

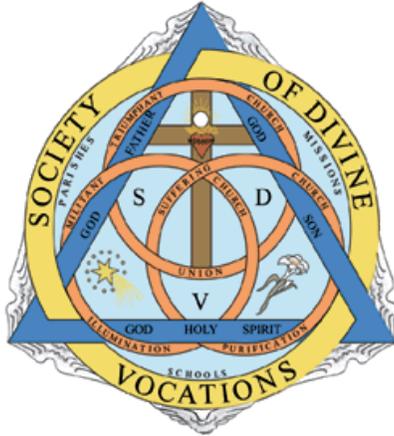
Blessed Justin Russolillo, S.D.V.

Works – Volume X

Book of the Soul

Part I

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INTRODUCTION

Title of the book

Book of the Soul is the title that appears most frequently in the various agendas and notebooks in which Fr. Justin writes inspirations and enlightenments he receives from on high. Other titles or references used by Fr. Justin are: *Thoughts From above, Spiritual Thoughts, Enlightenments received from on High, Spiritual Diary, Holy Inspirations, Good Thoughts.*

On June 2, 1920, eve of the solemnity of the Most Precious Body and Blood of the Lord, he writes: *I receive the obedience from my Spiritual Director: Write in a diary the enlightenments you receive during the meditation.* On October 1, 1941 Our Lord tells him: *Write the interior word that comes from above, not the resonance or correspondence of the soul. The Lord will write this. You must write what comes from the Lord.*

In this *intimate journey around his spirit* the main actor and author is God Trinity that accompanies, instructs and sustains Fr. Justin in his ascensional journey toward the espousal union with the Most Holy Trinity and in developing the work of the divine vocations. How beautiful is his affirmation and plea: *O my God and my All! From our union was born this religious family, this people came into being.* Fr. Justin recognizes God's paternity and his own maternity toward the congregation.

In this *Book of the Soul* we must search and see primarily what God says and does to the soul more than what the soul says or does for God. The elevations, enlightenments, comments or questions are reflections made on the inspirations received.

Even though the *Book of the Soul* is not a diary or chronicle of the life of the author and of the Congregation, since the Lord with his inspirations intervenes in an historical, personal, social context, we will find some specific references to people, places, things and events. Some knowledge of the history of the life of the Founder and of the Congregations of the Vocationist Fathers and Sisters will certainly facilitate a better understanding of some references.

Content of the Book

The Book of the soul covers the period of time that goes from 1913 to 1955, that is, from the immediate preparation to the priestly ordination to a few days before the death of the author. There is an oral tradition in the Congregation of the Vocationists that sustains the existence and destruction of a previous *book of the soul* or spiritual diary written by Fr. Justin during his seminary formation; there is however no trace of the content or style of those writings.

The content of *The Book of the Soul* deals primarily with the enlightenments received from on high, secondarily the Vocationist Congregations that he founded, and indirectly the beneficiaries of their ministry.

God Trinity in general and God Holy Spirit in particular guides by the hand, acts as spiritual director of the writer, answers his questions, doubts and perplexities, and sustains him in the moments of discouragements and of persecutions, in the humiliations and in the constant fear of death.

The more frequent themes are: vocations to faith, holiness, and to the states of special consecration, the ascensional journey, ascetical means, circuminsession, divine relations, relationships of the soul with God, divine union, espousal union, the works of the Society of Divine Vocations, the enlightenments for the growth of the Society of Divine Vocations, ultimate goal, the present and future apostolate and mission of the Congregations.

The Book of the Soul contains the foundation and the synthesis of the Vocationist spirituality, which is based on the creating words of God: *Let us make man in our own image and likeness*, and on Jesus' invitation: *Follow me*. The more I know God, the more I know myself; the more and better I know myself, the more and better I know God.

The knowledge of Trinitarian theology and of Christian anthropology enables us to have some understanding of the life of God in us, and of our life in God (*circuminsession ad extra*); the same can be said of our union and relationship with the three divine persons.

In *The Book of the Soul* often are intertwined profound theological truths with acute philosophical argumentations that sweetly are applied to our relationship with God and assist us in our effort to perfect ever more in us the image and likeness of God Trinity. The more we see and appreciate the greatness, beauty and holiness of the divine exemplar to which we must conform ourselves, the more we elevate ourselves in the divine contemplation and praise, and the more we remain confused and humiliated about our nothingness.

In the spiritual journey of his soul we discover the human personality of Fr. Justin with his sanguine and passionate character, and the physically fragile and timid man that lives under the incubus of persecution, of condemnation and of fear of death.

While he immerses himself in his nothingness in the practice of authentic humility, we see him flying high as an eagle toward the *heavens' heaven* of his vow of charity and of his relationship of soul spouse of God-Father, God-Son and God-Holy Spirit.

It seems appropriate to report here what he wrote on January 1, 1932: *Our special supernatural element is the nuptial supernatural.¹ The soul cannot have other espousal relationship but with the Holy Spirit of God! While the Lord disposes the body for the corporeal marriage, he does not allow the marriage of a soul with another soul, but only with God.*

The attentive reader will not miss the hints of exceptional mystical experiences, like the mystical marriage, exchange of heart, visions and interior locutions: happenings and experiences only indirectly hinted. These mystical experiences do not dispense him from using abundantly all the ordinary ascetical means of Christian asceticism like prayer, meditation, Holy Mass, Eucharistic and Spiritual Communion, very frequent confession, examinations of conscience, spiritual study, spiritual direction, mortification and penance. All this is the labor of love of the soul that thirsts for God, that finds in God her realization and happiness, and immerses herself totally in her God and her all.

Often Fr. Justin mentions his imperfections, his unworthiness, his miseries, his inability, his limitations, his ignorance, his ingratitude, his faults, his culpabilities and his imperfect friendships etc. The reader should not get scandalized. This is the vision of the man that lives in the heights of God's holiness; he mirrors himself in the divine sanctity and purity, and naturally sees

¹ The peculiar characteristic of the Justinian spirituality and the recurring theme of this volume is the soul-spouse relationship with the Blessed Trinity as universal vocation of every soul.

the infinite difference between himself and his God. Our light is nothing but darkness if we immerse ourselves in the divine splendor. Our spiritual wealth is nothing but emptiness compared to the divine holiness. Our small progresses in the journey toward perfection are nothing but means that help us see our distance and how much we differ from the divine exemplar.

The majority of the people who have known Fr. Justin believe that he maintained intact his baptismal innocence. This belief is somehow sustained by the fact that at age twelve he made a vow of virginity and by the vow of charity at the third degree emitted on the day of his priestly ordination.

This book does not present any treatise of study nor does it develop ideological thesis of philosophy or theology. At times, however, we find rather long periods of time in which we can see a certain thematic continuity, or recurrences of the same theme. The only golden thread that unites one inspiration to another, and that gives the idea of continuity and unity is the merciful love of God Trinity, who creates, elevates and sanctifies his creature, unites himself to her and is crazily enamored of her.

For whom *The Book of the Soul* was written?

The Book of the Soul was written for the glory of God, inspirator of every good idea, author of every good work, creator and lover of every creature. Fr. Justin writes in order not to forget what God says and does to his soul, to prevent any temptation of ingratitude, and to respond with ever-greater generosity to his vocation and mission.

He writes for himself. Knowing that man tends to forget, he does not want to forget what God says and does to his soul. Aware of the fact that man is subject to illusions and confusion, he wants to submit his inspirations to the careful and serious scrutiny of

his spiritual directors, and make of them the subject of his spiritual directions that in his young age took place every two weeks and later monthly. Aware that *dona Dei sunt sine paenitentia*, God does not regret or withdraw his gifts, he is convinced that they last forever. An invitation, an inspiration, a command, a word of God uttered today is true and actual also tomorrow, because God is the eternal present, and for him there is only the present.

On October 21, 1926 he writes: *I went to see Fr. De Giovanni, S. J. Rector of the Regional Seminary of Campania, and I asked him the possibility of seeing me periodically, or of sending to him my Book of the Soul, to receive spiritual direction.* Having experienced the effectiveness of *The book of the soul*, Fr. Justin does not hesitate to make of it a mandatory practice for all the Vocationist Fathers and Sisters. For all those people who want to live the Vocationist spirituality in the world, in the *Statute for the Sodality of Divine Union*, he mandates that the consecrated person, who lives in the world: *Must confer every two weeks, with a written daily spiritual diary of his interior life to the spiritual director. About his external life (studies, readings, works) he will confer every fifty days with the rector of the group with a personal diary, called Book of the Soul.*

To write *The Book of the Soul* for the Vocationist is a practice of mental prayer to be done every day after Vespers. This writing of the inspirations helps us to understand and to relate them to their author. Fr. Justin makes of the inspirations received from above (and invites all his spiritual disciples to do the same), object of his examinations of conscience, three times a day, and of his meditation. Reading over again the inspirations helps us to remember what God says and does to the soul, and encourages us to do what God asks of us stimulating our generous response.

Fr. Justin also writes for the good of the Vocationist family and of all those who want to become saints following the Vocationist spirituality. While writing primarily for himself, often appears the

desire of sharing and benefitting others with the enlightenments received from the Lord.

The meticulousness with which he invariably writes the dates, sometimes even approximate, and the explanations about the sequence of the writings, in the confusion created by his love of poverty that compels him to write wherever he found an empty page in his diary booklets, he seems to facilitate the printing work of this book.

To confirm this, it is sufficient to read what he writes on September 23, 1931; *It is necessary that I segregate myself from the world and from every particular office for my personal duty and dedicate more time to write the good things that come from above for our present or future good and for the good of all.*

The good is diffusive by nature, so much so that Fr. Justin says that if something is not diffusive, it is not good. It follows that inspirations too, being good, must of necessity extend to others. This is why he completes the above quotation by writing: *I must hasten the publication of our magazine Spiritus, as part of our apostolate in order to extend the good of so many inspired thoughts to more and more souls.*

The Book of the Soul and the Society of Divine Vocations

This fragile and diaphanous man who has never enjoyed good health and has always lived with the prospect of imminent death, is always in action, almost to imitate the pure act that is God. In his prayers, in his programs, in its operations, Fr. Justin is never alone. He lives in a very extraordinary way the Communion of the Saints. He lives with the three divine persons, with the Holy Family, with the angels, and saints of heaven, of Purgatory and earth. *The Book of the Soul*, more than any other

writing, shows us the intimate, total, I would say, essential union of the founder with the Society Divine Vocations. He applies to himself and to his religious the enlightenments and the divine inspirations. He suffers, cries, writes, prays, struggles and lives for himself and his spiritual family. From frequent references and connections, it is clear that Justin and Society of Divine Vocations form an inseparable combination. In fact, he does not hesitate to say: *It is lost, for me, all the time and every act not spent for the Society of the Divine Vocations and for the divine union.*

Father Justin feels a bond with his creature stronger than the bond that exists between mother and child and as a mother breastfeeds her baby, he would like to give himself as food to feed and raise his creature. *Every time someone knocks at the door of our spiritual family, I gently feel knocking at my heart and my heart opens even before the door to the newcomer. And he becomes mine, all mine, more than brother and friend, flesh of my flesh, and bones of my bones, and I can no longer separate myself from him, without physical and moral laceration, the cruelest ever.*

On June 28, 1933 he wrote in *The Book of the Soul*: *I consecrate myself to writing incessantly in this period of my life. What I receive is for my spiritual family, above all, I cannot squander these goods that are like the hereditary axis. I will keep and accumulate them and after my death they will receive some spiritual profit.*

The intimate union between Fr. Justin and the Society of Divine Vocations appears in this writing: *the Work that the Lord wants mine, now, is the composition of the community books and the collection of the good thoughts received from above. Ecce adsum. Here I am, Lord! I will alternate everything else with writing so that everything else may also serve as preparation and thanksgiving for this work, which is a gift of Jesus in the Holy Trinity through Mary.*

Literary note

The Book of the Soul is a set of personal, private notes, written for personal use, in the spare time, or immediately after receiving an inspiration. It has no pretensions, nor a literary style. The sentences are simple, long and rich of adjectives; they are often connected through conjunctions to previous thoughts, as if to attest to the continuity of his thought. This explains why in the manuscript each sentence begins with a conjunction like: *and, because, but, therefore, if, then*. To streamline the text and make it easier to understand, many of these conjunctions at the beginning of a period have been eliminated, and several long sentences have become two or three, and sometimes even four. There are many elevations, aspirations, desires, exclamations expressed in sentences without a verb. Likewise, we will find some dialogues between Fr. Justin and God, in which we may find it difficult to see where one starts and the other ends, and vice versa.

Fr. Justin was an expert and admirer of the Latin language. His sentences follow basically the Latin style, like long sentences, and placing the words not where we would logically expect them, but according to the emphasis that he gives to them, and the musicality of the sentence; often the subject follows the verb, and at times the adjectives are separated from the nouns that they specify. More than any other work, *The Book of the Souls* abounds of quotations from the Latin text of the Vulgate without references and translation. In this publication most of the quotations are reported in Latin followed by the English translation. In this publication we have tried to be very faithful to the original text giving more importance to the content than to the form. The specifications of times, places and circumstance that often follow the date are of Fr. Justin. The introductions at the beginning of the chapters and the footnotes have been added by the editor.

As in all the writings of Fr. Justin, also in this, we often find

the transition from affirmations, descriptions, and dialogues to prayer of union with the Lord. He writes what he feels and hears interiorly: often he cannot limit himself to this and expresses his gratitude with very high, intimate and, at times also romantic, elevations. Naturally, more than other writing, this one contains the history of his soul, his relationship with God.

Special mystical experiences, commitments or consecration are, at times, marked with his signature or his initial as to express his covenants with the Lord. *The Book of the Soul*, written for his personal use, for its division in verses, its rime and musicality betrays the poetic nature of the author.

This work of collecting, transcribing and editing this volume from fifty-five notebooks and diary booklets, and then translating and editing it in English, has been a true spiritual journey throughout sacred places that caused trembling and admiration. This has been a very helpful work for my spiritual growth for the internalization of the Vocationist spirituality, the holiness and sensibility of Fr. Justin.

To all those who read this book I wish a pleasant, uplifting and transforming reading.

**Fr. Louis M. Caputo, S.D.V.
of the Blessed Trinity**

CHAPTER 1

1913 - 1920

Roots and First Pupils of the Future Foundation

In the first documentary of the Society of Divine Vocations, compiled by Fr. Justin himself in 1948, the history of the Congregation is divided into five seven-year periods, which he called "our weeks". We will try to follow this pattern adding a sixth seven-year period from 1948 to 1955.

In the first seven years "from 1913 to 1920: The Society is all underground deepening its root in its first pupils. This period goes from the priestly ordination to the official birth of the Congregation, October 18, 1920, when after his appointment as pastor of St. George Parish in Pianura, Fr. Justin brings together the pupils he had formed in the youth group of the parish, called "Fedelissimi - the Most Faithful." This is also the period of World War I, which sees the Founder personally involved. While war sows hatred, violence and destruction, young Justin lays the roots of his high and profound theology of love.

One cannot but be amazed in reading his inspirations, which open a window on his personal relationship with God Trinity and his zeal for the sanctification of the world. The internal work of this period is based and culminates in the vow of charity and with the vow to found the Congregation.

April 29, 1913

Why will I still remain a stranger to the infinite peace of my Father, to the infinite glory of my Father, to the infinite joy of infinite love, to the infinite holiness of the infinite truth of my Father? My Father, my Father, receive me in your peace!

Nearing September 20, 1913¹

September 12

The Lord created me exclusively and totally for himself. He created me, not only in the way and relationship common to all intelligent creatures; he created in a unique way and established me in a priestly relationship with him. He wants me as his priest, for himself, as if he couldn't live without me. In fact, without the priest, he would not live his Eucharistic life. He willed it, and he willed me!

If it is true that he finds his delights in being among men. It is also true that he wants the priest closer to himself. If the priest has to stand, he wants him to stand for his sacrifice; if he has to communicate to souls, he wants the priest as his mediator. If he wants to stay with men, he wants the priest as his inseparable companion. Only in the priest's hands does the Lord abandon himself, at his discretion, with a trust that drives him crazy with glory. One thing, one name, one mission and one life: Jesus and the priest, Jesus and I! What does everything else matter?

Every duty becomes a debt of love; every obligation is paid for with love; every need is fulfilled in love; every difficulty is overcome in love; every mystery is understood with love and our whole life is and must be love.

I understand and experience that I must abandon all my thoughts to God, my Father, regarding body and soul, present, past, future, works of zeal, places of destination, and relations with my neighbors. In everything, I ought to come out of myself

¹ On September 20, 1913 Fr. Justin was ordained a priest. In these inspirations, reflections and elevations written during the retreat in preparation to the ordination, we see the light that the Lord inspires him and his program in view of his priestly ordination.

completely and truly love my God and my all, with my whole being.

Up to now, the less I worried about temporal things, which I thought concerned me, the more God provided me with more and better things that I would never have humanly desired. I understand how necessary is for me and for all who will live with me² the vow of charity, the capacity to interpret and to practice literarily the *quaerite primum regnum Dei et haec omnia adicientur vobis* - seek first the kingdom of God and all the rest will be given to you in excess (Mt 6 33).

The passive form of *adicientur* - will be given - compels me to take the *quaerite primum* - seek first - in the sense of *exclusively*; the same can be deduced from the whole context and from the practical interpretation of the saints. Now *regnum Dei* - The Kingdom of God - is love. I have to get out of myself and lose all myself and everything I could consider mine in my God, all out of love.

Love makes me understand that there is no better way to use all creatures other than by sacrificing them to God's love, by not using them at all, or only in what is indispensable for the service of love.

These splendid gifts of God's love will always be the object of praise and thanksgiving, of reparation and intercession. This *use, non-use* of creatures will facilitate my repentance for sins and my preservation from them; it will increase my abnegation and more intimate union with God. This will stir in me the loving desire to know him, to love him as he is in himself. I want to love him as do the blessed in heaven, with filial fear of profaning the works of his hands. I want to be like him who was poor and crucified all

² We are in 1913, Fr. Justin is only 22 years old. Even before his priestly ordination, he thought about his future family. Servants of the Saints is the name with which he originally referred to his future Vocationist family.

his life, because I don't want to see, feel, taste, touch, smell, feel anything, but him alone. Amen.

15 - 16 - 17 September 1913

In order for me to be all his, in his mercy and infinite goodness, the Lord wants me to see him in every person. In every place and time, in whatever relationship I might have with any human being, he expects me to see, feel, hug, serve, greet and please him alone, Jesus, with the Father and the Holy Spirit, my God and my all. I want to do this with all due respect, fidelity and annihilation of myself, with the love that I owe to him alone, my sweet love.

I will see the infant Jesus in the children. Following the example of St. Joseph and of Mary, my dear protectors, I will offer them bread, defense and education with more than motherly love, with more than adoring reverence.

In the young people I will see the adolescent Jesus. Following the example of St. Joseph and Mary, my dear lady, I will join them in the study of God, in the service of God, trying to keep up their ardor.

In the adults and in my brothers priests I will see Jesus in his public life, and for them, at times I will be John the Baptist, Nicodemus, Zacchaeus or Matthews; sometimes I will be like his Apostles, especially Peter and John, particularly John.

In those suffering from any pain, I will see Jesus in his passion and I will be like the angel of Gethsemane, like Magdalene, like Veronica, like Mary and the pious women at the foot of the cross.

In my ecclesiastical superiors, I will see Jesus the pontiff and everlasting victim. In civil superiors I will see Jesus, supreme king and judge of everything; I will receive from him, and comply with full uniformity of intention and disposition, every sign, every look.

In those who despise and mortify me, I will see Jesus who throws the desecrators from the temple, who rails against the hypocrisy of the Pharisees, who covers with his spit the eyes of the blind man with the adoration of a proven or confessed criminal, I will receive whatever the uniquely generous hand of my sweet love will give me.

In those who honor and kiss me ... I will see Jesus who honors the shadow of the Father in his mother and in St. Joseph.

In the doctors of the law, whom he questioned and answered in the temple, I will see his own divine wisdom. In John who baptized him I will see his divine holiness, his Holy Spirit.

