12. **Confrater Galileo Nicolini, C.P. Novice.** He was born at Capranica in the Italian Province of Viterbo, June 17, 1882. He was a precocious child and by grace anticipated maturity in the proving of his vocation without being admitted to profession. He died at Monte Argentario May 13, 1897, having just turned fifteen. His Cause was introduced in 1934. Recent interest in his devotion has brought closer the discussion on the heroicity of his virtue. Declared Venerable, November 27, 1981.

13. **Confrater Grimoladus of the Purification.** (Ferdinand Santamaria). Born at Pontecorvo, Province of Frosinone, Italy, on May 4, 1883. He was another imitator of St. Gabriel, C.P. He died at the retreat of Ceccano November 11, 1902, at the age of nineteen. The ordinary processes for his Cause were finished in 1964.

14. **Saint Gemma Galgani, Virgin and Passionist Tertiary.** St. Gemma was born a Camigliano March 12, 1878. While not juridically ascribed in the Passionist family, she aspired to enter the Passionist Nuns at Tarquinia and embraced profoundly the spirituality of the Passion. Only after her death did the Monasteries of the Passionist Nuns enjoy a marvellous blossoming. She died at Lucca on April 11, 1903. She was beatified by Pope Pius XI on May 14, 1933, and canonized by the Servant of God Pope Pius XII on May 2, 1940.

15. **Father John of the Holy Spirit, C.P. (James Bruni).** He was born in the Italian Province of Ascoli Piceno at San Benedette del Tronto August 8, 1882. While another imitator of St. Gabriel yet at the end of his theological studies, by special dispensation of Pope St.

Pius X he was ordained, only to die a few months later of tuberculosis at Moricone near Rome December 12, 1905. His Cause was introduced in 1945 and the discussion on his heroic virtue completed, he was declared Venerable June 9, 1983.

16. Father Fortunato Mary of St. Paul the Apostle, C.P. (Paul Gruttis). He was born March 3, 1826, at Roccavivi of L'Aquila in Italy. He was a holy priest, confessor, and spiritual director to very many souls. He was called "a little Cure of Ars." He died at Faltaverra Monastery in Frosinone, where he had spent the greater part of priestly life at St. Sosio's, December 28, 1905. The Ordinary processes have been finished and the scrutiny of his many writings approved.

17. Father Germano of St. Stanislaus, C.P. (Vinsent Ruoppolo). He was born in Naples in the suburb of Equense January 17, 1850. His name is forever linked to that of St. Gemma Galgani for whom he was spiritual director. But he also distinguished himself as a religious of outstanding holiness, a spiritual theologian, a philosopher, a writer, and an archeologist. He died at Rome December 11, 1909. Presently his innumerable writings are being evaluated. His body is now honored in the shrine Church of St. Gemma attached to the Passionist Nuns Monastery at Lucca.

18. Father Norbert of St. Mary of the Garden, C.P. (Dominic Cassinelli). Born at Graveglia, Genoa, April 12, 1829. He was the eminent spiritual director of St. Gabriel, a noted preacher, superior, and Consultor General of the Congregation of the Passion. He had the joy of seeing his holy disciple beatified in 1908. He died at the monastery of Recanati near Macerata June 29, 1911. The ordinary processes for his Cause have been completed and his writings were approved in 1969.

19. Venerable Father Bernard Mary of Jesus, C.P. (Cesare Silvestrelli). He was born at Rome on November 7, 1831. He was a novitiate companion of St. Gabriel. Thereafter, for almost thirty years, he was Superior General of the Congregation. He was considered to be another St. Paul of the Cross. He died at Moricone in the Province of Rome December 9, 1911. Pope Paul VI declared the heroicity of his virtues October 18, 1973. There await but the miracles for his hoped-for beatification.

20. Brother Isidore of St. Joseph, C.P. (Isidore De Loor). This saintly lay brother was born in Belgium at Vrasene April 18, 1881. He embraced the humble and hidden life of a Passionist Brother, becoming sanctified in the offices of cook and porter at the retreat of Kortrijk. Here he died October 6, 1916. He is most venerated in Belgium and the Low Countries. The discussion on the heroicity of his virtues is completed. His beatification set for March 1984.

21. Father Joseph of Jesus and Mary, C.P. (Vincenzo Pesci). He was born at Filettino, Province of Frosinone, Italy, September 13, 1853. At various times he was religious superior in his Province, where he was loved by all for his goodness and sanctity. He died at Pontecorve January 12, 1929. The formal decree introducing his cause officially is expected shortly, having been signed September 11, 1980.

22. Father Nazareno of Mary Immaculate, C.P. (Nazareno Santolini). He was born October 23, 1859, at Caldarola in the Province of Macerata. He was enrolled for ten years at the Almo Collegio Capranica at Rome where he had illustrious companions; some became Cardinals, Bishops and Monsignors. He preferred the humble life of a Passionist. He became sanctified in the formation of the youth of the Congregation, among whom was the Servant of God Galileo Nicolini. He died at Monte Argentario January 4, 1930. The official Introduction of his cause is imminent.

23. **Father Innocent of the Immaculate, C.P.** (Emmanuel Canoura y Arnau). He was born at Santa Cecilia, Valle D'oro, Spain, March 10, 1887. He was martyred during the Spanish Revolution on October 9, 1934, with a group of De La Salle Brothers of the Christian Schools while he was giving a High School Retreat. The Christian Brothers are advancing his Cause.

24. **Father Niceforus of Jesus and Mary, C.P.** (Vincenzo Diez y Tejerina) **and His Twenty-Five Companions.** Father Niceforus, the Provincial Superior of the Holy Family Province, was born at Herrerueta February 17, 1893. He was martyred July 22, 1936, at Manzanares. The other twenty-five members of the Community of Damiel—seven priests, fifteen students, and four brothers— were killed in other places and different dates. When the angry mob surrounded the Monastery, Father Provincial gave absolution to all and distributed Holy Communion so no sacrilege might be committed. Then he ordered the doors of the Church to be opened. The mob rushed in, led the Community to the cemetery, then set them free only to be shot later on. The program for developing these Causes depends on the decision of the Holy See.

25. **Father Germano of Jesus and Mary, C.P. Rector**

26. **Father John Peter of St. Anthony, Vicar.**

27. **Father Ildephonsus of the Cross**

28. **Father Philip of the Sacred Heart of Mary**

29. **Father Peter of the Heart of Jesus**

30. **Father Justinian of St. Gabriel of the Sorrowful Virgin**

31. **Confrater Onorinus of the Sorrowful Virgin**

32. **Confrater Julio of the Heart of Jesus**

33. **Confrater Euphrasius of the Most Merciful Love**

34. **Confrater Fulgentius of the Heart of Mary**

35. **Confrater Joseph Mary of Jesus Agonizing**

36. **Confrater Joseph Mary of Jesus**

37. **Confrater Thomas of the Most Blessed Sacrament**

38. **Confrater Joseph of the Sacred Hearts**

39. **Confrater Felix of the Five Wounds**

40. **Confrater Joseph of Jesus and Mary**

41. **Confrater Abilio of the Cross**

42. **Confrater Felix of the Sacred Heart of Mary**

43. **Confrater Laurino of Jesus Crucified**
44. **Confrater Zachary of the Most Blessed Sacrament**
45. **Confrater Epiphanio of St. Michael**
46. **Confrater Maurillo of the Infant Jesus**
47. **Brother Paul Mary of St. Joseph**
48. **Brother Philip of St. Michael**
49. **Brother Benito of the Virgin of the Pillar**
50. **Brother Anacario of the Immaculate Virgin**
51. **Father Bernard of the Mother of Fair Love, C.P. (Kryszkiewicz).** Born in Poland May 2, 1915. After having made his studies at Rome he reentered Poland where he exercised sensitively his priestly ministry with our student clerics and with the Faithful during the terrible war years 1940-1945. He died in the "fame of holiness" July 7, 1945. The introduction of his Cause is expected to follow the new process.
52. **Father Giles Joseph of the Sacred Hearts, C.P. (Severino Malacarne).** He was born at Gualdo of Portomaggiore in the Province of Ferrara April 11, 1877. Among the Passionists he remained famous as "the holy postulator of Saints" for about thirty years. It was said of him that he would be canonized before some of those whose causes he undertook. He died at SS. John and Paul in Rome November 29, 1953. His ordinary processes have ended but now his innumerable writings are being evaluated.
53. **Brother Gerard of St. Francis, C.P. (Francisco Sagarduy).** He was born at Zollo in Spain February 15, 1881. He embraced the humble and hidden life of a Passionist lay brother. He spent almost all of his long religious life at Rome, in the General House of SS. John and Paul. He was occupied above all (for some fifty years) as the porter. His charity toward the poor became proverbial above all during the last war, never losing his spirit of prayer and simplicity. He died at Rome May 29, 1962. His sacred remains were returned to his native Spain. The initiation of his Cause at the Roman Vicariate has begun.
54. **Father Ignatius of St. Paul the Apostle, C.P. (Honourable George Spencer) 1799-1864.**

The following biographical sketch is the work of Very Reverend Eugene Kennan, C.P., Vice-Postulator at the Shrine of Blessed Dominic, Sutton, St. Helens, Lancashire, of St. Joseph's Province.

Father Ignatius was born the Honourable George Spencer, youngest son of the Second Earl of Spencer, December 21, 1799. His family was distinguished in its service to the State and as a youth he followed the usual pattern of life for someone of his rank. Eventually he went to Cambridge and while there decided to join the Anglican Ministry. He became Rector of St. Mary's Church at Great Brington, which was part of the family estates. His family built the rectory for him. (In this church are buried the relatives of George Washington for whom a plaque has been erected by the Congress of the United States.) After some time he became uneasy about his religious convictions and in 1830, with tremendous self-sacrifice of all worldly possessions and to the shock of his family, he became a Catholic. He went to the Venerable English College in Rome and eighteen months later was ordained a priest. He returned to work in England, especially in the Midlands, for some years. Then he was appointed Spiritual Director of the students at Oscott Seminary. He had long been a friend of Blessed

Dominic and helped bring the Passionists to England in 1841. On January 6, 1848, he made his profession as a Passionist in the hands of Blessed Dominic. He spent the rest of his life preaching the conversion of England; in this aspect he showed himself a worthy spiritual son of St. Paul of the Cross and Blessed Dominic Barberi long before he wore the habit of the Congregation of the Passion himself. He was also the Director of the infant Congregation of the Sisters of the Cross and Passion. While he was rector of the Monastery at Sutton he was at the deathbed of their saintly Foundress, Mother Mary Joseph (Elizabeth Prout).

He succeeded Blessed Dominic of the Mother of God as Provincial and was several times local superior. But he filled his years of service to God, the Passionists, and the English people with incredible Mission activity. He introduced a short form of preaching Missions so that he could conduct two in one week. He died suddenly on October 1, 1864.

Almost immediately his reputation for sanctity was expressed by the people. Many favors and reputed miracles have been claimed through his intercession across the years.

He is buried now in the Shrine of Blessed Dominic attached to the Church of St. Anne and Blessed Dominic at Sutton, St. Helens, Lancashire, near the altar tomb of Blessed Dominic where also rest the holy remains of Mother Mary Joseph Prout. It is hoped that Cause of his beatification begun in England will be introduced in Rome in the not too distant future. It is this firm hope which is the rationale for his inclusion in this chart of Passionist candidates.

As a matter of interesting contemporary history, Father Ignatius Spencer is the great great great uncle of the Former Lady Diana Spencer, now Princess of Wales. He was also the great uncle of Sir Winston Churchill.

CHART OF RELIGIOUS INSTITUTES



AGGREGATED OR AFFILIATED WITH THE CONGREGATION OF THE PASSION SHARING THE CHARISM OF ST. PAUL OF THE CROSS

St. Paul of the Cross in his own lifetime, as we have seen, was inspired to found the *Congregation of the Passion*, comprised of priests, clerics and Brothers, November 22, 1720. Under a like inspiration he founded the *Cloistered Passionist Nuns* May 3, 1771. He also approved the foundation of the *Confraternity of the Passion* and aggregated such to his Congregation, sharing with them the spirituality and good works of the Passionist Congregation on April 6, 1755, as witnessing lay men and women.

Over the years after his death many devout men and women have been won to his special charism and wished to share in his religious family and charism. Not infrequently such souls were inspired by the Missionary Preaching of his sons or the faithful witness given by the same in overseas Missions, where his charism has been everywhere fostered. In a broad sense *aggregation* means that such an Institute wears the Passionist Badge and has been admitted by the Superior General to the spiritual benefits of the Congregation of the Passion and shares with us in mutual suffrages for the deceased. *Affiliation* indicates for our purpose no such formal admission into the Passionist Family but a real share in the life-style and practices of the Passionist Congregation and in the spirituality and charism of St. Paul of the Cross. In this chart the listing is chronological according to foundation. Wherever possible the notice has been presented by a member of the particular Institute.

1. The Sisters of the Cross and Passion, Bolton, England, 1852.

Notice by Sister Dominic Savio, C.P.

While Father Gaudentius Rossi, C.P., had been giving Missions in England he noticed how many poor and hard-working young women were suitable for the religious life but according to custom could not become nuns because they lacked the necessary dowry. Father Gaudentius proposed that a new religious order should be founded for them. They would be true contemplative nuns but they would also be engaged in an active apostolate and would earn their own living. He confided his plans to Father Robert Croskill of St. Chad's, Manchester, who in turn spoke to Father William Turner, soon to be the first Bishop of Salford. They agreed the experiment was worth trying. They asked Elizabeth Prout to be the foundress.

On March 25, 1851, Elizabeth Prout and two young ladies moved in 69 Stocks Street, near St. Chad's. They called it St. Joseph Convent. On November 21, 1852, the first seven Sisters received the religious habit.

From the beginning, Elizabeth, now Sister Mary Joseph, met with opposition from people who thought nuns who went out to work were a contradiction in terms. However, Bishop Turner and many of the clergy were very pleased to have Sisters who would teach not only day classes and Sunday school, but even evening classes, instruct converts, care for sodalities, and go out into the homes to visit the lapsed and the sick.

The Sisters of the Cross and Passion engage in a Variety of forms of the Apostolate, but in imitation of their foundress their option is always for the poor. AGGREGATED to us the Congregation of the Passion in 1874.

In the latter part of the nineteenth century the Congregation spread to Ireland (1878), and to Scotland (1894). Missionary foundations were made in Bulgaria, Spain, and Holland, but these were short lived. In 1912 the Institute took root in Chile. In 1924 the first USA foundation was made. This was followed in 1926 by a foundation in Buenos Aires, Argentina. In 1952 a missionary group was sent to Bostwana (then Bechuanaland), Africa. In

1968 the Sisters came to Wales. In 1975 a mission was opened in Sweden. In 1977 Peru welcomed a small Missionary group.

The Congregation, though numerically small, is flourishing and dynamic. It comprises three Provinces:

- 1) St. Paul of the Cross Province, which includes the British Isles, Ireland, Botswana and Sweden, with a total of 42 houses and 400 Sisters.
- 2) St. Gabriel Province, Latin America, which includes Chile, Argentina and Peru, with a total of 10 houses and 44 Sisters.
- 3) Our Lady of Dolours Province in the United States, with a total of 8 houses and 63 Sisters.

