

**LETTERS THAT BECAME KNOWN  
AFTER PUBLICATION OF THE THREE-VOLUME ENGLISH EDITION  
OF PAUL'S LETTERS IN 2000**

**Unpublished #1**

To: Public Officials of Portercole

Date: 1728

From: San Antonio

We, unworthy priests Paul Francis and John Baptist, Dani Brothers, who through the charity of you worthy gentleman occupy the Hermitage of St. Anthony Abbot on Monte Argentario, humbly petition the Worthy Lord and Officials of the Magnificent Community of Portercole to kindly do us the charity, when it is convenient, to grant us the right to provide for the needs of the church and its furnishings and the like. We are not detailing the needs of the church, since we presume they are well known, and we expect we will obtain what we are seeking. We will not fail in being grateful in our unworthy prayers, asking the divine Goodness to grant you all good things.

Thanks be to God.

Text copied from Archives of Portercole. The officials of Portercole gladly granted the request.

**Unpublished #2**

To: Various Destinations, Circular

Date: 1747

**GOD RAISES UP A NEW CONGREGATION  
TO RE-AWAKEN THE "MEMORY" OF THE PASSION OF JESUS**

1. Our great Father of Mercies has been pleased to raise up a new Order or Institute in His holy Church at this pitiable and distressing time when we now see openly at work every kind of iniquity, with harm also to our holy faith which is keenly affected in many parts of Christianity. The world is sliding into a profound forgetfulness of the most bitter sufferings endured by Jesus Christ, our true Good, out of love, while the memory of His Most Holy Passion is practically extinct in the faithful.
2. For that reason this new Congregation aims to root out both disorders and endeavors to remove vice, to foster virtue, and to set souls again on the way of perfection to heaven by promoting devotion to the Passion which is the most efficacious means of obtaining every good.

### THE CONGREGATION TAKES ITS INSPIRATION FROM THE APOSTLES

3. This Congregation is made up of the Discalced Clerics under the title and invocation of the Most Holy Cross and Passion of Jesus Christ. Their life is like that of the Apostles; even more, it is totally conformed to these, and the apostles' conduct is the norm for the Constitutions which endeavor to form a man totally God-centered, totally apostolic, a man of prayer, detached from the world, from things, and from himself so that he may in all truth be called a disciple of Jesus Christ and may beget many sons for heaven who will rebound to his glory and honor.

### THE PASSIONISTS OFFER THEMSELVES TO GOD BY SIMPLE VOWS

4. In fact, in order to become more and more united with God, in their profession made after one year's novitiate, the Discalced Clerics offer themselves to God by the three customary simple – not solemn – vows of poverty, chastity, and obedience. To these they add a fourth vow to promote the memory of the most Holy Passion of Jesus Christ in the hearts of the faithful; this vow is expressed in the Rule in a way and form so as to remove all scruple and ambiguity.

### THEY SANCTIFY THEMSELVES IN THE SOLITUDE OF THE “RETREATS” FOR THE BENEFIT OF THE NEIGHBOR

5. In order that the members of this poor Congregation might not have any obstacle which would delay their attainment of perfection and that they might be separated from the world and have every opportunity to sanctify themselves for the benefit of the neighbor, the Rule determines that the houses be founded not in places already inhabited but rather outside the cities or villages at a distance of two or three miles. For this reason they are called “Retreats.” Only one may be built for each diocese, or even two if the diocese is very large and extensive.

### POVERTY IN IMITATION OF JESUS IS ONE OF THE STRONGEST SUPPORTS OF THE CONGREGATION

6. Poverty should be and is so exactly observed that the retreats may not possess anything like stable income or anything similar. In fact, it is not lawful for them to accept pious perpetual legacies, which bring with them some possession of goods, but they are content to live on alms, which are spontaneously offered by the piety of the faithful. Only at harvest time may the “Syndics,” who are elected by the Congregation, quest for wine and grain in the surrounding towns. These agents must give everything to the Main Syndic, who is in the place or city nearest the Retreat, to help that Retreat in its necessities.
7. So great must be their detachment from things, that the Superior is bound to go over the accounts with the Syndic every three months: whatever remains over from the necessary poor and simple maintenance of the House and Church may not on any account be kept under title or pretext of any upcoming need, but he must distribute all of it and give it to the poor.

8. Poverty should stand out in the house and the cells similar to those of the Capuchin Fathers. Poverty must be conspicuous in the habits, which consist of a poor black tunic, a poor mantle, a poor hat, and a poor berettino. Poverty should be expressed in the furniture of the small rooms where they may keep only a Crucifix, a paper image of the Blessed Mother, a small table, a straw chair, and a narrow bed about a hand's palm from the floor.
9. In short, one of the strongest and most effective helps of the Congregation is the poverty in imitation of our Lord Jesus Christ, so that the Religious, free of every affection for earthly things, might put all their thoughts on God, whose possession is their only desire. This does not present great difficulties to them, considering the common exercises which are held within the Retreats, since the Religious are always occupied in things which in no way dissipate them but rather keep the spirit deeply recollected.

#### SILENCE IS THE SOUL OF A WELL-ORDERED COMMUNITY

10. Silence, which is the soul of a well-ordered community and which creates recollection, is so greatly loved by these, that is, the Religious, that between morning and evening after the meals, there is no more than one hour and a half of recreation. During this time they are careful to talk about useful and holy things. All speaking is forbidden in church, in Choir, in the cells, dormitory, and refectory. If it is necessary to speak there, they may do so only in a low and subdued voice in the places of work.