Above all, I will see Jesus in the confessor and in the spiritual director of my soul, in priests and preachers, and I will go to them as sick people used to go to Jesus. I will listen to him as Mary Magdalene listened to Jesus, as the publicans etc. When people come to me to receive these priestly services, I will behave toward them as St. John behaved toward Jesus. This is not a pious fiction. They are all his creatures, children, his brothers, his temples. The Lord commanded me to love them all, as I love myself, and to love myself for his sake. Jesus himself has seen in all people the Father, the Word and the Spirit. He himself said to retain as done to himself whatever is done to the least of his brothers. The profound reason of all this is rooted in the fact that God, savior, father, brother and spouse of all, really suffered in his big heart our pains and miseries, he lived our all life, and more or less he lives in each and every one of us.

I will have the same consideration for all members of the suffering and Triumphant Church, considering in the suffering Church Jesus Crucified crying out: *My God, My God why have you abandoned me!* And in the triumphant Church, I will consider Jesus, author of grace and of glory.

From you, my love, I expect that perception of love that

enables us to discern in all your works that tact of divine love through which we may honor you, as you deserve to be honored in all creatures of your heart, at least by desiring it. Blessed are you forever Amen.

Our relationship with God depends on him, both in the order of nature and of grace.

In the order of nature, God is my creator, conservator, and my ultimate goal. I am essentially dependent on God. In the order of grace, God is my father, my brother, my spouse, therefore, I am totally dependent on him. This is the difference: God is uncreated, I am created by him. God is for himself, I am for him. He is all in himself, I am all in him. The fact that I am totally dependent on God in the natural order is a dependency of reverence. In the order of grace to which God elevates me I am all a dependency of love. Blessed be God, Father, Son and Holy Spirit.

The soul is the image and likeness of God, one and triune; Life itself is likeness of God-Father; our thought is the image of God-Son and love is the image of God Holy Spirit. Life, thought and Love! O living and loving thought, O thinking and loving love! O Thinking and loving life, one person, reflex of the unique nature of the only God³! Since God is pure act, I am present in the generation of the Son and in the *spiration* of the Holy Spirit. This happens totally free and eternally on the part of God because he willed me so! God the Father willed me in his Son worthy object of his knowledge; he willed me in the Holy Spirit worthy expression of his delight.

The Son knew me in the Father, and the Holy Spirit received

³ In the Book of the Soul more than in any other work, the burning thought of love for God Trinity enables us to see the deepest breath of Fr. Justin's spirituality. It is like a powerful wave that advances out of all proportion and involves the depths of his soul.

me as his brother. God the Holy Spirit has enwrapped me totally with his fire... God-Father, God-Son, God-Holy Spirit!

I cannot think of God without thinking of the three relations-persons⁴. Because each divine person is a divine relation it follows that I too am a relation in God and for God, thanks to his goodness. So, we have omnipotence-Father, wisdom-Father, love-Father. The Father is such only for the Son, and as such he is all for the Son. God-Son!

So, we have omnipotence-Son, wisdom-Son, love-Son. The Son is such only for the Father, and as such he is all for the Father. Holy Spirit, grant that I may equally see clearly your relation with the Father and the Son.

We have received the spirit of adoption as sons of God, because it was the Son of God by nature who through the incarnation became more like us, so that we might become more like him. This is clear because the Son, in his way of speaking and acting, is always trying to lead us to the Father. It is clear because Jesus continues to offer himself to us in Holy Communion, soul, body, blood and divinity, in a state of immolation to the Father.

Thinking of Jesus as the Son, we come to understand that only he offered adequate satisfaction to the Father for all our sins. In every circumstance, he offered himself to the Father as a victim of immolation. More than image and necessary consequence of his human nature, Jesus' immolations are his human and divine nature as Son.

⁴ The three divine persons in God are three relations; In God-Trinity the relation is what distinguishes one divine person from the other. In everything else the three divine persons are totally coequal. From the fact that each divine person is a relation, Fr. Justin concludes that every human person is created to be a "personal, living, unique relation of love with each divine person."

The smallest things are the result of the same act of the creating will of God who created the worlds and the heavens; Likewise, the most insignificant and ordinary actions, in our way of seeing things, are the object of the divine delight as are the rare, glorious and heroic actions.

Only what departs from the will of God is bad. The only good in itself and of itself in all things is the will of God. Evil is the privation of goodness. God is no less God in creating a thread of grass that feeds an insect than in creating a paradise for the blessedness of the saints. Thus, a soul does not work in a less divine way in feeding the body than in communicating with God, if in both actions she conforms to the divine will that has prearranged both of them. The more the soul in her way of doing things conforms to the divine will, the more she is heroic and holy, especially if she works constantly and correspondingly to all actual graces.

We are bound to know God from his creature. The sacred Scriptures with analogous concepts indicate this same reality; in creation we are not able to grasp the idea of a nature other than the spiritual nature. Could this be because God from all eternity destined us to participate of the divine nature?

The participation in divine nature, the indwelling of the Holy Spirit in us, in the aspect of moral vitality, takes place in the one and only obligation to love God, in himself and in his creature, with all our heart, with all our soul, and with all our strength.

We cannot look at our own self without facing the boundaries of our being; this turns out to be a positive humiliation for us. Likewise, the soul cannot reflect upon her own self, without lessening and limiting herself. When we look above and beyond our own selves, our being becomes magnified to the extent of our sensitive perception. Likewise, the soul, looking above and beyond her own self and discovering that outside of herself there is nothing but God, extends her self to the infinite in knowledge and love. Indeed, no error is more bewitching and therefore more

fatal in practical consequences, no mistake has more truth exaggerated to the extreme limits of the excess than pantheism⁵.

The Father as such is all and always for the Son, therefore, of necessity, even in his works *ad extra*, *Omnia per ipsum facta sunt - through him all things came into being* (Jn 1 3). The Son as such is all and always for the Father, that is why for the glory of the Father, the Son became man.

Our absolute and total insufficiency, the glory and the first grace in the supernatural order are a revelation of our relationships with God. We are children of the Father; a son is not self-made, but is generated by the father. Since in the order of grace we are children of God, in the same way in the order of nature we are creatures of God. In the order of grace, in our being and in our action we are a simple and continuous relation of filial dependence. Likewise, in the order of nature we are a simple and continuous servile dependence. Behold, our nothingness and our all!

Simplicity is the exclusion of parts; the more we converge with all our faculties to a single goal and ideal, the more we are simple and imitate the Father in this. Simplicity is the expression of the interior, we are therefore bound to manifest ourselves to men as we are within, that is to say, before God.

The only reason for accommodating ourselves to the feelings and views of others is the fact that we see in our brothers and sisters the Father, the Son and the Holy Spirit, who for their glory show us their approval. We cry with those who cry and we rejoice with those who rejoice, in union of love with God in our neighbors.

My God and my all willed that even works mandatory by law

⁵ Pantheism is a doctrine which identifies God with the universe, or regards the universe as a manifestation of God. Pantheism admits or tolerates all gods.

should be performed following his great inspiration, as if it were only a matter of responding to a expression of love rather than submitting to the right impositions of the absolute master. Transgressing his will grieved my conscience more for the lack of correspondence to the inspiration than for the violation of the law. What a revelation of love!

My God and my all willed that what, due to a concurrence of mostly or totally involuntary circumstances, I would have to do or omit moment by moment, I would do or omit it to obey an inspiration of the previous moment. At the time, it often appeared against the dictate of common prudence, but then, especially if I resisted, it evidently appeared to me as coming from an invisible guide who knew the future, and always pushed me to a blind abandonment in the hands of love, which required the abnegation of my views, desires, inclinations and all my will. This happened frequently and also in indifferent and insignificant things. My God and my all, forgive my continuous and continued resistances...

Giving oneself to someone else outside of his self through love requires oblivion of oneself, awareness of one's own insufficiency, of the goodness of being loved, confession of the need for the other for one's own happiness and life. All this implicit feeling of love is what is called humility; and so genuine love is true humility.

If it is so, it must also be true that God is infinitely humble, not so much in his stooping down to his creatures, but in his personal relationships, that is, in himself. The Father is for the Son, essentially so that if it were not for the Son, he would not be. Similarly the Son is for the Father, and the Holy Spirit is for the Father and the Son. This is how we understand his *learn from me for I am humble of heart* (Mt 11 29).

The heart does nothing but to love. Humility in the vulgar semi-wrong sense would belong more to the intellect than to the heart. Divine humility is nothing but charity, charity, charity.

October 20, 1914

We were created to be loved. We were created to be loved by God and by all creatures. We are loved by God! We are loved not because of our own selves but because of God. The Father loves us, and he loves us for the Son. All creation is a perennial gift of love that the Father, in divine redundancy, offers himself, in eternity to the Son.

We men at the head of this creation go to the Son, divine embassy of love of the Father. O Son, the Father sends us and creates us for you! The Son accepts us with great pleasure, since it is the Father who gives himself to the Son in us. Jesus receives and embraces Father in us, in the Holy Spirit, in love.

Jesus' incarnation is the expression of the Son's pleasure in the created gift of the Father. The incarnation expresses to the Father the Son's infinite esteem for the gift, his eternal thanksgiving for the gift.

The Son who became Jesus, the Son who is essentially for the Father, through the incarnation offers himself to the Father. He offers himself to the Father in every soul through the Eucharist. The Father in us is his gift to his Son; he receives in us his incarnate Son, his own Son offered to him in love. Thus, the soul becomes on earth the eternal encounter of the Father and the Son. This encounter cannot take place without the Holy Spirit. This is the reason why the soul is called the temple of God and in particular the Temple of the Holy Spirit. What must or can the soul do other than loving the Son in the name of the Father, and loving the Father in name of the Son, and thus identifying herself with the Holy Spirit? O divine life! It is true, the Father does not love us for our own self, and the Son does not love us for our own self. Oh, how much more infinitely sweet and glorious it is to be loved by the Father for the Son, and to be loved by the Son for the sake of the Father. It is so infinitely more sweet and glorious, as the Father and the Son are higher than our nothingness in our being and in

our operations. Only thus can we explain the incarnation and the redemption.

If we were loved for our own self, after our rebellion, there would have been no reason in us to exist in God's love. Since we were loved by the Son for the sake of the Father, whose gift we were, Jesus could not resign himself to lose the gift of the Father. For the sake of the love he had for his Father, Jesus willed to save us. For the sake of the love the Father had for his own Son, he willed the incarnation and death of his very Son as man, as his gift to himself! O my God and my all.

The vision of the world and of men in the light of faith: The garden of the Lord, where the souls daughters of the Father, sisters of the Lord and spouses of the Holy Spirit, grow to their Father God, in their brother Jesus, and to their bridegroom Holy Spirit, nourished by love, breathing love, without any other goal but love, without any other occupation but love.

It truly is a paradise of delights for God and for man, yet since the serpent of hatred against God has crept into it, it is the valley of tears. Is there anything more painful than unrequited love? What's more ruinous than misguided love? This is why it is a valley of tears for God and for man. But if the snake snares into the world, can it be completely excluded from every soul in particular, can it always be the paradise of delights of Jesus?

Grant me, O my Lord, to see in souls only your creatures, your daughters, O Father, your sisters, O Son, your spouses, O Holy Spirit. Grant me, O my Lord, to sacrifice my soul in union with you for their salvation, to please you, O Trinity, O Jesus, to imitate you, O Jesus! Grant me, O my Lord, that the old world as I have looked at it, may vanish forever from my eyes, but that always and in everything, especially in the inner acts of my mind and heart, I may contemplate all souls in you and you in them. *Connfirna hoc Deus quod operatus es in nobis. Confirm, O Lord, what you have done in us* (Ps 68 28).

There is an active and passive Communion of Saint. There is no good done in the Church of Jesus from which all her members are not affected. There is no evil grieving the Church of Christ from which there is no malaise in all her members; we are one body perfectly organized by Jesus and vivified in him by one heart, directed by one head. Truly every grace, every glory is mine! Every wound, every death is my personal evil too. All envy and selfishness go away from me.

All goodness does not consist in the exteriority of the objects, but in the will for which the desires, the complacencies, the regrets have a reality before the most pure Spirit who is God. As in evil, so in good, making mine the desires, pleasures and regrets of the saints in all their heroisms of actions, of sufferings and of prayers. The more closely my will is united to the intentions and actions of the saints, the more my will is sincere and intense, the more participates in their merits. This transforms the reading of the lives of the saints from a simple means of edification into an advantageous and substantial action. All envy and selfishness vanish! *Omnia vestra sunt. Confirma hoc Deus quod operatus es in nobis. Omnis spiritus laudet Dominum. All things are yours. Confirm, O God, what you have done in us. Every spirit praises the Lord.*

Epiphany of 1916:

How priestly and pontifical it is to present oneself in the presence of the Lord to praise, thank, make reparation and intercede not for oneself, not according to one's own dispositions and words, but as a minister, a mediator, as a priest for God's people and for nations, with the inspired words of the psalms, with the dispositions of Jesus, our high priest, for the needs of all mankind.

Like everything selfish, personal, narrow-minded in me drowns and vanishes in this public prayer, what is especially Holy Mass and the Breviary and what can also be made of the Rosary

and any other prayer, since the character and the priestly function is permanent. (Good thing also for true humility).

I am alive, yet is no longer I, but Christ living in me (Ga 2 20). If I bless, it is Christ blessing in me; If I teach catechism, it is Christ teaching catechism in me; if I form vocations, it is Christ who forms in me his apostles; if I nurture myself and rest, it is Jesus who prepares himself to the passion in me. All that I do, pray for and suffer, it is Jesus doing it in me. Jesus lives in me through his grace, for my vocation and consecration, but much more for his union of love. May this divine union be consumed and perfected in me!

O Lord, grant that there will never be any shadow of crime, of guilt or of pain between you and me. What an affliction of spirit to suppose a single shadow of debt between Jesus Christ and me. *The Lord has consecrated me to his glory and his love, says Blessed Margaret Alacoque⁶. May the Lord himself consecrate us! May Jesus say to us, to our body, to our soul: This is my servant, my disciple, my chosen one, my body, my soul, and transform and assimilate us in himself.* It is a need of love to consecrate ourselves, to consecrate ourselves again and again, to always consecrate ourselves. How characteristic is the fact that Jesus demands from the Mother Mary of Jesus Droste zu Voschering⁷ always-new consecrations before immolating herself to his love. Yet she had already made her reli-

⁶ St. Margaret Mary Alacoque, (22 July 1647 - 17 October 1690), was a French Roman Catholic Visitation nun and mystic, who promoted devotion to the Sacred Heart of Jesus in its modern form.

⁷ Blessed Mary of the Divine Heart (Münster, September 8, 1863 - Porto, June 8, 1899), born Maria Droste zu Vischering, was a person of old German nobility (Uradel) and Roman Catholic nun of the Congregation of Our Lady of Charity of the Good Shepherd, best known for having influenced Pope Leo XIII to make the consecration of the world to the Sacred Heart of Jesus. Pope Leo XIII himself called this solemn consecration "*the greatest act of my pontificate.*"

gious vows. Perfect consecration is something more serious, more loving, more generous, more binding than the religious vows.

O my Jesus, I consecrate myself to you, to your childhood, to your adolescence, to your youth. I consecrate myself to your words, to your actions, to your pains. I consecrate myself to your death, your resurrection and your ascension. I consecrate myself to your name, your blood and to your heart. I consecrate myself to your mother, to your Church and to your saints. I consecrate myself to your Holy Spirit, to your Father, to your divinity and humanity. I consecrate myself to your hatred for sin, to your zeal for the glory of the Father, to your zeal for the salvation of souls. Receive my soul in all the lamps you burn in your presence, in all the tabernacles, in all the thuribles that make the aroma of incense rise up to you, in all the flowers that profuse their fragrance before you, in all the patens, chalices and ciboria. O Lord, consecrate me.

I believe that you too, at each of my consecrations, you who inspired it, will give yourself to me in an ever more intimate way. I consecrate to you all the souls who will approach me, and all those whom I will approach; I will make of this the first ministry of the Servants of the Saints.⁸ The first consecration of Mary was the *Ecce ancilla Domini, fiat mihi secundum Verbum tuum. Behold the handmaid of the Lord, let it be done to me according to your word* (Lk 1 38). Proportionately each of our consecrations produces the same effect. Jesus in his Eucharistic life wants his consecration renewed thousands of times a day. Oblation and immolation are the two elements of the consecration of Mary and Jesus. *Si quis indiget sapientia (harum rerum) postulet a Deo qui dat omnibus affluenter et non improperat. Whoever needs wisdom (of these things) should ask the Lord who gives abundantly to everyone without reproaches.*

⁸Since his seminary days Fr. Justin spoke, wrote and planned his future religious family for which he had chosen the name: Congregation of the Servants of the Saints.

March 27, 1916

The Lord has silently passed by the soul that is his. Looking at the Blessed Mother for the last greeting, he placed himself beside her, since the soul must live the life of Mary most holy, the mother of God. After the midday greeting, the soul felt emptiness in her life because the Lord did not entrust her with a great thing to do, a family. The Lord does not give her a religious congregation,⁹ but his church. The soul marries the Church and in it the glory of God, the love of God, the will of God. *Ita Pater! Yes, Father!* Has sprung up the resolution of more actively cultivating the many spiritual correspondences, especially with priests; to procure good reading material to the confreres of my hometown, to receive the magazine *Apologia Christiana*. O Jesus, O Mary, you alone and forever [I want]! *Confirma hoc Deus quod operatus es in nobis! Confirm, O God, what you have done in us!*

From the evening of August 1, to the morning of August 10, 1916¹⁰

Maiorem hac dilectionem nemo habet ut animam suam ponat quis pro amicis suis - No one can have greater love that to lay down his life for his friends (Jn 15 13). It may seem that others, after Jesus, could give this proof of love, or that they have given it. Impossible! In the truest sense only he could do it and did it. He alone could not die, master as he was of his life. Others may give something of their own life, but cannot give life itself and everything. Jesus alone can say: *No one takes my life from me; I lay it down of my own free will (Jn 10 18).*

⁹ On April 30, 1914, Fr. Justin started the first tentative of community life with the first aspirants he had been cultivating as a seminarian. After only two weeks of community life, the bishop of Pozzuoli ordered him to stop.

¹⁰ During these days, Fr. Justin preached the yearly Spiritual Exercises to the Seminarians of inter regional Seminary of Campania, where he was the first student. There he had completed his theological studies.

Saint Martha

Marta autem satagebat circa frequens ministerium – Martha was distracted by all the serving (Lk 10 40), Maria sedebat secus pedes Domini et audiebat verbum eius - Mary sat down at the Lord's feet and listened to him speaking (Lk 10 39). Martha considered Jesus as a guest and she was honored to do the honors of the house. Mary considered herself as a guest of Jesus, and sitting at his feet received the honors of the house. The castle of Bethany belonged to the sisters and belonged to Jesus on account of his high sovereignty as God, and for the implicit gift of love from the loving sisters. Accordingly Martha prepared the food for Jesus, and Jesus fed Mary with his word by preludeing the Eucharist. In both meals he gives no less than himself, since he is the Word.

Even though in different ways, the same Word is present under the veil of humanity, and under the veil of the Word. Both sisters were in the truth, Martha cooking and Mary listening. Martha was honoring Jesus at an inferior sphere, and Mary at a higher one. Only when Martha tries to attract Mary into her sphere, she is admonished. That admonition, however, was a reward for her good office, as it contained the infusion of the light of higher truth that Mary was enjoying. It is an implicit invitation to Martha to accept the *optimam partem - the best part* (for the benefit of the detractors of contemplative life).

There are many kinds of abandonment! Other is the abandonment of a weight to its center of gravitation, other is the abandonment of a victim to its executioner, other the abandonment of a block of wood or metal to its artist, still other is the abandonment of a disciple, of a soldier, of a worker to the respective teacher, captain or master. By abandoning ourselves to God we abandon ourselves to the action of his will for his glory.

God is act. We would badly deceive ourselves, if abandoning ourselves to God, we think that we would no longer have to apply our intellect to the knowledge of the truth, our will to

achievement of goodness, our life to the conformity with God to the point of transforming ourselves using all means and ways that he has established. Intellect, will, life and soul are God's work. He will not change their nature or suspend their operations, but will perfect them. The means and ways of grace for our sanctification and his glorification are the economy established by him.

God expects this economy to be ever more faithfully implemented as we keep abandoning ourselves ever more to him. If abandonment includes the idea of self-neglect, this must be understood as referred only to the useless and excessive solitudes about the body and the future, whose care the Lord reserves to himself, as it is written: *Set your hearts on his kingdom first, and on God's saving justice, and all these other things will be given you as well. Each day has enough trouble of its own* (Mt 6 33-34).

