

APPENDIX I

LETTER OF S. VINCENT PALLOTTI
TO ST. GASPAR DEL BUFALO

(Writings of St. Gaspar, Vol. XIII, 128-131)

AD INFINITAM DEI GLORIAM
DEUS OMNIA SEMPER
DEUS ADEST
JESU MARIA JOSEPH
MEMENTO MORI
AETERNITAS

Passio Domini Nostri Jesu Christi, et Dolores Beatae
Mariae Virginis sint semper in corde nostro

Sanguis Jesu Christi emundat nos ab omni peccato (I Jn.2)

Mihi autem absit gloriari nisi in Cruce Domini Nostri Jesu
Christi, per quem mihi mundus crucifixus est (ad Gala.)

Iugum enim meum suave est, et onus meum leve (Mt. 11:30)

Ego enim stigmata Domini Jesu in corpore meo porto
(S. Paulus ad Gala.)

Rome, May 26, 1818

Reverend Father Canon Del Bufalo

I am writing in the most sweet name of O.L.J.C. primarily in response to your several questions.

1. When you are to enroll many of the faithful in the blessed habit (scapular) of the Immaculate Conception of our ever most beloved Mother Mary, you may do so using the following method which is in accordance with the instructions received from the Theatine Rev. Fr. Castellamonte

1. The habits (scapulars) can all be blessed at the same time, reciting the short verse: *Adiutorium etc.* and *Dominus vobiscum* with the Oration *Domine Jesu Christe*, only one time.

2. The formula *Accipe frater (vel soror)* must be repeated as many times as there are the faithful receiving the already blessed habit (scapular) as it is placed upon them.

3. The formula *Et ego ex facultate mini concessa etc.* needs to be said only one time after the habit (scapular) has been placed on all of those who are being enrolled.

4. Similarly, the blessing that is asked of God with the words *In nomine Patris et Filii etc.* needs to be said only once after finishing the formula *Et ego ex facultate etc.*

5. Finally, you are to recite only three times the ejaculatory prayer *Lodato e*

venerato sia ogni momento etc. together with all the faithful involved, and not three times for each one.

2. With regard to your doubt about the altar in S. Nicola mentioned in the book of Indulgences, it will be settled if you read in the book of Admonitions and Indulgences at the point that begins with the words: *Si nota parimenti, che etc.* which is found on page 9.

3. The doubt that is raised concerning the precision of knowing whether those faithful who are enrolled in the Perpetual Adoration of the most Blessed Sacrament can be understood to be members of this Archconfraternity in Rome is settled by telling them that they truly are aggregated members to the one here in Rome. Furthermore, they can obtain any local indulgences by visiting any church whatsoever as long as the most Blessed Sacrament is either exposed or reserved in the holy ciborium. Finally, nothing stands in the way of those faithful being enrolled in any other Association of the most Blessed Sacrament (I am giving this reply because of those things, it seems to me, that you questioned in your letter).

With reference to this devotion of the perpetual adoration, I would like to draw your attention to several things: 1. That each individual faithful should select more than one hour a year, for example, one a month, or every two months, etc. 2. It is not necessary that the faithful be enrolled by you, since they can be enrolled by anyone that you appoint. 3. The certificates that you will be receiving now, you will notice that they are not signed by the Deputy of the Archconfraternity, so the signature can be yours or anyone else as long as the name of the Deputy's name essentially is placed there in accordance with the will of the Holy Father. So his signature should appear there as follows: Pietro Can. co Federici. 4. To show Your Reverence the concern that the Deputy has for the propagation of this perpetual adoration, I am sending you the note that he deigned to send me when he was kind enough to give me the certificates which Your Reverence will be receiving.

5. The ever praiseworthy Deputy told me that if later on you should need more certificates, he, with the sincerest affection, asked that you make this need known to him and they will be sent immediately. Presently, he will not be sending you any more since he does not have any on hand. Others are being printed. So, let us try to propagate throughout the world, and if possible, to an infinite number of worlds, this great and ineffable devotion. Let us be convinced that the faithful of O.L.J.C. will take advantage of it and that soon we will see a wonderful reform in morals and the fervent spirit of the early faithful revived, for at present that seems to be totally gone even here in our Italy. In a single word, soon we will be seeing a HOLY WORLD! Be courageous and let us try, with the most profound humility, to propagate this ineffable devotion. Let us work hard, let us work hard, for we always have present with us O.L.J.C. who said: *veni ignem mittere in terram, et quid volo nisi ut accendantur*. It will be the most effective way of extinguishing the fires of impure concupiscence and to enkindle the fires of pure, holy, chaste and stainless love. That is what the faithful propagation of this devotion will produce. I will never cease speaking of it, but now, let silence speak. Let us do every good thing possible, every, every, every good thing, infinitely so, if possible.