#### COMMUNITY PRAYER AND ANIMATION

11. Between night and day there are about three hours of mental prayer, psalmody in Choir, and Matins is recited at midnight. The discipline is taken three times a week. On Thursday and all feasts there is a conference which helps greatly to maintain and foster fervor. Such conferences are given every day in the novitiate.

#### REVISION OF LIFE AND ACTS OF PENANCE

12. Chapter is held every Friday of the year. Each one, kneeling before the superior, accuses himself of his imperfections and asks not only for a penance for some infidelity committed but also humbly seeks a remedy for his fault.
13. In the refectory the Religious even try to vie with one another in penance and mortifications. Some kneel in the middle of the refectory with a cross on their shoulders, others with a crown of thorns on their heads. Some have ropes around their necks, others have their hands bound like wrongdoers. Some lay down at the door so that all who must pass through there walk over them and trample them; others go around the refectory kissing the feet of one or other Religious, sometimes of all the Religious. Some publicly ask pardon, imploring the help of the prayers of the brethren with such living and deep sentiments of self-knowledge and knowledge of their misery that they bring tears to the eyes.

THE PEACE, HARMONY AND FERVOR OF THE FIRST CHRISTIANS  
IS RELIVED AGAIN

14. Therefore, all are moved by such beautiful examples that each one vies with the other to grow more and more perfect, to humble oneself ever more, and to be subject to the other, removing everything which might impede a perfect fraternal charity which the Religious do by practicing love. While everyone wills what all are willing and everyone wills what each one wants, it seems to be a paradise on earth because of the peace, the harmony, the tranquility, and the union very much like that in which the early Christians lived, whose fervor we intend to see renewed in this infant Congregation.

A GENTLE AND DISCREET PENANCE IS UNITED TO POVERTY

15. In order that the Religious may be disposed for fervent prayer, from which all those goods and still greater ones not mentioned here derive, they should, in conformity with the Holy Rule, join penance to poverty. But it is a gentle, lovable, discreet penance which both the strong and the weak can endure.

16. Let the food be the Lenten fare, with perpetual fast during the whole year, except on Sundays, Solemnities of the Blessed Mother, of all the Apostles and Evangelists, and on both Feasts of the Chair of St. Peter.

17. But so that such an uninterrupted fast may not appear too rigorous for weak human nature, it is therefore determined and defined in the Constitutions that three times a week, namely, Monday, Tuesday, and Thursday, a hot meal be given in the evening. In Retreats which are far from the sea or lakes, the Father General may grant the use of eggs and dairy products, without dispensation however from the fast.

18. The food is seasoned with holy temperance by the Religious in a way that the members may not be harmed in spirit and may suffer no bodily harm. If they are outside the Retreat in the homes of benefactors, they may eat whatever is placed before them.

19. Their bed is a poor and mattress narrow with a straw pillow. Their habit is a black tunic reaching to the ankles; the cloth of the habit is poor like that of other Regulars, since they are neither Friars nor Monks. They shall go barefooted in the Retreat, although, according to the determination of the Rule, they may wear sandals when they go on a journey. They sleep with their habit on so as to be always ready for the praise of God, especially at night.

20. This way of life seems so gentle to the members of this poor Congregation that the Superiors must be very diligent to temper the fervor of those who would wish to suffer more, to embrace greater penances, and to throw themselves into many rigors out of the great contempt they conceive against themselves and out of love for God.

THE RELIGIOUS ARE ENABLED TO REMEMBER THE PASSION OF JESUS AND TO HELP THE NEIGHBOR BY PRAYER,  
POVERTY, AND PENANCE

21. Thus, by these means, the poor Religious accustom themselves for battle in order then to go out into the field to combat the common enemies so as to uproot vice and instill a tender remembrance of the most bitter Passion of Jesus Christ, our true Good, in the souls of the faithful.
22. This is the primary end of this growing Congregation: to qualify oneself by prayer, penance, fasting, tears, and mourning so as to help the neighbor, to sanctify souls, and to convert sinners.

THE WORKERS SACRIFICE THEMSELVES FOR THE BENEFIT OF THE NEIGHBOR

23. Therefore, in conformity with the Rule, let the Religious omit no means and work with diligence for the good of the people by missions, retreats, exercises, catechetical instructions, meditations, sermons, confessions, and by every kind of apostolic ministry for the laity, ecclesiastics, and nuns, always promoting in whatever work the devotion to the most bitter sufferings of Jesus, by which wonderful conversions of sinners and even of heretics are seen.
24. When their “campaigns” are finished, the evangelical workers should withdraw into their solitary houses in order to regain their energy, acquire a greater spirit, and rest at the feet of Jesus Crucified.
25. In order that the Retreats might be still more beneficial to the places, regions, villages, and surrounding cities, the Religious are always ready to hear confessions in their churches, especially the general confessions of those who come to clear their consciences. The Religious are also ready on feast days, if they go into the neighboring towns and, at times, in still other places to preach, to give some meditation and to assist in confessions.
26. But so that no stone will be unturned in favor of the neighbor, there should be a good number of poor but comfortable rooms in the same Retreats, which are to be used for no other purpose than to give spiritual exercises to ecclesiastics and laymen who want to withdraw for some days to taste the sweetness of an esteemed and beloved solitude at the feet of the Crucified.
27. In short, the workers sacrifice themselves in everything for the good of souls, without concern for their own weariness and sufferings, taking on themselves the infirmities of others like Jesus Christ of Whom it is said: “It was our infirmities that He bore, our sufferings that He endured.”