According to its divine nature, which is love, and ours, which is dependence of love and upon love, God willed the soul's primary activity to be prayer. After having consecrated and abandoned ourselves to him, we must never give up praying. Blessed are we, when he, the beloved, enraptures our whole being in himself, or at least its superior part, allowing us to converse with him in a more intuitive rather than discursive, more ecstatic than affective form. Equally blessed are we when the Lord wants us in the ordinary activity of prayer of praise, thanksgiving, reparation and intercession: Let us keep praying!

Every desire, every fear, every compulsion of passion, every breath of temptation, every weakness and ignorance, every heartfelt inclination: everything, everything is a divine invitation to pray, to call on the beloved for help, for company, for conversation, as our protection while we aim to please him, our God and our All!

All that disturbs, overwhelms and lessens us is not meant to make us suffer but to fight. This struggle can often be nothing more than invoking the beloved to comfort, defend and free us,

when we cannot raise and open our heart with ordinary supernatural motivations. We invoke: *Come Lord Jesus* and he always comes. Blessed be the Lord!

August 5, 1916

What can we admire most in the Virgin Mary, charity, virginity, or humility? Thinking about it in the Lord, we understand that virginity in her was effect of charity, for which she wanted to be entirely of God alone; humility was the quality of her charity. In loving God as daughter, as mother and as spouse, she never forgot her essential dependence and condition as a creature. O my Blessed Lady! She was in the truth. So in loving the Lord, whether as a soldier, disciple or minister, as a son, brother or spouse, you must not forget your nothingness, your sin, the constant danger of sinning, your gratitude for benefits received, all intimately bonding. I will be blessed, if I understand and practice it. Why comes to my mind the thought that the Virgin Mary inspired the book of the *Spiritual Exercises* of St. Ignatius, and in it is the spirit of the Society of Jesus? The same thought comes about the *Treaty of True Devotion to Mary* by Blessed De Montfort and his Company of Mary!¹¹

O Holy Sacrament!

All religious life of the Servant of the Saints consists in an evermore faithful observance of the vow of charity. For this reason he ought to be in perpetual communion with his Lord. God Trinity

¹¹ St. Louis Maria Grignion de Montfort founder of the Company of Mary. (1673-1716). He is known for his tender devotion to Mary: he wrote various books on Mariology, including the *Treatise on True Devotion to Mary*. Fr. Justin embraced and followed his devotion. See *Ascension*, Op. I, n. 961, 1003, 1015.

decreed the union of divine and human nature in the person of Jesus; Jesus willed that the union of every soul with God should be accomplished in Jesus-Eucharist; with Jesus in his sacramental state, which is evidently his state of immolation, and, invisibly also his state of glory. What a union!

Just as by sanctifying grace God inhabits in the soul and, at the same time, elevates her into participating of divine nature, so through Holy Communion, Jesus the man-God dwells in our viscera and assimilates us into his being. Jesus-Eucharist is the only living food that we eat but do not assimilate him; instead he assimilates us. When we go to Communion, we go to eat Jesus, and, much more to be eaten by him! What is the adorable attitude that he takes in eating us? O Jesus, our supreme sufficiency! With him [we receive] all his infinite merit! With him [we receive] all graces! With him all heaven! *Veni Domine Iesu - Come Lord Jesus!*

When you are invited to a banquet take always the last seat, so you prevent any possible public humiliation, and attract the benevolence and esteem of the Lord. If this takes place in men's banquet, it happens much more in the banquet of God, of the love of God. Don't sit yourself in a place reserved for a friend, a brother, or for the bride! Your place is that of a servant; for you it is already a most exquisite kindness and highest honor to sit at the master's table. What if the Lord makes you ascend and sit in the place of a friend, brother, bride, mother? My God! All heaven will be amazed seeing the honor with which God: *respexit humilitatem ancillae suae, ecce enim ex hoc beatam illam dicent omnes generationes - Because he looked at the humility of his servant. From now on all generations will call her blessed (Lk 1 48)*. When she is raised to be his mother, she calls herself a maid! O my God, how repulsive must I be before you! And yet you will receive me, you will eat me!

I renounce all that is not yours in me, my Lord. I renounce what is not yours, what is not for you, How will I do it? I will have compassion for the poor; I will overcome any repugnance in serv-

ing others. God will not have any repugnance to receive me and I will have the compassion of God a hundredfold. With the big difference that human compassion, our pity cannot take away the evil that we pity, while God, pitying our infirmities, heals them and purifies our filths (cf. Lk 1 48). He fortifies our weaknesses, and out of our miseries enriches us. Here I am, O Jesus, since you made me worthy of being received and assimilated by you! Jesus was incarnate by the Holy Spirit and born of Mary. Jesus cannot be formed in me in any other way! May Mary most holy be in me! If I transform myself and become like Mary, the Spirit will not fail to come to me and to form Jesus Christ in me. Therefore, I long for perfect devotion and union with the Virgin according to the teaching of her servant Louis M. Grignon de Montfort.

In communion takes place the perfect consecration of Jesus to us and for us, and ours to Jesus and for Jesus. The bloody sacrifice of the passion and death for Jesus precedes, for us follows, taking place in the daily pains of our mortal life, as long as we are alive. The institution of the Eucharist precedes the sacrifice of the cross. Likewise, for us, the Eucharist must precede our immolation for the glory of the Father, in the salvation of souls!

Last Sunday of the ecclesiastical year 1916

... All the tribes of the resurrected peoples will weep over the Son of man when he comes preceded by cataclysms, the universal night when all the stars are extinguished. His cross will precede him in his second coming. Everyone will cry! The first act of our body after its resurrection will be that of weeping! What the infinite personal love will he feel, and what will he say to all those weeping over him and for him? *Come, blessed* (Mt. 25 34)! *Et absterget Deus omnem lacrimam ab oculis eorum et iam non erit amplius, neque mors, neque luctus* - *And God will wipe away every tear from their eyes; there will be no more death or mourning* (Rv. 21 4). *Go away from me, you damned - In tenebras exteriores, ibi erit fletus et stridor*

denteum - In darkness, where teeth will be weeping and screeching (Mt 8 12). Recordare Iesu pie quod sum causa tuae viae ne me perdas illa die - Remember, good Jesus, that they are the cause of your passion, that I may not be lost on that day (from the Dies Irae).

December 1, 1916

What proof of love does Jesus give me every time? What proof of love! He begins and ends the day with two hours of entertainment of love!¹² He immolates himself in your hands and for you! He abandons himself to you, he gives himself to you, every day he renews, extends and deepens the bond of his flesh and blood, of soul and divinity with you. Every evening he wants to bless his people from your arms. Every evening his precious blood restores you in absolution.¹³ And then: if you knew the act of his infinite and perennial love that is your life ... if you knew many others, many other things!

December 2, 1916

... It is too grim, my God, to refuse your gifts, to reject your invitations, not to satisfy your desires, not to obey your commands, not to correspond in a word to your love! What a divine novel! Here is all the philosophy, the science of the supreme reasons of being and knowing ... your love! Here's all the poetry, your love! It is also an infinite agony of love for you! I will bring your message of love to everyone! I will urge everyone to respond to your

¹² How beautiful is this thought of considering the Holy Mass and the Eucharistic Benediction as an entertainment of Love with Jesus at the beginning and at the end of the day!

¹³ Fr. Justin used to receive sacramental absolution every day and he encourages all souls who really want to live their espousal relationship with the Trinity to do the same.

invitation! Also in expiation of my past infidelity ... Make me a confessor and director according to your heart!

1917 Pentecost

O God Holy Spirit! O engagement of the soul with God, in the Holy Spirit! Our entire life we work for the wedding trousseau, we are on a pilgrimage to the groom, a longing for the union ... Amen! O God the Holy Spirit, *limitless limit of the unlimited divine Trinity!*¹⁴ If God is love, the Father is love, the Son is love. The name of the first person is Father, of the second Son, names of definite love. But the name of the third is precisely love, gift and Spirit of love! Behold, soul, the gift of the Holy Trinity. The Father loved the world so much as to give his only begotten! ... The Son loved the world and you so much as to give himself up for your redemption, as your food of life. The Father and the Son together, as one donor, as they are the only principle, give you the Holy Spirit

O God gift! Each gift consoles, therefore you are the comforter ... O Spirit of love, sigh of love emanating from the Father and the Son and enveloping the Father and the Son with infinity of joy and substantial consolation, enveloping all creation of joy and consolation, penetrating every soul that welcomes you with joy and consolation! O Spirit! In you everything is created, redeemed and sanctified, and outside of you nothing is such. My soul also operate, live and be in you as you are in her. O supreme promise and gift of Jesus! Come! O supreme revelation! The name of the Father reminds me of the Son, the name of the Son reminds me of the Father, but your name, O Holy Spirit, reminds me simultaneously of the Father and of the Son, you, their Holy Spirit of love! You are the supreme, final, infinite revelation of the Father and

¹⁴ We find this expression of Father Faber in *Heavens' heaven*, in the lecture: The Holy Spirit and the Eucharist (see Works, vol 7, p. 192).

the Son in yourself, and such you are outside of yourself for us, for me!

Grant that I may receive the baptism of fire and the Holy Spirit! May the whole world receive it and let it be all of Jesus! All Jesus! Come divine Spirit to lead us out of the world into the deserts of God as you led Jesus! Come and teach us all the doctrine of the Incarnate Word and make us live it in truth as you did with the apostles on Pentecost! Without you, there is no intelligence, no practice of the doctrine of Christ! Above all, come to form Christ in me, a new incarnation of the ideal Jesus! Create in me the dispositions of Mary, so that I may be the subject of your divine action. You are in me, and in everything I intend to join your indescribable groans! May I hear them in the depths of the soul; may they fill me with divine harmony, and make me acceptable to God Trinity. I always intend to call you, long for you, until I have a twinkling of life, in every heartbeat and breath. Come!

May I consider myself your soul spouse! Are you the one who inspires this desire? Otherwise what contemptible audacity! Veni, Sancte Spiritus! O eternity, give thanks to the Lord, gift, love, Holy Spirit, bridegroom, comforter!

July 16, 1917

Only God, God only! He alone must know your life. Be worthy of him, the groom! You alone and forever! Book sealed to all; it is only for God! Amen. What are you looking for more in books? Even the most exciting things would not benefit you without his anointing; even the most indifferent things would be a paradise with his anointing. Amen.

Everything is deformed and corrupted by your self-love. It is necessary to extinguish it in divine love! What glory and happiness! God alone in place of my self! Amen! Ascetical practices, especially those of self-denial and recollection, must last until death.

Who could dispense himself from them without illusion? When you read or meditate on the lives of the saints, think about their intimate union with God, that union that is not mentioned because it cannot be expressed and this inability is the secret of love, God. Think of their prayer ... before communion. O humility, O purity, O charity, O zeal, O prayer, O patience of Jesus; Come into me, Servant of the Saints! Not only in words, but in thoughts, in affections, in desires, in deeds, I am the last, little servant, humble, alert, hardworking, sacrificed Servant of the Saints, that is ... servant of all. I want to be servant before my own self, before all, before God! If God takes away any consolation, he does it only to give rise to another greater and purer consolation. O Trinity in me!

Why do you keep rushing? Haste pushes toward some other end besides God. God makes you enjoy his possession, what do you want more than him?

During the spiritual exercises between July and August 1917
- For the glory of God, in his will, with his love

O Trinity in me! The participation of the divine nature is a participation of the divine persons because the participation of the divine nature consists in them and not in itself abstractly. This participation increases with every absolution, every Eucharist, every prayer, every act of charity, every good act, which is hidden under the veils of the ordinary progress of a Christian, priestly life! What a mystery of life and supernatural glory! I can truly say after everything done well: Behold, now I am deeper in God, more in God and God is more in me! Behold, now I am dearer to God, I am more son, brother and spouse of the divine persons! The divine persons more than before, are father, brother, spouse! *Deus meus et omnia - O my God and my all.*

The same actions for the inner increase of grace become dearer to him and more meritorious for me! On the contrary, the same flaws become increasingly disgusting to him and more ruin-

ous for me! O my sweet God! Grant that my whole being, mind, heart, soul and body faithfully follow this perennial elevation and growth of the grace that you generously bestow upon me as waves that divinely spread from your infinity to my nothingness. They attract me more and more to the union with you, and I beg you to remain eternally with me! Trinity God in me! More and more in me! How troublesome it is for me to voluntarily take the freedom of committing, even one act, a minimum act that does not have him as its principle and end!

I must die to myself and to the world, if I want to live my progressive life in him. What does it matter now everything else? O new dawn! O germ sprouting again in the soul! O priceless grace! Let me understand it to its immense extent, O Lord, let my life correspond to it! What a union! It is much more than walking hand in hand, head on shoulders, mouth to mouth with the divine love and lover, it is much more! He is in the substance of my soul, I am in his divine substance, distinct and mysteriously united! O always-new joy! Let's go, O my soul, to receive absolution! To become dearer to God and more united with him. Let's go to the Eucharist to become even dearer to God and more united to him.

Today the meditation, the breviary, the catechism, the school, the correspondence and everything will be more glorious for him and more meritorious for me. O my soul, where are we today, or how much higher than yesterday, how much deeper into God, and where will we be tomorrow? Higher than today! Higher and higher until we arrive where he waits for us to break the veils of this life of death and to establish us in highest degree in which we will then be, the highest degree we will have reached. *Misericordias Domini in aeternum cantabo - I will sing forever the mercy of the Lord* (Ps 89 1). Let it grow in me every day, as supernatural power, self-denial, and contempt of the world, zeal for the salvation of souls and repentance for sins. May all manifestations of supernatural life correspond in all respects to the same degree of life. Amen!

Oh! Finally I found in the Lord that union and that perennial presence that I needed to live my vow of charity. This will be the fundamental grace that I have to develop! Even my imagination must cooperate with it.

From time to time in my imagination I will see myself as Magdalene at the feet of Jesus, in Bethany or on Calvary, John on the master's chest, the cross with Jesus affixed to it, the seven Spirits assisting the throne of God, the monstrance with the host, the Blessed Mother with Jesus in her arms. I shall exercise my will to restrain my nature and to do nothing on its inspiration. I will act only and always following the impulse of grace, in peace and serenity, self-sacrifice and recollection.

I see more clearly my flaws of hypocrisy and sensuality, of lightness and curiosity that need to be mortified, reduced and extirpated with the help of God, who enlightens and sustains me.

O adorable Trinity in me! I love you! O heart of Mary! Be my heart! Give me your incomparable love! Grant me your maternal, virginal tenderness for Jesus in himself, in the souls; grant me also to obtain your fullness of the words of the Word! Amen. Hail, holy heart of Jesus and Mary! O source of the precious blood, receive me in you and purify me! O center of fire of love, receive me in you and consume me! O object of all divine delights, receive me in you so that I may please my God too! Amen.

Near September 20, 1917

What were the clouds, the lightning, the clanging sounds of angels for the majesty of God in the Old Testament, are now the humiliations, the sufferings in every form and degree for the God-with-us Jesus in the New Testament. We must therefore courageously face this gloom, penetrate it and stop inside if we want to speak intimately with God-Jesus, receive in our heart the law of love, the mission of love, join him. We must do what Moses did on

Sinai and Mary most holy on mount Calvary. Moses was alone; Mary instead calls us to join her. I want to come, mother, with John, *quem diligebat Iesu*, the beloved disciple of Jesus!

The perfect consecration of oneself to God includes many of these elements. Jesus can ask us explicitly for these dispositions even after having made our consecration. In truth, we do not find in the Gospel the word counsel as opposed to command, but there are precepts dependent on the human will. *Si vis perfectus esse, etc ... If you want to be perfect*. This is the intimate reason why Jesus inspires to make this or that particular consecration and wait for it before carrying out some of his divine designs in the soul. Consecration to victim! The vow of victim is potentially in the vow of charity, but the Lord may want it in act. Amen! Come, Lord Jesus!

O my God and my all, who am I, and what can I do? O my total sufficiency! Your words, your caresses, Father, will support me and will make me progress towards you even in darkness and storms. Upon all my internal repugnancies, you will say your word and serenity will be made. In your word I will experience new upheavals, and yet I hope to find in them new peace, since I am not yet dead to myself and entered into your immutability. Amen.

My God, nothing matters to me but that your will be fulfilled perfectly, your love triumphs, and your glory shines sovereignly in me. *Ita Pater! Quoniam sic fuit placitum ante te!* Yes, Father, since this is your will and pleasure! As long as you are with me, I offer myself to suffer in body and spirit everything. You know well with what shivers in body and spirit! O infinite piety, I know you love me infinitely and this is enough for me to abandon myself to you! So now I am beginning to become your disciple! O real immolation of your life in the most holy Eucharist! How could I be yours without participating of the Eucharist? *Fiat! Let it be!* I'm starting to die! What a wonder, what gasps and agonies! I believe in your love for me! You say to the soul: courage! With death start

your true liberation and joy together! With death begin your purification for your union with God, and your purgatory for your paradise. Amen!

Take away from me all this human sensitivity and this inner boyhood! Let all these flakes of matter fall from the soul. O my love, grant that I feel your presence! Even if I am not aware of your presence, you are not any less with me. So, as it pleases you, Lord, we die for life!

You say to the soul: be strong! Give her the armor of the fortress, self-control and your domain over her! You are vigilant and never pose in inertia, in tiredness, in gloom. This is finally the good time! This is the opportune time for another internship, another novitiate, another student residence, in preparation for other professions and other consecrations. Amen.

Extinguish all my desires, or better, let all of them really express themselves in your prayer, *Our Father*! Could the fact that I am all yours deny me the possibility to vent with you? Indeed, no one can take this right away from the creature with its creator. I am your creature and your baby. *Filioli mei - My little children!* I have only you. I will be eternally grateful to you for many, many caring attentions you had for me in my sufferings! Create in me a new mind and heart strengthened in the blood of the martyrs and yours! Grant that it will be no longer I living in me, but you in me. It will be no longer I, who suffers, but you in me. How caring you are always!

O my God and my all, be merciful to your servant. Grant me perfect charity and contrition, perfect hatred of myself, and flight from the world. Free my soul from all these small and torturing pains of small and insignificant tribulations, and engulf her in the immense pain for evil: sin, so that I may suffer with you, for you and for my neighbor.

1918

For the glory of God, in his will, with his love!

I feel an intimate malaise ... It's that my intellect has not been nourished for a long time. The two hours of meditation, spent in enjoying God, rather than in thinking of God, are a good nourishment for the will: but the intellect remains unnourished. Even if the exercise of the intellect were more engaging, it would get tired drawing ideas and ideas from within, since it is natural for the intellect to receive them from outside. It is therefore necessary to have charity for oneself, and to arrange things in such a way, as not to deprive the priestly intellect of the daily¹⁵ theological nourishment; this greatly benefits the will.

When I follow the inspiration believing that it is from the Lord it never hurts me, even if it is from the false angel. This does not excuse the soul from discerning the spirit; this discernment is needed to prevent falling into illusions of false abandonment, of infernal impulses, which would ruin her. In this case the guilt of the soul would lie in not having rightly, or at all, used firm principles of reason and faith for the discernment of spirits, especially or at least in principles.

What an abyss of misery and unworthiness this heart of mine, all pride, avarice, envy, lust etc. O my good God, you are in me and you keep me in you; I do not consider all those ugliness as mine, it is no longer I who live; that I does not exist any longer. I make mine, and become mine all your desires, designs, and dispositions. I intend to see everything and person with your eyes; with your heart I intend to direct myself in all my relationships with my neighbor and with God!

¹⁵ In his *Devotional*, prayers, sermons, instructions and relationships Fr. Justin is never only sentimental. Someone remembers these words of his: "Without a great doctrine one will never become great saints, unless it is an infused doctrine".

A heart that possesses God, this is happiness! A heart that is possessed by God, this is glory. Happiness of man, for the glory of God, his first principle and ultimate goal! Grant that I may possess you, my God and my all, and that you may always possess me, O my God and my all! Let this grace come! Amen! O Blessed Trinity, absorb and transform in you all the powers of my soul and body! Do it in your omnipotence, wisdom, justice, goodness and mercy! O Jesus, absorb and transform my body into your immolated humanity, and my soul into your glorious divinity. Amen, O Eucharistic Jesus!