2. The Passionist Sisters of St. Paul of the Cross, Signa, Italy, 1872.

Moved by zeal for the restoration of the Catholic Faith and the work of religious orders, the Marchesa Mary Magdalen Frescobaldi (1771-1843), urged by her son Gino Frescobaldi (1792-1876), who was an outstanding politico—socio—pedagogue, established a religious Community March 17, 1815, called the Handmaids of the Passion D.N.J.C. and of Mary the Sorrowful Virgin. They engaged in charitable works. Through their association with the Passionist Nuns at Tarquinia they came under the guidance of the Passionist Superior General from 1817. After the death of the foundress and reduced in finances and numbers, the Community dispersed, some entering the Cloistered Passionist Nuns.

Two heroic souls, however, Sister Crucifed Tognoni and Sister Pia Frosali, assisted by the parish priest Don Giuseppe Fiametti on September 14, 1872, revived the “Caponi Retreat” at Signa near Pisa under the title Sisters of Charity of the Passion of Jesus Christ under the Patronage of St. Paul of the Cross. When they received final Papal Approval in 1931 the title of the Institute officially became the Passionist Sisters of St. Paul of the Cross. The Sisters take the fourth vow to promote Devotion to the Passion of Christ. They were formally AGGREGATED to the Congregation of the Passion in 1904.

The special work of the Sisters is the education of young girls, especially those exposed to spiritual danger. They also teach in parish schools, conduct hospitals, retreat houses, and homes for the aged and the retarded.

The Generalate is now in Rome. The Congregation has six Provinces.

- 1) Mother of Sorrows Province, Italy. Founded 1929.
- 2) Sacred Heart of Jesus Province, Italy. Founded 1929.
- 3) St. Gabriel Province, Brazil. Founded 1929.
- 4) Immaculate Heart of Mary Province, Brazil. Founded 1965.
- 5) Holy Cross Province, Belgium, Zaire, France. Founded 1977.
- 6) Immaculate Conception Province, Spain. Founded 1977.

There is also a Mission established at Sekadau, Indonesia.

Recently four Sisters came to Canada to make a foundation.

Presently there are 72 houses and about 700 professed Sisters.

3. Mexican Passionist Sisters: The Congregation of the Daughters Passion D.N.J.C. and the Sorrows of Mary, Mexico City, 1892.

The Passionist Sisters of Mexico were founded by the eminent Passionist Missionary, Father Diego (Alberici) of St. Francis, C.P. (1846-1904) and Mother Dolores (Lolita Medina Zepada) of the Wound in the Side of Jesus, C.F.P. (1860-1925). The accepted date for the foundation is April 3, 1892. These Sisters take our Fourth Vow to promote devotion to the Passion of Jesus. They were AGGREGATED to the Congregation of the Passion by the Servant of God, Venerable Bernard Mary Silvestrelli, C.P., Superior General of the Passionists July 10, 1901. They have not yet divided into Provinces. They have foundations or “retreats” in Mexico, the United States, El Salvador, and Spain. They also assist at the Gen-

eralate of the Passionist Fathers at SS. John and Paul in Rome, where they have become known by Passionists from all over the world for their joyous, dedicated and efficient service. The Congregation of the Daughters of the Passion and the Sorrows of Mary have 26 houses and 265 professed religious. The Sisters are now also in Honduras.

4. Poor Sisters of Jesus Crucified and the Sorrowful Mother, Scranton, U.S.A., 1924

Presentation prepared by Sister M. Virginia, C.J.C.

The Congregation of the Poor Sisters of Jesus Crucified and the Sorrowful Mother was founded by the zealous Passionist Missionary, Rev. Alphonsus Maria Urbanavicius, C.P. (1884-1949).

As a teenager he had risked his life in Lithuania smuggling Lithuanian prayerbooks and newspapers across the Prussian border at a time when Latin letters were suppressed by the Russian Czar. Coming by ship to the United States he joined the Passionist Congregation at St. Ann's Monastery in Scranton, Pennsylvania, where he continued his work among the Lithuanian people in his adopted country.

While conducting Missions in Pennsylvania Father Alphonsus Maria saw the urgent need for a religious congregation in the impoverished coal regions of the state to shelter orphans and widows of deceased miners. With the approbation of Rome in 1924 the Congregation of the Poor Sisters of Jesus Crucified was founded on the Wehrum estate in Elmhurst, Pennsylvania, at the foot of the Pocono Mountains. The Sisters received from Father Alphonsus Maria their Passionist traditions and spirit. In the beginning only those of Lithuanian heritage were accepted to better qualify for the apostolate which was the care of Lithuanian immigrants.

The Sisters began their apostolate by sheltering the orphans, widows and widowers in the three small wooden homes on the Estate. After a fire which demolished the orphanages they were requested by the Bishop of Scranton to specialize in the care of the aged. In a short time their apostolate was expanded to include teaching in the Dioceses of Pennsylvania, Massachusetts, Connecticut, and Kansas.

The Sisters now conduct two Nursing Homes, St. Mary's Villa, at Elmhurst, Pa., and St. Joseph's Manor in Brockton, Mass. Each facility has 121 beds. They staff seven schools and a number of Catechetical Centers. In 1945 the Motherhouse, Our Lady of Sorrows Convent, was transferred to Brockton in the Archdiocese of Boston.

In keeping with the Founder's desire to preserve the Lithuanian language and culture, qualified Sisters accept invitations to lecture and teach where the need arises. A modest library of Lithuanian books, along with a collection of Lithuanian artifacts, is maintained at the Motherhouse and also at St. Mary's Villa. Here the Sisters return to refresh their knowledge and rekindle their interest in the roots and culture of their Founder.

The Congregation is not divided into Provinces, but at the present time there are 12 foundations and 85 professed religious.

5. Missionary Sisters of the Cross and Passion, Belgium, 1927

This family of Passionist Sisters was founded by Father Valentine (Elschoet) of the Immaculate Virgin (1877-1929), Provincial of St. Gabriel's Province in Belgium, with Mother Maria Marta Vendenputte, C.P. (1891-1967). The purpose of this foundation was to have a feminine Institute of Passionist Sisters to assist their Passionist Brethren in the Congo. The Motherhouse was established at Tirlemont near Louvain. The first missionary Sisters went out to Africa in 1930. After the Second Vatican Council Cardinal Suenens wanted them to abandon the Passionist habit and Sign. Through the kind offices of Most Reverend Theodore Foley, C.P., our General, they approached the Superior General, Mother Tomazina Costa Bontorin, to amalgamate with the Italian Passionist Sisters of St. Paul of the Cross. On March 17, 1966, Mother Tomazina came from Rome to Belgium where the foundress, Mother Mary Marta, was on her deathbed. She died in peace knowing that her

little missionary Congregation would continue in good hands and still be true Passionists. Her successor and the General Councillors went to Rome to conclude the final negotiations. This was Mother Margaret Cuypers. The special General Chapter of the Passionist Sisters decreed the amalgamation with the Belgian Passionist Missionary Sisters. With the permission of the Sacred Congregation for Religious the fusion took place on September 28, 1968. Through a most sensitive and appreciative gesture the entire Belgian Congregation became a new Province under the title of the Holy Cross, within the adopting Mother Congregation at Rome.

6. Sisters of St. Gemma, Lucca, Italy, 1938 (Congregation I)

This group of Passionist religious was founded at Camigliano near Lucca, Italy, by Mother Gemma Gianinni in 1938. Mother Gemma was a personal friend of St. Gemma and of the family which had sustained the destitute mystic and stigmatic Passionist tertiary. The Sisters engage in teaching, social work, and have a foreign Mission in Zaire near our Passionist Fathers. The Motherhouse is actually the birthplace of St. Gemma in the house where she was born in 1878. Besides the foundation in Zaire, Africa, there are eight other foundations in Italy, one in Burundi. At present the Congregation numbers some 50 Sisters. Most Reverend Theodore Foley, C.P., General of the Passionists. AGGREGATED this communication in Spiritual things and suffrages in 1973.

7. Brothers of the Passion, Tshumbe, Zaire, Africa, 1944

Notice given by Tres. Rev. Frere Joseph Lowolo-Djanga, C.P. Sup. Gen.

This Institute represents for the first time a group of men affiliated with the Congregation and not part of the Passionist Fathers and Brothers, to be established. Its origins lie in a group of four young men who graduated from the normal school conducted by the Passionists from the Belgian Province of St. Gabriel at Tshumbe Ste. Marie. Most Reverend Jozef Augustin (Father Eusebius, C.P.) Hagendorens, Bishop of the Diocese, but then Perfect Apostolic, approved the desire of this group of trained young men to become religious teaching Brothers. After a deeper religious training by the Passionists their canonical Decree of Erection was issued in 1944. They made their First Profession in 1945. They wore a blue habit since black material was impossible to get due to the war. The principal patron of the Institute is St. Gabriel. At the present time the Brothers of the Passion have not spread outside the original Passionist Mission territory. Some 16 Brothers labor in the Mission Schools. There are 30 Brothers in formation.

8. Sisters of St. Gemma, Dodoma, Tanzania, Africa, 1947 (Congregation II)

Presently this is an all-black Community of religious women affiliated with the Passionist Congregation. They were established in the former Passionist Mission Territory now the Diocese of Dodoma, Tanzania, Africa. The Most Reverend Jeremiah Pesce, C.P., now the diocesan bishop, founded the Institute of July 1, 1945, and the Sisters made their first profession in 1947. While their principal apostolate is teaching, they engage in a variety of social works, in accordance with local culture, which serve to strengthen the local Church. They have the spirit and tradition of the Congregation of the Passion and are nurtured in the school of Spirituality of St. Paul of the Cross. At the present time the Institute has not spread beyond the mission territory but the Sisters now number 200 and are self-governing.

9. Sisters of St. Gemma, Mook, Holland, 1949 (Congregation III)

Notice supplied by V. Rev. Caspar Caulfield, C.P., former Secretary General of the Missions now at West Springfield, Mass.

Originally called the Passionist Missionary Sisters of St. Gemma, this Institute was founded at Mook in Holland in October 1949. The founder was Msgr. Gabriel Sillekens,

C.P., then Provincial of the Mother of Holy Hope Province, and later Bishop of Ketapang, Indonesia. His associate was Mother Mary Vincenzia, C.P., a Cloistered Passionist Nun from the monastery at Sittard in the Diocese of Roermond, who was summoned from the cloister to cooperate in this vital missionary work. The original concept was that these Sisters would assist the Passionist Fathers and Brothers in Dutch Borneo. Political upheavals in the area prevented this plan, so in 1960 the Community moved the entire Congregation and its administration to the missionary Prelature of the Dutch Passionists in Goias, Brazil. The Mother General, Mother M. Gemma, resides at Anicuns. The Sisters conduct hospitals, a training school for Nurses, homes for the aged, schools, and a social center. The novitiate is at Firminopolis. Presently there are 5 houses and 17 Sisters professed.

10. The Apostolic Passionist Sisters, Mamers, France, 1958.

This is a unique Community established at Mamers, France, February 11, 1958. It was founded by Mother Mary Joseph (Cousyn) of Jesus, C.P., who was originally a Cloistered Passionist Nun at the monastery of Mamers for thirty-four years. Both Father Pol-Joseph Chretien, C.P., Provincial of St. Michael Province, and Bishop Chevalier of Le Mans gave the inspiration and necessary ecclesiastical approbation for this Institute. Its purpose was the evangelization of "the poor who were far from their Father's house." In great personal poverty they reached out to the forgotten poor in the country districts. Their local name became "the Passionist Sisters of the countryside" (du Pays!). Because of the background of the Foundress, their spirituality was altogether Passionist and they were in every way true daughters of St. Paul of the Cross. Their apostolic mission activity was with the alienated in the priestless rural districts of France. Before the Foundress, Mother Mary Joseph, died on January 1, 1969, she had successfully arranged the amalgamation of her small Community, numbering only seven professed religious with the ever-increasing Passionist Sisters of St. Paul of the Cross of Signa, Italy. The fusion of the two Institutes became canonically official December 26, 1968. The affiliated Sisters were assigned to the newly established Province of the Holy Cross in Belgium. Happy in the security of her little flock, Mother Mary Joseph died a holy death. Her innovative approach to evangelism anticipated the thrust of Vatican II and still fulfills an urgent need of the local Church in France. Cardinal Grente is their special supporter.

11. Sisters of Calvary, Botswana, Africa, 1965.

Notice written by Sister M. Olcan (Watt) C.P., present Superior of the Congregation.

In 1952 a small group of Passionists from St. Patrick's Province, Ireland, along with four Sisters from the Cross and Passion Congregation from Bolton, England, arrived at Ganarone, in the then British Protectorate of Bechuanaland in South Africa to take up missionary work inaugurated by German Oblate Fathers and Dominican and Franciscan Sisters. Among the four Passionist Fathers was Fr. Urban Murphy, C.P., who later became prefect Apostolic and finally Bishop.

Early on he thought of starting a congregation of African Sisters and in 1960 the Sacred Congregation Propaganda Fidei gave its consent to the undertaking. During Vatican II plans took on concrete shape and April 28, 1965, the feast of St. Paul of the Cross, the Congregation was formally erected under the name of "Handmaids of the Sacred Passion D.N.J.C."

Msgr. Murphy had the wholehearted support and encouragement in this venture from Reverend Mother M. Consolata, C.P., and the General Curia of the Cross and Passion Sisters, Bolton. They agreed to lend two sisters to assist in the religious formation and eventually to lead the group to autonomy as an independent Congregation. Sister St. Liam, C.P. (Alford) was appointed Superior, and Sister M. Olcan, C.P. (Watts) the novice-mistress in November of that year.

Toward the end of 1966, Bishop Urban Murphy, C.P., requested Sister Olcan to draw up constitutions for the new Sisterhood. She visited a number of native Congregations in South Africa, Lesotho, and Zimbabwe and studied various constitutions. The Sisters of the Cross and Passion had drawn up interim constitutions and permission was granted to use these as a guide and basis. In the Spring of 1967 the first draft was ready, and Sister M. Columba, C.P., then Superior of the Cross and Passion Sisters in Botswana, examined the Constitutions and suggested changes. Some of the Passionist Fathers, Donal Connolly, C.P., Cathal Butler, C.P., and John Corrigan of Dublin were also consulted. The latter was appointed to the Botswana Mission and continued working on the Constitutions. In 1969 Father Barnabas M. Ahern, C.P., on a lecture tour in Africa examined the Constitutions and brought them a step further to fulfillment. Most Reverend Theodore Foley, the Superior General of the Passionists, visited Botswana with Father Caspar Caulfield, C.P. He offered to steer the first draft of the Constitutions through the various commissions in Rome. He had two canonists in Rome examine the Constitutions and had their comments inserted in the text which was sent to the Sacred Congregation for the Evangelization of peoples which decreed them to be "Charismatic," combining well and harmoniously the spiritual and juridical elements. Therefore on September 14, 1971, Bishop Murphy, having received authorization from Rome, approved the Constitutions. On December 8, 1968, the headquarters of the Sisters was moved to Kgale. In 1970 Sister Olcan was appointed Superior as well as Novice-Mistress assisted by Sister Mary Martha Burke, C.P., the new Regional Superior for the English Passionist Sisters.

At this stage it was decided that the title "Handmaids" conveyed the idea of servitude or inferiority, so Sister Olcan asked Bishop Urban Murphy to Petition Rome to have the name changed. The native Sisters suggested several titles themselves, so on March 18, 1970, the name of the new Congregation was officially changed to "The Sisters of Calvary."