4. In your Missions and everywhere else in the world, try to have them burn and destroy any image or statue that is scandalous. Preach it, have it carried out by the organizations and make it known that it is the Devil who seeks to have those scandalous and impure images and statues in the homes of individuals, even pious ones. However, they are the source of innumerable sins. So, please realize how many sins are prevented if these things are destroyed. If B. Leonard in all of his apostolic labors was content to have been able to prevent a single venial sin, your Reverence should be able to die with consolation if you get to the point of destroying

these impure images and statues. In that way, you will be preventing not a single venial sin, but numberless mortal sins. Keep in mind that the Devil sincerely loves an impure image or statue because just looking at it will be the eternal damnation of innumerable souls. If your Reverence, inspired by the most generous spirit of O.L.J.C. will urge people to destroy these images and statues, perhaps you might get the response that they will keep them hidden away. To this, your Reverence should courageously but gently reply that if there is fire beneath the ashes, there is still the danger of an even more pemicious conflagration than was at first foreseen. Furthermore, they may say that such and such an image or statue is the work of an excellent author and is something very expensive. Your Reverence will respond that the value of God's sanctifling grace with which the soul of the Christian is adorned is immeasurably great and ineffable and that the malice of a single mortal sin is an immeasurable deformity since the human soul is the work of the most excellent architect, God, and its worth is measured by the infinite blood of O.L.J.C. Therefore, let us go to work on this, let us labor and try to instill these basic truths in all preachers, confessors, good Christians, in everyone, in everyone. Let us pray that our poor desires are fulfilled.

5. Insofar as your Reverence may not need to be stimulated for the propagation of the pious organization, still, I make bold to beg you, under the title of the most sublime charity, to propagate, infinitely if possible, devotion to our eve~ most lovable Mother Mary, to her most chaste spouse St. Joseph, to the holy Apostles, to St. Francis Xavier etc. in a special way of the entire Heavenly Court. Thus, it might be called the Devotion to the Heavenly Court. Also, devotion to St. John the Baptizer and the holy Magi. Let us recall that St. John the Baptizer is that holy Prophet who brings the Old Testament to a conclusion and begins the New Testament. He is that Saint of whom O.L.J.C. said: *Inter natos mulierum non surrexit major Joanne Battista*. Indeed, how great is the misery of us poor wretched creatures! We surely are living in the most profound and pitiflil ignorance since we do not acknowledge the wondrous and prodigious effects which devotion to this outstanding saint produces. A true devotee of St. John the Baptizer will surely be a great saint, a great saint. if that devotee is a preacher, he will be a holy preacher who will in holy fashion dispose the people of God for the coming of the great Judge O.L.J.C. just as the Baptizer disposed them for the very same Messiah. But one must be a devotee of the saint if in that devotion we, in some way or other, wish to acknowledge (I do not say in their total extension for that appears to be impossible) those wondrous effects. Otherwise, it would be impossible to give an explanation for them since (may I say) they are ineffable. More wondrous, indeed, are the motives by which that great sanctity is diffi~sed in the devotees of the Baptizer. I lack the words to describe this, and so, at least, let us offer fervent prayer that this devotion to the Baptizer will be greatly propagated. With reference to the propagation of the devotion to the holy Magi, it is sufficient (among the many, many reasons) to consider: 1) they are not venerated much by the faithfiil; 2) they are the first fruits among the Gentile world who have come to know the Messiah and have preached to the Orient his coming; 3) Holy Mother Church, especially in these times of ours, needs their protection. Consequently, courage!! Let us pray not only to the holy Apostles but also to the holy Magi so that they will defend Holy Mother Church. Hence, let us propagate veneration of them and let us offer prayers, prayers and be mindful of what Theodoret said: *Oratio cum una sit omnia potest*.

Note: In speaking of devotion to St. John the Baptizer, I forgot to tell you that with the approach of the feast of his glorious Nativity (one should point out here that in the universal Church this is the only saint whose birth is celebrated) it would be most advantageous to celebrate publicly a novena with catechetical instructions and a moral sermon dealing with the

various virtues of the saint, especially his faith. In many of the Christians of our times, one notices that faith is quite dead.

6. I beg you to propagate and have others propagate everywhere in the world, these basic truths (God sees us, Eternity) together with the truth that the great apostle of Rome, St. Philip Neri, added (And then what? Then comes death). He experienced the consolation of having seen the conversion of many souls. So, I am bold now in sending you two letters. In one of them, the truth (And then what? Then comes death) appears; in the other one, the truths (God sees us, Eternity) are found. As you see best, make use of them and have others help a great deal in spreading them around on every opportune occasion in accordance with the inspirations that will be received from God.