Scribe hoc ob monumentum in libro! Et trade auribus - Write this as a warning in the book and pass it on to the ears. I would like to write all your benefits; my good God! I would write all the articles of faith, because on each of them you have enlightened and aroused my enthusiasm. O angels, O saints, O creation, O Virgin Mary, O communion of saints, O purgatory, O death, O hell, O heaven, O sacraments, O priesthood, O Eucharist, O cross, O Bethlehem, O apostles, O martyrs, O prophets, O hermits, O founders, O religious orders, O holy name of Jesus, O sacred heart of Jesus, O most precious blood of Jesus, O glory of God, O will and love of God! O Father, O Son, O Holy Spirit! O love, O love, O love! O dwelling of the Trinity in the righteous, O missionaries, O dying, O infidels! O religious perfection, O my God and my all! O purity, O humility, O charity, O faith, O hope, O gifts of the Holy Spirit! O my God and my all! O words of God! O Bible, O Gospel O Faber, O good friends, directors, professors, parents and good works!

Glory to the Father, to the Son and to the Holy Spirit! O eternity! God alone!

May 9, 1919

Blessed be the Lord! By virtue of the vow of charity I am a

victim with you and for you, O my Jesus, my God and my all! You granted me the gift of seeing in everything the altar of our immolation, bed and sleep, respectively images of the tomb and death; the school desk, the study table and the church's pulpit, as many altars where I consume myself slowly and, thanks to you, joyfully. The same dinner table where I eat expresses my state of victim, since everything I assimilate is dead. I only take one living food, and that is you, O Jesus! You too are in a state of most perfect immolation. I live the state of victim and I am granted the special grace of becoming victim with you every day more. This happens, above all, in the celebration of the Mass where I am most united to you, where I am most yours, where I am eaten by you. All creation is for you, O Jesus, and is centered in you. After our sin you willed to be totally victim. With yourself, you offered, sacrificed, immolated, transformed, and interconnected all your things, all your souls, and especially your priests. So I too am part of your sacrifice. You are all a sacrifice.

Thanks to you, I am in your sacramental, pontifical, divine adoration, thanksgiving, reparation and intercession. I am a member of your body! I belong not to your material but spiritual body, and this depends also on my will and freedom. Yes, I want it; I yearn for it always more. Enliven me with your Spirit because I am yours!

I give up every sensitive enjoyment, even the enjoyment of flowers, skies, light, poetry, friendship and spiritual consolations, in the spirit of victim with Jesus- Eucharist, as if I were dead, as if I were in the sacramental state of his immolated life. What a good inspiration! Eternal thanks to you, o Jesus! Give me strength, peace, faithfulness, generosity and perseverance. Practically this can be done by never voluntarily focusing our attention and enjoyment upon those objectives, but hovering and flying high over them, elevating ourselves and concentrating in God! What is the sweetness of flowers, the peace of skies and the glory of the firmament before my God? God alone is God. God alone is my God.

Prayer

O Jesus, O Blessed Trinity, O God of saints! We redirect back to you in glory of praise those desires you communicated to us from your heart! Since neither our nature nor our enemy could produce them, they are yours! Yours is the desire to know you, to love you and to serve you more and more in all creatures but especially in souls, and among all souls especially in the saints of paradise, in the saints of purgatory and in the saints on earth, and among them especially in priests, in religious, ecclesiastical hierarchy.

Yours is the desire to know you, to love you and serve you in the Virgin Mary, your mother and our mother and in all revelations and mysteries of your divine life, of your divine persons, of your divine perfections, of your divine operations! Of your name, O Jesus, of your blood, of your heart, of your Church, of your sacraments, O Jesus! Yours is the desire to love you, our God and our all, and our neighbor for your sake, with all the great and progressive capacity of your heart. Yours is the desire to grow in love until perfect assimilation with you, transformation in you, union with you, made in time and eternity. You want us to be one host with you, with you host of immolation, in sacrifice to the divine Trinity, in sacrament to souls. By your grace we believed in charity! To the infinite charity that you are, O only God in the Trinity of persons!

We believe in the eternal charity that you are for us. Your love is the reason you created, redeemed and sanctify us with the perennial and multifaceted gift of yourself, O Lord! We would like to honor you with every virtue, praise you with every good spirit and serve you with every holy work, since you have given us something of your universal heart! Give us your heart to love you, O Lord, give us your charity and in it every virtue, give us your Holy Spirit and in him every good spirit! Give us your pontifical work and every holy work in it. We declare ourselves, we

constitute ourselves, we make ourselves servants of all, according to your admonition to the apostles, according to your example to the world, O Jesus teacher and king, O our God and our all!

We consecrate ourselves to be co-operators of the Holy Spirit, in the conversion of souls, and especially in their sanctification, because to all of us, you say: *Be perfect as your Father in heaven is perfect. Be holy because I am holy!* God of saints, source of life and holiness, give us some saints, make us saints for the greater splendor of your glory, the greater triumph of your love and the greater fulfillment of your will. We will follow you in seeking everywhere to arouse ecclesiastical and religious vocations, in cultivating them with all our means, in order to continually work for the growth of the sacred battalions of your religious orders, your holy clergy. Through them we want to glorify you throughout the centuries and for eternity with the prayer of the contemplatives, with the preaching of the missionaries, with all the worship of the holy Church in a perfect communion of saints!

To you, O teacher, O king, O God, all honor and glory for our vocation and mission! From you, teacher, king, our God and our all, we expect, we implore the grace of our vocation and mission! Oh how many graces we ask for this! We are nothing, a heap of guiltiness, of indignity, of incapacity. We only deserve oblivion, contempt and universal punishment. By your grace we believe in the infinite charity with which you always wish to give us graces, and in every grace you always give all yourself; we intend to ask, implore and expect in every grace all your self.

In the same infinite charity you have acquired and bequeathed to us infinite merits. With them we present ourselves to the divine Trinity appealing for so many great favors; we know that, no matter how countless and precious, the favors we ask may be, they could never exhaust your infinite merit! Why then such a delay in hearing us? It is on account of our little faith! We believe, Lord, increase our faith! We believe in your infinite and infinitely diffu-

sive omnipotence and goodness and we expect everything from it. We believe in your promise, in your divine, royal and most loving fidelity.

Notwithstanding all our merits, all difficulties, all incapacities, and all our impossibilities, we believe and hope in you that in the end you will hear us and do your work in us! Again, why are you still delaying in hearing us? It is on account of our feeble intentions! Lord, we detest all that is human and profane in our desires and designs; we renounce it! Purify us ever more, Lord. To you all honor and glory, O only good and author of all goodness!

We want to decrease more and more until we disappear and lose ourselves in the crowd of your servants, in the splendor of your glory. We want to be your precursors and followers, your pedestal and your channel. To you the gaze, the esteem, the affection, the praise of every creature! *Non nobis Domine, non nobis - Not to us Lord, not to us* (Ps 115 1)! What unhappiness, what misfortune and what ruin if only one atom and one moment of ours, is not totally and exclusively for you! Hear us, we pray, O Lord! Why are you still delaying in hearing us? It is on account of the mixture of our corrupt nature in the work, which must be all of your grace. It is true, O Lord! Transform us, O Lord! We are happy to consume our lives praying and waiting for our whole life, as long as your work is done! We are not excluded ... even if we will see it accomplished from heaven! Your delight in everything! It is your will not ours!

We will not give up trying in the ways and with the means that you grant us, so that it will be done and not delayed for our fault!¹⁶ We ourselves are the biggest obstacles. Grant that we may be willing and ready to die for the triumph of God. So be it, O Lord! You died for us, so that we may live for your triumph.

¹⁶ A clear reference to his desire for the foundation, which he sees and wants as a work of God from the beginning.

We are yours; whether we live or die; we want everything to be for the glory of your love! Your Eucharist tells us that the life of mystical death is the one that most glorifies you and best does your work; by your grace we unite ourselves to Jesus Eucharist! O adorable Trinity! We send forward the consecrated host to triumph over every difficulty, to defeat every enemy!

Let us raise ourselves to the heavens of divine mercy to open ourselves to obtain floods of wonders of grace, the consecrated host. *Per ipsum et cum ipso et in ipso - For him, with him and in him.* Let us and the whole world become all adoration, praise, thanksgiving, reparation and intercession. Amen. For Jesus Christ, with Jesus Christ and in Jesus Christ to you, all-powerful Father, together with the Holy Spirit all honor and glory. So be it.

August 12, 1919 - *Having finished the booklet I fill these pages left blank at the beginning. After holy meditation*

The mystery of Jesus' ascension does not yet have its own religious order; ours will be the first.¹⁷ The Lord takes away all repugnance to the renunciation of the name: Servants of the Saints. Anyway, the name will be decided in Rome. We find in the word ascension all the great things that we intended to offer to ourselves and to our neighbor and that remained too veiled in the name of Servants of the Saints. We find in the mystery of the Ascension a manifest relationship to the triumphant, militant and suffering Church; to the Blessed Trinity; to the mission of the

¹⁷ Fr. Justin who has so far written and mentioned the future foundation as Congregation of the Servants of the Saints, now expresses his desire to dedicate the Congregation to the mystery of the Ascension and therefore gives a glimpse of the possibility of calling the Vocationists with the name of Ascensionists. This name has never been a reality, but Ascension has remained as the main theme, goal and model of our entire spiritual life (see Works, vol. 1, Prologue).

apostles; to expectation of the Holy Spirit; in union with Mary, the Pope and the saints all represented by the 120 congregates¹⁸ in the life of aspiration to heaven where the beloved is; to the rapture of charity; to eternal glory; to all the mysteries of Jesus' life whose crown is the ascension. All these relationships are an integral part of the interior design of our institute. Well-said God!

What infinity of grace at our disposal! Everything is provided and at our disposal for the conversion and sanctification of all. I think. I believe, O Lord!

For every obstacle, resistance, perverse will, self-love, enemy, there is the corresponding grace of victory! The diffusion and application of these graces depend on our prayer, preaching, administration and reception of the holy sacraments. We persevere in prayer!

Domine Iesu Criste, Deus meus et omnia, per Virginem Matrem tuam et dominam meam Mariam pulchrae dilectionis - Lord Jesus Christ, my God and all, for the Virgin Mother yours and ours, Mary of beautiful love. In the presence of the holy spirits assisting to the throne of God, of St. John Baptist, of St. Joseph, of the holy founders, of Fr. Faber, of your sacred heart, I vow to love you with all my soul, with all my strength, with all my heart. I intend to oblige myself, with those divine dispositions with which you live immolated in the most holy sacrament, to live:

- 1) in perfect abnegation of myself;
- 2) totally committed to avoiding even the slightest offense against you;
- 3) Doing, praying, suffering everything I know moment by moment to be of your greatest pleasure;

¹⁸Reference to the 120 members of the first Christian community led by St. Peter. (Ac 1:15). It can also refer to the one hundred and twenty bishops who participated in the Council of Nicaea. We also find 120 priests who praise God together with the Levites and the people of God (2Ch 15 5).

- 4) Passing all my free time with you in the most holy sacrament;
- 5) Revering in everyone your adorable person, and treating them accordingly, as the servant of all. For the glory of God, in his will, in his love.

From 12 to 17 September 1919 - *Retreat at the Camaldoli's hermitage*

It must correspond to the grace of the indwelling of the three divine persons, one God in the depths of my soul. It is a major endowment of sanctification, comprehensive of all others. I will correspond to the grace of the indwelling by renewing very often the acts of the theological virtues on this truth; I will keep asking the divine persons for the grace to please them in everything. I offer everything to them through the vow of charity in the sacred hearts of Jesus and Mary. As long as it is possible I will observe liturgical modesty internally and externally in the presence of God; while the senses, the tongue, the lungs, the legs, the hands, and the intellect are occupied in various things of the service of God, my will absorbs, unifies, consecrates, immolates them in an act of perennial love to the Trinity in Mary with Jesus in the Eucharist. In this way I will adhere well to my vow of charity; I will find grace before the Lord and I will realize in me the union that Jesus implored me from the Father, in his divine priestly prayer after the last supper. I will ask this unceasingly in prayer, together with the consummate annihilation of my self-love; I will ask this for myself and for everyone, especially for the clergy and religious, and more for my confreres.

For the first time, I felt and confessed my presumptuous sin of wanting, asking and awaiting for the extraordinary gifts of wounds of love, stigmata, etc. from the Lord ... I thought it was fine because I was not asking for them externally visible but only internally sensitive, so as not to fall into presumption. But no, in

no way do we have to concern ourselves with these things, unless the blessed God shows that he wants to grant them; even in this case it is better to pray that, out of respect for his honor, he does not grant them to me. Blessed be God who makes me understand that Jesus cannot give the soul a greater gift than what he gives to everyone in holy Communion; nor can he give signs of love greater than those which he gave to everyone with his passion and death; nor can he raise to more sublime charisms than those which he confers with the sacred powers, ministries and priestly characters. All this is also for me, thanks to his goodness, even if I were the only to receive them. His love is so great!

What esteem must I nurture for the ordinary ways of Christian perfection! And how much for the ascetic! I must have for them the same esteem I have for divine providence and wisdom that predisposed them for holiness to which they certainly lead, and to the life of Jesus Christ who is the model of all holiness! Jesus performed so many miracles to lower himself to walk these ordinary supernatural ways! How could I ask him for miracles to be exempted from them? O my Lord, you have been very patient with me! Thank you for opening my eyes to your light that has long invited me to open up to the truth! Grant that I may benefit!

Don Arsenio,¹⁹ the American bishop who became a Camaldolese hermit, recommended me to always distrust myself and confide everything to the spiritual director. He also recommended to read Scaramelli²⁰ to rectify the intention very often, to thank God who keeps me in ordinary ways of looking at everything and

¹⁹ Bishop Don Arsenio was one of Fr. Justin's spiritual advisors.

²⁰ Father G. Battista Scaramelli, SJ (1687-1752). Among his works are: *Ascetic Directory*, (Turin, 1855); *Mystical Directory*, (Turin, 1857); *Compendium of the Ascetic Directory and Compendium of the Mystical Directory* (Galla, Vicenza, 1926); *The doctrine of St. John of the Cross*, (Naples, 1892); *Discernment of spirits*, (Venice, 1764).

embracing the divine will. He confirmed me in the design of a religious congregation for the search and free formation of vocations. There is no better work! Even if there were similar works, as in fact there are some similar in part, it doesn't matter. Good works don't contradict each other! He also assured me that if the superiors did not want it from me, I would have all the credit before God. He will pray for this purpose.

I am also indebted to him for the previous light and for the life of the Ven. Elisabetta Canori Mora.²¹ How beautiful it is! *Iucunditas cordis haec est vita hominis et thesaurus sanctitatis sine defectione. Miserere animae tuae, placens Deo, et continens, congrega cor tuum in sanctitate eius et tristitiam longe repelle a te. Multos enim accidit tristitia et non est utilitas in illa - The joy of the heart is life for man, the joy of a man is long life. Distract your soul, console your heart, keep melancholy away. Melancholy has ruined many people, nothing good is obtained from it (Sir 30 23-25).*

October 28, 1919

My God and my all, you only see the heart! I cannot hide from you my deep desire to be more yours, to have you more mine in the form of consummate union that your saints to whom you have given it called "mystical marriage." I expect and want to expect such supreme favor from one moment to another. Could it take place during the recitation of this breviary or rosary? Or, maybe during the offertory, the consecration, or the communion of my Mass? Could it be during the Eucharistic blessing or sacramental absolution? Could it happen while studying, or while teaching sacred or academic subjects? Could it be while doing pious readings,

²¹ Blessed Elisabetta Canori Mora, Rome 1774 - 1825. Bride and mother, belonging to the secular order of the Trinitarians. Beatified on April 24, 1994 by St. John Paul II.

meditations or preaching? Could it take place during night and while I sleep, or during the meal of the day? Could it happen at the culmination of the solemn liturgical functions of the mysteries of your love, of the glory of your Mother, and of your angels and saints, in the rigors of winter, or in the sweetness of flowers?

I do not know the day and moment when you will tell me and make me yours in such a degree and manner. I expect this feat of love from day to day, from year to year, from one feast to another! Am I a fool? I pray you don't mind this madness of love. I do not dare to call you "crazy for love" but your favorite saints did, and they certainly did not lie. It is lawful to imitate God; it is lawful even in the madness of love. Am I presumptuous? Please, Lord, deliver me from such an attitude. I fear it too much because I have been such so far. You already gave me the grace of reading in *The Grace of Prayer* by Poulain²² that this desire is legitimate and holy.

What more do I expect or ask? The baptism of fire and the Holy Spirit of which the gospel speaks to us! May it inflame and take over my heart; may it transform me with the divine fire you came to bring to earth! Grant me, Lord, the divine fire that burns in your heart. I am sure that you want to grant it to me and for this reason you have placed the image of your burning heart before me everywhere, on the doors of houses, in the churches, and pending on the chest of many Christians. The splendor of your glory, the fulfillment of your will, the triumph of your love!

I am greatly encouraged by the words of your priestly prayer after the institution of the Eucharist for the union and unity of souls with the Trinity. I see clearly that it is your desire more than mine, if it brings me to you, strengthens me for good and sanctifies me in charity. Yes, my God and my lover, grant me this re-

²² Augustin Poulain wrote the mystical treatise *Les grâces d'oraison - The graces of Prayer* (Beauchesne, Parigi, 1922).

quest, if I am unworthy of it, as it is very true, I beg you to grant it to me as your gracious gift! I am thankful and happy even if you grant me this favor even on my deathbed, or after death. Oh, how I wish it were now, or at least on the nearby solemnity of All Saints. Maybe you will do it slowly. But there must be a time when grace possesses me completely and I yearn for it. Perhaps you will insensibly do it to me, and it is fine, if you so wish. I firmly believe of being within the rights that your law gives me wishing to love you with all my heart! I want to pour on your feet all the treasure of tenderness you endowed me with, in and through all the manifestations of love of which the human heart is capable. Why would you have closed and sealed my heart to so many lawful forms of tenderness, if you had not wanted them all for you?

This love of mine is too interested and far from the supreme purity it should have! This is the way it is now, I agree, but it will no longer be so after you grant me this favor that I ask for, Lord, this is one more reason to grant it to me soon! I cannot believe that you are unbending for a long time, my sweet lover, to the desire of an unworthy human heart that believes and hopes in you, allow me to say it, a heart of your minister. I trust in you and I expect a special hearing. I dare to ask, I have the honor to ask the same grace for those who pray for me and recommend themselves to my prayers, for all your clergy and religious, for all Christians, for all hearts. Enwrap us in you. Amen! Grant this for the Virgin Mary, for all the heavenly court, for you, Jesus! Amen.

November 9, 1919 - *Evening meditation*

As of next year, the Pious Union,²³ in accordance with its pur-

²³ The "Pious Union" founded by Fr. Justin in 1919 consisted of young women who wanted to consecrate their life to the Lord, and dedicated themselves to work for vocations, teach catechism and train younger ladies in the art of embroidery. The first Vocationist Sisters came all from this group.

pose and means will be able to maintain at least three proven young vocations in the seminary. The harvest of the work and offerings of the Sisters of the Saints²⁴ will bear its first fruit. Good God fill us with your spirit!

The four young aspirants: Salvatore Polverino,²⁵ Giorgio Mele, Di Fusco Giuseppe, Giorgio Saggiomo, gently led by grace, made the vow of obedience in my unworthy hands; each by his private inspiration, without knowing about the other, without any previous exhortation or insinuation from me.

Since the feast of the Assumption have declared that they want to be the first members of the Institute. Now indeed one of them G. S.²⁶ wanted to bind himself with a vow to persevere in the Institute; and after resistance I gave in and allowed him to do it. My God, confirm us in our good resolutions. I must now take more particular care of their moral and intellectual profit. They have already made the vow of chastity, and one, G. M.²⁷ has also made the vow of poverty. Likewise, each one of them has professed the vow of the third degree of charity, partial for now. Lord, be blessed forever. Please, find your favor in us. Amen!

December 29, 1919 - *Saint Thomas Becket, at Holy Communion during the Mass*

Do not say anymore that you are alone in the good work, you and Jesus Christ, you and the divine Trinity are something! All the

²⁴ This was the first name conceived for the Vocationist Sisters.

²⁵ Fr. Salvatore Polverino, S.D.V. (Pianura 1897 - Cava dei Tirreni 1991). Fr. Giorgio Mele, S.D.V. (Pianura 1894 - 1959). Fr. Giuseppe Di Fusco, S.D.V. (Pianura 1900 - 1982). Fr. Giorgio Saggiomo, (Pianura 1901 - 1959).