Presently, after seventeen years of existence, thirty-two candidates have entered. Of these, three returned home, seven were found to be unsuitable, so the number of professed religious is twenty-two. In November 1981 two native Sisters, Sister Therese Lesetedi and Sister Rosemary Dieke, were elected to the General Council.

The Congregation of the Sisters of Calvary is a diocesan Institute. The Sisters are called upon to follow the Crucified Christ, communicating His love to all mankind through a life of prayer expressed in the works of the apostolate (catechetics, hospitals, teaching, and social work) together with Mary the Mother of Sorrows, their model and patroness. The Congregation is entrusted to St. Paul of the Cross, also, and his feast is celebrated with special solemnity. On February 27, 1981, the Founder, Bishop Urban Murphy, C.P., died. On March 6, 1982, his successor, Bishop Boniface Setlaekgosi, was ordained.

12. Secular Institute: Missionaries of the Passion.

This Secular Institute affiliated to the Congregation of the Passion received Pontifical Approval of its Constitutions on July 1, 1980, after over ten years of experiment as a pious association. It was founded in Catania in Sicily by Father Generose, C.P. Among its first members was Suor Francesca who for many years was the custodian of the natal House of St. Paul of the Cross at Ovada. They contemplate the mystery of God's love which culminated in His Passion and death on the Cross. They live in the spirit of St. Paul of the Cross by witnessing the evangelical counsels, in the spirit of prayer and solitude, of special poverty, penance, and ongoing conversion. They proclaim by their lives that Christ has died, Christ is risen, and Christ will come again.

PART FIVE

♦♦♦

St. Paul of the Cross

Paulacrucian Materials



ST. PAUL OF THE CROSS



LITURGICAL TEXTS

Excerpted from: The Sacramentary
CONGREGATION OF THE PASSION 1976
The Lectionary
CONGREGATION OF THE PASSION 1976

SOLEMNITY

Entrance:

I have been crucified with Christ, and the life I live now is not my own; Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me. (Gal 2:19-20)

Opening Prayer:

Lord God, you gave our Father, St. Paul of the Cross,
a wonderful spirit of love in preaching Christ Crucified.
By his prayers and example, may we gain souls for Christ
through the power of His Passion,
and share with them the grace of His Paschal mystery.

Grant this through our Lord Jesus Christ, Your Son
Who lives and reigns with You and the Holy Spirit,
One God, for ever and ever. AMEN.

Reading I:

A reading from the book of the Prophet ISAIAH (61, 1-3)

The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to prisoners, to announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn, to place on those who mourn in Zion a diadem instead of ashes, to give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit.

This is the Word of the Lord.

Responsorial Psalm:

I WILL ANNOUNCE THE WORD OF THE LORD TO MY BROTHERS.

Sing to the Lord a new song;
sing to the Lord, all you lands.
Sing to the Lord, bless his name.

I WILL ANNOUNCE THE WORD OF THE LORD TO MY BROTHERS.

Announce his salvation, day after day.
Tell his glory among the nations;
among all peoples, his wondrous deeds.

I WILL ANNOUNCE THE WORD OF THE LORD TO MY BROTHERS.

Give to the Lord you families of nations,
give to the Lord glory and praise;
give to the Lord the glory due his name!

I WILL ANNOUNCE THE WORD OF THE LORD TO MY BROTHERS.

Say among the nations: The Lord is king.
He has made the world firm, not to be moved;
He governs the peoples with equity.

I WILL ANNOUNCE THE WORD OF THE LORD TO MY BROTHERS.

Reading II:

A reading from the first letter of Paul to the Corinthians. (I Cor 1, 17-25)

Christ did not send me to baptize but to preach the gospel—not with wordy “wisdom,” however, lest the Cross of Christ be rendered void of its meaning!

The message of the Cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God. Scripture says:

“I will destroy the wisdom of the wise,
and thwart the cleverness of the clever.”

Where is the wise man to be found? Where the scribe? Where is the master of worldly argument? Has not God turned the wisdom of this world into folly? Since in God’s wisdom the world did not come to know Him through “wisdom,” but we preach Christ crucified, a stumbling block to the Jews, and an absurdity to gentiles; but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For God’s folly is wiser than men, and His weakness more powerful than men.

This is the Word of the Lord.

Gospel:

ALLELUIA

The Lord has sent me to bring glad tidings to the
poor, to proclaim liberty to captives.

ALLELUIA

+ A reading from the holy gospel according to Mark.
(Mk 6, 7-13)

Jesus summoned the twelve and began to send them out two by two, giving them authority over unclean spirits. He instructed them to take nothing on the journey but a walking stick—no food, no travelling bag, not a coin in the purses in their belts. They were, however to wear sandals. “Do not bring a second tunic,” He said and added:

Whatever house you find yourself in, stay there until you leave the locality. If any place will not receive you or hear you, shake its dust from your feet in testimony against them as you leave.”

With that they went off, preaching the need of repentance. They expelled many demons, anointed the sick with oil, and worked many cures.

This is the gospel of the Lord.

Profession of Faith:

Prayer Over the Gifts:

Lord, accept the gifts we offer You
on this Solemnity of St. Paul of the Cross.
May we stand before You as a living sacrifice
holy and pleasing in Your sight.

We ask this in the name of Jesus the Lord.

Preface:

Proper to St. Paul of the Cross.

Communion Rite:

I determined that while I was with you, I would speak of nothing but Jesus Christ and
Him crucified. (I Cor 2:2)

Prayer After Communion:

Lord Jesus,
we have received Your wonderful sacrament,
the ever-present sign of Your infinite love.
Through the prayers and example
of St. Paul of the Cross
may we proclaim your death
in word and deed.

We ask this through Christ our Lord.

Solemn Blessing:

Proper to St. Paul of the Cross.

VOTIVE MASS

Entrance:

Christ will be exalted through me, whether I live or die. For to me, "life" means Christ;
hence dying is so much gain. (Phil 1:20b-21)

Opening Prayer:

Lord God, you gave our Father, St. Paul of the Cross,
a knowledge of the unfathomable riches
of the mystery of the Cross, and the gift
of perfect love for Your Son.
As we celebrate the wonders of your power,
revealed in our Founder,
grant that we may learn from his example
and be protected by his prayers.

We ask this through our Lord, Jesus Christ, Your Son

who lives and reigns with You and the Holy Spirit,
One God, for ever and ever. AMEN.

Reading I:

A reading from the book of Sirach (39, 1-3, 6-9)

The just man explores the wisdom of the men of old and occupies himself with the prophecies; he treasures the discourses of famous men, and goes to the heart of involved sayings; he studies obscure parables, and is busied with the hidden meanings of the sages.

His care is to seek the Lord, his Maker, to petition the Most High, to open his lips in prayer, to ask pardon for his sins. Then, if it pleases the Lord Almighty, he will be filled with the spirit of understanding; he will pour forth his words of wisdom and in prayer give thanks to the Lord, who will direct his knowledge and counsel, as he meditates upon his mysteries. He will show the wisdom of what he has learned and glory in the law of the Lord's covenant. Many will praise his understanding; his fame can never be effaced; unfading will be his memory, through all generations his name will live.

This is the Word of the Lord.

Responsorial Psalm:

IN YOUR HOUSE, O LORD, WE CRY OUT WITH JOY.

My soul yearns and pines
for the courts of the Lord.
My heart and my flesh
cry out for the living God.

IN YOUR HOUSE, O LORD, WE CRY OUT WITH JOY.

Even the sparrow finds a home
and the swallow a nest
in which she puts her young-
Your altars, O Lord of hosts,
my king and my God!

IN YOUR HOUSE, O LORD, WE CRY OUT WITH JOY.

Happy they who dwell in your house!
continually they praise you.
Happy the men whose strength you are!
they go from strength to strength.

IN YOUR HOUSE, O LORD, WE CRY OUT WITH JOY.

I had rather one day in Your courts
than a thousand elsewhere;
I had rather lie at the threshold of
the house of my God
than dwell in the tents of the wicked.

IN YOUR HOUSE, O LORD, WE CRY OUT WITH JOY.

Gospel:

ALLELUIA

Father, Lord of heaven and earth, to You I offer praise; for You have revealed the mysteries of the kingdom of heaven to the merest children.

ALLELUIA

+ A reading from the holy gospel according to Matthew. (Mt 11, 25-30)

Jesus said: "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. Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son—and anyone to whom the Son wishes to reveal Him.

"Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

This is the gospel of the Lord.

Prayer Over the Gifts:

Lord our God, be pleased to accept these sacrificial gifts. Send into our hearts that fire of love that filled the heart of St. Paul of the Cross, as he offered this sacrifice and that made him also a sacrifice pleasing in your sight. Grant this through Christ our Lord.

Preface:

Proper to St. Paul of the Cross.

Communion Rite:

Doing the will of Him who sent me and bringing His work to completion is my food.
(Jn 4:34)

Prayer after Communion:

Lord, with loving trust in your goodness
we have shared the banquet of your beloved Son.
By following in the footsteps of our Father, St. Paul of the
Cross, may we remain always united to You by prayer,
and spend ourselves in Your service.
We ask this in the name of Jesus the Lord.

PREFACE OF
ST. PAUL OF THE CROSS

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right to give Him thanks and praise.

Father, all-powerful and ever living God,
We do well always and everywhere to give You thanks
Through Jesus Christ our Lord.

You showed the wonders of your power
in raising up St. Paul of the Cross
to keep alive the memory of Christ's Passion

As he contemplated
the supreme love of your Son for us
You gave him mystical insight and wisdom
and special gifts of grace.

You marked him out
by his spirit of penance,
by his love of poverty,
and by his desire for prayer and solitude.

You made him a spiritual guide
and a preacher of the gospel.
As he proclaimed the rich harvest of salvation
his words and example brought back to You
countless sinners who had strayed from You
and kept before the eyes of Your people
the Passion of Jesus Christ, our Lord.

And so, with all the choirs of angels in heaven,
we proclaim Your glory
and join in their unending hymn of praise:

SOLEMN BLESSING OF
ST. PAUL OF THE CROSS

Bow your heads and pray for God's blessing!

God made our Father St. Paul of the Cross
an outstanding witness of love
for Christ Crucified

May he inspire you
by the example of St. Paul
so that you may be seen more and more
as true disciples of Christ.

AMEN.

You have celebrated today
the joyful solemnity (commemoration) of
St. Paul of the Cross.
May his loving prayers bring you
the spirit of perseverance
throughout your lives.

AMEN.

And after the trials
of this present life,
may you join our Father,
St. Paul of the Cross
in the glory of our home in heaven.

AMEN.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit!

AMEN.

GENERAL INTERCESSIONS FOR
ST. PAUL OF THE CROSS

Introduction:

Dear brothers and sisters, as we joyfully celebrate the Solemnity (commemoration) of St. Paul of the Cross, we turn our hearts to God our Father so that He will pour abundant graces on the Church from the treasury of Christ's Passion and Death:

Let us pray together and say: HEAR US O LORD.

1. a) For the Holy Church of God: that in the midst of persecutions and tribulations, she may proclaim the Lord's death and resurrection and communicate the bless-

ings of salvation to all men, we pray to the Lord: HEAR US O LORD.

or

- b) For the Church throughout the world; that she might never cease to communicate God's salvific action to humanity, through the preaching of the mystery of the Cross, we pray to the Lord: HEAR US O LORD.

or

- c) For the Church and the sacred hierarchy which governs the people of God: that her ministers might respect her and serve her with that total dedication which St. Paul of the Cross always manifested, we pray to the Lord: HEAR US O LORD.

- 2. a) For civil and social authorities: that aware of their duty to promote true progress, they might experience a serious care to imprint the Christian spirit on institutions and laws. We pray to the Lord: HEAR US O LORD.

or

- b) For the poor, the afflicted and the sick: that they might find in the power of the Cross, God's wisdom, the secret of overcoming and giving full value to human suffering, we pray to the Lord: HEAR US O LORD.

- 3. a) For our priests who are entrusted with preaching the Passion of Christ; that they might help to increase the holiness of the Church and spread the ideal of our Congregation, we pray to the Lord: HEAR US O LORD.

or

- b) For souls misled and lost in error: that through God's mercy they might meet understanding and irresistible apostles like St. Paul of the Cross, we pray to the Lord: HEAR US O LORD.

or

- c) For the whole Passionist Family: that her religious, faithful to the charism of the Holy Founder, might live personally and communally the consecration to the Passion of Jesus and in a great spirit of faith and charity, proclaim the infinite love of Christ Crucified, we pray to the Lord: HEAR US O LORD.

- 4. a) For all of us who profess devotion to the Passion: that the spirit which inflamed the heart of our Holy Founder might be abundantly communicated to us, his sons, and daughters, let us pray to the Lord: HEAR US O LORD.

or

- b) For us who are assembled here: that the burning zeal of Our Holy Founder might always be in us and that we might consecrate our every power for the glory of Christ Crucified in the service of the Church, we pray to the Lord: HEAR US O LORD.

Conclusion:

O God, you made St. Paul of the Cross a fervent apostle of the gospel of the Passion. Hear our prayers so that we might obtain what we ask through your infinite Mercy. Through Christ our Lord.

AMEN.

ST. PAUL OF THE CROSS



SELECTED PRAYERS AND DEVOTIONS

According to Usage in The Congregation of the Passion

NOVENA IN HONOR OF ST. PAUL OF THE CROSS

FIRST DAY

Election of St. Paul of the Cross to meditate on the Passion of Jesus

I. Consider that St. Paul was raised up by God to preach the Passion of His only-begotten Son, and that devotion to the Passion was so early imprinted in his heart that it appeared born with him. Even from his tenderest years a lively knowledge of the most bitter sufferings of our Redeemer was infused in him, and the soul of Paul remaining penetrated with that knowledge, his Crucified Lord became even from that time the object of his thoughts, his affections, and of his works. May these same sufferings form also the daily food of our mind, and the Chief object of our most tender devotion, so that they may remain deeply imprinted in our hearts.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider that St. Paul, even from his earliest years, urged on by love and by compassion for his suffering Redeemer, proposed himself to know nothing in his life but Jesus Crucified, to glory in nothing but His Cross, and to live crucified to the world, so that he could say with the Apostle: "To live is Christ." Through the merits of your servant, we beseech You, most sweet Jesus, communicate also to us such an affection for Your Passion, that it may cause us to live only for You, who died amidst a thousand torments to restore us to life.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider that St. Paul, carrying Jesus Crucified imprinted in his mind and in his heart, could not but have him frequently on his tongue. Persuaded that it is a most efficacious means for the conversion and salvation of souls to announce to them the Passion and Death of Our Redeemer, this was the chief object of his preaching, and he made use of it as a most powerful arm to combat vice, and to convert all kinds of obstinate and hardened sinners. O most amiable Redeemer, inflame us also with that burning love which enkindled Your faithful servant; and engrave in our hearts Your most holy Passion, make us become conformable to You, this being the distinctive mark of the elect.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O great lover of Jesus Crucified, most glorious St. Paul, you who through devout meditation on the agonizing pains of our divine Redeemer, and for having spread with so much zeal the grateful remembrance of the same among the people, merited that the instruments of His Passion should be engraved by Him in your heart, obtain for us also such a

love toward Jesus, that meditating upon Him devoutly, we also may be able through your merits to obtain the many favors granted you by the Sovereign Goodness.