THE SIGN OF THE CONGREGATION

28. For an adequate account, it remains only to add that the sign of the Congregation of the Discalced Clerics is a heart, half a palm in length

with a proportionate circumference, black in its base, with a white strip around it and a white cross above the same heart. Within the heart these words are written in white letters: “Jesu Christi Passio.” Under this there are three nails, likewise white. This sign is worn on the left side of the breast on the tunic, also on the mantle.

#### THE CHURCH HAS APPROVED THE CONGREGATION

29. Our Holiness, Pope Benedict XIV, happily reigning, seeing that this Work of the Lord is increasing more and more, both in the number of houses and of members who are always gathering there, and knowing that such an Institute can bring much help and profit to souls particularly in these calamitous times, after having appointed a Congregation of eminent cardinals to examine the Rule and Constitutions, deigned to approve the said Congregation by the Apostolic Brief sent on April 21, 1746.

#### MAY GOD GRANT FERVOR TO THE ZEALOUS APOSTOLIC MINISTERS WHO HAVE ASSEMBLED AND ARE SENT OUT

30. Now for the complete establishment of the same Congregation, nothing else remains than to beg God continually that He might deign in His mercy to bless and propagate this great Work more and more, to conserve and increase the spirit of the members of the Congregation, and finally to send her zealous Workers and Apostolic Ministers in order to cultivate the beloved vineyard of the Lord for His glory, for the good of the Congregation, and the benefit of the people.

This was published first almost 25 years ago in the series, *Studies in Passionist History and Spirituality*, Number One, Rome, 1982, by Fabiano Giorgini under the title “St. Paul of the Cross: The Congregation of the Passion of Jesus—What it Is and What it Wants to Do.”

In 1747, after receiving the Brief of approval that gave a more solemn approval to the Congregation in 1746, Paul of the Cross wrote a letter to the many individuals who had supported his efforts to found his Congregation. In it he gives a clear description of the life and vocation of the early Passionists and his vision of what the Congregation could be. Original text is in Passionist Archives, Rome.

#### **Unpublished # 3**

To: Joseph Danei

Date: June 1, 1748

From: Vetralla, Retreat of San Angelo

*May the Holy Passion of Jesus be always in our hearts. Amen.*

A few mailings back, I received your letter, and I rejoice in our good God that he keeps you on the cross with your constant trials with holy poverty in order to enrich you in heaven, if, as I hope, you are faithful to that good God, who is having you walk through these thorny paths in this miserable world so you may gather roses of eternal happiness in paradise.

In truth, we cannot cooperate in any way for your temporal support, since we are situated in strict poverty by our holy vows and our Retreats are based in true poverty as is clear from the Brief of the Highest Pontiff that approved our Holy Rules. Our meager alms are managed by the Syndics of the Retreats, who

are qualified seculars of great prudence and piety, so that we cannot dispose of anything. In addition, our Retreats have scarcely enough to meet our needs in line with Holy Poverty.

Therefore, put your trust in God and be certain that he will always assist you if you will keep his holy laws along with frequenting the Holy Sacraments and devotion to the holy sufferings of Jesus Christ and the Most Holy Mary of Sorrows, fleeing, as from plagues, transactions with worldly and vicious libertines, and being careful to avoid laziness. You are only three and, if you were a hundred, God would never be wanting to you. Believe that. Spurn this evil world and be in love with paradise. Our suffering is short, our joy eternal.

Watch over your sisters; let them be retiring and not be gallivanting about, for love of God. The world is to be spurned; never trust it. Have a good opinion of everyone, but give your trust to no one.

You have had the good example of our parents. You know the care in which you were brought up. You are aware of the warnings you hear from both of us in word and writing. May God prevent you not failing to correspond, not living with great fear of God, and not failing to work at saving your soul. Save it! Save it! Save your poor soul! The occasions flee or you will perish. Put into practice the holy advice given you. I assure you that a day never passes on which I have not recommended you to God. I do this especially at Mass, and I am confident that God will save you and take care even of your temporal needs. Be sure of this.

I would not want you during this Holy Year to yield to the temptation of coming to Rome. That would be a serious mistake. You are obliged in conscience to support the house for your sisters. There are great dangers in this region and more grief. That journey would not find us at its completion as we are scheduled for work for the glory of God and could easily be far away. As for the Holy Year, if we are living we will probably be preaching when it opens and then try to go wherever God wishes us to work for his glory. Avoid taking such a step for that would be displeasing to God and to us. Meanwhile, it remains for you to fulfill the duty to which you are bound in conscience to assist your sisters.

I am aware of your love and obedience, all the more since you know we cannot give you even the least help in view of our poverty and our vows.

Take courage. I will pray His Divine Majesty to help you and I am doing so. Be sure that God will help you and you will have the support of the great Father of Mercies.