²⁶ G. S. are the initial of Giorgio Saggiomo.

²⁷ G. M. are the initials of Giorgio Mele.

angels and saints come to where God is, they lend a hand where God works! My good God, give me the official sign in the canonical approval. Give me the approval of the whole holy Church! You are the master of the world, give us the means and the premises! You are the master of hearts. Even from stones you can raise saints, do it! O my beloved, provide a nest, where we can place your children! Grace, new and sublime nature, constitutes the soul in being a created divine participation. The infused theological and cardinal virtues join your grace and enable us to work connaturally, supernaturally.

The present, concomitant and subsequent graces put into effect those infused, habitual powers that make us sharers of the divine nature. Grace confers the dignity of supernatural merit, and supernatural entity to the acts stimulated by those powers. This is being and operating in the supernatural ordinary.

The extraordinary supernatural in being and working is given by the gifts of the Holy Spirit that enable us to follow the action of the Holy Spirit living in the human spirit. than by design of the divine will.

The Lord would not give these gifts in vain! He would not bury these talents in the soul! The Spirit of God, very pure act, would not be idle in the just! *Ex fructibus eorum cognoscetis eos*. The fruits of the Holy Spirit, that is, of his inspirations, motions and operations are: caritas (love), gaudium (joy), pax (peace), patientia (patience), benignitas (benignity), bonitas (goodness), longanimitas (longanimity), mansuetudo (meekness), fides (faith), modestia (modesty), continentia (continence), castitas (chastity), caritas (charity) (from Scaramelli). When these fruits are not present, the Holy Spirit must not be presupposed to be present either.

Divine vocation to contemplation almost always leads to transforming union. The vocation to contemplation usually supposes that a person practiced meditation for a long time and victoriously established himself in the flight from even the slightest

sin; likewise, the person ought to be engaged in the practice of every virtue, especially recollection, self-denial, humility and even more charity. Signs of the vocation to contemplation are:²⁸

- 1) That the soul can no longer meditate without dire and vain efforts; provided this is not out of lukewarmness;
- 2) That being unable to meditate one does not enjoy dissipation and neglects prayer;
- 3) That instead he directs his attention or intimate gaze on God, or on the things of God, feeling a sense of loving quiet;
- 4) That the person while not thinking of God suddenly feels strongly and sweetly absorbed in him;
- 5) While in prayer one suddenly feels attracted to other subjects upon which, at the time, he did not intend to meditate. This is more clearly indication of infused contemplation and therefore a gift and act of the Lord (by Scaramelli).

First days and first months of 1920

I see well now, for you show it to me, Lord, that without any effort from my part, you have dilated my soul and heart in so sweet splendors of truth, in so sweet ardors of charity, and you have advanced me on your way. What have I done? Any effort of mine is truly nothing! As you have done more, I have done less! Not only I have done less, I have spoiled and desecrated everything with my self-love. Glory be to you! Confusion to me! *Ut iustificeris et vincas cum iudicaris - That you may show your saving justice when you pass sentence and your victory may appear when you give judgment (Ps 51 4).*

May only your work remain in me, and you will not be able to condemn it, O Lord. You won't condemn me! May I die soon in

²⁸ They are the signs of the transition from meditation to contemplation.

you. O my God, many times I have rejected your locutions, I have contradicted and attributed them to devil! Forgive me. Never allow me to exchange the enemy for you or vice versa, not even materially. I eternally thank you for these words of yours, continue to speak to me, O my sweet Lord and my beloved! This is why you have conveyed to me so much esteem and love for your divine word, O divine Word! Remove from me any repugnance and rebellion against your divine guidance. May I live in sweet submission to your authority, to your perennial guidance, O my sweetness!

O sweetest, most beloved! The way of St. Francis of Sales²⁹ is yours and mine! Amen. I want to abandon myself to this current of sweetness, humility, smile and charity, so good for me and for our neighbor, so evangelical, so in conformity with nature and grace that you gave me.

Then you will make me understand and live that truth: *docebit mites vias suas - He will teach meek his ways* (Ps 24 9)! Your ways by which I will meet you, will unite us! Amen.

Give up all high things, pay attention to humble things. Stop looking for what is extraordinary, be contented with the ordinary. Let God's will be done! This disposition will not hinder, rather it will attract the divine gifts! Do not despise anyone; they are all works of God! So they are worthy of God! Within sinful works there is also the material element upon which the divine artist works incessantly! We are rough; we are unclean, what kind of masterpieces will come out of us? They are already in the process of being formed. The contempt for others is the greatest obstacle to internal recollection, says Father Dinifle.

²⁹ The way of sweetness of St. Francis di Sales (1567-1622) Bishop and Doctor of the Church; author of many ascetic books and founder of the Sisters of the Visitation.

If there is not sufficient time for all the spiritual supererogatory exercises, I believe that we should give priority to the meditated spiritual reading over vocal prayers. In spiritual reading God speaks to the soul, in vocal prayer the soul speaks to God. I believe that renders greater glory and delight to God the creature that listens to him than the one who speaks to him, when both listening and speaking cannot be done. I am talking of the pious meditated reading overflowing with holy affections that they arouse in the soul while reading, and vocal prayer consisting of formulas of prayers that are repeated (as the Rosary) and that are not mandatory.

July 6, 1920

O my God and my all! How I wish I could have more and more time! I do not want to waste an instant without sanctifying it with perfect love. How I wish the heroism of charity! How I wish to please you immensely, immensely! O my divine host, you are all mine. You are the perfect adoration that I render to God in every place, in every time, and only in you I am satisfied.

O divine host all mine, transform me into you more and more, always more! Sweet Jesus, grant that no moment, no thought, no affection, no action of mine escape your dominion, your light, your fire! You alone, you alone, you alone! Grant that I may lose and consume myself in knowing, loving and serving you with my being and that of all the brothers! Be at peace my soul, you will have an eternity for this purpose, you have the infinity of Jesus, the glorifier of the Father for this purpose and the indwelling of Holy Spirit!

June - July 1920

O Lord, do I love you more than all these surrounding hearts

that you have made me their pastor?³⁰ Certainly, from now on, I must love you more than anyone! Even if it were so, I would still love you too little because everyone loves you very little! Grant that I may love you most of all at a higher level even if everyone loved you as you would like to be loved by everyone! Why? Because the souls must be fed with charity; charity is the only life of souls, that is, you divine charity!

That day you, through the angel of the church of Pozzuoli, will give me the ring of your love,³¹ of your mystical marriage with my soul! You prepared that ring for me with the spontaneous oblations of so many of your soul-daughters and my parishioners. Let that day truly be our wedding, O my love, the long-awaited wedding.

On that day I will properly begin public life, in the thirtieth year of this mortal life, only in this similar to yours! Lord, have mercy and forgive me! Then I will be more yours, and you will be more mine! It is a heavy cross that the angels and the souls present to me. I cannot refuse it: you make me accept it smilingly and willingly, renouncing all fragments of freedom I might have had. It will be for my wellbeing, and I hope it will be for the sanctification of many souls. The hands tremble under the nails and the head trembles under the thorns. How vile I am! You will be more mine. O divine host, in how many things you will depend upon me! O my Son,³² I will reserve for me the personal care of you, the

³⁰ Reference to the canonical examination he sustained brilliantly before being appointed pastor of the parish of Pianura.

³¹ It is the date of his installation as pastor of the parish of St. George Martyr in Pianura, September 20, 1920. At the installation ceremony the pastor was given a ring, and this gave him the opportunity to yearn for the mystical marriage and become soul-spouse of God-Trinity. Fr. Justin served as pastor from 1920 to 1955, the date of his death.

³² Fr. Justin as soul-mother calls Jesus-Eucharist: My son.

lamp, the flowers and the liturgical vestments! I will rarely allow that others carry you in their arms. On my chest you will bless your people every evening.

O my Son, I hope that your mother Mary will be happy with me, and likewise your eternal Father, St. Joseph and the guardian angels. I pray that I may be allowed to form the court of perpetual adoration, a holy clergy, a large group of altar servers, candidates for priestly holiness, a crowd of priestly virgin mothers of saints. Allow me to see saints flourish in every house, every courtyard becoming a convent choir, and the whole parish a religious house. Above all, let that I may be allowed to found that double religious institute for the good of the Catholic Church. Let me save my soul, I beg you! Amen. For Mary and for Jesus! Amen.

July 6, 1920

O my God and my all! How I would like to have more and more time! Let that I may not waste a moment without sanctifying it with perfect love. I implore you, Lord, grant me the heroism of charity so that I may please you immensely, immensely!

O my divine host, all mine, you are the perfect cult that I give to God in every place, in every time, and only in you I am satisfied! O divine host all mine, transform me into you more and more! O my sweet Lord, I do not want any moment, thought, affection, or act of mine to get away from your domain, your light, your fire!

You alone, you alone, you alone! I abnegate myself, consecrate myself to know, to love and serve you with my being and with all the brothers. My soul, be at peace, you will have a whole eternity to enjoy inner peace; you have the infinity of Jesus, the glorifier of the Father for this purpose, and the indwelling of Holy Spirit!

O my love, take me and transform me more and more in the omnipotence of charity, in the justice of charity, in the truth of

charity, in the purity of charity, in the will of charity, in the fidelity of charity, in the generosity of charity, in union of charity, in the assimilation of charity, in you, my divine host, my divine Trinity, my God and my all!

July 7, 1920 - Meditation on the words of the Lord to St. Teresa: my daughter, *study to establish yourself in me, rather than me in you!*

In union with the saints, the angels, Mother Mary, for Jesus, with Jesus, in Jesus and the Holy Spirit to unite myself with God and glorify him in his attributes:

- 1 - As soon as I wake up to a new day, I will enter and immerse myself into the divine activities;
- 2 - When I am studying, meditating or doing spiritual readings, I will enter and immerse myself into the divine truth;
- 3 - When I suffer, when I am tired and overburdened with work, I will enter and immerse myself into the divine justice;
- 4 - When I am fleeing from evil and seeking goodness, I will enter and immerse myself into the divine holiness;
- 5 - When receiving or administering absolution, I will enter and immerse myself into the divine mercy;
- 6 - When receiving or distributing holy Communion, I will enter and immerse myself into the divine love;
- 7 - When I am eating or serving food to others, I will enter and immerse myself into the divine providence;
- 8 - While praying the Liturgy of the Hours and the Rosary, I will enter and immerse myself into the divine glory;
- 9 - When giving or receiving orders, I will enter and immerse myself into the divine authority;
- 10 - When receiving or giving spiritual direction, I will enter and immerse myself into the divine wisdom;

- 11 - While working to procure good health assistance for my neighbor, I will enter and immerse myself into the divine zeal;
- 12 - When exercising the power of blessings, I will enter and immerse myself into the divine munificence;
- 13 - When contemplating the natural creation, I will enter and immerse myself into the divine beauty;
- 14 - While abandoning myself to night sleep, I will enter and immerse myself into the divine peace;
- 15 - While celebrating or participating in the celebration of the Mass, I will enter and immerse myself into the divine Trinity. Amen. A. M. D. G.³³

November 1920 retreat - *At the Hermitage of Camaldoli*

Don Beta, the prior, suggested this monthly retreat day in their hermitage; it is truly very profitable. Monthly general confession.

I will practice the particular examination on the following points, taking a week or a month or more for each, and then repeat from the beginning, until death;

- 1 - Not talking about myself at all, neither positively nor negatively, without exception;
- 2 - Mortification of all the senses, even if staying in the most collected places;
- 3 - Abnegation of my natural will at all times and in all things;
- 4 - Continuous prayer, either vocally or mentally, with the inner powers permanently in God;

³³ A. M. D. G. are the initial of *Ad Maiorem Dei Gloriam* - For God's Greater Glory. This is the motto program of St. Ignatius of Loyola for the Jesuits.

- 5 - Recognize, love, serve in every neighbor the Blessed Trinity, the Virgin Mary etc.;
- 6 - Internal and external modesty, especially imitating the liturgical posture;
- 7 - Loving attention to the adorable Trinity indwelling in my soul habitually;
- 8 - Fleeing from myself and from the world, remaining and ever more immersing myself into God;
- 9 - Repeating incessantly, variously the acts of the three theological virtues, in three periods;
- 10 - Maintaining communion with purgatory, with the saints, with the Blessed Mother, all other time;
- 11 - Loving attention and union with Jesus in the Eucharist, in the tabernacles and souls;
- 12 - Diligent procurement of all possible indulgences, in spirit of penance and reparation for the souls in purgatory and diligent practice of devotions and dispositions that from time to time will seem more appropriate to fulfilling the vow of charity.

CHAPTER 2

First Steps 1921 - 1927

Fr. Justin describes this second seven-year period thus: "From 1920 to 1927 the experiment of the common life of the members begins and gives good results, with private vows and proper Constitutions." Among the multiplication of pastoral and parochial activities and ministries, the Vocationist Fathers and Sisters come to life." Activities for the premises, concerns for the support of the two communities, school and training programs do not distract the young Founder from his goal: "To possess God more and more and be possessed more and more by God."

Activities do not distract him from God because he sees Jesus and not himself as the author or maker of his works. "Jesus is everything, Jesus does everything! So stay quiet, attentive and close to Jesus and follow him; let him do it and don't bother with so many things he doesn't want you to worry about."

The climax of this seven-year period is the inner locution (so defined by Fr. Justin) or vision of the Blessed Trinity (as classified by his first disciples and collaborators) of May 10, 1926. During this mystical experience the Blessed Trinity assigns Our Lady to the office of immediate superior of the Society Divine Vocations.

The work, asceticism and intimacy of this seven-year period are masterfully summarized in the last thought-resolution recorded for Advent of 1926: "In conclusion I must and I want to abandon and immerse myself into my whole loving amiability ... my beloved Trinity. I must and I want to concentrate on knowing, giving, suffering, praying and enjoying every moment what pleases and inspires me my Father, my Son and my Holy Spirit, my spouse, my all."

January 1, 1921

We trust! Truly God gives himself with all his being, not only in paradise, but also during this earthly life. O my adorations of Jesus, O my thanksgivings of Jesus! O my satisfactions of Jesus! O my intercessions of Jesus! O my perfections of Jesus. It seems to me that, for this life of love on earth the title of gracious lover is

more effective than the titles of creator, redeemer and sanctifier. This title of “lover” gives me the joy of yearning to possess God more and more and be possessed more and more by God.

Truly, given the freedom God grants us, we cannot possess him and be possessed by him, despite creation and redemption. Sanctification presupposes self-giving because no one who does not want to give himself to God can be sanctified. Once I have given myself totally to God, my body is the body of Jesus, my soul is the soul of Jesus and my heart is the heart of Jesus. What a divine life! Similarly, now the body of Jesus is my body, the soul of Jesus is my soul, the heart of Jesus is my heart! *Deo gratias! Thanks be to God!*

Jesus will immolate everything again for the glory of God and for the good of souls. It is now done and I want it to be irrevocably so. I too will work rightly in Jesus and with Jesus for the great glory of God in the sanctification of souls! In this mutual giving it is no longer I but he, my God, who divinely and infinitely prevails in assimilating everything, those who are his as well as those to whom he belongs. I wouldn't want it to happen or to be otherwise in any way. If it could be otherwise I would fear that in giving myself I could find myself again the most miserable me, I was ... *Christus vincit! Christus regnat! Christus imperat - Christ conquers! Christ reigns! Christ rules. Amen*

January 9, 1921

Our magazine - organ of the «Society Divine Vocations» - will be called Spiritus.¹

¹The Vocationist magazine Spiritus Domini was born with the publication of its first issue on Easter 1927.

It will come out seven times a year in preparation for seven pentecostists.²

The cover of each issue will bear one of the seven colors of the iris. Each issue will present one or more of the following topics:

1st Divine words or meditations (theory);

2nd Directions for the three spheres;

3rd Consecrations prayer;

4th Inspirations;

5th Works;

6th The saints;

7th Blessed Mother.

The themes of the articles will focus:

1. Only the saints are truly logical;

2. Reparation must precede any other act of adoration;

3. External religious;

4. If every parish priest were religious!;

5. The cult of the living image of God, man.

Lent 1921

The Sacred Heart of Jesus is for us the tables of the divine law bearing the commandments of the love of God and neighbor carved in fire, in blood with a spear, thorns and cross. In itself the Sacred Heart is the divine example of their most perfect obser-

² The work of the Spirit is sanctification and since the whole year must be consecrated to the work of sanctification, Fr. Justin divides the year in seven periods of 50 days, and he calls each period a Pentecost.

vance, the inexhaustible source of the graces of light and strength we need to observe them.

Truly, Lord, your law is your heart! Law of love! Truly your heart is our law of the heart! There is no better way to observe it than with the heart, with the whole heart! Amen!

Whenever we walk the streets, we will do it praying the Rosary with great modesty, and reverence, external modesty, internal reverence between two rows of guardian angels rushing from all the surrounding houses to join our sacred procession of prayer and silent preaching, to ask for the various needs of souls. The endless *Hail Mary* are seeds of graces scattered around in the love of God and neighbor (to be added to the articles of the Constitutions).

We must also be aware that our sensitivity is in the highest and perfect degree in the humanity of Jesus. How many practical applications to our life! So, for example, disorder, filth in the house of God, in the ministers of God, in addition to the moral guilt that more or less contain, reveal and accuse, are in themselves an offense, a repugnance to the presence of the adorable, very delicate, very sensitive humanity of Jesus with us. With regard to God's presence, it is necessary to keep around, order, decor, and beauty, according to the best liturgical taste. O hands, mouth, body of the priest, of the communicant! O ciborium, altar, sacred vessels, sacred vestments and houses of God, how you should be shining in your, immaculate, holy, beautiful decor!

Haec dicit Dominus - this says the Lord:

1. I must take more spiritual care of all the sick in the parish and the world, bringing them Jesus-Eucharist, more often, teaching them how to sanctify themselves in suffering, especially by exercising the act of charity and union with the sacrifice of Jesus.

2. *Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam - Save me, God, because the water has reached my throat* (ps 69 2)! Little by little I am descending and I am already immersed in the neglect of many inspirations, in the insensitivity to the promptings of the Holy Spirit, instead of increasing the observances, for example, liturgical modesty, and losing instead of increasing my dominance and religious significance. O my savior Jesus, save me!
3. Why should I limit faith in providence only for the work of vocations and religious institutes? I must also extend it to the parish church, to the poor, to the clergy, to all the other good works that need help.
4. Could I be seeking myself, my satisfaction and glorification in all things, and more subtly and dangerously in spiritual things? It's true. The spiritual direction, the reading of Jesus' passion on Fridays, the liturgical functions, the sacred preaching, and the meditations are gnawed by this worm, even though involuntarily on my part. Yes, my God involuntarily, through your grace, grant that it will never be voluntarily.
5. I must always aspire in prayers and ascetic exercises to perfect charity and contrition, to renew very often the perfect intention of the glory of God, to be at peace in my nothingness, to insist very much never to speak of myself, neither good nor bad.
6. I accept, my Lord, the reality of having to provide many small things for the parish and the institute. Grant that I may consume myself in the holy services. Allow me to go and live, enter, live and transform myself into the unity of your charity! I accept that I can no longer read, study and write anything except the pure necessary. You are enough for me, O divine wisdom. O master Jesus, be my breviary of meditation, study and spiritual lessons. My Jesus, let

me enter in the divine sense of the Scriptures especially of the psalms, of the other prayers and hymns of the holy Church.

7. Jesus stands among these young men to form them apostles and give new revelation of the glory of his love. Jesus does everything! Jesus is everything! Stay quiet, attentive, close to Jesus and follow him, let him do it and do not concern yourself about so many things he doesn't want you to worry about.
8. Don't ever get tired of praying, studying, writing, exhorting, working, and procuring funds for these institutes for vocations, for the formation of the seminarians and for priests; do not consider a waste of time going around to propagate the idea.
9. Poverty must be observed more, not out of fear but in spirit of penance, detachment, imitation of Jesus and in charity. God alone is sufficient for everything.
10. It is absolutely necessary to disregard every human goal and vision, internally and externally, as in everything, especially in these Religious Institutes and in the formation to holiness and to apostolate of these dear young students.
11. It is useless to deny it, the young religious insensibly imitate the superiors. So I must have great decorum and gravity, fidelity and rigor in liturgical modesty everywhere and always, gentle sweetness full of loving concerns for the person of Jesus in all. Likewise, I must have a deep spirituality, and be very careful in avoiding talking to them about myself either good or bad, so that I may train them in these virtues. They must become aware that you live with the Blessed Trinity inhabitant in your soul, if they too must honor this mystery and presence in such a particular way.