AMEN

SECOND DAY

The Innocence of St. Paul of the Cross

I. Consider that St. Paul of the Cross, being assisted by divine grace, had always the happy lot of hating and avoiding sin. He looked upon sin as the most fatal cause, not only of the Crucifixion and death of our Redeemer, but also as a renewal of His Passion. This thought, which so occupied his mind, inspired in his heart such a horror of sin that he preserved himself stainless, and maintained intact his baptismal innocence until death.

O most fortunate Saint, do you, who were so jealous a guardian of your own innocence, obtain for us, who are guilty, the grace to weep bitterly over the loss of innocence.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider how St. Paul was able to maintain his baptismal innocence in an age so corrupted as that in which he lived. He always looked upon sin as that great evil which it is, with regard to man who on account of it is made miserable both in time and in eternity, and with regard to God who thereby offended beyond measure. Horrified at the sight of such overwhelming impiety he avoided even the shadow of sin.

Most amiable Redeemer enlighten us to know the great evil which we commit by sinning. Do not permit our malice to render vain the shedding of that most Precious Blood which You poured out for our salvation; and through the admirable Innocence of Your Servant, transfix our hearts with that holy fear by means of which we may avoid all evil.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider that St. Paul, to defend his singular innocence, made use not only of habitual recollection of the presence of God, but also of a most tender love for the Passion of our Redeemer, which took possession of his soul in such a manner that he knew not how to forget it. With such invincible armor he knew how to resist temptations and to maintain his baptismal innocence amidst so many occasions and dangers during the whole course of his long life of upward of eighty years! How unlike we are to St. Paul of the Cross! We lost our innocence by commencing to sin so soon.

Most amiable Redeemer, through the merits of Your servant may we conceive such a horror of sin as to be ready to die a thousand deaths rather than to commit it again.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O most innocent St. Paul of the Cross, enlightened by a most lively faith to know the sovereign good that God is, and the sovereign evil that sin is, you were able to preserve always pure and unsullied the white robe of your baptismal innocence, obtain for a lively faith in the divine presence, that may cause us to flee from sin, and a tender love for Jesus Crucified, keeping us firm and resolute to reject with vigor the pleasures of our senses and the seductions of the world, so that we might exclaim with the Apostle that nothing shall be able to separate us from the love of Christ.

AMEN

THIRD DAY
The Penance of St. Paul of the Cross

I. Consider how God, who wishes to see in His elect conformity with his divine Son, disposed our saint to imitate him principally with most extraordinary sufferings. And hence, by interior admonitions, He pointed out to him what hard and painful sufferings he would have to endure for love of Him. These interior admonitions enkindled in him such longing desires for the Cross that, in order to conform himself more and more to his Crucified Redeemer, he ran in spirit to embrace it, always desirous to undergo greater sufferings and labors. Yet Paul was most innocent, and we who are sinners, are terrified at the mere name of penance without which there is no salvation.

O most suffering Redeemer, through the merits of Your servant, grant us an efficacious desire and true spirit of penance to expiate our crimes and become conformable to you.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider that this ardent thirst for suffering impelled St. Paul to wage so cruel a war against his own body, that he became one of the foremost penitents of these latter ages. To watch during the night a long time in prayer, to sleep a few short hours on the bare ground, to lacerate his body with the most cruel scourges, to attenuate himself with the most rigorous fasts were the delight of Paul in his youth. During the whole period of his most holy life it is impossible to say to what lengths his thirst for suffering drove him, that he might conform himself to his Crucified Saviour. To such austere penance what can our delicacy reply?

Grant, O Lord, that we may preserve our body from becoming the enemy of our soul and through the merits of your servant we may subject it to the spirit, so that imitating him in his penance we may be able to cancel our sins and work out our external salvation with fear and trembling.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider how admirably the spirit of extraordinary penance was pleasing to our saint. Pondering in his mind, that a God, in order to show the rigor of His justice, outraged by the sins of men, did not spare His only-begotten Son, but gave Him to die in an ocean of bitter torments, he felt himself enkindled with compassionate love toward Jesus; and as love is unitive and transforms the lover into the object loved, he felt it sweet to suffer thus to imitate his Crucified Saviour and in suffering experienced the sweetest delights. How true it is that a soul enamoured feels no pain, because the pain endured for the beloved object becomes beyond measure sweet and pleasing to it. O adorable Redeemer, through the merits of your loving servant, inspire in us his spirit of mortification that, repressing the motions of corrupt nature which bring disorder and confusion into the whole interior and exterior man, it may cause us to imitate him and to impress on ourselves the distinctive marks of Your Elect.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O illustrious St. Paul of the Cross, glorious example of penance, who although innocent practiced a mortification so rude, so austere, so constant as to render yourself a penitent worthy rather of admiration than imitation, intercede for us that we may always keep before our mind our Crucified Redeemer, contemplating Him as the model given us by His divine Father, so that despoiled of the man of sin, and clothed with grace and sanctity we

may render ourselves conformable to our suffering Lord, head of those predestined to eternal life.

AMEN

FOURTH DAY

The Humility of St. Paul of the Cross

I. Consider that St. Paul, meditating continually upon the suffering Redeemer humbled for the love of souls even to death on the Cross, had a most vehement desire of becoming the last of men, and with many tears besought the Lord to make him humble in a sovereign degree. Our Loving Redeemer, not only gratified this desire, instructing him with regard to this most cherished virtue, but rendered him humble to such a degree, that, although revered as a saint powerful in works and words, his mind was fixed on his own nothingness, and gave glory to God alone. O merciful Lord, who rendered Paul as rare a model of humility, cure our pride with your beneficent grace and through the merits of Your servant grant that we may also learn once and for all to be meek and humble of heart.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider how deep and profound was the extraordinary humility of St. Paul. Persuaded by a continual light that to lower one's self in spirit is pleasing to the Son of the Most High, he always kept his eyes fixed on his own miseries, of which he had a constant and lively knowledge and an intimate conviction. Hence he never allowed any thought of vanity, ambition or pride but, on the contrary, had always the lowest esteem of himself. O Great King of humble souls what a contrast between us and St. Paul of the Cross! He innocent and we sinners; he adorned with virtues and we laden with vices; he enriched with so many gifts and we surrounded with so many miseries; and yet he most humble and we so proud.

O Lord have compassion on our misfortune, and through his merits grant us such a knowledge of our own nothingness that it may cause us to practice true humility, which is so pleasing to You, and obtains so many graces from Your Infinite Goodness.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider that St. Paul had true humility of heart, which to words unites works, and to the exterior and the interior is conformed. Accustomed from his tenderest years to meditate on the sufferings and humiliations of the Incarnate Son of God he not only shunned every shadow of glory, but, concealing with holy industry the many celestial gifts with which he was enriched, went about in search of abjection and contempt.

O suffering Redeemer, what shall we be in Your judgment, who are so resentful for every injury, so anxious to avenge even the least insult? Pardon us, for the sake of Your pity and through the merits of Your Servant inspire within us the spirit of true humility which may cause us to avoid the eternal humiliation which through pride is reserved for the reprobate.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O Most glorious St. Paul of the Cross, who, instructed in the school of the Great King of the humble, Jesus Christ, learned so well the important lesson of holy humility. You who, although favored by God with the highest gifts, and through the lustre of so many virtues esteemed by men and venerated as a saint, had such a low opinion of yourself as to cause everyone to be astounded for this miracle of rare humility, instruct us in this virtue so

rare, but which forms the character of a true Christian; and grant that imitating your example, we may become such lovers of humility, that despising ourselves for the love of Jesus Crucified, who was so much despised for the love of us, we may merit one day to be glorified with you in heaven.

AMEN

FIFTH DAY

The Patience of St. Paul of the Cross

I. Consider how an heroic patience, equal to his most profound humility, was always the inseparable companion of our saint. In his frequent, long and painful infirmities, with his thoughts ever turned to the sufferings of his beloved Redeemer, he suffered most willingly every pain, knowing well the precious treasure of suffering for pure love of Him who with infinite meekness has suffered so much for the love of us. Supporting with perfect resignation troubles, vexations and calumnies, he never opened his mouth to give signs of impatience. Unhappy we, who never know how to do violence to ourselves, and, insupportable in all our adversities, never show ourselves resigned! O Jesus, true God of patience, through the merits of Your servant grant us that perfect resignation which is the true distinctive mark of the elect.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider that even men who were opposed to him concurred to render our saint a true hero of patience. Founder of a new religious order shown to him many times with heavenly visions, both hell and the world labored together to prevent him from founding it; and so great were the painful straits to which they reduced him, and so many the most bitter vexations and annoyances with which they afflicted him, that he was frequently heard to repeat with the Apostle: “I am unceasingly tormented from within and without.” contradictions which the divine Redeemer sustained from sinners, he repressed with vigor all the resentments of nature; the heavier the blows he received, the greater his patience became. O Lord, help our weakness with the strength of Your holy Passion, and through the heroic patience of Your servant grant us the grace to curb all our passions in such a manner, that not even one may predominate in us any more, so that we may avoid our spiritual ruin.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider the generosity with which our patient saint repaid his persecutors. Having learned from his Crucified Lord to suffer, to be silent, to return good for evil, deaf to injuries and insults, silent in his own defense, unmoved at every ill-treatment, he always practiced what the Apostle taught, “Not to be overcome by evil, but to overcome evil by good.” Hence he pardoned those who offended, loved those who hated him, received with demonstrations of affection and esteem his rivals, and, looking upon them as his most favored benefactors, did them the greatest good in his power. O most loving Redeemer, cause us to understand well this truth, that a Christian—Your true disciple—can have no enemy, since we must love all as brothers; and through the merits of Your servant, grant us that patient charity which suffers all things, forgives all, looks upon all in God, and does good to all.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O most glorious St. Paul of the Cross, who, comforted by divine grace, overcame your

passions and triumphed over your enemies: O true imitator of the Crucified, who, conquering the malice of hell, knew how to repay with benefits the outrages and insults of the world: O hero of true patience, who, with admirable resignation embraced the pains and afflictions which pierced your soul to the quick, obtain for us from our divine Redeemer, the graces needed to triumph over our passions, Grant that enduring with resignation the evils of this life, we may exercise that patience by which we may receive the promised crown of glory.

AMEN

SIXTH DAY

The Purity of St. Paul of the Cross

I. Consider that St. Paul of the Cross, endowed with a particular grace, had so high an esteem for holy purity, which he had preserved from his infancy, that he kept it intact until the end of his life. To be a more jealous guardian of so precious a treasure, Paul was animated also by the great Virgin Mary, who infused into his mind the highest esteem and admiration for that angelic purity of which he had to be so special and shining an example. In fact he maintained himself so pure that he never submitted to any rebellion contrary to the virtue of the angels, and let no impure flame ever seize upon his most pure heart. O Jesus, brightness of eternal light and spotless mirror, through the merits of Your most pure servant, enlighten us to know the inestimable value and advantage of so beautiful a virtue and grant us grace to conquer all the temptations which may attempt to banish from us this ineffable and priceless treasure of purity, which is rewarded by You in heaven with most splendid glory.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider how this singular gift of purity in St. Paul was attested by God with many miracles. Being invoked to the assistance of those who were in danger of their chastity, although absent, he immediately removed from them every breath of the slightest sin. On this account he was pleasing not only to men but to the very angels themselves, who accompanied him on his journeys, defended him, and sometimes even carried him through the air from one place to another. But more than to the angelic spirits was he dear to Mary, the Mother of purity, who many times appeared to him, and, as a testimony of her most tender love, once placed on his head her virginal and benign hand. Most loving Redeemer, we are filled with the deepest sorrow at seeing ourselves so far distant from that spotless purity of mind and heart with which Your servant was so richly adorned. Grant that he may be for us a refuge and defense against the alluring and deceitful charms of the world, inclining us to vice contrary to that angelic virtue which renders souls so dear to You and to Your Mother.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider what were the means practiced by St. Paul in order not to lose the inestimable treasure of angelic purity. He chastised his innocent body with the most rigorous penances and fasts, so as to make it subject to the spirit: and as he well knew, the eyes are the fatal windows through which death enters into the soul, banishing from it, together with grace, the virtue of holy purity, he watched over them and kept them with rare modesty. Persuaded that he could not have preserved intact the brightness of his virginal purity without a special grace from God, he begged Him without ceasing to grant him this grace. He was always most devoted to the great Virgin Mary and lived with his mind and heart hidden in the wounds of his beloved and Crucified Lord. Thus Paul of the Cross preserved

the treasure of his purity. O Virgin of Virgins, Immaculate Mother of God, through the merits of your most devoted Paul, move us to weep over our past sins, and preserve us for the future. Virgin Most Powerful, obtain for us the spirit of prayer and the grace to practice the means used by your servant, so that we may be able to preserve purity of heart and our souls undefiled.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O great exemplar of purity, most glorious Paul, who from the life-giving Passion of the Redeemer drew to yourself, among other virtues, this sublime and chosen one of virginal purity, look upon us with tender compassion; take us under your efficacious protection, and, since the unclean spirit so horribly reigns and predominates in the manners and customs of these times, free us from the seductions which charm and fascinate so many poor deluded mortals. Obtain for us the grace to keep a strict guard over our senses, to mortify our passions, and, above all, to avoid dangerous occasions of sin so that, by imitating your example, we also may be able to attain that beatific vision of God, reserved in heaven for those who, like you, have known how to treasure up for themselves on the earth treasures of purity.

AMEN

SEVENTH DAY

The Love of St. Paul of the Cross toward his neighbor

I. Consider that St. Paul, recognizing in his neighbor the living image of God, loved him always with a most tender love. Instructed by the gospel that charity devoid of good works is a barren and useless plant, with his eyes fixed upon his suffering Redeemer alone, he hastened with diligence wherever he perceived the greater need of his neighbor; oppressed he defended him; afflicted he consoled him; naked he clothed him; he nourished him when hungry; served him when sick; assisted him when dying; in a word he practiced exactly the divine precept: “Break your bread to the hungry, and bring the needy and the harborless into your house: when you shall see one naked, cover him, and despise not your own flesh (Is 58:7). Most loving Redeemer, through the merits of Your servant, give us tender compassion toward the needs and miseries of others; grant that recognizing in our fellow-creatures Yourself needy and suffering, we may both in words and actions have toward them that charitable compassion which You Yourself command us to have.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider how zeal for the salvation of souls, effect of true love, was in Paul as it were a predominant passion. In fact this true lover of his brethren who were scattered along the slippery and thorny ways of sin, most anxious for their return to the path of virtue, called them to himself by his preaching, by his letters and by the most earnest entreaties and invitations. And when they came to him he received them with admirable affability and sweetness; when they delayed he went in search of them himself, most anxious to bring them to repentance. Increasing his kind offices, as he discovered them more obstinate and abandoned, with prayers and with tears rather than with exhortations, he ceased not from his holy importunity until he had overcome their obstinacy and won their souls to God.

Most merciful Lord, through the merits of Your most faithful servant, give us also a heart wholly turned to the commiseration of sinners so that interesting ourselves in their conversion, at least with counsels and with prayers, we may at the same time be able to provide for our own eternal salvation.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider that if charity in St. Paul was the fire which enkindled him, zeal was in him the blessed flame which consumed his life in gaining souls to the Crucified. On beholding innumerable souls deprived through their own fault of the fruit of His Passion, and eternally lost, he exclaimed with the Apostle: "I have great sadness there at and continual sorrow in my heart." Hence not content to sigh and weep before God, beseeching Him continually with bitter tears, forgetful of himself, as it were, he was wholly occupied in procuring their salvation.