7. I was told by a holy Capuchin missionary from the other side of the mountains that the faithful in those parts are a great deal more fervent than those of Italy. I felt an internal sting which, as far as I would be able, I would try to see that in our Italy and everywhere in the world there would be a revival of that fervent spirit which characterized the early faithful. Among the many means available for attaining this holy and desirable objective, it seemed to me, was the following: to set up rather large wooden crosses and even smaller ones, likewise of wood, everywhere so that they might be helpful to the faithful. Attach them to the walls throughout the city, even attaching them to the doors of houses of the faithful, bearing the following inscription which would be legible by all.

The Inscription

Brothers in Jesus Crucified, see that with the grace of God you revive in yourselves the fervent spirit of the early Christians. While kissing the holy Cross, devoutly say the names of Jesus and Mary. The holy Pontiff Sixtus V, in his Bull *Readitun* issued July 11, 1587 granted an indulgence of twenty-five days each time that the most holy names of Jesus and Mary are devoutly invoked.

I point out to you the following particular:

Note 1: This indulgence of 25 days is attached to the devout invocation of the most holy names of Jesus and Mary and not to the kissing of the holy Cross.

Note 2: You probably have seen that for some Crosses, an indulgence of one year and forty days has been granted for kissing the Cross, but, Fr. Canon Gaili has raised a doubt in my mind in regard to the genuineness of that indulgence. After consultation, I have settled on the indulgence of 25 days for the invocation of the most holy names (which is what Canon Galli reports). In addition to that indulgence, there is the advantage for the faithful of becoming accustomed to invoking often the most holy and sweet names of Jesus and Mary.

Note 3: Since that indulgence of 25 days is attached only to the affectionate invocation of the most holy names of Jesus and Mary, the above-mentioned inscription can be placed also with the holy images that are on the doors of the houses as well as throughout the city's streets, stating there that by tenderly kissing the holy Cross, you are tenderly kissing this holy image, whichever image is placed alongside it and which can easily be kissed. If it is not possible to kiss it, then place a sign there saying: by casting a loving glance at this image, say devoutly Jesus and Mary.

Please, I ask you to propagate everywhere this holy exercise when you give Missions. I have discovered that in concluding the apostolic ministry in Civitavecchia, Monsignor Molinari, following this pattern, implanted a cross for public veneration. I am hopeful that the most benign God will deign to infuse into you and in the other priests and faithful, to set up in many places

not only these holy images with the aforesaid inscription, but even more, to implant and set up everywhere the most holy Cross, so that we can say along with the Apostle: *mihi autem absit gloriari nisi in Cruce D.N.J.C. per quem mihi mundus crucifixus est, et ego mundo (ad Gala.)* So, courage! Let us propagate all of this; let us work for the glory of God, let us work, let us work and let us remember that O.L.J.C. himself said: *Me oportet operari opera Ejus qui misit me donec dies est; venit nox quando nemo potest operari*. How much more should we try (since it is so easy to be forgetful of it) to have before us this maxim and to make use of it for the glory of our more than ever beloved Father, God, working with filial love, not a servile or mercenary one.

8. Blessed Ligouri in the Kingdom of Naples wondrously propagated the public visiting to the most holy Sacrament and the Blessed Virgin Mary, giving ultimately the holy blessing with the Venerable, which can be done either with the pyx or after having been exposed for a short time for public veneration and hence in the usual way. Please, I ask you to propagate likewise this holy and most fruitful exercise following the book prepared by Blessed Ligouri entitled *Visits to the most holy Sacrament*. If this cannot be done in some places, at least try to set it up in the monasteries of nuns and active sisters.

9. In charity, I ask you to try to urge the faithful that to revive evermore the spirit of the early Christians they should, at the end of the letters that they write to their correspondents, just as the early Christians did, the following clause: While giving you the embrace of peace in the name of O.L.J.C., I sign myself as

Your brother in Jesus Christ
N.N.

and to the more educated people, you can urge them to add the text taken from the Apostle: *Gratia Domini N.J.C. cum spiritu vestro fratres. Amen.* (ad Galatas).