Please do not write since I am in one Retreat or another and letters posted do not reach me safely, since there is no one at the Retreat of Monte Argentario. But we are 60 and 108 miles away. I have the three of you in the Heart of Jesus and pray you the fullest blessings. Amen.

Most unworthy servant,  
Paul of the Cross

Letter to Joseph Danei was discovered in Castellazzo and preserved in the Archives of the Passionist Retreat in Capresino d' Erga. St. Paul of the Cross was adamant against supporting his siblings in Castellazzo. We have several letters affirming that.

#### **Unpublished #4**

To: Camillo Francesoni  
Date: September 25, 1751  
From: San Angelo

Most Honorable Patron,

Charity and zeal for the honor of God force me to reflect that the decree of exile you have issued against that poor young woman who was being courted by your son could be the occasion of a great harm and great offense to God.

That poor and innocent girl, since she has been steadfast in preserving the life of her virginal integrity and in her modesty with regard to your son, has never allowed him a finger's touch. So why did you have her exiled? Why expose the soul and body of the poor young woman to ruin? Be aware Sig. Camillo that the

tears of the poor cry out loudly to the Divine Presence and woe, woe to that house against which they plead.

The young woman has returned the contract, the ring, and has accepted all the arrangements, so why did you need to seek to have her ordered into exile? O God, I am crying and I would cry tears of blood over the great harm such an exile causes.

I am writing this letter with the consent of your son who cannot abide such a horrible evil. He is most willing to stay out of Vetralla for two months without taking a wife in order to alleviate all suspicions, but he will never allow the exiling of the young woman, with whom nothing wrong has been done beyond the harm, great as it is, of falling in love. And now that is ancient history and there is no reason to bring it up.

Send Mario away until he marries and leave the young woman peace in her poverty, for she has already suffered too much.

I, as a minister of Christ and as a missionary, am obliged to take on the cause of the poor, especially of a poor young woman. I tell you and tell you again that, if you do not accept my advice, all will go badly for you, and, if you go against my advice, you will not fair well.

Sig. Mario is resolved to obey and will go wherever you say, so you have no excuse. So tell me, is it better to exile a poor innocent girl who will plead to God for vengeance or to send your son away? Certainly it is better to send your son away, for a young girl cannot emerge unharmed from these impossible swamps in which a poor young woman could be assaulted.

You are wealthy, you have friends and family, expenses are no problem, but where is a poverty-stricken young woman to go? If she is fed to wolves, who will be responsible? Be careful, careful, careful!

I am writing this letter without human respect and for God's glory and the welfare of a soul. Take this to heart; there is no need of further negotiations. Jesus keep you safe from all harm. Amen.

From the Holy Retreat of San Angelo,  
September 25, 1751.

Do not disturb yourself to see me for further talks, as I am leaving and have much to do. I would repeat over and over what I wrote in this letter.

Your useless Servant,  
Paul of the Cross

This letter was found in Communal Library at Forli. Sig. Camillo Francisconi had decided the way to keep his son Mario from marrying below his social class was to have the young woman Mario was courting exiled. St. Paul of the Cross vehemently protests.

#### **Unpublished #5**

To: Camillo Borgia

Date: January 25, 1752

*I.C.P.* [JCP]

Most Honorable Sir and Patron,

The gratitude that make the Heart of God forces me to offer to the mind of your illustrious person my humble thanks beyond all limits and measure for the charity you afforded us in our journey here, especially for the use of a light carriage in view of our need and having a fine young man drive us with all care and precision. This is a holy alms from you, and I am certain it has risen in the Divine Presence as a pleasing incense. We will never fail to beg the Divine Goodness to shower over your most worthy persons, as well as your household, his abundant blessings from heaven. I assure you we will list you among our living benefactors and also include you in our prayers. I write this in the name of our entire poor Congregation.

I am writing in haste and am engaged in conducting a retreat for all in the city and for the clergy. I finish here on Sexagesima Sunday, for on that day the Holy Retreat, Virgin Mary of Sorrows, will be established on Monte St. Angelo.

With deep respect and I protest that I am sincerely,  
Your obligated, unworthy servant,  
Paul of the Cross

This letter was also located in the Communal Library at Forli. It expresses thanks for the Services rendered by Camillo Borgia, especially the use of a calesh [open carriage] for his journey.

**Unpublished #6**

To: Brothers Franceschimo and Francesco

Date: March 28, 1752

Paul of the Cross, General Superior of Congregation of Discalced Clerics of the Passion of Jesus Christ.

To the Lay Brothers, Bro. Franceschimo and Francesco, Professed Religious of ours, greetings and blessings in the Lord.

We command you in virtue of holy obedience that both of you take yourselves to the Holy Retreat of St. Sasio in Falvatesou and remain in residence there under holy obedience to the Most Rev. Fr. Rector of our Holy Retreat. Endeavoring to be exact and exemplary in observance, as we are confident you will be. You will not be able to leave that Retreat to go and reside in another Retreat of our Congregation without our permission in writing.

Given in our Holy Retreat of Mary of Sorrows this March 25, 1752

Paul of the Cross, Superior General

This letter was located at Georgetown University. In this letter St. Paul exercises his authority regarding appointments.