Second Sunday after Easter 1921 - in the holy Mass, at the Communion

It is necessary that you sacrifice yourself for the perfection of the soul and for the Religious Institutes, which, God willing, must develop, flourish and bear fruit. I will sacrifice myself in the senses, language, fidelity to timetable, and in my health with every holy labor for souls, for Jesus. Amen.

- *In the evening*

In many things you seek to please creatures rather than your Lord. In everything you seek yourself, your satisfaction of sensuality or pride more than God's glory. You must inviolably observe those articles of the future rule that you want observed by others: silence, liturgical modesty, speaking correct Italian etc. and yet you allow yourself many exceptions.

In every action, event, office, you need to apply yourself on God alone, who is the first cause and the substance of all things, and consequently makes you indifferent to all the external accidents of them.

Haec dicit Dominus

One word of God is enough to make up for all the books you don't have time to read, for all the studies you don't have time to do, for all the sermons that you don't have time to prepare. *Dominus dabit verbum evangelizantibus virtute multa - The Lord gives announcers his words in great array.*

Diligis me plus his? Pasce agnos meus, pasce oves meas - Do you love me more than these? Feed my lambs, feed my sheep (Jn 21 16)! Jesus' sheep and lambs! So I have to consider souls in my spiritual care. Not as my children. Et Patrem nolite vobis vocare super terram - Do not call anyone on earth your father (Mt 23 9). Jesus wants to be the only brother, spouse, and son of mine and of those who truly

love him! Feed souls above all with doctrine! Defend them from wolves, especially with doctrine! Amen. All the tenderness of filial, paternal and espousal love exclusively to my Jesus!

Haec dicit Dominus

To the soul worried about countless good things to do:

You only have to receive and cooperate; it is I who do everything. He is the primary cause and the supreme author. Peace.

To the soul worried about countless daily faults.

Why don't you ask your Lord for perfect purification of your faults? O my savior Jesus, Or my savior Jesus. Peace.

You seek your rest in the creatures, and having found a little bit you have lain down on it gently. No. I am your only rest, says Jesus. Yes, my Lord!

You seek yourself in many things, and what is worse, in spiritual things, in the spiritual direction you receive and more in what you give, in what you have given, you seek yourself! What a profanation! Now the Lord wants to purify you. Yes, my Lord.

All things, and especially all souls, taken individually and together are the image of God. This divine image must be considered, loved, adorned, honored, with a heart and a necessarily and essentially relative veneration. Here is the true idea of love of neighbor and of all creatures of God. Those who disregard this relativity fall into a very profane and dangerous form of idolatry (good-bye perfection!).

Think of all the holy works that the saints accomplished: churches, hospitals, institutes, even the conversions and sanctifications of souls to which they cooperated (supreme merit and honor). The Lord did not expect, nor wants all these things from

them and from us. He only expects our love, whole our love. The rest is only a service of this love and proof of this love. How true it is, Lord!

You must be more active in listening to confessions and in directing souls working with Jesus and actively for the souls in Jesus. Exercise them without cowardice. Many want it! They are capable of great holiness. You are accountable to the Lord! You have done too little so far. Listening and absolving is too little! I cannot and must no longer dispose of myself, of my time etc. The Lord wants that I abandon myself to him, in the various, continuous and multiple needs and requests of souls! I should let myself to be devoured by the demands of divine glory, love and will. Amen.

On the same topic

According to nature, I have no other relationship with my neighbor than as a son, brother and friend; I have given up the others for greater spiritual good with the holy vow; Jesus does not want me to be called father and teacher. He alone is the teacher. God alone is the Father. According to the grace then with my neighbor I am in the relationships of brother, friend, coheir etc. From the fact that we are able to cooperate with God in the spiritual life of souls originates a relationship of spiritual filiation; in this the role of man is more similar to motherhood.

I can therefore see maternal tenderness rising in my soul for those whom I had generated with Jesus to grace, religion and holiness. These maternal tendernesses can have a sensitive repercussion even in the body which must not be understood, wanted, sought, procured, allowed, tasted, in any way. These maternal tenderness should hardly and very rarely be tolerated, and whenever possible must be suppressed. Since, after the vow, every marital relationship is unlawful, any affection and delight that is the consequence of it is likewise unlawful. O my Lord and my God! The same is also true in our relationship with the Lord

because the sacred bond that unites us to him is not of flesh and blood but is entirely spiritual. O my Lord and my God! O my God and my all. *Fiat lux. Fiat pax in virtute tua - Let there be light. Let there be peace in your power!*

This rule of the children of God's glory comes to you from the Lord, not from you. You are the first to be obliged; he wants you to observe it internally and externally. How would you expect it from others if you do not? You must be the living rule for everyone.

It pleases the Lord that you remember constantly that he is everything and does all the good, as the first cause and author; you have only a small part of a small instrument to perform. Let God do! It is very pleasing to the Lord that in everything he does or disposes, you do not think of yourself, but of glorifying, adoring and thanking his divine attributes that reveal and communicate themselves in all things, relationships and events. Amen, O glory of God's love!

Every time I celebrate the Mass, I immolate whatever there is of pleasure and life in time and space; for I immolate the human life of Jesus in time. Amen. Every time I celebrate the Mass, Mother Mary and my St. John are present, and Jesus tells her about me: *Behold your son* (Jn 19 26), and he tells me about her: *Behold your mother* (Jn 19 27)! He keeps repeating this to me from that morning hour through the entire day, the day of my life. I take the Virgin Mary as my mother in my heart and in my home. The divine sacrifice for humanity takes place all day long everywhere. I do it joining all the priests, on all the altars. O divine glory, you shine on the world!

September - October 1922

Jesus ascends to the altar with me, there is also inevitably the mother, and her court. I offer him on the paten and in the chalice,

and then I place him on a cross, on the altar. Then I load him with the sins of the world and mine. Then, to do his will, and for my fault, I immolate him! Then I feed myself with him in the presence of his mother and his celestial court. My God! My God! My God!

How I would like to be without any fault as after baptism! Yes, I will grant you the baptism of blood and fire. Amen, my God! The baptism of fire every moment! The baptism of blood at the end! The enemy tries to distract you from the act of love, but in the name of the glory of divine love we love, we keep on loving.

All inner activity is directed to multiply the act of love in number, intensity and fervor! You are not really in the presence of one if you do not look at each other. Let's gaze at each other with God our Lord. Let's meet with gazes, he often calls you, wanting uninterruptedly to have you in his divine presence in this beautiful way.

October 7, 1922

Today we start a particular mission of our institutes for the conversion and sanctification of the Muslim world. Today we do it only in spirit, tomorrow also with the body. The rosary will gain this new and greatest victory. Lepanto was only a beginning and a promise, almost a symbol! Amen. Our institutes will apply the daily rosary exclusively for this beautiful purpose. At every "Glory be" we will bow our heads to the Muslim scimitar, future martyrs of Jesus. Amen.

Fr. Eustachio³ wants to join the children of the glory of God!

³ Fr. Eustachio was a priest of the Prelature of Pompei who had expressed his desire to become a Vocationist, a wish that was not fulfilled. This question mark about the shrine of Pompei has been interpreted as a prophesy, since at the time of this publication, a Community of Vocationist Fathers has been established in the sanctuary for over ten years now.

Will it not be one day that the sanctuary of Pompei will be theirs?
And will the missionaries of the glory of God leave from the
throne of the rosary, to the new holy wars against Islamism? For
souls?

The holy host, lying before you on the altar, is not silent, it is
not insensitive. Talk to me, host! Adored host, speak! I will listen.

In the four cavities of the heart, they welcome you as in little
temples:

- 1st St. Joseph with the saints;
- 2nd St. Michael with angels;
- 3rd The Immaculate Heart of Mary;
- 4th the Sacred Heart of Jesus.

At the same time glory is given to the divine Trinity who lives
in the substance of the soul.

October 13, 1922

“Am I not more than any other delight? What does it matter
that others do not correspond to you, do not love you, if you have
and can possess Jesus Christ ever more?” He says.

October 17, 1922 - *During the Mass*

At the moment of consecration everything is renewed, agony
in the garden, flagellation, crowning of thorns, crucifixion, agony
on the cross and death of the Lord!

He repeats his seven words! O my God and my all, forgive
me! Mary most holy! Your thirst! Your kingdom! The consummate
union! The perfect abandonment, complete emptiness, in perfect
abandonment to you! Give me all this!

He has put all his wisdom, power and love in suffering divinely, admirably for the Father and for souls. You too in this especially, must exercise ingenuity, studies and strength in immolating yourself in so many ways. Amen!

November 9, 1922 - *At Mass*

It will be good to renew briefly but specifically the general confession of all past life to any priest who can be accessed, especially those from whom you are esteemed, to future priests, now your students and penitents, in satisfaction of divine justice and with the spirit of universal judgment.

Love. Everything must be an act of love; everything is unified in charity; internally I must not desist from asking for love always and in everything.

Likewise, ask my almighty love Jesus the savior to be, work, die etc. according to the plan that he has for me eternally; he makes reparation for all the graces I lost, souls not saved through my fault, (the members of the community must do it in common at least every Saturday).

December 4, 1922

O my God and my all, dart your love to my mind and heart from every created, animated and inanimate being! From every soul, from every angel, from every host! Dart me with love! Amen! From all your wounds, from all your actions, with your every word, you wound all the souls of love.⁴ Amen!

⁴ Fr. Justin works full immersion in the current of Trinitarian love. In the vortex of the adorable Trinity every man created in his image must be attracted: this is the source, this is the outlet of the human vocation.

Epiphany of 1923 - *before and after*

The Father is all for the Son in what he is, in what he does, in everything and always pours himself into the Son, to the Son, for the Son. Creation is the outward reflection of what the Father is and does for the Son. The soul, as creation and preservation, is totally attracted to the Son with paternal tenderness, in a divine current that absorbs every personality; every act of personality is reduced to this one act of union with the first person of the Father in his being all of the Son, for the Son, in the Son, with a flow of infinite paternity.

With the Father to the Son, in the Son and for the Son! Amen. Similarly with the Son to the Father for the Father in the Father as the creature is redemption! The divine exchange and return of the Son to the Father, with infinite filiation. Similarly with the Father and the Son towards their one Spirit, and with the Holy Spirit towards the Father and the Son. God is the first cause of every good deed! Not so much I as the Father in me. Every time I turn to the Son, the Father in me more than I turns to the Son. Every time I address the Holy Spirit, more than I, the Father and the Son in me address him. Likewise the Holy Spirit in me addresses the Father and the Son!

This is a good imitation of Jesus, who was not a human person but the second divine person in human nature. Not in the same way, nor with hypostatic union, but with a great and admirable grace, the Holy Spirit takes this human soul and person and continually prompts her from the Son to the Father and from the Father to the Son. He, who is the only Spirit of the Father and the Son.

The Holy Spirit will form in the soul Jesus Christ, Jesus crucified and Jesus Eucharist for the Father! Amen! And the soul cannot say or do anything in her own name except the act of contrition for her sins. This is a good form of prayer to be adapted also in the

community. Nature suffers for this immolation of personality, but the soul feels it as an elevation and not annihilation of personality in God. The voice of God is sometimes so tenuous that the soul hardly perceives it. Is this the soul's fault? Or could it be a proof of love, greater attention and fidelity? It could be! *Vivo non ego, vivit in me Pater Filius et Spiritus Sanctus. Amen. I live, yet it is not I, the Father, the Son and the Holy Spirit live in me. Amen!*

May 26, 1923

Moments of obsession are those sudden disturbing invasions of anger, jealousy, revenge, precipitation, softness etc. *Vigilate et orate ut non intretis in tentationem, spiritus quidem promptus est caro autem infirma - Watch and pray not to enter into temptation, the spirit is ready, but the flesh is weak* (Mt 26 41). Watch out, this other spirit leads to ruin the work of the Lord, under the pretext of hastening it.

During these infernal moments, keep silent and pray, do nothing, or change externally. Especially, in those moments do not decide the expulsion of anyone. Ruining vocations? While we place so much effort to arouse them and care for them? Never! The enemy would like it; you have proof of it.

First half of June 1923

We are victims and the consecrations begin the immolation. From one moment to another we expect the final blow. We suffer partial blows every day, often several times a day. *Deo gratias*. The body, the sensitive part of us cannot have high desire. *Deo gratias*. Let us receive these blows with a true crown of flowers of external and internal joy. Let us, sacrifice ourselves voluntarily. O poor heart, think of paradise.

Second half of June 1923

The whole universe, from the beginning of creation, is in perpetual immolation. Such is the worship that is due to divinity. All the elements are at the same time victims and priests among themselves, sacrificed and sacrificers. The same is true of all human persons, the same of soul and body in each individual. The action of air, water, light, the succession of seasons and generations and all phenomena prove this slow, solemn, perennial universal sacrifice. This is the spirit of the universe. Human life itself is a continuous combustion, like the life of the stars! This is the spirit of holiness.

Man must see this condition of things as the most wise, glorious, blessed and divine, as it really is, and live by this spirit. Eating, for example, is adding fuel to the fire, to the combustion, which is our life, and it is slow death. Working is the consummation of the sacrifice. More and better, holy love devours the victim. More work, more love, more suffering, living more of this spirit of sacrifice this is holiness.

It's the end? O divine hypothesis! When all the created atoms, in the circulation of nature, will have passed to be part of a human body of elect to heaven, even better, when all the atoms will have passed to be host and wine for the Holy Mass, accidents of the Eucharist, then the world, having become all host, will have run its course, because it will have already been consumed in holocaust to the divinity for whose glory it was created.⁵ Let us immolate ourselves with ever more work, love and suffering to the glory of the dignity of the Father, Son and Holy Spirit, with

⁵ The mystic Fr. Justin, merging together the Pauline maxim: "God all in all" and the Theiardian theory: Christ the center of history, elaborates his suggestive hypothesis about the end of the world and of history that will happen when all material elements, through subsequent transformations will become host and wine for the holy Mass, in holocaust to the divinity.

Jesus-Eucharist. Amen. You will take food to feed the fire for the sacrifice. You will rest in acts of abandonment to death of which sleep is an image. You will bless yourself with the sign of the cross as a seal of death. You will be passive to all inconvenience, insects etc., as to as many executioners, or rather considering all beings that torment you in some way as priests. The good Lord wants every creature to go to him through the various established hierarchies. This is true both among the angels and proportionately also among souls. Whoever wants to enter the external and internal kingdom of heaven must pass through St. Peter, to whom *traditae sunt claves regni caelorum - to whom the keys of the kingdom of heaven were handed over* (Mt 16 19).

Those who want to enter the most beautiful pavilion, must pass through St. Joseph, *constituit eum Dominum domus suae et principem omnis possessionis suae - God made him head of his house and prince of all his possessions* (Ps 104 21). He introduces us to the Holy Family, and in particular to Mary, the rest will be given to us. As we go from Mary to Jesus, so we go from Jesus to the Father and the Holy Spirit. immolate ourselves with ever more work, love and suffering to the glory of the dignity of the Father, Son and Holy Spirit, with Jesus-Eucharist. Amen.

July 20, 1924

Two things I must contemplate and possibly keep in mind together in the love of God for each soul and for me. He created me for himself, for his glory, in his divine creatures, that is, the Father for the Son, the Son for the Father, the Holy Spirit for the Father and the Son, the Father and the Son for the Holy Spirit. The same I must say of the redemption, of the sanctification etc. He created me for himself! For this end of his operations, for this gift of glory of love the divine persons willed to make for themselves, for the revelation, outpouring, communication of their lives, bliss and goodness they have chosen me, instead of infinite other pos-

sible beings they could have chosen. There is therefore individual personal respect. So in my relationships with God I can practice my personality as it were, and my impersonality and in the divine personality both speaking on my behalf, or on behalf of one divine person to the other two.

July 26, 1924

We must reserve and propagate all expressions of esteem, love, praise and admiration exclusively to spiritual things and among them to charity and its acts, trials and degrees. This in school, in recreations, in conversations, in everything, in public and in private (often advise prefects, professors, directors, etc.)

September 21, 1924

The imitation of the Holy Trinity for union with the Blessed Trinity. Here is my goal. *Faciamus hominem ad imaginem et similitudinem nostram*. Let us therefore cooperate with the Trinity in making ourselves its image and likeness. Grace and glory to God, because this is possible and even more because it is a duty, and even more so because one and the other is progressive. Amen.

More and more similar to the Blessed Trinity. Similar unity and the Trinity, nature and perfections, in being and operating. In the incommunicable circuminsession, in being everything to everyone, to God the creator, savior and sanctifier; to God the Father, Son and Holy Spirit!

Vows

Chastity: do not read pleasant, romantic things. Never touch anyone or yourself. Do not indulge in sensitive and light affections.

Poverty: emotional detachment from any property. Effective renunciation of any property. Self-forgetfulness and joyful deprivation.

Obedience: to the Constitutions of the S.D.V., to the director and directory, to the true divine inspirations.

Servitude: to all souls of the triple Church, to all diocesan clergy, to all the religious clergy with the work of the divine vocations to faith, priesthood and holiness.

Charity: doing every moment, suffering every moment, praying every moment what is clearly known of greater pleasure and glory to the Lord. Amen.

Blessed are you, my God and my all, for the seven Spirits assisting at your throne, for the seven joys and the seven sorrows of St. Joseph and Mary, for the seven effusions of the most precious blood of Jesus, for the seven sacraments instituted by Jesus, for the seven words uttered by Mary and Jesus on the cross,⁶ for the seven gifts of the Holy Spirit, for your seven divine perfections, for you seven divine works.⁷

Bless the seven spheres of the Society of Divine Vocations, the seven houses of each of its provinces, the seven offices of each of its houses, the seven stations of each Vocationary, the seven main works in which it works, the seven general directories, the seven main offices that are in it, the seven Pentecost of each year, the seven years of each of its phases, the seven prayers of each of

⁶ Mystically reliving Jesus' supreme sacrifice on the cross, Fr. Justin hears the seven words pronounced by Jesus also from Mary, who became one with the Son.

⁷ In the Justinian symbolism that follows the biblical one, the number 7 expresses the continuity of the present time that flows with its incessant rhythm and opens onto the eternity of God.

its days ... in your sevenfold divine Spirit who fills and shapes all things with his presence. Amen.

October 10, 1924

Tu septiformis munere. Seven prayers every day, seven mystical times. Amen

Seven hours of loving attention: 1) of the Father, 2) of the Son, 3) of the Holy Spirit, 4) of Mary, 5) of the angels, 6) of the saints, 7) of Purgatory, or 5) of the Triumphant Church, 6) of the Suffering Church, 7) of the Militant Church. To be followed in ascending order, from the last to the first.

The aim is the service to the triple Church, the devotion with the triple Church to the divine Trinity. This communion must become habitual as often as possible. Possibly these exercises of divine relationship with you are done in seven distinct times of the day; they may overlap. For the infinite love with which you wanted me all yours in the priesthood, and you became all for me; you have been all for me in this life, and I hope you will be all for me eternally in the other. So be it. If one day (which may never occur) I lived so abandoned to nature as to commit deliberate venial sin taking unnecessary cares of myself or anything else, that may distract me from doing what gives greater pleasure to God, and not see the person of Jesus in dealing with my neighbor, I would not have seriously sinned against my vow, however I would be guilty of more than one fault.

November 13, 1924 - St. Stanislaus

O my God and my all, how much repugnance originates from the worldly spirit with which some are animated ... and many even among yours!

How much you have suffered and continue to suffer from it, O Jesus, especially in me, in the past and in the present too! But you [Justin] must not give in to the aversion you feel towards these poor brothers and pupils, nor take your eyes off them! Look after them with particular union with the creative, saving, sanctifying, triumphant, unifying gaze of the Lord your God!

He has not ceased to look at you mercifully, lovingly and with more predilections; in this way he will continue to look after you, poor creature. Amen. Come, Domine Jesu - Come, Lord Jesus!

The same day

The Sisters of Divine Vocations must be subjected to a stronger and softer religious training. Work at it!

On the same day, the Lord confirmed his own inspiration with disheartening reports about them!