He was assiduous in preaching penance, courageous in accepting inconveniences, labors, and perils with a heroism of ingenious charity, ever ready for any sacrifice in order to overcome the obstinacy of sinners. This heroic zeal loudly condemns our cold insensitivity; instead of being zealous for the salvation of our neighbors, by our bad example we are perhaps driving them on to their eternal damnation.

Most merciful Lord forgive us; and never permit that through our fault a single one of those souls should perish which You have redeemed at the price of such cruel torments and with the shedding of the last drop of Your most Precious Blood.

Here pause briefly—Or recite Our Father, Hail Mary, Glory.

PRAYER

O most gracious St. Paul of the Cross, who throughout the entire course of your life, concerned for the salvation of souls, promoted it always, and sought it with unwearied zeal and indefatigable labor, and with unconquerable courage; perceiving in us a heart so cold and tepid in our neighbor's welfare, enkindle in us your compassionate charity. Obtain for us a communication of Your spirit, so that henceforth our conduct may be an example of virtue, our conversation Christian, and our life holy, so that we may be able with greater efficacy to cooperate in the salvation of others and to secure our own.

AMEN

EIGHTH DAY

The Love of St. Paul of the Cross Toward God

I. Consider that St. Paul, being endowed from infancy with the sweetness of divine charity, loved God as soon as he knew Him and this love took possession of his soul in such a manner as to form a true conflagration. Never losing the habitual remembrance of the presence of God, his interior recollection was continual, and his prayer may be said to have been of the whole day long. By assiduous meditation on Jesus Crucified, he experienced how sweet is the Lord. In Him he found his repose, his treasure, and the object of his ineffable delight.

This happy conflagration with which Paul of the Cross was consumed moves us to a holy envy; but, in the meantime, we do not reflect why we are so cold and uninflamed with love. O most loving Redeemer of souls, through the love which Your servant bore You, inflame our hearts with Your love, so we may be able to love You as You have commanded us, with our whole soul and all our strength.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

II. Consider that with a gift granted only to few, our saint, having passed through all the degrees of the most sublime contemplation, even so far as to have attained to the mystical marriage of the soul with her beloved Lord in this most happy state he was overcome by love. Hence, pale and wan he fell frequently into sweet ecstasies of love; at other times his countenance was all inflamed, so that he could not be gazed upon through the resplendent and refulgent rays which shone from his face. Totally transformed in God through love, this

second Paul, not knowing how to endure any longer in his body, which he looked upon as an encumbrance, longed continually to be released from it, that his spirit might be perfectly united with God in heaven. Unhappy we! It being most true that the spirit is more where it loves than where it animates, having our heart in everything else but God, we love everything else but the Sovereign Good, fountain of all happiness and center of all hearts. Most amiable Redeemer, through the merits of Your most loving servant, let Your love predominate in us, and Your love alone be sufficient for our souls.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider the means which our saint used to enkindle in his heart such a great flame of heavenly love as Jesus Crucified. Jesus was the center to which all his thoughts and affections were directed, and in Him they concentrated themselves. Jesus Crucified inflamed his great desire for suffering and united him to Himself in an ineffable manner, making him a partaker in His most Holy Passion. O divine Redeemer, through the merits of Your most loving servant, give us a deep and profound knowledge of the most bitter sufferings of Your Passions so that continually meditating upon them we may be enkindled with love, and that we also may be able to taste and enjoy the indescribable delights which are experienced by those souls most devoted to Your sacred Passion, this being the best part which can be chosen by us in this life.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O seraphic St. Paul of the Cross, soul truly enamored of the Sovereign Good, O seraph of love, we are astounded when we consider the most ardent flame of charity toward God which burned in your heart, Yet we feel nothing but coldness and indifference toward our Supreme and Infinite God. Through that love you bore toward your God, free us from this greatest of all misfortunes; through that divine charity which now transforms you in all misfortunes; through that divine charity which now transforms you in God and renders you eternally happy obtain for us the grace to meditate assiduously upon the Passion of our dear Redeemer, so as to enkindle in our hearts the fire of that love, which, detaching the soul from itself and from creatures, may render it worthy to obtain those invisible and eternal goods promised by God to His true lovers.

AMEN

NINTH DAY

The Death of St. Paul of the Cross

I. Consider that St. Paul, having had twice, even from his earliest years, a vision of paradise, knew in a certain manner how the beatified soul sees God, and loving Him with that ardor of charity which is communicated to it, transformed into God. Through the knowledge of this and of many other indescribable things about the mystery of the glorification of the elect, he looked upon the earth as a contemptible object; and therefore being entirely detached from it, he ever preserved his soul in patience. However sweet all his sufferings appeared to him, nevertheless he always desired death in order to unite himself with the Sovereign Good, to quench his thirst at the inexhaustible fountain of that eternal happiness which is desired by all, unduly sought after by many, and, in proportion to those who culpably lose it, obtained by few.

Most merciful Lord, through the merits of Your most loving servant, infuse into our minds one of Your divine lights, which may open to us the vanity of the world, and ravish us in desire, even to heaven, where all who reach it shall be eternally happy.

Here pause briefly—or recite Our Ather, Hail Mary, Glory.

II. Consider that the death of St. Paul of the Cross foretold by him was a faithful echo of his most virtuous life. From the moment his beloved Crucified Redeemer caused him to understand and to have a foretaste of the ineffable joy which, in the clear vision of God, proceeds from the beatific love, he longed to be loosed from the prison of his body, to take his flight to heaven, in the perfect union and sight of his beloved God. It is not easy to say with what a placid countenance and serene brow, amid burning sighs of most tender affections, he disposed himself for his last departure. With his heart always tranquil and ever inflamed with love, with his mind always free and absorbed in God, full of days and rich in merits, he passed from this miserable world, to which he had never been attached, to the place of eternal joy, to the homeland of rewards. O suffering Redeemer who made Your servant an example and model of sanctity, by Your grace make us understand that our death will be upon the model of his, if upon the model of his life ours shall have been.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

III. Consider that scarcely had the beautiful soul of St. Paul departed from his body than the sentiment of all the bystanders was one and the same: they felt their sadness changed into sweet joy; therein sorrow into holy delight. His countenance changed aspect and became most beautiful, his body remained flexible, almost as if he were yet living, and his soul was seen at the very moment of its happy passage surrounded with rays of glory, rejoicing and triumphant, ascending into heaven. Thus the innocence of St. Paul, the apostolic fatigues, the virtues practiced by him, the sufferings he had endured with invincible patience, the zeal in promoting devotion to the Passion of the Redeemer and in procuring the salvation of souls, were changed into perpetual happiness. O divine Redeemer how true it is that the sufferings of this present life are not to be compared with that glory which You reserve for Your lovers in the life to come! Since we all desire to receive the crown of immortal glory, which You have graciously granted to Your Paul, grant us, through his merits, the grace to practice his virtues and to imitate his examples.

Here pause briefly—or recite Our Father, Hail Mary, Glory.

PRAYER

O most glorious St. Paul of the Cross, we well know that, death being the faithful echo of life, we cannot but be fearful at that last moment which is to decide our eternal lot. Wherefore, fearful of our end, to you we turn in suplication, so that from your sublime throne of glory, you may obtain for us this greatest of grace, to be freed from the greatest of all human miseries, an evil and wicked death. O most loving protector of your children, obtain for us, together with the conversion of our life, time for true penance, the imitation of Your virtues, final perseverance in good works, and especially a fervent love and tender devotion to our divine Redeemer, and to His most bitter Passion, through the merits of which we also hope, both converted and repentant, to die the precious death of the just.

AMEN

TRIDUUM
IN HONOR OF
ST. PAUL OF THE CROSS

FIRST DAY

*How the Eternal Father is glorified in the person of
St. Paul of the Cross*

Consider first and above all how the power of the Divine Father remains glorified in St. Paul, present in all it was remarkable in this his servant. His birth was wondrous, illumined by heavenly light; his life was wondrous, at once innocent and penitent, in his apostolic ministry accompanied by miracles and the conversion of innumerable sinners; wondrous in the foundation of a Religious Order, a work he carried to completion with the greatest wisdom and fortitude; wondrous ultimately in his holy death, which was preceded by a vision of and followed by miracles.

O my eternal God, truly marvellous in your saints, You chose St. Paul as one of the most noble instruments of Your glory on earth, and one of our most powerful intercessors in heaven. Grant through his merits such liveliness of faith that by following his example continually in your presence we may avoid sin, and be united to your holy will in all things, and glorify you in all our actions; begging the grace to serve You and your glory, in whose name we have been called.

Our Father, Hail Mary, Glory-three times

PRAYER *

O glorious St. Paul of the Cross, who on earth was a mirror of innocence and a pattern of penance! O Hero of sanctity chosen by God to meditate day and night on the most bitter Passion of His only-begotten Son, and to spread devotion to it throughout the world, by your powerful words, by your example, and by means of your Institute! O Apostle powerful in work and word, who spent your life in bringing back to the foot of the Crucifix the misguided souls of so many sinners, look graciously from heaven, I beseech you, on my soul likewise, and hear my prayers.

Obtain for me such love for my suffering Jesus, that meditating on Him continually, I may make His sorrows mine. Let me see in the deep wounds of my Saviour the malice of my sins; and let me gain from them, as from fountains of salvation, the grace to weep over them bitterly, and an efficacious resolution to imitate you in your penance if I have not followed you in your innocence. Obtain for me likewise, O St. Paul, the grace which particularly and earnestly I ask prostrate at your feet.

(Here mention your intentions. . .)

Obtain, moreover, for the Holy Church, our Mother, victory over her enemies; for sinners their conversion; for heretics, and especially for England for which you did pray so much, a return to the Catholic Faith. Finally intercede for me with God that I may have a holy death so that I may come to enjoy Him with you in heaven for all eternity.

AMEN

*Indulgence of one year: Pope Pius IX, 1853.

SECOND DAY

How the Divine Son is glorified in the person of St. Paul of the Cross

Consider how in our saint the Wisdom of the Divine Son remains glorified, since He chose him to meditate on His Passion, the mystery of infinite wisdom, and spread everywhere a grateful remembrance of it. There was infused into him from his earliest years a knowledge so vivid of His most bitter sufferings so that the soul of Paul became so penetrated in a way that the Crucified Lord became the object of his thoughts, of his affections, and of his actions; hence he was able to say with the Apostle: "For me to live is Christ Jesus." He crucified his own flesh with continual mortification, and sought out insults and opprobrium more readily to be assimilated into the Crucified his only Good; thirsting always to suffer with Him, he never grew faint in his preaching of it.

O loving Redeemer of our souls, who made of Paul an image of Yourself on earth, engrave also on our hearts Your most holy Passion, and make us conformed to Yourself, this being the character of Your elect. Grant us also through the merits of Your servant, to have always before us the model given by the Divine Father for our imitation, that, being divested of the old man by mortifying our inordinate passions and evil appetites, we may come to be clothed again with virtue, especially patience and fortitude so necessary to follow the way of the Cross; and do not deny the grace, precious Savior, which we ask in Your Name.

Our Father, Hail Mary, Glory-three times.
Add Indulged Prayer from the First Day.

THIRD DAY

How the Holy Spirit of God is glorified in the person of St. Paul of the Cross

Consider how in our saint the Grace of the Holy Spirit remains glorified, since He predisposed him with the sweetness of His blessings and inflamed him with the fire of divine love. The heart of Paul ever loved God, and his neighbor for the sake of God, and this love increased in a way that formed a heavenly flame that was manifested exteriorly; because of which he was seen to tremble, his face inflamed with rays of light; again to be lifted up off the ground rapt in the sweetest ecstasy, and more, his heart became so dilated that it was not able to be contained within its own limits. He was also so wrapt in zeal for the divine glory that he became an indefatigable worker in lighting the flame of the divine love in souls which seemed to be destroyed by sin.

O Divine Holy Spirit, You made Paul a Seraph on earth, revive in us that love, with which you sanctified us in holy Baptism, but unfortunately has diminished or perhaps been lost because of our sins. Unhappy we! Because of our love for creatures we have lost Your love, and along with it true peace and happiness. Enlighten our minds, purify our hearts with a spark of that divine love with which you enflamed Your servant, and let us be cauterized from stain that we may be fully and always loving of God, who alone renders us happy and holy; and that grace will serve as the goad of our love, of him through whose merits we make our supplication.

Our Father, Hail Mary, Glory-three times.
Add Indulged Prayer from the First Day

FURTHER PRAYERS

O GLORIOUS ST. PAUL OF THE CROSS, who in meditating* on the Passion of Jesus Christ attained to such a high degree of sanctity on earth and of happiness in heaven and offered, by preaching the same Holy Passion to the world, a most efficacious remedy for all its evils; obtain for us that we may have the Passion so deeply engraved on our hearts, that we may gather similar fruits in time and in eternity. AMEN

One Our Father, Hail Mary, and Glory.

*Indulgence of 300 days each time, granted by Pope St. Pius X, March 1904.

O GOOD ST. PAUL OF THE CROSS,*
You revealed the wonders of God's power
by proclaiming the Passion
of God's only Son.
By your words and mighty deeds,
you became a spiritual guide
and preacher of the Gospel
to a world grown cold
to the love of Jesus Christ.
Turn our hearts and minds
to the merciful cross of Jesus.
Help us to persevere in faith and love
and assist us in every need.
By sharing the Passion of Jesus
in this life,
may we come to share in the glory
He has promised.

AMEN

*CROSSROADS, Passionist Radio Apostolate
West Springfield, MA. 1975

COMMEMORATION OF
SAINT PAUL OF THE CROSS



Antiphon: HAIL HOLY FATHER
OUR FIRM SUPPORT AND GLORY
GIVE TO YOUR SONS YOUR SPIRIT
GIVE PERSEVERANCE
DEFEND US IN THE BATTLE
CALL US TO THE FATHERLAND!

Versicle: PRAY FOR US O SAINT PAUL
THAT WE MAY BE WORTHY OF THE PROMISES OF CHRIST

Prayer: LET US PRAY
LORD JESUS CHRIST
FOR PREACHING THE MYSTERY OF YOUR CROSS
YOU GAVE ST. PAUL A SINGULAR GIFT OF LOVE,
AND THROUGH HIM WILLED A NEW RELIGIOUS FAMILY
TO FLOURISH IN YOUR CHURCH.
GRANT THROUGH HIS INTERCESSION
THAT WE MAY CONTINUOUSLY MEDITATE
ON YOUR PASSION HERE ON EARTH
AND GATHER ITS FRUITS IN HEAVEN.
WE ASK THIS OF YOU LORD JESUS CHRIST
WHO WITH THE FATHER AND THE HOLY SPIRIT
LIVES AND REIGNS, ONE GOD,
FOREVER

AMEN.

WAY OF THE CROSS
WITH REFLECTIONS FROM
ST. PAUL OF THE CROSS
LED BY POPE PAUL VI ON GOOD FRIDAY
AT THE COLISEUM, ROME, 1975.

♦ ♦ ♦

This was the occasion of the Holy Year of Jubilee and the 200th Anniversary of the Death of St. Paul of the Cross, our Holy Founder.

BEFORE STATIONS:

"The way of the Cross is the road which leads to Paradise, it is the sure way to holiness."

"The Passion of Christ is the greatest and most stupendous work of Divine Love."