**Unpublished #7**

To: James Genuini

Date: February 22, 1752

Dear Sir and Honorable Patron,

As I enclose here the letter of recommendation, I am taking the opportunity to renew my pledge of service to you and at the same time include you in the number of benefactors of the poor Congregation of the Passion of Jesus Christ. Neither night nor day there will not be wanting prayers offered to the Most High, so that he may continually overwhelm you with his heavenly blessings and accomplish your desires. I well know your concern and care for us and will not hesitate to offer repeated prayerful petitions.

This Retreat finds itself short of oil. two of our Brothers may be coming your way to secure the necessary authorization to obtain as much as they can, as well as Mass Stipends. So these Religious have the good fortune to seek your help in your house, and with your help they hope to obtain as much as they desire and through your charitable attention be able to supply the needs of this poor retreat.

Pardon me if I am being bold. Your benevolence knows how to look kindly on these poor Sons of the Passion of Jesus Christ, which they trust with all affection will be imprinted on your heart. I am always waiting your wishes and with all esteem and humility I have the honor to sign myself. Pardon me for not writing with my own hand, I am too busy and somewhat indisposed. I expect that the Religious, after a fitting rest, will come back in time for Lent.

Your unworthy, obligated servant,

Paul of the Cross

This letter is a copy of the original. The copy is in the Passionist General Archives in Rome. The letter enrolls Giacomo Genuini as an official benefactor of the Congregation.

**Unpublished #8**

To: Fabrizio Colonna  
Date: June 9, 1753  
From: Viterbo for Vetralla

Excellency,

I would willingly meet and present myself in order to fulfill your request in the secret information you judged you wanted to share with me, if I had any worthwhile information about the mater. Most of time I have spent in this region. I was occupied in visiting our Retreats or preaching the mission at St. Lorenzo and Stefano. Accordingly, I can assure your Excellency that not only am I lacking in any essential knowledge regarding what is in the petition you enclosed, but also I do not have the smallest whisper.

All of Holy Week I was at our Retreat in Ceccano and had no conversations with anyone on the matter in question. I celebrated the usual holy functions and in my official role dealt with our Religious. As for my journey after the missions, I slept one night in the Retreat. The other in Ceccano. I was alone and pressed for time so I spoke to no one except Abbate Angeletti, a benefactor. I was worn down in energy because of my travel and my work. I was on the verge of getting sick, so I hurried up trying to reach the Retreat so as not to get sick on the road. I succeeded in that. Right now I am so weak I cannot reply in my own hand to your letter and must use the service of my Fr. Secretary. I am certain the goodness of Your Excellency will excuse my involuntary lapse. With all reverence and full esteem and devotion, I have the honor to sign myself,

Your devoted, humble, and obliged servant,  
Paul of the Cross

This letter is the reply of St. Paul of the Cross regarding an official complaint filed against Fabrizio Colonna, an official in Papal Government. St. Paul denies any knowledge whatever of the issue. The letter is in the National Library of St. Scolastica in Subiaco.

**Unpublished #9**

To: James Genuini  
Date: November 8, 1754

Behold! Here is an acknowledgment from the depth of my being. I am mindful of the very many obligations I profess to you with complete sincerity by this enclosed diploma, by which I marvel once more at you as a special Benefactor of our Congregation.

It is worthy of shouting about the loving attention that comes from your affectionate heart and to recount the special thanks which are rightly given.

I am taking advantage of this occasion to recommend to you with earnestness the affair of a proposed Retreat for us. I ask you through the Passion of Jesus Christ to take on the whole enterprise and bring the stalled business to the end hoped for. Oh, the great merit you will gain in heaven by doing this through cooperating so laudably in the salvation of so many souls gained from hell and set in their way to paradise and in advancing the greater glory of God!

In view of your piety I wish you a happy outcome in all your undertakings through God's favor which will not be wanting. I enclose you in Holy Heart of Jesus and with full esteem I say I am,

I add that Sig. Ridolfi of Tarano will not fail to send you the same declaration as a special benefactor. He cannot do it today because he is too busy, so I supply his place,

Unworthy, obliged servant,

Paul of the Cross

### **Unpublished #10.**

Schedule for Retreatants

Vetralla, Retreat of the Holy Angel

February 4, 1761

On February 4 in the evening, the introduction is given. Nothing further prescribed for the day.

11:00	Retreatants will be summoned .
12:00–1:00	Meditation.
13:00–13:30	Mass.
13:30	They can go to warm themselves but in silence.
14:00	They may take a short walk in silence, alone, and reflect on the meditation.
15:30	They return to their cells to examine their conscience to prepare for their confession on the third day of their retreat. The examen should last until 16:00.
16:00	They will recite a third of the Rosary with great devotion and make 15 minutes spiritual reading.
16:30	They assemble for a second meditation which should last until 17:00 or thereabout.
17:00	When the meditation is over, they will assist at the last Mass and Vespers, where they will recite the second part of the Rosary.
18:00–9:00	Dinner.
19:00–9:45	Common recreation.
19:45–20:30	Rest in their cell, no further application decreed, simply repose oneself.
20:45–21:15	General examination of conscience.
21:15–22:00	Spiritual reading in one's cell.
22:00–22:30	Solitary walk to relieve the mind, but in silence.
22:30–23:00	Third part of the Rosary.

23:00–24:00 Meditation in common.

24:15 Light meal.

1:15 Recreation

1:45 Rosary

Then they go to rest in their cells until 11:30.

They keep complete silence and do not converse among themselves, except during public recreations at noon and night; they are free to speak to the Spiritual Director, and he will visit with them mornings and afternoons.