Glory to God! Let us start with all those who have not reached the age of thirty-three and are really seven!

In the name of the Blessed Trinity, first trial - absolute silence - except Sundays, until they reach the age of the beginning of the public life of Jesus. Amen.

December 30, 1924

What personal pain I feel at every fault committed by my loved ones! Each one of their faults reminds me of similar ones committed by me and that cause the same pains to the divine Heart. The faults of my loved ones are purgatory for mine.⁸ What a good gift from God!

⁸This inspiration is genuine and comforting: the sufferings caused by the shortcomings of others serve to purify us from ours!

December 29, 30 etc. 1924

How could all external life be enough for the activity of the spirit? Why do you leave the productive and tireless faculties of the spirit in this abandonment, idleness and insubordination? What a marvelous, sublime, sovereign devotion is this of internal, continuous, explicit acts of perfect charity! We consecrate ourselves to study it, to teach it, to practice it, throughout this entire year and forever!

What is more perfect: to ask the Lord for healing or not to ask for it during infirmities? It seems that it is more perfect to ask for it.

If sick, I am required to use the necessary means to heal. The first of all means is prayer. So after a good act of acceptance of death I will turn to the Lord to heal me, if the time has not yet come to go to him.

Are not corporal evils like an image of spiritual evils, just as the dirt and the external disorder are of the internal one? Image, shadow and sign of the only true evil, sin. Of this we must also fight to death the sign, the image, the shadow.

It is true, they can be considered as a visit of the Lord, a gift of the Lord, a means of perfection, in the sense that they must arouse in us the multiform spirit of prayer and sacrifice with which we rise and unite ourselves with the Lord. Amen.

May 12, 1925

All the confidences of the soul, of the heart are and must be reserved to the spouse of *sponsa Trinitatis - Soul spouse of the Trinity*. These confidences aim only to open the soul to others and admit the Lord into the soul so that he can stay there for a long time. The Trinity has reserved the substance of the soul as his wedding bed.

Only the bridegroom can be there! It cannot be opened, offered to others! Alleluia! I finally understood it, felt it and I propose to practice it perfectly. Alleluia.

You have to multiply your acts of mortification, even corporal!

June 5, 1925 - *First Friday of June 1925, post pentecostem*

Clama ne cesses - *Don't give up keep pleading* also for the Vocationary, for the spheres of the S.D.V.⁹ the Lord wants to do his miracles. Do not fear. Trust! God wants to please and glorify himself in these works of his. I Believe, Lord. Fiat. Amen. Alleluia.

Quaecumque audivi a Patre meo nota feci vobis - *I have made known to you everything I have learnt from my Father* (Jn 15 15). Do not be afraid to do the same and teach others to do the same. *Unusquisque prout accepit gratiam illam in alterutrum administrantes sicut boni dispensatores multiformis gratiae Dei* - *Like good stewards responsible for all these varied graces of God, put it at the service of others* (1Pt 4 10).

What better way to unite souls with God and spread, strengthen and multiply the gift of God in those who first received it, than communicating it with celestial confidences to souls? Of course, precautions must never be neglected in order to keep away from vainglory that would obscure the grace of the Lord in oneself and others.

When it comes to even venial sins and occasions of them, we must always warn and admonish. Do not expect that they understand and change behavior by themselves; this is foolishness and diabolical illusion! *Clama, ne cesses!*

⁹ To differentiate the Society Divine Vocations (S.D.V.) from the Society of the Divine Word (S.V.D.), but also to constantly remember its ultimate goal, Fr. Justin usually used the initials "S.U.D." Society of Divine Union. This may be the first time that he uses the initials S. D. V.

If we study the symbol of the six-winged Seraphim, we will certainly find six spiritual exercises with which the soul must present herself to the divine court.

July 24, 1925

See well that I¹⁰ have given you everything! (In your vocation of all vocations, in your society of all religious societies).

You should apply for free a Mass for each parishioner who passes to eternity and for whom there is no one to offer it. You are the little shepherd and father. The souls of Purgatory will not fail to reward you for what little you give up for God's sake in them.

O my God, you see how passionately I love, and how ardently I suffer for this! But aren't you the one who loves in me? Aren't you the one I love in them, in him? How could I explain these terrible needs of love? They suppose the divinity that I am not, nor do I possess it by nature.

O my God, grant that I see in these demands of my heart those of yours and I join them and live for them.

O my God, grant that I feel in these pains of love those that your heart suffers; grant that I may share them with you, and that may understand what I made you suffer; in these same pains grant that I may expiate and satisfy for them. I wish I could satisfy for everyone! I can do it by joining my little pains to your immense ones. O my God!

1. O my God, how I wish he¹¹ were indivisible from me! How

¹⁰ It is clear that here I is referred to the Lord.

¹¹ The reference seems to concern a young member of the nascent Congregation whose defection profoundly lacerated the heart of Father Justin, inspiring him the poignant song "Spento Quel Falso Sole che io Seguivo - Off that false sun in whom I trusted" (see Works 8, p. 360, It. Ed.). Much more

I suffer because he is far away, because he is with others!
How infinitely more do you want me united to you. Yes,
my God, my Father, my Son, my spouse!

2. O my God, how I wish he would not hide anything of his exterior and interior from me; how I suffer because he still has some secret with me. Even though you know everything, you want to know from me everything, everything, everything, with science acquired through my loving confidences. Yes, my Father, my Son, my spouse, everything, everything, everything I will confide and report to you continuously and lovingly, my God!
3. O my God, how I wish that he would not contradict any of my assertions, if true, to any of my practices, if perfect! How I suffer wounds for all his theoretical and practical divergences! O how infinitely you want absolutely, necessarily, you truth, you essential goodness that I agree in everything with you, my truth and goodness for your love, to the point of making you mine!
4. O my God, how I would like him to look like me in everything, in every detail, in everything. How I suffer to see him dissimilar in things that, in conscience, I cannot even resemble myself to him! O how infinitely more you want me to be according to you, your image and likeness ever more perfect, ever more alive and splendid! I want, I want this glory and happiness: to be like you! You are my Father, my Son, my Spouse, my God!

likely Fr. Justin alludes to every candidate here, as he reveals in *Lacrime* (see *Works 2*, pp. 261). The two references do not contradict each other, but complement each other: the first is enclosed in the second. Since this text is the first spiritual testament of Fr. Justin, as he himself will later write, this “he” (his Theophilus, his Dorothea) represents each elect of the Divine Vocations, each one called to the Vocationist Congregation.

5. O my God, how I would like him to depend on me in everything, since you have given me to him as director and you want him all yours through me. How I suffer seeing him go at his own discretion or according to the defective common flow. How infinitely more you do not want me to do things according to my own whim, or natural impulse, but all according to your divine Spirit!
6. O my God, how I fear that he binds himself in friendship with others for causes that are not you and with effects that are not the greatest union with you. This is why I would like him to be all mine, because I want to make him all yours. O, I wish that he could be all of whoever can make him all yours. Yes, truly I feel it: let him be of others as long as he becomes holier than if he were mine.¹² How I tremble to see him with others, who could be cause or occasion of failures. I get a deeper understanding that you want me infinitely yours because no one who is not you or your priest can make me a saint. Only you can do that.
7. O my God and my all, I would like him to consecrate himself exclusively to asceticism, for fear that other science would distract him from you or would become tepid in your service! How I suffer seeing his attractions for other occupations and being passionate about other studies, not related to the science of the saints! How infinitely more you want me to apply myself only to the truth that you are, to the Word that is you. But yes, of course, O my God, you alone!
8. O my God, how I would like to be everything for him,

¹² The spiritual jealousy of a mystic like Fr. Justin manages to give space, also out of humility, to another spiritual father, so that the loved one may reach a higher degree of holiness in divine union.

father and mother, brother and friend, teacher and director, confessor ... but how I would like to be competent in everything. I am very happy that someone else is for him all this, provided he makes him holy and all yours. How I suffer seeing him disciple, follower and penitent of others who are not saints, who are not full of your spirit. You Father, Son, spouse, and teacher! Be all this for me and for all and infinitely. Grant us holy teachers, holy directors, holy neighbors!

9. O my God, I bless his ingenuity and his heart in you. How I wish to see him develop magnificently, to deal with great things, your hero! Amen. How I suffer seeing him wasting time, acts of intelligence and will, treasures of mind and heart, while he could. ... as infinitely more you want ... to even deify every soul, in nature, in the person, in the works, with the supernatural life of grace. O if you knew the gift of God (Jn 4 110)!
10. O my God, how I would like to fill him with sanctifying gifts every moment. Should I say this? I would like to feed him of me as natural mothers do. I would like to make my body a delicious nutrition to be able to unite him better to my soul. You, you have done this for me and for all, my Jesus-Eucharist! Forgive me for any irreverence and coldness. Forgive those who don't want you! We will make all souls perpetual worshippers and daily communicants with you!¹³
11. O my God, how I suffer even at the thought that he may have committed a veniality in terms of purity of mind, heart, body, in terms of humility of mind, heart, life. What

¹³ Making all souls "perpetual adorers and daily communicants" will be a constant in Justinian's pastoral ministry. It grows and expands throughout the years and is further developed in his future writings.

jealousy is this? You know well, my God, that it is not for me, but for you! If it were not all for you, couldn't love him more with such delight. This love would be wounded and perhaps dead. Don't ever allow it. You, O infinite purity, how you long to have me as angel and lily on your heart! Yes, my God and my all, your blood will make me such, it will make us all such even though we are impure and poor.

12. O my God, as if I were in every article of the Directory, at every point of the directory, I feel torn, trampled, crushed when they trample and scramble it. They do not know! You too, you are first in every law. You are wounded in every transgression. Those who observe it embrace you. So we want to be embraced in every observance. We should zeal observance with the ardor with which one defends one's life and honor. Who will understand it? Please, O Lord, since you can, let everyone feel the same in themselves as you do!
13. O my God, how I would like to show them everything of mine, every secret as if I were theirs and they had a right to know everything about who I am, to have everything I have, inside and out, past, present and future. What intimacy, what fusion I crave with each of them, with them all together past, present and future. But who am I, and what is this, O Lord? Am I other than what I was before? Or aren't you the one willing these things, demanding these things from them? You their God, our God, you have a right to it.

I still want to be your private soul, the book, the garden, the room, the sky reserved for you alone. How do you reconcile these oppositions? You know it! You can reconcile them as you did the Virgin Mother, as you are the man-God, the one and triune!

Likewise, O my God, I too want to be all and exclusively yours and all of them. "All closed and all open, all virgin for you

and all mother for them, totally hermit and totally missionary, all ordinary and all extraordinary." This is the type you give us of the religious of the Divine Vocations, of the divine union. Amen: may all this type of yours shine in me and in them. The most meritorious, the most complete, the most integral, the most perfect, the most heroic, the most supernatural in all, in the studies, in the works and in the spirit. Amen. O my God, this is my first spiritual testament to my and your children, yours and mine for you. My beloved ones, be saints, you have helped me to die! All to God! All In God!

July 24, 1925

Yours in G.M.G.¹⁴
Sac. Justin Mary

July 25, 1925

I have to write another chapter for the prayer book on the examination of conscience, composed on the usual pattern, first exhortation, goal, object, and circumstances. Afterwards follows a real general examination on the third degree of charity, and other prayers.

The same for the saints, I will add five more paragraphs to the prayers after the Martyrology. Possibly I can do the same for consecrations made to categories of saints rather than for individuals. For the examination of conscience make full use of the Progressive practice of confession and direction according to St. Ignatius and St. Francis de Sales.

¹⁴ G. M. G. are the Italian initials for Jesus, Mary, Joseph. Jesus, Mary, Joseph, is the greeting of the Vocationists.

20, 26 September 1925 - *In Rome, for the jubilee, accompanying the pilgrims from Pianura*

How I would have liked to know all the religious houses of the various Orders and all the good works done there and all the institutes of higher studies. What do I care about dead things and rejected by the Lord?

I met D. Schuster¹⁵ the Abbot of St. Paul and I also confessed to him and asked him and granted me dispensation from any minor vows made beyond the three religious vows and the great universal of charity.

He said to me: "Whoever gave everything also gave parts" therefore without difficulty he dispensed me from those vows of particular acts (eg: of certain prayers, not to take coffee, not to touch anyone). I adduced this reasoning. "These single things are either more pleasing to God or are not. If they are, I am already obliged for the vow of charity without multiplying my vows; if they are not, the vow of them is null because not of a better thing, compared to the vow of charity. Second: since they are more pleasing to God, then when the opportunity arises to observe them, I either become aware of it or not. If I am aware, I must do it by virtue of the vow of charity, which is higher, stronger and more prevalent in itself. If I am not aware, I'm not obliged. Anyway my Lord won't be displeased with me, I trust in him. Imprudently and without permission from my director I made these minor vows, lighting some lamps in front of the sun. The glory of God

¹⁵ Beato Idelfonso Shuster was born in Rome on January 18, 1880; he was an exemplar Benedictine monk. He was elected Abbot of St. Paul outside the walls. On July 15, 1929, Pope Pius XI elevated him to the rank of Cardinal and appointed him Archbishop of Milan, where he died on August 30, 1954. He was proclaimed Blessed by St. John Paul II on May 12, 1996, Fr. Justin considers him one of his twelve spiritual counselors (Cf. note for December 14, 1928).

does not seem to have gained or lost anything. It might have been real inspiration then and it was good, and now there is no need.

I had them dispensed by the Mission Fathers on the occasion of the Spiritual Exercises done in their house. Then by D. Ildebrando.¹⁶ But after D. Schuster I was really happy." O my Lord, I understand why! So, the first time, I wanted the dispensation of these minor vow to sometimes satisfy nature. Now no, my Lord, I really want, without deceiving myself, to do those acts which are already matters of minor vows, I want to do them for the vow of charity, as it pleases you!

Rome 20, 26 September 1925 - *So much for my future inner tranquility*

October 16, 1925

I have found my God! The night was short and the desert small.

Deo gratias - Thank God!

No soul can be all for me. What pride is mine and what sensuality!

Give thanks to God that they trampled your heart and rejected your friendship. Grace of God!

Is there not in God infinitely every heart, every love, and every good? Is not God more than all possible friends and children, mothers and spouses for me? O my God! My Father and my Son and my Spouse!

We restart the morning rise with meditation before the Holy

¹⁶ Ildebrando Rea was abbot of Montecassino's Abby.

Mass, the abstinence from coffee in the afternoon, from every fresh fruit, and much more we resume living alone, not two by two, alone but with God my Trinity! Glory to God!

Give me the perfection of the charity for my neighbor, for souls, your charity for neighbor. Give up all your particular predilections. Every soul is predilection of God. May this divine predilection be yours! The divine living love wants you for himself. God has a lot more to say, give and do to you! Come.

Every satisfaction of your own will puts you out of the divine circulation among the Spirit, the Father and the Son. Every self-abnegation puts you back and transports you into the divine circulation of the divinity, charity, Trinity! This applies to sinners proportionately as to the just. Amen.

We must see, want the Lord our God always *in directo - directly*, in every act, in every relationship, in every circumstance. Creatures always compel things and people, so do also souls, saints and angels. Are Satan's claws sinking into my heart or the thorns of Jesus? Stingers are from thorns because thorns were also stingers. Purification! Ita Pater. O my love!

My God, wound us all with these burning desires of holiness, of glory, of your love! Wound us all with arrows of vanity of things, of the transience of time, of the need for eternity!

What will I find more useful to better fill life? The acts of love! Among the acts of love, which are the best? Acts of spiritual union. Acts of union with every soul, with every saint, with every angel, with every divine person, with every mystery, with every divine perfection, every moment, in every circumstance. I must treat my neighbor by immediately joining his soul, his saint, his angel, his mother Mary and God in him, the divine perfections in him, the predilections, the designs, the operations, the desires of God the creator, savior, sanctifier of him, in him and for him. So, in everything else. Grant, my God, that these acts are ever higher

and deeper, more intense and alive, more divine, more united and more transforming.

O my God and my all! What will I do to cooperate in the conversion and sanctification of all and especially of my parishioners and my religious confreres?

I will sow miraculous medals! I will throw every psalm of the Breviary, every decade of the Rosary, every rosary of ejaculatory prayers like chains and levers to attract and lift all to you. I will start this way. Then ... I will follow your inspirations.

O my God and my all, how I would like to be yours alone, your only one in something, in everything! Favorite among the favorites, elect among the elects, spouse among the spouses! What temerity and presumption!

Follow your religious vocation as religious, servant of all ... and you are. *Qui vult maior esse fiat sicut minor - Anyone who wants to be first among you must be slave of all (Mk 10 44).*

November 22, 1925 - *While distributing the Eucharist in the last Sunday of the liturgical year*

It is good, for the glory and love of God, to have the whole day, the whole being in every smallest detail, wrapped and interpenetrated by meticulous observances and norms, tightly woven like a mysterious canvas, like the Eucharistic veils. It is the living perennial immolation of nature in its lower part for a greater life in the above-nature. It is an imitation of Jesus-Eucharist. It is a fulfillment of the Lord's commandment of love: You shall love the Lord your God with all your heart, with all your strength and your spirit. So be it, Father, because so pleased your presence!

I must recognize that all my physique, mood, nerves, blood, imagination and feeling are in the power of Satan, because my sins have given him rights. O my savior, I would like to ask you to

take everything away from Satan and plunge every atom of mine into the purifications of your love. Your fire I want, not his cursed and damned fire, my savior Jesus.

January 1, 1926

O my God and my all, since you want it, I will strive for greater, internal and external activity, and in particular:

To call those who want it for spiritual direction, and this in the afternoon recreation;

To do all the mental and vocal prayers of the Vocationary with the community;

To prepare well the lessons for the students; to take care of the monthly retreat and weekly confession of our sisters and... all;

Never to speak of myself, neither for good nor for bad; to be all firm and firm sweetness, inside and out, always;

To write letters daily to several of my spiritual directors, to live more obedient and dependent;

To always do internal acts of charity, in the form of acts of union with saints, angels, divine attributes, works and people!

Attention to my God!

January 2, 1926

1. On the first Friday of each month it will be good to celebrate Holy Mass with the most holy sacrament solemnly exposed, on the days of the patron saints with the simple exposition of the sacred ciborium.¹⁷

¹⁷ This practice is no longer permitted by current liturgical norms.

2. As long as the divine child remains exposed in his crib, the souls must be led in a small procession for a public tribute, with lights, songs and flowers, if possible.
3. I will kiss the ground for every infidelity to my holy vow and particular examination. I will use those instruments of penance during school time to be more devoted.

January 3, 1926

1. I must spend before the divine sacrament the noon-hour before lunch and pray the Liturgy of the Hours.
2. Assign a time for the good and dear supervisors when they can report about themselves and their groups.
3. Celebrate at least one solemn *triduum* and the octave to the divine Epiphany.
4. You need to purposely and often practice and train others in voluntary loving humiliation in order to grow in humility. So, for example, I will propose to the students, even the adults, some external humiliation for every lesson that is not well prepared without being able to apologize in public.

January 4, 1926

1. At the sound of the Angelus of the morning, I will go to church for Mass; of midday for the Breviary, and of the evening for the Rosary. I will have with me always the book of Meditations "Sauvé" to occupy any moment of available time.
2. Every evening before closing my eyes, I ask for the grace of an immaculate and starry night in soul and body, of a generous and fervent awaking, of a perfect meditation in

the following morning, and to be always ready for every call for the dying as for every inspiration.

January 5, 1926 - Eve of the Epiphany

I begin my thanksgiving for Mass and communion immediately after the consummation of the sacred species; while preaching, especially during the preaching after the Mass, in every thought that I express, I will procure to insert acts of adoration, thanksgiving, reparation and intercession to Jesus dwelling in me.

I will be kneeling while taking coffee, thanking for the Holy Mass and divine Eucharist.

January 6, 1926

1. From Christmas to Epiphany, we must not interrupt but intensify the devotion, external and internal adoration of the incarnate divine Word. Don't exhaust yourself with the sacred functions of Christmas.
2. We must solemnize the octave of the Epiphany as the great feast of our and everyone's divine vocations, with particular meditations on this theme.
3. *Ecce advenit dominator Dominus et regnum in manu eius et potestas et imperium - Behold, the Lord comes with the kingdom, power and empire in his hands (See Is 40.10). Deus, iudicium tuum regi da et iustitiam tuam filio regis - Lord, grant your judgment to the king and your righteousness to the son of the king (Ps 72.1).* Prayer of superiors for the kingdom of God.