St. Paul of the Cross

STATION I: JESUS IS CONDEMNED TO DEATH:

V. We adore You, O Christ and we praise You.

R. Because by Your holy Cross you have redeemed the world.

SCRIPTURE READING: Mt. 27:2-11

They bound Jesus and led him away to be handed over to the procurator Pilate. Then Judas, who had handed him over, seeing that Jesus had been condemned, began to regret his action deeply. He took the thirty pieces of silver back to the chief priests and elders and said, "I did wrong to deliver up an innocent man!" They retorted, "What is that to us? It is your affair!" So Judas flung the money into the temple and left. He went off and hanged himself. The chief priests picked up the silver, observing, "It is not right to deposit this in the temple treasury since it is blood money." After consultation, they used it to buy the potter's field as a cemetery for foreigners. That is why that field, even today, is called Blood Field. On that occasion, what was said through Jeremiah the prophet was fulfilled: "They took the thirty pieces of silver, the value of a man with a price on his head, a price set by the Israelites, and they paid it for the potter's field just as the Lord commanded me." Jesus was arraigned before the procurator who questioned him: "Are you the king of the Jews?" Jesus responded, "As you say."

REFLECTION: "It is necessary that we accept the cross of tribulation willingly, at least with the higher part of our soul, as Jesus accepted His condemnation in perfect conformity to the will of the Father."

St. Paul of the Cross

LET US PRAY

All powerful and eternal God, You have given as a model to men Christ your Son, our Savior, who became man and was humiliated unto death on the cross; grant that we may always keep present before us the lesson He taught us by His Passion, so that we may share in the glory of His resurrection, Who lives and reigns forever and ever.
AMEN.

STATION II: JESUS TAKES UP HIS CROSS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27:27-31

The procurator's soldiers took Jesus inside the praetorium and collected the whole cohort around him. They stripped off his clothes and wrapped him in a scarlet military cloak. Weaving a crown of thorns they fixed it on his head, and stuck a reed in his right hand. Then they began to mock him by dropping on their knees before him, saying, "All hail, king of the Jews!" They also spat at him. Afterwards they took hold of the reed and kept striking him on the head. Finally, when they had finished making a fool of him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucifixion.

REFLECTION: "Most fortunate is the soul who walks by the way of Calvary, following Jesus our Redeemer, for if we suffer with Christ now, with Christ we shall reign in the glory of the Father."

St. Paul of the Cross

LET US PRAY

O God, through the sufferings of Your only-begotten Son, You have crushed the pride of the ancient enemy: grant us the grace to remember with great devotion all He has suffered for us, so that with tranquil soul we may bear all the sufferings and adversities which come upon us. Through Christ our Lord. AMEN

STATION III: JESUS FALLS THE FIRST TIME:

V. We adore you, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt. 16:24-26

Jesus said to his disciples: "If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps. Whoever would save his life will lose it, but whoever loses his life for my sake will find it. What profit would a man show if he were to gain the whole world and destroy himself in the process? What can a man offer in exchange for his very self?"

REFLECTION: "Come and see our Savior enduring so much suffering, so many insults, and oppressed with the heavy burden of the cross, for love of us. Contemplate the Son of God, Redeemer of the world, and how much He is suffering. O Jesus in Your sufferings I see the gravity of my sins. Lord have mercy!"

St. Paul of the Cross

LET US PRAY

Grant we beseech You, O Almighty God, that we who fail in so many adversities through our own weakness may take heart again through the pleading of the Passion of Your only-begotten Son, Who lives and reigns with You forever and ever. AMEN.

STATION IV: JESUS MEETS HIS SORROWFUL MOTHER:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Lk 2:34-35

Simeon blessed them and said to Mary his mother: "This child is destined to be the downfall and the rise of many in Israel, a sign that will be opposed—and you yourself shall be pierced with a sword—so that the thoughts of many hearts may be laid bare."

REFLECTION: "The Sorrowful Mother seeks her Divine Son, Jesus; she meets him on the way to Calvary; she sees Him bound, crowned with thorns, with the cross on his shoulders. O Queen of Martyrs, we also have been your sorrow that, like a sharp and unrelenting sword has pierced your soul."

St. Paul of the Cross

LET US PRAY

O Lord Jesus Christ, grant that now and in the hour of our death we may obtain the favor of your mercy through the intercession of the Blessed Virgin Mary, Your Mother, whose soul was pierced with a sword of sorrow in the hour of Your Passion, Who lives and reigns forever and ever. AMEN.

STATION V: SIMON HELPS JESUS CARRY HIS CROSS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27:32

On their way out they met a Cyrenian named Simon. This man they pressed into service to carry the cross.

REFLECTION: "Those who suffer tribulations, suffering, persecutions, and are despised for the love of God are helping Jesus Christ carry His cross. If they persevere, they will be partakers of His glory in heaven."

St. Paul of the Cross

LET US PRAY

Lord, You are the strength of those who hope in You. Listen favorably to our prayers; and since human weakness can do nothing without Your help, may Your grace assist us in the keeping of Your commandments and in pleasing You by our desires and our actions. Through Christ our Lord. AMEN

STATION VI: VERONICA WIPES THE FACE OF JESUS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: PSALM 69:8, 9

Since for your sake I bear insult, and shame covers my face. I have become an outcast to my brothers, a stranger to my mother's sons.

REFLECTION: "The remembrance of the most holy Passion of Jesus Christ is the door through which the soul enters into intimate union with God, interior recollection and most sublime contemplation. It must be impressed deeply on our souls as we allow ourselves to be immersed in His bitter sufferings, for through these the love of God is enkindled in us and we will then be plunged in the abyss of the divinity."

St. Paul of the Cross

LET US PRAY

Omnipotent and eternal God, comfort of the afflicted and support of those in trouble, listen to the pleading of suffering humanity so that all men may rejoice in having received the help of Your mercy in all their needs. Through Christ our Lord. AMEN.

STATION VII: JESUS FALLS THE SECOND TIME:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 11:28-30

Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

REFLECTION: "The greater number of Christians live unmindful of all that Jesus, our Life, has done and suffered. That is why they live on, sleeping in the night of iniquity."

St. Paul of the Cross

LET US PRAY

O God, our help, look upon us, so that we who are oppressed by the weight of our sins, may through Your mercy, serve You in freedom of spirit. Through Christ our Lord. AMEN.

STATION VIII: JESUS SPEAKS TO THE WEeping WOMEN:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Lk 23:27, Mt 25:35, 36-40.

"A great crowd of people followed him, including women who beat their breasts and lamented over him . . . For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me. Then the just will ask him, Lord, when did we see you hungry and feed you, or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison? The king will answer them: I assure you, as often as you did it for one of my least brothers, you did it for me."

REFLECTION: "The most holy Passion of Jesus Christ is the most efficacious means to convert obstinate sinners, because meditation on the sufferings of our Savior has power to root out vice and implant love and holy fear of God in the soul."

St. Paul of the Cross

LET US PRAY

O God, You choose rather to have mercy than to be angry with those who hope in You. Grant that we may truly grieve for the evil we have done, and so deserve to obtain the grace of Your consolation. Through Christ our Lord. AMEN.

STATION IX: JESUS FALLS THE THIRD TIME:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Jn 14:15-18

If you love me and obey the commands I give you, I will ask the Father and he will give you another Paraclete—to be with you always: the Spirit of truth, whom the world cannot accept, since it neither sees him nor recognizes him; but you can recognize him because he remains with you and will be within you. I will not leave you orphaned; I will come back to you.

REFLECTION: “Let us be glad when we are afflicted and the cross is most heavy on our shoulders, because then if we suffer with the patience of Christ we will begin to be His disciples.”

St. Paul of the Cross

LET US PRAY

O Lord, may our human weakness be sustained by Your merciful help, so that while our human nature is frail, it may be strengthened by Your divine clemency. Through Christ our Lord. AMEN.

STATION X: JESUS IS STRIPPED OF HIS GARMENTS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27:35

When they crucified him, they divided his clothes among them by casting lots.

REFLECTION: “Jesus permitted Himself to be despoiled of His garments on Calvary in order to teach us to renounce our own will when it is not conformable to the will of the Father. He wants us to strip ourselves of earthly affections and all inordinate love of the things of this world, so that we may clothe ourselves with the virtues of Christ.”

St. Paul of the Cross

LET US PRAY

You protect those who hope in You, Lord; without You there is no strength, no holiness. Extend your mercy ever more and more to us; that drawn by You, we may use the good things of this world only in passing and not lose the treasures of heaven. Through Christ our Lord. AMEN.

STATION XI: JESUS IS NAILED TO THE CROSS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27: 33-35,38.

Upon arriving at a site called Golgotha (a name which means Skull Place), they gave him a drink of wine flavored with gall, which he tasted but refused to drink. When they crucified him, they divided his clothes among them by casting lots. Two insurgents were crucified along with him, one at his right and one at his left.

REFLECTION: "We must glory in nothing else but in being crucified with Jesus and in bearing the marks of His wounds in our body. We must strive for great detachment from creatures in order to be united only with the Creator, through the various sufferings and pains of life, endured for the love of God, in patience, silence in the midst of all the sacrifices demanded by our state in life, and by practicing the virtues taught by our Divine Savior."

St. Paul of the Cross

LET US PRAY

Lord, be appeased by our prayers and graciously conform our will to Your own, even when it wishes to rebel against you. Through Christ our Lord. AMEN.

STATION XII: JESUS DIES ON THE CROSS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27:45-46

From noon onward, there was darkness over the whole land until midafternoon. Then toward midafternoon Jesus cried out in a loud tone, "Eli, Eli, lema sabachthani?" That is, "My God, my God, why have you forsaken me?"

REFLECTION: "Jesus died to give us life: all creatures are in sorrow: the sun is darkened, the earth trembles, the rocks split, the veil of the temple is rent; will only our heart remain harder than the rock? Let us be immersed in a sea of sorrow over the death of Jesus and let us say to Him: 'Lord, we thank you for having died on the cross for our sins.' "

St. Paul of the Cross

LET US PRAY

Lord Jesus Christ, Son of the living God, Who by the will of the Father and the action of the Holy Spirit, Your death gave life to the world. Through the mysteries of Your Sacred Passion, deliver us from every fault and from every evil, and grant that we may ever be faithful to Your law and may never be separated from You. Who lives and reigns forever and ever. AMEN.

STATION XIII: JESUS IS TAKEN DOWN FROM THE CROSS:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27:57-60

When evening fell, a wealthy man from Arimathea arrived, Joseph by name. He was another of Jesus' disciples, and had gone to Pilate to request the body of Jesus. Thereupon, Pilate issued an order for its release. Taking the body, Joseph wrapped it in fresh linen and laid it in his own new tomb which had been hewn from a formation of rock. Then he rolled a huge stone across the entrance of the tomb and went away.

REFLECTION: "If we go to the crucifix, we find our Mother of Sorrows, for where the Mother is, there also is the Son.

"Dear Mother, what sorrow you experienced in receiving your dead Son into your arms! We beseech you, Holy Mother, grant that the Passion of our Lord may be for us a fountain of sorrow, of pardon, of love and of life."

St. Paul of the Cross

LET US PRAY

O Lord Jesus Christ, Son of the living God, Who at the sixth hour ascended the gibbet of the cross for the redemption of the world and shed Your precious blood for the remission of our sins, grant, we humbly beseech You, that after our death we may enter with joy the gates of Paradise. You who lives and reigns forever and ever. AMEN.

STATION XIV: JESUS IS LAID IN THE TOMB:

V. We adore You, O Christ . . .

R. Because by Your holy Cross . . .

SCRIPTURE READING: Mt 27:62-66

The next day, the one following the Day of Preparation, the chief priests and the Pharisees called at Pilate's residence. "Sir," they said, "we have recalled that that imposter while he was still alive made the claim, 'After three days I will rise.' You should issue an order having the tomb kept under surveillance until the third day. Otherwise his disciples may go and steal him and tell the people, 'He has been raised from the dead!' This final imposture would be worse than the first." Pilate told them, "You have a guard. Go and secure the tomb as best you can." So they went and kept it under surveillance of the guard after fixing a seal to the stone.

REFLECTION: "Devotion to the Passion of Jesus is the easiest way to be saved. The crucifix is a book wherein we learn every virtue, we learn the science of the saints, and therein we find all."

St. Paul of the Cross

LET US PRAY

Lord God, You willed that we should be baptized into the death of Your Son, Jesus our Savior. Grant us sincere repentance, so that passing with Him through death, we may be reborn into the joy of newness of life. We ask this through Him Who died, was buried and rose again for us, Jesus Christ our Lord. AMEN.

ACT OF CONSECRATION OF THE
CONGREGATION OF THE MOST HOLY CROSS
AND PASSION OF OUR LORD JESUS CHRIST TO
THE DIVINE HEART OF JESUS*

♦ ♦ ♦

O Jesus, most loving Redeemer, behold us at Your feet, distressed and afflicted, but still mindful of Your consoling words: "Come to Me, all who labor and are burdened, and I will refresh you."

Grieved by the numberless evils which are taking place around us, we are led to You by our desire to put a stop to them and by our gratitude for so many benefits which we confess to have received from Your most Sacred Heart. From this source of all grace, we acknowledge especially the signal favor of having been called to this Congregation of the Most Holy Cross and Passion, together with all the graces that have flowed from our vocation and all the good that has been accomplished by the Congregation from the time of its institution to the present day.

All unworthy as we are to have been chosen to the sublime ministry of preaching to the world that ignominies and glories of Your cross, we wish that all our good return to its fountainhead. And, therefore, in the presence of the most holy virgin Mary, of the invincible Archangel St. Michael, of the Most Blessed Patriarch St. Joseph, of our Holy Father St. Paul of the Cross, and of all the heavenly court, we offer and consecrate to your adorable Heart, our persons and our houses, our intentions and our works, our labors and our sufferings, intending to make an entire and perpetual oblation of all, in reparation for the injuries and offenses that are committed against Your Divine Majesty, and to promote in ourselves and others the pious remembrance of Your most bitter Passion. Thus, this Congregation, planted by You under the shadow of Your cross and, as it were, sprung from Your open side, will henceforth be happily dedicated to your Divine Heart and will live of its life.

Accept this holocaust in the odor of sweetness, most gracious Savior, and give us grace to remain always faithful to You, constantly fulfilling the Rules and Constitutions of our Institute.

You know, most amiable Jesus, with what virulent rage the powers of hell strive to oppress Your Church and with her all religious orders, which are her brightest ornament and firmest support. Take pity, then, on the children of Your transpierced Heart, and defend us from the savage enemies of Your cross, for in You we have placed all our hopes. Let Your Heart be our shield, our strength, our victory, and a new pledge of that final grace through which, after having lived uninterruptedly in Your Heart, we may, in It, one day breathe forth our soul.

AMEN

* This act of Consecration was introduced into the devotional life of the Congregation of the Passion by a Decree of the Most Reverend Father Dominic of the Name of Mary, C.P. General Superior and the Curia October 7, 1872. It was made publicly throughout the Congregation first on November 21, 1872, and was to be renewed on every First Friday thereafter. Our English translation was done by the then U.S.A. Provincial, Very Rev. Albinus Magno, C.P. (1816-1887).