Vetralla in the Retreat of the Holy Angel on February 4, 1761.

To avoid malaria retreats were not given in the summer, only in fall and winter. It is doubtful that Paul himself wrote this retreat schedule. During February 1761, Paul was in San Angelo.

### **Unpublished #11**

To: Teresa Palozzi

Date: May 22, 1765

*I.C.P.*

*May Jesus be always in our hearts.*

I am replying as best I can to your letter, since I am limited by my afflictions. I declare then that true peace does not consist in sensible consolation but in a genuine resignation to the Divine Will in the higher region of the spirit, paying no attention to the grumbling of nature, its upsets, noises that the enemy arouses against the spirit. So keep yourself always quiet, patient, kindly, loving toward all, especially with those in the house who trouble you most by making you suffer. Be silent, stay by yourself in the inner temple of your spirit and take your repose, like a baby on the Bosom of the Highest God, serving in pure faith and in a sacred silence of love the holy milk of Divine Love which is given us to suckle from the Holy Wounds of Crucified Love in the inner closet of the heart. In this way accept the great graces of God and reach out for holy perfection.

In my journey from Corneto, I managed to get a close look at the affairs of the convent and also had a conversation with the bishop, but I gathered we are far from our goal as there are heavy expenses which the lone benefactor is incurring. Therefore, more time is needed.

The main difficulty is that the bishop will not give permission for the foundation until there is a secure fund to maintain the nuns. He is entirely correct. To take care of 12 nuns requires 500 scudi to enter and to fund the maintenance requires 16,000 scudi. Where is that to be found?

I had believed that they could be maintained from the interest of the benefactor who shared that opinion, and at his death he would leave everything to the convent. The bishop, however, wanted a secure fund that would provide interest; otherwise he would never give his consent. This is the rule of the canons and the Council, so I am entirely out of the picture; all the more so, since the benefactor is of the opinion that most of the nuns on entering would have doweries. I leave the care of this affair to the care of the Province of God. If God wants the project, he will open a way to provide. Meanwhile, I come closer and closer to my grave. I remain in the background and am ready to fall into the arms of the Divine Mercy. I have given you this information to guide you, so you should give some thought as to what course is best for you.

I neither know, nor have I ever dealt with, Mistress di Caprarola, of who you spoke to me. I knew nothing whatever and that is what I say about Gertrude. I have nothing to do there, nor do I know anything about her conduct.

You do well to go to Communion four or five times a week. During the octaves of Pentecost and Corpus Christi you can go every morning – both you and your companion Teresa.

My daughter, continue your spiritual conduct for you are walking well; allow God to take care of you; live abandoned to the Divine Mercy; close your ears to the world; and do not worry for God will bring the work he has begun to perfection. Pray for me. I am

Your useless servant in the Lord,  
Paul of the Cross

This letter was found in the Convent of the Poor Clares in Ischia di Castro. It fits in perfectly with the series of letters to Teresa Polozzi that are recorded elsewhere.

### **Unpublished #12**

To: Sr. Angela Maria Sebastian

Date: July 29, 1766

*I.C.P.*

Very Reverent Observant ... in Christ, I will not fail to give you a high place in my poor prayers to supplicate His Divine Majesty for the health of your sister-in-law and for the other things according to your pious intentions. I am praying the Lord to console your house for his greater glory and their spiritual advantage. Now, enclosing you in Holy Side of Jesus, I declare myself,

Your humble servant in the Lord,  
Paul of the Cross

Do not write me anymore, I am too busy and in poor health. Besides, you will not receive an answer from me.

This letter was discovered in a parochial archives and sent to the Passionists.

### **Unpublished #13**

To: Leopold Zelli

Date: February 3, 1767

*I.C.P.*

Dear Sir and Honorable Patron,

The reason that moves Fr. Paul and Fr. John Baptist to reopen the Hermitage of St. Jerome with the Commune is the desire they had to use it as a special retreat for our missionaries, so that they could renew their spirits, exhausted in apostolic ministries, with greater recollection. However, since we were unable to receive an absolute concession of that property so that we could improve it as living space for our religious, and so now we cannot use the property as we intended, therefore, Fr. Paul of the Cross, General Superior, has delegated me to return the key of that Hermitage. I am doing so now by sending it to our Syndic who will have the charity to return it to the Commune with the gratitude of Fr. Paul of the Cross to the officials for the favor done us in allowing us the use of that property. We have never ceased being grateful and will continue to be so as we pray His

Divine Majesty to reward the illustrious officials for all the charity done to us and which they continue to do.

We are praying that God will enrich all with the powerful help of his graces in temporal and spiritual areas by making all prosper in accord with their wishes. Now, enclosing you in the Holy side of Jesus, I conclude and reverently sign myself,

Your humble, unworthy, obligated servant,

Sebastiano of the Purification, Rector

As commissioned by Fr. Paul of the Cross, Superior General

Apparently, the plan to use the Hermitage of St. Jerome for a place of retreat for returning missionaries did not work out. In this letter St. Paul of the Cross is turning the Hermitage back to the town of Vetralla.