10. On May 16, the vigil of the most holy and undivided Trinity, our most beloved God deigned (and this is something admirable for all eternity) in his infinite mercy to raise me from the dust and from nothingness, to elevate me to the most sublime sacerdotal level; a dignity, which in a just sense, it seems to me, can be said to arouse not only admiration but a holy fear. To the great mother of God I beg you and others to recite the Canticle *Magnificat* in thanksgiving for the benefit received. Oh what a great dignity is the priesthood, what dignity, what dignity

11. Blessed Joseph Labre, after his death, appeared to a soul with a very shining splendor in his chest as a reward for the concern that he showed by inspiring the faithful, especially the little children. Next, it was necessary to try to inspire all of the faithful to show a particular respect for the most holy and undivided Trinity. So, too, we are to try etc. to pray etc.

12. Since your Reverence, before leaving, told me that you had no knowledge about the habit (scapular) of the most holy Trinity and of the Blessed Virgin Mary of Mercy, I am sending you a habit (scapular) that can serve as a pattern for having others made so that you can distribute them.

13. Monsignor Santelli begs you to dispose copiously the books on the Method of Life.

14. Excuse my boldness: it seems to me that on the certificate for the most Precious Blood of O.L.J.C., instead of being signed by your Reverence, it might have your name printed there, imitating your signature as they have done for the Union of the Sacred Heart of O.L.J.C. This would serve you insofar as you would have a lesser loss of time.

15. The nephews of your uncle, the Cistercian monk, have not as yet been brought for the

meeting. I have gotten some indication or other from that young man who is desirous of becoming a religious.

16. Please, I ask you to pray and have others pray fervent prayer that our ever beloved God, our Father, will deign to make me always realize more and more how much I have delayed in coming to work for the glory of God through the holy Missions.

17. The Deputy of the Archconfraternity of the most holy Sacrament has given me a new and very urgent request to stimulate and propagate more and more the perpetual adoration of the most holy Sacrament. He is ready to send you as many certificates as you wish and at the same time he thanks you very, very much for your interest in propagating it.

18. Finally, let us try endlessly to wage an implacable and most bloody war against cursed sinning. War, War, War! To arms! To arms! Your Reverence is already engaged in the battle. You know only too well the enemies, but at the same time, we know that *Si Deus pro nobis, quis contra nos?* Hence, away with diffidence in ourselves and let us have the greatest confidence in our ever most lovable Father, God. Ultimately, let us try to do every good work possible (and even possibly) an infinitely infinite good, multiplied each and every moment for all eternity, for infinite eternity, infinitely multiplied, etc. etc. etc. Oh God! Oh God! Oh God! how limited are our forces. But, let us be consoled that the most benign God is pleased even with our good intentions and he is glorified. So, when we cannot attain success in our efforts, in a humble and confident way, may they come flying to us (here we remember that *sancti qui sperant in Domino habebunt fortitudinem, assument pennas ut aquilae volabunt, et non deficient* Let us note well:

1) *habebunt fortitudinem*; 2) *Assument pennas ut aquilae*; 3) *Volabunt*; 4) *et non deficient*) speaking of the wings of our intentions.

Lastly, I prostrate myself on the ground (as I acknowledge my utter unworthiness, but trusting in the infinite merits of O.L.J.C. that heal our wounds) and I dare to say this with profound respect, that I venerate in all and in your Reverence the incomprehensible dignity of the priesthood. (Oh! What it means to be a priest! Oh God! Oh God! Oh God! I don't understand anything. Oh what it means to offer the unbloody sacrifice! Oh what it means to administer the holy Sacraments! Oh God! Oh God! Oh God! Oh what it means to offer every day the sacrifice of praise to the Lord for all peoples with the recitation of the Divine Office! We must emphasize, please, that the priests are the ones who do these three things: 1) The most holy Mass. 2) The administration of the most holy Sacraments. 3) The recitation of the Divine Office. It would likewise be a very good thing to recall often to their memories the verses of Psalm 54: *Quoniam si inimicus meus maledixisset mihi sustinuissem utique ... tu vero homo unanimes, dux meus, et notus meus* etc. along with what follows: who is this if not especially the priest? I have the strongest urge, not that of kissing your hands or feet, but kissing the ground upon which you place your feet, concerning which it might be said *pedes... evangelizantium bona evangelizantium pacem*. Then, with my face toward the earth, I ask your Reverence to implore over me and over the entire world an abundance of celestial blessings. I ask you to always keep me and all mankind immersed in the most Precious Blood of O.L.J.C. and safely wrapped in the most sacred Hearts of Jesus and Mary. In the most gentle name of O.L.J.C. and of our ever most beloved Mother Mary, I ask you for your embrace of peace. I sign myself as

Your most humble servant and brother in Jesus Crucified

Vincenzo Pallotti

Gratia D.ni N.J.C. cum spiritu vestro, fratres. Amen. (ad Gala.)