ACT OF CONSECRATION OF THE
CONGREGATION OF THE MOST HOLY CROSS
AND PASSION OF JESUS CHRIST
TO THE IMMACULATE HEART OF MARY*

♦ ♦ ♦

O Glorious Queen of Martyrs, behold us all prostrate at your feet, sons of the Congregation of the Most Holy Cross and Passion of Jesus Christ, who glory to be able to hail you, in a very special sense, as our Mother and our Queen.

It was you who inspired your faithful servant, Paul of the Cross, to found this humble Institute that it might make a continual remembrance of the Passion and Death of Your Divine Son, Jesus; it was you who deigned to show yourself to him clothed in this habit of mourning and of penance which we wear; you who lovingly invited him to the solitude of Monte Argentario and there indicated the very spot on which the first Retreat was to rise; it was you, moreover, who with your powerful intercession, defended, consolidated, enlarged, and enriched with favors your beloved Congregation.

With most lively gratitude, O Mary, we thank you for so many benefits and particularly for having called us to form part of this Institute. In order that we may better correspond to our vocation, and that we may grow in your love and more effectively obtain your powerful aid in our present necessities and in the perils that threaten us, we confide and consecrate to your Immaculate Heart ourselves, our ministry, our labors and our sufferings, and we beg you to consider us from now on as your property, and to dispose of us and of all that belongs to us as you please, according to the desires of your Divine Son, Jesus.

Hide each one of us in your Maternal Heart, which in the Passion was pierced by the sword of most acute sorrow, and never allow us to leave it again. Make our hearts like yours; make us love prayer, solitude and poverty; and above all, impress the wounds of Jesus and your sufferings on our hearts, so that by word and example we may be able to reawaken our Christian people to a devout remembrance of them.

Grant, O Heavenly Queen, that our beloved Congregation may continue to spread throughout the world, and that it may always maintain itself faithful to the spirit imparted to it by our Holy Founder. May it flourish everywhere because of its holiness of life and apostolic zeal. May your Heart be our refuge in the assaults of the devil and in the persecutions to which the devil incites his followers.

And grant, finally, to all of us, that after we have shared with you the Passion of Jesus Christ on earth, we may also share with you the glory of heaven for all eternity.

AMEN

* This Act of Consecration was mandated in a Circular Letter by Most Reverend Albert (Deane) of the Sorrowful Virgin dated March 25, 1948. It was first read by the entire Congregation on May 31, 1948, and was to be recited in Community each following year on August 22nd, Feast of the Immaculate Heart of Mary. This feast is now moveable and occurs on the Saturday following the Second Sunday after Pentecost.

DEVOTIONAL RENEWAL OF VOWS



A FORMULA FOR PRIESTS, STUDENTS AND BROTHERS.

To the honor of God, I _____ a professed member of the Congregation of the Passion of Jesus Christ/ in the presence of God and of you my brothers,/ confirm and renew my vows of Chastity, Poverty and Obedience./ I confirm and renew my vow to remember the Passion of Our Lord in mind and heart/ and to give witness to it in word and deed/ according to the Rule and Constitution of our Congregation.

Wherefore, I earnestly beg God/ that he strengthen the good will he has so mercifully given to me./ I pray that by faithful perseverance in my vocation here on earth/ and through the help of the Sorrowful Virgin Mary/ and the intercession of our Holy Founder, St. Paul of the Cross,/ together with all of you my brothers,/ I may deserve to receive the rich reward of the Paschal Mystery in heaven. Amen.

A FORMULA FOR PASSIONIST NUNS, RELIGIOUS OF THE PASSION.

For the honor of God, I _____ a professed member of the Institute of the Passion of Jesus Christ/ renew my firm resolve to be intimately consecrated to Jesus Crucified/ and to follow Him more closely./ In the presence of God and of you, my Sisters,/ I freely confirm and renew/ the vow to promote devotion to/ and a grateful remembrance of the Passion and Death of Jesus Christ,/ as well as the vows of Chastity, Poverty, Obedience and Enclosure,/ according to the Rule and Constitutions of the Religious of the Passion of Jesus Christ.

I earnestly beseech God,/ who in His mercy has sustained my weakness and has been faithful to this good will,/ to strengthen me in what I have promised by vow.

I pray that I may persevere faithfully in my vocation in the Church/ to be "a sign of the love of Jesus Crucified for the Father and for all mankind."/ By the grace of the Holy Spirit,/ and through the intercession of the Sorrowful Virgin Mary, and of St. Paul of the Cross,/ may I reach the perfection of charity/ and one day receive the rich reward of the Paschal Mystery in heaven. Amen.

A PASSIONIST PROFESSION OF FAITH

I BELIEVE That Paul of the Cross is one of the greater Saints and Mystics of the Universal Church.

I BELIEVE that he was divinely inspired to found the Congregation.

I BELIEVE that the Congregation was approved and spread in the Church to recall to the world the Redemptive Passion celebrated as the supreme mystery of God's love for man and the highest response of man's love for God.

I BELIEVE that, having been called by divine grace to be a member, I am bound and really intend to participate in the Sacrifice of Calvary that my life will be its intelligent and loving continuation, constant and fruitful for souls.

I BELIEVE that to achieve this goal, I must cultivate the highest union with God in and through the suffering Humanity of the Word.

I BELIEVE that to attain such a union, physical solitude is a most advantageous condition.

I BELIEVE that my union with God in "Crucified Love" also depends on a detachment which is resolved in the joy of the highest and effective renunciation of all goods and conveniences of life.

I BELIEVE that voluntary penance, besides conforming me to such detachment, highlights the ideal of a full participation in the expiatory and redemptive agony of Christ.

I BELIEVE that the missionary activity, herald of a "Verbum Crucis" assiduously contemplated and lived, represents the necessary active moment of my spiritual evolution, in tune with development in the Mystical Body.

I BELIEVE that the Passionist Vocation, reserved to a few privileged souls and wholly analogous to that already lived by great contemplatives and apostles of past centuries, is most urgent and pertinent in a world least disposed to seek its salvation from the "folly of the Cross."

I BELIEVE that the future of the Congregation depends its fidelity to the ideal of the Founder as the Council emphasizes.

I BELIEVE that the Congregation on earth will never fail, but will live on in the few generous souls who will resist any attempt to distort its nature, or negate its message.

(Cf. IL CAPITOLO GENERALE STRAORDINARIO, osservazioni, p. 95s.)

SALVE SANCTE PATER

Music: Plainchant

The musical score is written on five staves, each with a treble clef and a key signature of one flat (B-flat). The melody is a simple, stepwise plainchant. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The text is: "Sal - ve, sanc - te Pa - ter, co - lum - na et de - cus no - strum: tu - um da fi - li - is spi - ri - tum, da per - se - ve - ran - ti - am: li - be - ra nos a ma - lis, de - fen - de nos in proe - li - o, vo - ca nos in pa - tri - am." The score ends with a double bar line.

Sal - ve, sanc - te Pa - ter, co - lum - na et de -
cus no - strum: tu - um da fi - li - is spi - ri - tum,
da per - se - ve - ran - ti - am: li - be - ra
nos a ma - lis, de - fen - de nos in proe -
li - o, vo - ca nos in pa - tri - am.

O PAUL, HUNTER OF SOULS

Music: Passionist Nuns,
Owensboro, Kentucky

The musical score is written on six staves, each with a treble clef and a key signature of one sharp (F#). The melody is composed of quarter and eighth notes, with some phrases spanning across bar lines. The lyrics are printed below the notes.

O Paul, hun- ter of souls, preach- er of the gos- pel and light
re- splen- dent. You learned wis- dom in the wounds of Christ;
you were strength- ened for your la- bors by the Blood of Christ;
you led peo- ples to re- pent- ance through the Pas- sion of Christ:
re- ceive the crown of jus- tice from the hands of Christ.
(Al- le- lu- ia.)

Music: V. Ruiz-Aznar
English text: Passionist Nuns,
Ellisville, Missouri

Handwritten musical notation for the first staff of 'The Rose Tree'. The key signature is B-flat major (two flats). The melody consists of eighth and quarter notes, ending with a double bar line and a repeat sign. The time signature is 2/4.

giubilosamente



e sempre *f*ress.

tenero

Handwritten musical notation for the first staff of 'The Rose Tree'. The key signature is one flat (B-flat), and the time signature is 4/4. The melody consists of the following notes: G4 (quarter), A4 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (half). The word 'express.' is written above the staff.

[illegible]

Handwritten musical notation for the first staff of 'The Rose Tree'. The key signature is B-flat major (two flats). The melody begins with a quarter rest, followed by a quarter note G4, an eighth note A4, a quarter note Bb4, and a quarter note A4. This is followed by a half note G4 with a fermata, and another half note G4 with a fermata. The staff continues with a quarter note F4, a quarter note E4, a quarter note D4, and a quarter note C4. The tempo marking 'molto express.' is written above the staff.

rit. ma intenso

430

SOUND THE JOYOUS ECHOES

Music: Clemente Garcia
English test: Passionist Nuns,
Ellisville, Missouri



Sound the joyous echoes prais- ing our own noble Lov-er of the Cru-ci- fied.



May we follow in His foot-steps and thus praise St. Paul of the Cross.



Holy Fa- ther, Holy Found-er, Great St. Paul of the Cross. From e-



ter-ni-ty he was des-tined to an- nounce Christ's cross and death, and to



leave be-hind a con-gre-ga-tion so the world would not for-get. He learned



wis- dom in the wounds of Christ, gathered sol-diers to preach His death.



May our lives, like his, show a flaming zeal, bring sal-'va-tion through



lov-ing sac-ri-fice. Ho-ly Fa-ther, may we ever be your } sons } true!
 } daughters }

HYMN TO ST. PAUL OF THE CROSS

(In Valle Quisquis)

Music: Plainchant



1.	All	you	who	walk	earth's	dark-	some	ways	1.
2.	The	won-	ders	wrought	both	far	and	wide	2.
3.	Think	on	the	tri-	umph	Paul	at-	tained	3.
4.	Who	beg	his	aid	at	God's	own	throne	4.
5.	On	God's	own	Spir-	it	he	re-	lied	5.
6.	Oh	Ho-	ly	Foun -	der	wise	and	strong	6.
7.	May	we	your	sons	still	here	on	earth	7.
8.	To	Thee	our	God,	who	rul-	est	all	8.



1.	And	bur-	dens	know	of	grief	or	care	1.
2.	To	great	and	low-	ly	all	pro-	claim	2.
3.	Then	sin-	ful	charms	no	more	de-	ceive	3.
4.	Their	wounds	through	his	warm	prayers	are	healed	4.
5.	And	trav-	elled	snow	and	hill	and	dale	5.
6.	A-	glow	with	all	love's	great	de-	sire	6.
7.	In	zeal	and	faith-	ful	deeds	a-	bound	7.
8.	Our	Tri-	une	God	be	love	and	praise	8.



1.	Lift	up	with	Paul	your	trust-	ful	gaze	1.
2.	God's	ten-	der	care	and	might	be-	side	2.
3.	Dark,	ev-	il	pow-	ers	are	en-	chained	3.
4.	The	storms	of	life	that	cast	men	prone	4.
5.	To	seek	the	stray,	the	lost	to	guide	5.
6.	We	join	you	now	in	heav'n-	ly	song	6.
7.	By	your	pains	that	gave	us	our	birth	7.
8.	Grant	us	some	day	with	our	own	Paul	8.



1.	To	God	in	hum-	ble,	ea-	ger	prayer.	1.
2.	Re-	vealed	through	Paul	in	words	and	fame.	2.
3.	And	must	their	vic-	tim	harm-	less	leave.	3.
4.	To	grace-	filled	calm	and	peace	will	yield.	4.
5.	That	Christ's	reign	on	earth	might	pre-	vail.	5.
6.	In-	spire	us	still	with	your	heart's	fire.	6.
7.	We	vow	to	keep	your	spir-	it	sound.	7.
8.	Al-	ways	on	Thy	sweet	Face	to	gaze.	8.



A - men.

HOW TO USE PAULACRUCIAN MATERIAL

♦ ♦ ♦

AN EDITORIAL FROM THE PASSIONIST

by Father Vincent Mary Oberhauser, C.P.

INTRODUCTION

The late Father Vincent Mary Oberhauser, C.P., of Holy Cross Province was a man dedicated to St. Paul of the Cross and his doctrine. He had been a member of the Congregation of the Precious Blood before joining our Congregation. He was the founder of the *Passionist Bulletin*, a founding member of the House of Greater Solitude in Birmingham, Alabama, and a life-long student of St. Paul of the Cross and of all things Passionist. His thoughts on approaching Paulacrucian material are as relevant as when he penned them in January 1954.

TEXT

Dear Reader,

If, per impossible, "THE PASSIONIST" would procure a photograph of St. Paul of the Cross and offer reproductions of it to its readers, there would be no question of a real "scoop." It would be a great thing to have the features of our Holy Founder in black and white. Many conclusions would be drawn, with more or less certainty, as to the character, disposition, health, background, etc. of a man we all honor and love. I feel we would all treasure the photo and instinctively try to trace from it the real hidden, but human life, or the interior, as it is called, of our glorious spiritual Father. This can be gained only with difficulty and partially from a photo, or even from a mere biography.

Our St. Paul has left us more than a photo, we need not be content to look merely at his statue. We have his own words interpreting his actions, presenting his ideals. His words are the index of his hidden life, his interior life, his real life, as far as this can be known to man by natural means, for "out of the abundance of the heart the mouth speaketh."

You would like to hear St. Paul converse? He has bequeathed to us an abundance of a something that more than anything else approaches conversation: His correspondence, his letters.

These letters traverse a region rich and interesting, and open on those who follow them in it a succession of highly instructive views as to the aims, the difficulties, the disappointments under which he journeyed on heavenward, under which he started the Congregation and governed it; the guidance of souls, et alia.

We are most fortunate to have almost 1900 (sic) letters of St. Paul. His words in these letters are the exponents of his thoughts. Had we not his own words he and the essential spirit of the Congregation would be an object of our faith rather than affection. In his words, we have his original self before us; had we not his words we would have to be satisfied with a copy, done with more or less skill according to the painter.

Cardinal Newman wrote, "A Saint's writings are to me his real 'life' and what is called his 'life' is not an outline of the individual, but either a routine-saint or myth. Perhaps I shall be asked what I mean by 'Life.' I mean a narrative which impresses the reader with the idea of moral unity, identity, growth, continuity, personality. When a saint converses with me, I am conscious of the presence of one active principle of thought, one individual character, flowing on and into the various matters he discusses, and the different transactions in which he mixes. It is what no memorials can reach, however skillfully elaborated, however guaranteed by the veracity of the writers. Why cannot art rival the lily or the rose? Because

the colors of the flower are developed and blended by the force of inward life; while on the other hand, the lights and shades of the painter are diligently applied from without."

Even the Holy Fathers, the Church, the Mystical Body of Christ, turn to the Scriptures, the letters of Almighty God to mankind, to find the mind of God, the mind of Christ. Holy Scripture to be sure is for all men, but not for all in the same manner: the counsels are to be respected by all but in all probability not to be followed literally by all. I do not think it overemphasizing, if I would say that the letters of St. Paul of the Cross give us the manner that we in our calling are to follow the word of God, whether counsel or command.

At present there is need, as far as human judgment goes, for adapting in many things, including our Congregation. We have been informed there is not a question of change but of keeping the essentials and making them active in our modern world. Perhaps we could say the idea is to try to fathom what St. Paul of the Cross would want his Passionists to do today. If "out of the abundance of the heart the mouth speaketh" and if "correspondence more than anything else approaches conversation" where can we better find the mind of St. Paul of the Cross in general and in particular as to what his ideals of the Congregation were and are, than in his letters?