#### **Unpublished #14**

To: Filippo Maceroni

Date: February 14, 1767

Paul of the Cross has received with all respect the request of Sig. Filippo Maceroni and answers him that he will cry out to the Lord with his poor prayers for the safety of his cattle and from here he will bless them this morning. As for a Mass, since he has already celebrated, that will take place tomorrow. With reverence I claim to be,

Your true servant,

Retreat of Mary of Sorrows

This letter was discovered in the Vatican Library. At this time Paul is in Terracina, and the retreat there is the Retreat of the Sorrowful Virgin.

#### **Unpublished #15**

To: Antonio Goffredi

Date: March 21, 1767

From: Terracina

Paul of the Cross, Superior General of the Congregation of the Passion of Jesus Christ to our beloved in the Lord, the Illustrious Doctor Cajetan Canoncis and Antonio Goffredi, and their relatives, greetings in the Lord.

Since we are aware from many encounters with the outstanding care and charity you show to our beloved sons in Christ, who form the Discalced Clerics of the Passion of Our Lord Jesus Christ, after mature consideration and with the Lord moving us interiorly, we decided to enroll you as outstanding benefactors (as appears in the diploma with our seal and signature) so as to share in all the penitential works, prayers, and holy works of our Congregation. We hold that those who generously share their material goods with us ought to be sharers in all our spiritual wealth. Therefore, we pray God, the Best and Highest (DOM) [To God, the best and greatest], the One who rewards everyone beyond measure, that we may be united with you here on earth in charity and eternally in the magnificent glory of heaven.

Given at our Retreat of the Sorrowful Virgin  
March 21, 1767  
(Seal)  
Paul of the Cross, Superior General  
Nicholas of the Holy Cross, Procurator Secretary

This letter is reproduced from a publication of the Addolarata Province (Passionist Province in Inlay). It is the official diploma of enrollment for the Goffredi brothers as benefactors of the Congregation.

**Unpublished #16**

To: Antonio Goffredi  
Date: August 10, 1767  
From: Vetralla

Paul of the Cross, Superior General of the Discalced Clerics of Congregation of the Passion of the Lord Jesus Christ.

Greetings in the Lord to the illustrious Don D. Gaspare and Cajetano Canonicus Goffredi and D. Antonio and D. Anna and other relations of the family.

Since we come to know the magnificence of the charity you show to our Congregation so that you not only treat the members of the Congregation whom we love as sons of Jesus Christ with great good will, but even extend to them the hospitality of your home and confer abundant alms and endeavor to ask brotherly supporter and fulfill the role of loving benefactor, we, therefore, desire to respond to your great charities with a grateful heart in the Lord. We, accordingly, after careful deliberations decided to enroll you among our outstanding benefactors and to be included in the spiritual wealth of the Congregation. Therefore, with our signature and seal we name you as sharers in all the works of penance, prayers, and other offices of piety present in divine worship, as well as in our work to secure the salvation of our neighbors that our members may pursue in the future.

We pray God, who is the Best, the Highest as Rewarder beyond all our works, seeing the good you do for us will visit you with his blessings everywhere, so that after receiving a hundredfold on earth you will merit an eternal reward with endless glory in heaven.

Given at our Retreat of St. Michael the Archangel, Vetralla  
August 10, 1787  
Seal  
Paul of the Cross, Superior General  
Joseph Andrea, Secretary General

This letter is a copy of a second diploma sent to the Goffredi family. The original is in possession of the family.

**Unpublished #17**

To: Innocenza Bonizi  
Date: December 8, 1768  
From: San Angelo

*I.C.P.*

This evening I received your welcome letter in which I see the upset in your spirit over the decision of your brother to enter religion. Truly, you are wrong to let yourself be upset over this. You should see with the eye of faith the Divine Good pleasure and be happy in it. Your brother will have tested his vocation and has been well advised. That he has followed through is a sign he knows it to be the Will of God for his spiritual wellbeing. So, I beg you to quiet yourself in God and think no more about it – except to pray for him.

I would add, however, that he is exaggerating in saying, “It is impossible to save one’s soul in the world.” That is a huge error. Not only can one save oneself in the world, but one can become a great saint; many men and women have done so.

So, Innocenza, take care to become holy where you are. Remember the advice I gave you in our conference, especially the importance of staying within the inner temple of your spirit. Then adore the All High in spirit and in truth, and repose on the Bosom of God as a nursing baby aflame with love, in a spirit of humility, with charity toward all, patience and meekness. Be a good friend of silence.

I hope the time is coming when the rest of the Doves of Christ will be completed, and you will have a place there.

I beg your prayers and enclose you in the Heart of the gentle Jesus; there I again sign myself in haste,

Your unworthy servant,  
Paul of the Cross

This letter comes from a photocopy in the archives of the Retreat of the Holy Angel in Vetralla. It is a personal letter to Innocenza Bonizi, one of his clients. He counsels her to be at peace with her brother's decision to enter religious life.

### **Unpublished #18**

To: Giovanni Francesco Sances  
Date: August 8, 1769

Sir and Honorable Patron,

I will not fail to pray the Lord to bless the situation you recommended to me in your letters of the 8th of the month – for the glory of God and the spiritual welfare of you and your whole family. Thank His Divine Majesty for the favor granted your wife. With devoted reverence and esteem, I affirm I am in haste,

Your unworthy, obligated servant,  
Paul of the Cross

This letter was found in the Collegiate Church of Canepina. It is a short reply to a faithful supporter of St. Paul of the Cross, assuring him of prayers. In the three English volumes of St. Paul of the Cross letters, Giovanni Francesco Sances is John Francis Sancez

**Unpublished #19**

To: Giovanni Francesco Sances

Date: August 22, 1769

Dearly Beloved, Sig. John Francis,

...do not omit fishing in the Holy Sea of the Pains of our Divine Redeemer; be assured your soul will always come away richer in precious gems of virtues pleasing to our Sovereign God. Establish this devotion for all in your devoted family.