It is a source of great comfort to know that the "Committee on the Rule" in Rome is working hard looking into the Archives not only at SS. John and Paul but also others, including those of the Sacred Congregations, to get any evidence of the mind of our great Legislator. But we have been asked for suggestions and we will be asked to accept the adaptations once made. The letters of St. Paul of the Cross will be a great help to make reasonable suggestions and also to wholeheartedly accept the adaptations.

I say the Letters of St. Paul of the Cross will prove a great help. To make the adaptations as they ought to be, other things are needed, e.g., thought, prayer, perhaps "fasting," etc.

If you are persuaded to read the Letters of St. Paul I must add a little advice. Again I turn to Holy Writ. If you are now reading the Scriptures with interest and profit, you probably will remember the day when you had to force yourself to get started to read them. Gradually you acquired a taste and a liking for them. The same phenomena will probably take place if you start (which I hope you will and continue) reading the Letters of St. Paul of the Cross. After all he was a human being, he was an Italian, maybe he had quite a different temperament and character than you have. Of all these factors you will find traces, and sometimes more than traces, in his letters. Until you learn to appreciate or disregard them (even as you did in reading the Scriptures) you will not derive what you could and should from the letters of St. Paul Danei.

Do you want to know what to do to learn to appreciate or disregard any personal or temperament element in the letters of St. Paul has for you or for all of us? Two things. a) Force yourself to read some pages of the letters (if necessary) daily for about 5 to 10 minutes. b) Preface your reading with at least an "ejaculatory" petition to St. Paul to help you see his message for you in what you are about to read.

To give you the reasons for these two suggestions and explain them would probably take more than I have got. I am risking that you will take my suggestions blindly; surely no harm will be done. I will, however, risk the statement that the reading taste of many of us has been developed in another, and I think not better direction.

THE PASSIONIST is hereby offering you a chance to be able to read the letters of St. Paul of the Cross in an English translation. The translation is not as good as the letters deserve. (See observation in the Paulacrucian Bibliography section.) And this may be another reason why you may "force" yourself doggedly to reading them for a time. But even with the poor translation, the pearls and treasures beneath can still be found and recognized. The reason for putting out the translation as it is you will find in the foreword to the translation.

I hope and pray these lines will be read and understood according to the intentions of the writer.

VINCENT MARY C.P.

Editor's note: The revision of the Rule mentioned here was the text solemnly approved by Pope John XXIII on July 1, 1959. Since then we have had the Chapter Document of 1970. And now we have the text from the General Chapter of 1982. The principle of using the Founder's letters and/or writings to motivate their acceptance is still valid today. This editorial was written as the mimeograph translation of the Letters was distributed.

USE OF PAULACRUCIAN MATERIALS

From the original sources of St. Paul of the Cross, his Letters, his legislation, his Mystical Death Document, his Instruction to Confessors, his sermon, his Mystical Poetry, and his sources, material has been placed in the hand of the reader for further research and development.

The indices of Letters, persons, places and topics should assist one in any such study.

PAULACRUCIAN PERSONAL METANOIA

For the continuing development of one's personal and spiritual life a systematic study of the charism of the founder, of the Congregation, and of our vocation may be pursued by making this source and work book part of a program of spiritual reading. In seeking out the elements St. Paul of the Cross emphasized in his spiritual direction of others, there can be found a norm for evaluation of one's personal attitudes and life-style. In a sense it can become a retreat with the Holy Founder and an occasion for personal reflection, motivation, and conversion.

LITURGICAL CELEBRATIONS

The actual text for the Mass of the Solemnity, the Votive Mass of St. Paul of the Cross, his new proper preface, the suggested General Intercessions, and the solemn Blessing are all made available to each individual reader. This can help in arranging the liturgy, preparing homilies, and in an understanding of such liturgical texts for personal contemplation.

PARALITURGICAL CELEBRATIONS

Along with the Novena Prayers and Triduum Prayers in honor of St. Paul of the Cross appropriate hymns have been included. These can be the basis of any occasional celebration in honor of the Founder, viz, when a day of Recollection is substituted for the Novena. To commemorate an event, viz, His birthday January 3rd, anniversary of canonization etc.: Transfer of his relics, October 18. The Promptuarium C.P. has some of these in Latin accompanied by veneration of the Relic of St. Paul of the Cross.

PAULACRUCIAN REVIEW OF LIFE

There is extant only one document in which St. Paul of the Cross proposed a personal examination of conscience to one of his clients. It is a letter addressed to Teresa Palozzi, who later became a Passionist Nun. The letter is dated June 20, 1759, and is found on page 370 of Volume III.

May the Passion of Jesus Christ be always in your heart.

In response to your letter, which I received yesterday, I tell you that in order to overcome the tepidity you feel in the service of God you should examine carefully what brings it about. Hence it will be much easier if you do not speak often with your neighbor without necessity. Examine yourself also, since this is far more pernicious to the soul, whether you are dissipated in your external senses, by not keeping custody of the eyes, which should be

done first, and then all the other senses especially the tongue, see that you are also careful to keep modesty exactly and diligently in your behavior. It is necessary before all else to practice mortification of both body and soul. Also to deny your self will—to be silent when you are put down and when contradicted to preserve patience, meekness, humility of heart, purity of intention and desiring only the Glory of God, being hidden from creatures desiring to please no other save God. Examine yourself whether you are lacking in these things and try to correct them with all diligence assisted by divine grace.

Regarding prayer, if there is a want of it the whole spiritual edifice will tumble to the ground. But I also think that if you go to bed after midnight in your house, it is not unusual that you being young should be surprised by dreams for which you are not guilty and over which you should not scruple; I would wish, therefore, that you ask your elders to give permission for you to take something extra to eat and to retire at least one hour before midnight, so that in this way after eight or nine hours you may be able to get up and make your prayer; however, if you do not receive this permission, then as soon as you get dressed remain in your room and make at least one half hour prayer, because this will serve to keep your heart recollected throughout the whole day, but whenever you are able, hear Mass daily and bring into your interior castle the Sacramental Jesus with Whom you will always be united. Then your heart will become a true altar on which the Gentle Jesus will be exposed always, and remain in pure spirit at His blessed feet, as the Magdalene, listening to His divine word, totally abandoned and absorbed in the Infinite Good, meanwhile continue the sacred silence of faith and hidden holy love, always immerse yourself in the immense sea of the divine love, and in this fashion, remain in interior solitude and thus you will be wrapt always in prayer.

Do not forget Holy Communion at least three or four times a week.

I have no more time. Greetings in the Lord to your good mother, thank her much in Christ Jesus for her kindness for the cookies and I pray the Lord to give her an eternal reward.

Tell Domenica to keep praying for me and for my intention, and you do so too.

When I come there I do not know how I will be able to speak with you; there is no confessional and the visitors' room is always occupied. But if God so disposes that I pass through the place the opportunity will not be lacking to be able to speak to me.

I close placing you in the Sacred Side of Jesus from Whom I beg copious blessings for you.

Retreat of Sant'Angelo
June 20, 1759

Your unworthy servant in the Lord,
Paul of the Cross.

Teresa Palozzi became the second Passionist Nun and took the name of Angela Teresa of the Assumption. She later was the Superior of the Monastery at Corneto. St. Paul of the Cross told her at the age of seven that she would be a Passionist Nun. She was twenty-two years old when this letter was written to her. She lived to be a witness at the Process of beatification for the saint.

COMMENTARY

In this unique letter of instruction there are obvious qualities of both the saint as man and as spiritual director.

First of all, he comes to the heart of the matter, not the girl's imperfections or difficulties in prayer but the need to discern CAUSES.

In a gentle and fatherly way he suggests that there are physical causes. She is young. She ought not to go to bed hungry. She should get enough sleep. These were two helps he never allowed himself.

He then warns about too much talking, guarding the senses, the practice of modesty and the need for interior and exterior mortification. He recommends the virtues of silence, patience, meekness and humility. He demands purity of intention, serving God alone and a diligent desire to correct any of these imperfections.

He teaches the urgent need for prayer, for Holy Mass and for Holy Communion. For recollection throughout the day and abandonment to God's holy Will. He counsels "always prayer."

It would seem to go without saying that these very points could be adopted for one or several reviews of life either in Community or with a smaller group.

Review of Life in General

This is a post-conciliar spiritual exercise which took its rise principally in France. It shares much of the concept of the particular examen, which is still to be practiced personally with great fruitfulness. It also shares in our Passionist practice of the Community Examen, in which the Rector or a priest appointed by him; or with the Passionist Nuns, the Superior or another religious appointed by her; once a week in the choir after Vespers gave a reflection on some religious virtue or practice, giving motivation for it, the means to accomplish it, and an exhortation to observe it. While the first was a matter of personal exigency, the latter was public as far as presentation was concerned, but there was no actual Community participation either by way of acceptance, affirmation or response.

The Review of Life, on the other hand, is best understood as a Community, or at least group participation, spiritual exercise. The animator, or leader, either personally or in consultation with the group determines a THEME. The exercise opens with a PRAYER. Then there is a SCRIPTURAL READING congruous to the theme. After this there is time for reflection. At this point the procedure varies, but from my experience it is most helpful if the animator recalls the theme, its nature, and its necessity. A round robin opinion is sought and individuals may make their observations on the importance, urgency, or affirmation for the material at hand. After another reflective pause individuals manifest their faults or imperfections regarding the subject matter without of course touching anything that properly belongs to the Sacrament of Penance and Reconciliation. This round being finished, again each one is free to present their plan for self-improvement (Resolutions). After another brief recollection the animator sums up the problem(s) and the solution(s). The meeting ends with a prayer.

Passionist Review of Life

In a Paulacrucian orientated Community one of the topics taught or insisted upon by the Holy Founder should be selected as the THEME. Besides the appropriate Scripture passage one or several quotations from St. Paul of the Cross should also be presented, referring of course to the chosen theme. In the process of affirmation solid bases should be given why the material was important to the Founder and why it is urgent for his followers in our times, our circumstances, e.g., novitiate, apostolate, during retreat, etc. In the discernment of faults it might be well for one to manifest a weakness toward God, toward one's self, and toward COMMUNITY living. The same concerns should be manifest in the problem solving response. The prayers, beginning and concluding, should of course be related to St. Paul of the Cross or our own vocation.

MODELS OF PAULACRUCIAN REVIEW OF LIFE

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OPENING PRAYER:

Antiphon, Versicle and Prayer of SPN.

THEME:

THE FOURTH VOW: OUR SPECIAL CHARISM:

READINGS:

Word of God: ZECHERIAH 12:10-11; 13, 6-7

St. Paul of the Cross: L I, 92-4th Vow—Must be made

L II, 269 = how observed

L III, 514 = how observed

1982 Constitutions: Relevant Paragraphs.

PERSONAL REFLECTIONS:

Turn 1. Purpose, scope, special charism, experience individual communal

Turn 2. Lack in personal life:
Lack in preaching:
Lack in teaching others.

Turn 3. Sacred Passion increased in own interior life
Passion used more often in preaching/teaching
Set example for others

COLLATION BY ANIMATOR

RENEWAL OF VOWS p. 421

PASSIONIST PROFESSION OF FAITH.

NB: If this takes place on Friday the Votive Mass of the Passion number IV, the Face of the Suffering Christ would be appropriate.

PAULACRUCIAN REVIEW OF LIFE



OPENING PRAYER:

1st Meditation from Fourth Day of Novena to St. Paul p. 406

THEME:

THE HUMILITY OF ST. PAUL OF THE CROSS IN HIS FOLLOWERS;

READINGS:

Word of God: PHILLIPPIANS 2; 6-11

Founder: 2nd Meditation from Novena Day 4

1982 Constitutions: Relevant Paragraphs

PERSONAL REFLECTIONS:

- Turn 1. Nature of this virtue
Examples from life of St. Paul of the Cross
Shared experiences
- Turn 2. Lack or excess as a Community
Lack in individual life
Need today for Community living and sharing
Need to accomplish the Common Good by humility
- Turn 3. Example of Jesus in His life and Teaching
Need in the Church today lest we exceed our expertise
Submission to Church, to Magisterium.

COLLATION BY ANIMATOR

Read 3rd Meditation from Novena Day 4

Final Prayer of the Novena Day 4

NB: If this takes place on Friday the Votive Mass of the Passion number III - Jesus is Crowned With Thorns would be appropriate.

Editor's Note: Any of the virtues of the Founder in the nine reflections of the successive days of the Novena might be utilized in this manner.

PAULACRUCIAN REVIEW OF LIFE

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OPENING PRAYER:

Opening Prayer from Solemnity of St. Paul of the Cross C.P. Proper Sacramentary p. 30 or this book p. 395.

THEME:

FRATERNAL CHARITY

READINGS:

Word of God: I Corinthians, 13; 1-13

St. Paul of Cross: Last Testament see p. 198.

1982 Constitutions: Relevant Paragraphs

PERSONAL REFLECTIONS:

- Turn 1. Charity is basis for Community life
Charity begets tolerance of each other
Charity is the Sign of the Christian
Is it present among religious
- Turn 2. Charity and lack of communication
Charity and lack of appreciation for others, their work.
Charity toward the sick
Charity as a service the the group—to individuals
- Turn 3. Examples of charity felt personally—as a Community
People and types whom we can help
Love of God and neighbor in keeping Observance
Love of God and neighbor in public relations

COLLATION BY ANIMATOR:

READ SOLEMN BLESSING FROM SOLEMNITY OF ST. PAUL OF THE CROSS

C.P. Proper Sacramentary p. 32 or this book p. 401.

If this takes place on a Friday the Votive Mass of the Passion number V, the Crucifixion and Death of Jesus, with the alternate first Oration would be appropriate.

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FOR FURTHER READING

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STUDIES IN PASSIONIST HISTORY AND SPIRITUALITY

PASSIONIST GENERAL CURIA, ROME.
1982 — 1984

Very Reverend Norbert Dorsey, C.P.
Editor, English Language Series

1. *The Congregation of the Passion of Jesus—What it is and What it Wants to do.*
Fabiano Giorgini, C.P. Rome, 1982
2. *The Regulations of the Congregation of the Passion of 1755.*
St. Paul of the Cross. Rome, 1984
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4. *Participation in the Power of the Resurrection.*
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5. *The Congregation of the Passion and Its Charism.*
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6. *Apostolic Structure of the Congregation of the Passion.*
Costante Broveto, C.P. Rome, 1984
7. *The Spirituality of St. Paul of the Cross and our Passionist Spirituality as Symbolized in the Fourth Vow.*
Costante Broveto, C.P. Rome, 1982
8. *Reflections on Some Traditional Characteristics of Passionist Christian Spirituality.*
Part I:
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Peter Addicoat, C.P.
Community: Harry Gielen, C.P.
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Aelred Smith, C.P.
Solitude: Harry Geilen, C.P. Rome, 1982
10. *Reflections on Some Traditional Characteristics of Passionist Christian Spirituality.*
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Solitude: Silvan Rouse, C.P. Rome, 1982

11. *Passionists and the Present Day Theology of the Cross.*
Jose Ramon Zubizarreta, C.P.
The Concept of Naked Suffering (Nudo-Patire) in the Mystical Experience of Paul of the Cross.
Ernest Henau, C.P. Rome, 1982
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