This letter is a fragment of a letter to the same Giovanni Francesco Sances, instructing him to fish in the Passion of Christ and collect the gems of virtues to be found there.

**Previously Published #20**

To: Dominic Constantini

Date: September 26, 1769

Correction: English Version, Letter Unpublished #1839

English version of St. Paul of the Cross letters indicate this letter to Constantini was dated September 26, 1769, and sent from San Angelo. According to Max Anselmi, C.P., a recent editor of a new Italian version of the letters, this letter was sent from Rome in February.

**Unpublished #21**

To: Filippo Maceroni

Date: May 28, 1773

Illustrious Sir and Honorable Patron,

Although I do not know who his Holiness has in mind, nevertheless I will do what I can and will work to gain our end as you so earnestly desire for your son and all his house. I would like to consult with a cardinal already named, so if he first sends me the information, it will be easy for me to succeed in serving him as provincial.

I would like to know where your son is living and have him come to the Hospice to better inform him about the person who will interview him. It is now years since I and the religious in this Hospice have seen him.

Cordial thanks for the charity you do us every Friday; I would wish I am not asking too much or increasing your burden.

Finally, I offer my sincere respect to Joseph, Mary, your wife. Assure them of my poor prayers and of all the religious. I enclose all your devoted family in the wounds of Jesus Crucified and with special esteem sign myself,

Your unworthy, obligated servant,

Paul of the Cross

This letter was found in the Library of Forli. A benefactor requests the help of St. Paul for his son who is seeking an advanced position. Paul agrees to interview the son. Joseph is the son.

**Unpublished #22**

To: Joseph Sebastiani

Date: October 12, 1773

*I.C.P.*

Illustrious Sir, Honorable Patron,

From your kindness and consideration alone came your excellency's thanks which you offer us for the Filiation sent you by the Rector of St. Angelo. It was my duty to declare you a sharer in all the good works performed in our poor Congregation and all we do outside for souls.

As you may well know, in virtue of the Filiation not only of but each of the religious are bound to pray for you, your father, your wife and family, all your pious household. And I offer my humble regards to everyone in your beloved house. I have the honor to assure you of my special prayers to thank you for your courteous words, and I reverence each of you. I can sign myself sincerely,

Your unworthy, obligated servant,

Paul of the Cross

This letter was sent to the Passionists by the Marist priests. St. Paul of the Cross assures Giuseppe Sebastiani that he is entirely worthy of being enrolled into an Affiliation with the Passionists.

**Unpublished #23**

To: Various People

Date: December 26, 1774

Dear Sir, Honorable Patron,

My sickness continues to confine me to bed. I received your kindly letter but only on the evening of the 24th. That is the reason for this delayed response.

I thank you for the happiness you wish for me on the Birthday of our Redeemer. I have prayed, and am praying, that your wishes radiate back to you and all your family, and with a favorable ending of the current year, a happier and more prosperous New Year, followed by many more. May the Lord deign to hear my weak prayers and grant my desires. I thank you for the good will you show.

Paul of the Cross

This letter, located in the Library of Forli, is a copy of the thanks St. Paul of the Cross sent to those who had sent him greetings for Christmas.

**Unpublished #24**

To: Mathias Gordani

Date: 1775

*The Passion of Jesus Christ*

Paul of the Cross, Superior General of Congregation of Discalced Clerics of the Cross and Passion of our Lord Jesus Christ, to our beloved in the Lord, the illustrious Mathias Gordani and to his relatives, greetings in the Lord.

Christian piety and the requirements of thoughtfulness oblige us to respond, to the extent we can, with spiritual offerings for those who merit well from our Congregation as they continually help our sons in Christ with alms, hospitality, and other services.

In virtue of the authority we have through the Mercy of the Omnipotent God, the merits of Jesus Crucified, his Holy Mother the Sorrowful Virgin, and the prayers of all our patrons, so that we may correspond to your generosity, we gladly enlist and admit the aforementioned as spiritual sons of the Congregation and as its benefactors. And in these present letters declare they (both the living and dead) share in all the sacrifices, prayers, penances, suffrages, and other spiritual goods which are pursued night and day in our worship for the eternal salvation of souls, as well as our holy Missions, and other ministries usual in our Institute. This we grant and decree, along with our Lord Jesus Christ, under whose saving banner of the cross we profess to serve. Humbly and confidently we implore that the dew of heaven and wealth of earth be poured out a hundredfold and increase the treasures of Mercy with long life, protection, time for repentance, grace and peace, and the consolation of the Holy Spirit, along with perpetual perseverance in good works so that those chosen by us as spiritual sons and benefactors on earth may be companions of eternal happiness in heaven.

Pal of the Cross, Superior General

Seal

Dominic of St. Anthony, Secretary

The original is in the archives of Church of Allumiere. It is the diploma attesting that Mathias Gordani is enrolled as a benefactor of the Congregation.