January 7, 1926

1. I will do my meditation after coffee, from 7 to 8 a.m. My

hour of guard and court of love has been and will be that of union with the holy Virtues, Cherubs and Seraphs.

2. To return, and insist on reducing myself, to the unity of charity, in theory and practice, for me and for everyone.
3. God my Father! God my Son! God my spouse!
4. For Mary, I would like a month before and a month after the apparitions of Lourdes, from the octave of the Epiphany at least until the Annunciation, deepening, for me and for all, theory and practice, of the *Union with Mary*,¹⁸ the union of the holy, triple Church with Mary, and of the soul and of our Society with Mary most holy. Amen!

January 8, 1926

1. What about preparation for the divine sacrifice and sacrament? I will offer it in the bosom of the Father, I will receive it from the bosom of God, my Father!
2. I return and I reduce myself to God alone. Wasn't it a mistake to open up and pour myself into truly maternal and heartfelt tenderness towards these young students? Did anyone benefit from it? I want to completely abstract from myself in any relationship with them. God only!
3. *Nisi Dominus aedificaverit domum frustra laboraverunt qui aedificant eam. Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam. Deo gratias. - If the Lord does not build the house, the builders labor in vain. If the Lord does not protect the city in vain the guards watch it (Ps 127 1). Amen*

¹⁸ *Union with Mary* is the Marian devotion proper of the Vocationists. See Works 1, nn 949-960.

January 9, 1926

1. If a mother sees her child who no longer eats, could she stay in peace and not call him to the duty of life? So too I seeing that they do not approach the divine Eucharist.
2. If you had a need, wouldn't you want others to foresee it and out of their good will prevent your requests and save you the humiliation of asking? It should be much more so when you know or understand the needs of souls.
3. And what to do if someone is dead to grace and multiplies his sins? No, no! You cannot, you must not wait for them to rise, to convert by themselves. God will do it, but he wants to do it with your ministry. Do not close your heart; it is pride, it is revenge, it is hell. Humility, purity, charity want more.

January 10, 1926

1. The students of the Vocationary must attend all the more solemn parish's functions, and it would be good if on Sunday they participate to at least two holy Masses.
2. Studies must flourish, but must flourish holily.

January 11, 1926

1. See carefully, this intense pain of the sins of those you love is too bad, there is so much pride in your wound! There is so much sensuality in your wound! It's not all zeal yet.
2. Be very careful, this closing your heart to their sins, this withdrawing from them, this waiting for their humiliation, is pride, is revenge, is diabolic.
3. You are not their superior-judge but their little spiritual

mother to whom it is not convenient to exercise authority if not maternally!

4. We can say: Jesus is like the innocent soul, and vice versa, the innocent soul is like the young Jesus, the soul in sin is like the crucified and dead Jesus, the absolved soul is like the Risen Jesus. How much more beautiful than before! O power, wisdom and goodness of the Redeemer!

January 12, 1926

1. *Per aliam viam - By a different way* (Mt 2 12).
2. Let us renew the zeal for the examination of conscience, the chapter of the faults and for confession. The first to prevent the particular judgment and the later universal judgment.
3. Let us renew our commitment to exclude any romantic reading. All those feelings they excite are in no way useful for divine union! The lives of the saints! Yes!
3. I must accuse myself in confession of every transgression of the regulation concerning study, prayers, schools, schedule etc.
4. I will ask the students in formation to compose personal prayers for their most urgent needs, e.g., fidelity to the vocation. I will also ask each one of them to compose in writing supplication for the greater needs of the community.

January 13, 1926

1. For the Breviary, recite Midmorning, Midday and Midafternoon in the morning, e. g., during the community breakfast, to which I don't take part in. Evening and Night Prayer during the community's lunch. In the evening, then Office

of Reading and Morning Prayer at the beginning of the silence,¹⁹ in church.

2. The Rosary during the walk crowning the parish of "Hail Maries."
3. I consider lost, for me, all the time and every act that is not spent on the Society Divine Vocations and divine union!
4. It is necessary for each of our students to have assigned to him some of the great goals and great works that are embodied in the S.D.V. and in divine union!

January 14, 1926

1. I accept poverty and all its consequences for Jesus' sake, I love it and want to love it. My special mission is not the material building of the Vocationary but the doctrinal and spiritual building of the entire S.D.V. as a whole and individually. The seven books.²⁰
2. If there is a debt to be paid, I must not keep any money with me but give it to creditors immediately.

January 15, 1926

Do not allow our religious to make a vow of perseverance in our Congregation, non even in private.²¹

¹⁹ This sequence and timetable for the Liturgy of the Hours is no longer permitted.

²⁰ See list on January 1, 1921 in this volume; of these books, as such, we only have the titles!

²¹ At the time the S. D. V. was not yet approved, not even at the diocesan level. In the formula of the vows Fr. Justin later introduced the oath of

Whoever wishes to pass to any other Institute existing in the Church, provided that he does so with the advice and consent of the Director General, should be at peace; he is not considered a traitor and apostate from religion, but as one who has been able to sacrifice everything to follow the divine vocation to the more perfect, as the Institute for which he abandoned ours will certainly have seemed. Amen.

January 16, 1926

Not because some young men in formation have committed serious sins and have loved others with particular friendship, you must close your heart to them and not try with pious benevolence to attract them to perfect devotion. Indeed these more than others need it, with these more than with others your goodwill will be purer and therefore more effective. You will see!

January 17, 1926

You will not be able to make humble the proud by using proud ways in form and perhaps also in substance. It is always true even for superiors that pride is overcome with holy humility. You will see! Fortitude is in serious and persevering sweetness.

January 18, 1926

Each superior participates in some way in the dignity and responsibility of Adam, much more educators.

“Faithfulness to the Holy Family in the Congregation,” which is equivalent to an oath of perseverance in the Institute. In the Prayer for Final Perseverance in the month of June, he prays and makes us pray: “Grant us all the gift of perseverance to the very end in perfect charity and humility in the religious family in which you have consecrated me” (Dev. P. 692).

Your infidelity to grace, to say the least, takes away from you and from all your present and future confreres something of the divine inheritance of supernatural goods prepared, promised and offered to your poor Society Divine Vocations!

O my savior Jesus!

January 19, 1926

There is so much work to be done! The task is so serious! Time passes. Do not worry about your heart, your mind and so many daily miseries that squander your good treasures of mind and heart that you must apply to the divine vocations. O my sanctifier, God Holy Spirit!

January 20, 1926

How much tiredness! Should I go to the doctor again?

Ante languorem adhibe medicinam - Before you get worse take some medicine. It is true, but at the same time do not lose your mind because if flesh is sick, it is also true that *spiritus promptus est* - the spirit is ready (Mt 26 41)! The latent, dormant force of the spirit in grace is so great that it could also make you a stylite,²² or a martyr; it must be, awakening and implementing these divine energies in prayer. Let's climb the column between heaven and earth to the martyrdom of charity! Charity style. Amen.

January 21, 1926

Do I have to reveal to the students the great anguish of poverty in which the Vocationary finds itself?

²² Stylites were ascetic hermit monks who lived on top of a pillar, especially in ancient or medieval Syria, Turkey, and Greece in the 5th century AD.

I believe that it is good from time to time for them to remain humble and to be more grateful to divine Providence and to their benefactors as ministers of Providence, and to better apply themselves to their duty of study and piety and to increase trust in God, detachment from the world, abandonment to charity, compassion for those who suffer.

There are also drawbacks, but they seem to be less than the advantages.

January 22, 1926

It is necessary to study and zealously exercise the works of corporal and spiritual mercy and make them be practiced by the students of the Vocationary, e. g., establishing a circular visit to the infirmary when we have patients etc.

January 23, 1926

I believe that I was told about on the altar during the holy Mass: prepare yourself for death. Amen. *Veni, Domine Jesu - Come Lord Jesus!* I will do better whatever duty demands, i.e., I will love my God and my neighbor more, with more humility, purity, charity, Amen!

January 25, 1926 - Conversion of St. Paul

O my God and my all, only if I am united with you will I fear sin and die for it! Offenses made against strangers do not affect me. But you are my all and I have joined you and essentially identified with you. Every sin is your offense! After all, your law is yourself! Your very nature, your law! You communicate to me your nature and in it your law and they become my super-nature, my whole supernatural being in which my whole natural being is elevated and absorbed.

O my God and my all! Now every sin is a violation of your law, therefore your offense and heartbreak. Offense and infinite agony! Every soul, a sharer in your nature and law because united with you, is affected by this offense and this torment! The capacity of the soul is limited, while this offense and agony is unlimited. Therefore she is mortally affected, because each blow exceeds her ability to die. Such is the perpetual suffering of the humanity of Jesus Christ! Such is also mine proportionately.

You want, I believe, that in this mortally serious fear and pain for the sins that were, are and can be, the soul finds her resemblance to you crucified and sacramental!

Behold his agony of blood, flagellation, his crowning with thorns, crucifixion with nails, the blow of the spear and dislocation of bones, his death and burial! Grant, my Jesus, that I may spend my life, in this mortal sense like yours, all cross and martyrdom.

O my God and my all, in your grace I accept all of this and I renounce every moment of respite and joy. Desert and cross, storms and shipwrecks of all that is sensitive. I beg you, grant that I may be like you all mercy, long-suffering and patient love for souls; that I may be all hatred, strength, war and victory against sin in the greatest activity of love.

No fading, disheartenment, disturbance, none of this! For me first of all fear and pain of sins of all your consecrated persons and of all other souls.

To me, to your consecrated persons, to all souls this grace! Will I overcome sin? Of course I will overcome sin with my own ongoing death, united to yours and thanks to yours. So unite me more and more to you, my God and my all. My mother, my mother Mary!

January 26, 1926

As we do for the Holy Innocent Children so we should have

and introduce a particular, integral devotion to the *Unknown Saints* reserved for the canonization of the universal judgment, and to all the faithful saved even in the last instant of their mortal life because they too are blessed, elected and dear to God and our intercessors. Amen.

January 27, 1926

Do violence to yourself in order to not digress into strange things during school time. Do not extend the recreations beyond need and duty especially after lunch, not to waste a moment in fatal idleness, not to omit any common act, to do all community prayers, to pray the whole Rosary etc. For all this effort and perseverance divine grace is needed and therefore always beg, always struggle and, with divine grace, I will always win. *Omnia possum in eo qui me confortat - I can do anything in him who strengthens me* (Phil 4.13).

January 28, 1926

How necessary is the intimacy lived with the Major Superior as superior, with his own angel, with the most holy mother Mary in order to be able to enter, preserve and progress in the intimacy of the consummated union with the Lord.

January 29, 1926

Never, never, never did I find myself happy to be indignant, resentful and to have treated my poor dear neighbor harshly. Never, never, never have I found myself unhappy with having treated him with just gentleness.²³ But I have succumbed to the

²³ In his interpersonal relationships Fr. Justin is inspired by the “ascetic pedagogical method” of St. Francis de Sales, the saint of sweetness.

wrong views of others on this Salesian method and I have corrupted its seriousness and simplicity and I have compromised the good of the pedagogy of the poor dear Vocationary.²⁴

O my savior Jesus!

January 30, 1926

1. Every retreat to ours and to others ends, and should always end with the personal note of the private prayers and corporal mortifications that the Lord inspires, and with a serious examination of conscience on their practice in the previous month or Pentecost.
2. It is not enough to use so much external benevolence. Above all, internally you must fight every thought and affection that is not very benevolent, or in any way against esteem and affection for anyone, even when it is - if ever - really necessary to show yourself externally severe.

January 31, 1926

1. The last Pentecost of our ascetic year begins. It should be the Pentecost of external and internal poverty, affective and effective. It was needed! Pleasing God, we want to be lovers of Our Lady Poverty even more than St. Francis, to be like and even more the terrestrial Seraphim of the beloved Jesus. I beg you, O my God, grant that in the S.D.V., poverty may be loved and flourish greatly with humility, hard work and charity in the likeness of the Lord!
2. Our pupils are often invited and urged to voluntarily strip

²⁴ This is a Justinian pedagogical characteristic; it should be implemented in every Vocationist house of formation and by every educator.

themselves of all their superfluities, to practice holy affective and effective poverty as many small religious. Amen.

February 1, 1926

1. You must read, re-read, study, learn and teach the divine mysticism, that you do not ignore the most bountiful gifts that the beloved has made you and be all in them to be all of him according to his plan.
2. The divine feasts have long passed without that good interpenetration and reproduction of the mystery in your soul, in your spiritual pupils, in your little works. Rise in the name of Jesus and the most holy Mary!

February 2, 1926

1. O Mary, O Mary! Give me holy intimacy with you!
2. On the altar, Jesus crucified and sacrament alive and true wants you more vividly, more truly his, more fulfilled in him, sacrament and crucified, in the Holy Mass and always. He wants these souls of the elect of divine vocations to act like he does. Amen!
3. You must begin the retreat to whomever you preach it, on the previous evening, also to those far away, e.g., to the sisters of Fuorigrotta²⁵ sending at least in writing the readings and meditation for Wednesday evening [if the retreat is on a Thursday].

²⁵ The Vocationist Sisters currently have a residence with an adjoining school in St. Antonio Ardia in the Fuorigrotta area of Naples. Here the reference is to the small community of the Vocationist Sisters of Piazzale Esedra, between Fuorigrotta and Bagnoli di Napoli.

Actually it is not very easy to practice everything you need and want, everything that inspires you. It is unfortunately true that you do not pray, or not pray enough for strength of grace from the good God. With prayer you could do that and much, much more. Amen!

February 20, 1926

It is also necessary that you live the life of intimacy with the ones the Lord has entrusted to you and that you take care not to satisfy the needs of your authority and your sentiment, but of the supernatural charity for their souls. Humble and tender intimacy is needed, like the intimacy of a mother that does not expect any remuneration. The mother speaks, suffers, carries and nurtures her baby who does not understand and does not answer. When he will be able to understand and correspond he will leave her and join someone else.

February 21, 1926

Father, Our Father, for the merits of Jesus Christ, your Son, free us from our debts.

It is the first time that I have to deal with creditors and under the crushing burden of debts.

They are image of spiritual debts. I accept to live my entire life with these distress, worries and obligations for your work, O my God and my all.

I would like to be, O my love, in every soul in which you are, so that you may remain there more; in every soul in which you are not, so that you may enter into her forever. In heaven, on earth, in the present and in the future, near and far. Amen. And this is God's will in you.

February 22, 1926

I must provide especially for older students the convenience of doing well an hour of morning meditation, freeing them from all worries of vigilance and study and other offices during that hour.

The clock is considered an object of devotion in memory of eternity. There should be a special blessing for it.²⁶

February 23, 1926

You and everyone must possibly have a complete collection of images of the Saints! The desire and study to procure, preserve and contemplate the images of the saints is not an indifferent act of love.

Let us offer the opportunity of building a dormitory to the wealthier friends of the Congregation, we may get it.

February 24

This intensity and continuity of intercession to the Father through Jesus Christ, for material and spiritual needs in the Society, must continue.

This perseverance in prayer, among all the other conditions to obtain special favors, seems to me to be the main one, according to the Gospel and experience of life.

²⁶Fr. Justin considered three objects necessary for the Vocationists: the clock for the sanctification of time, the pen for the transcription of the divine inspirations of the moment and the suitcase to remind us that we must always be ready to go where obedience calls us (cf. Ascension articles 490-496).

February 25, 1926

For some time now, you have hardly ever been alone with your God! Living with others weakens the spirit. At times, almost continuously, it is a necessity to be with others, and this too must be sanctified, however, there ought to be hours of absolute solitude every day to stay with God alone. Amen.

Perhaps it would be better to preach to the people in the evening instead of the morning, when you cannot do it morning and evening. In the evening everyone comes, those who come in the morning and many others.

February 26, 1926

Jesus is God! My God! God made man for me. Did not you have less esteem for Jesus than for the other two divine persons, unconscious little Arian in your sentiment? How come, my God? O Jesus, O Jesus my God, my heart, my treasure, it is not true. But it is true in something. Thank you for freeing me, for purifying me of this diabolical something in me. My God Jesus!

Those who practiced the bourgeois,²⁷ most especially the students of the Vocationary, they end up leaving it. Attention to the future. *Deus in adiutorium meum intende - Lord, come to my assistance!*

February 27, 1926

This is the day of my particular consecration by the Lord to (soul) daughter of the Father, mother of the Son, and spouse of the Holy Spirit.

²⁷ Bourgeois = lay people, not consecrated. Fr. Justin foresaw and wanted to prevent the great danger of the bourgeoisie of religious. He practiced and demanded a strict detachment from everything and everyone, even from his family.

This is the day of the consecration of the first Sphere of the *Communion of Saints* to the Holy Spirit; of the second Sphere of the *Ascension of Jesus* to the Son; of the third Sphere of *Divine Perfections* to the Father, and of the *Center of the Religious of the Divine Union* to the most holy Trinity and to the public and private, particular and universal apostolate of charity. Amen.

February 28, 1926

Justin, Justin, try to be alone with your God much more often during the day. Every now and then establish at least good quarters of an hour of proper mental prayer.

O if you knew, wanted and could do exactly, you first, the seven prayers of the day according to the Vocationary! And when some importune comes that for charity you cannot immediately dismiss, then remain in mental prayers with your Lord; do the same whenever you are waiting for someone or something, likewise, in any delay, while shaving your beard and hair etc. Amen.

March 1, 1926

Justin, Justin, detach yourself from these superfluous and sensitive loves of yours for your pupils.

They are neither necessary for you nor for the work of the most holy Trinity; the candidates the Trinity raises are enough.

Not you, but the Lord will train them; not your love or your fear, but the fear and love of God will educate them. Glory to God alone!

Every moment, with great love you must pray, suffer and do what pleases God the most, and you will have done the best you could and had to do for God and neighbor. Amen.

March 2, 1926

Justin, Justin go down to the particulars, in the examination and judgment, condemn and urge, only in your things, only for you.

For others, however, stay on the general, advice, judgments, esteem, affection, care and concern, if not, you become a tyrant.²⁸

Let souls live in peace, let every conscience develop normally, freely by itself in the Church and in the Lord God; let every human spirit praise the Lord in its own sphere. It is enough for you to know that they are baptized, confirmed, called, elected who just received the divine Eucharist or holy Penance, etc. Wrap them in the esteem and affection they deserve as Christians, devotees, disciples of the gospel called to the priesthood.

You cannot prevent all imperfections, you must not expect absolutely or immediately the effect of all the good exhortations that you impart to them.

You must not impose on each one as more perfect what perhaps is such for you alone; you don't have to be the mandatory exemplar of each, the unique love of each, the intimate of each, no, little involuntary tyrant.

Withdraw from all this, detach yourself from all this in order to better establish them in the tendency towards the most perfect, in the imitation of Christ!

For this you do not have to feel dejected before yourself and them, nor withdraw from them and in yourself; rise in the Lord your God, open yourself to the Lord your God and to your neighbor.

²⁸ Precious principles of Vocationist pedagogy inculcated and lived by the founder, considered indispensable for real and measurable personal growth and to safeguard justice and charity towards others.

Never cease to give lessons in public and private, to preach and inculcate the science of the saints, the divine Scriptures, the history of the saints and to drive souls to the Lord and to divine union.

In spite of all the ingratitude and mismatches, all the imperfections and sins, all the betrayals and abandonments, all the sacrileges and failures that occur in the intimate and external life of souls and of the Congregation, *clama, necessities - cry without ceasing.*

Propter Sion non tacebo, donec accendatur ut splendor iustus ejus - For the sake of Zion I will not keep silent until his righteous one lights up with splendor (Is 62 11).

March 5, 1926

Perhaps it would be better to circulate all the corporal penances of the Congregation rather than doing them in common and perpetually.

Purchase as many copies as possible of: *Riflessioni Cristiane - Christian Reflections* by Nepeau, for each group of students, for each house. It is so good for the holy fear of God. It must be read every day.

March 6, 1926

Attend to the sanctification of men, to the conversion of sinners and of young men. Why so little for them? Attend to the catechisms of your parish so that they flourish, bear fruit, before, or at least simultaneously with your work as diocesan delegate for catechetical works. Amen in Domino.

March 7, 1926

In the recitation of the Holy Rosary ask each decade for the main graces:

- Sunday - the spirit of faith, penance, prayer;
- Monday (Angeldì²⁹) - perfection of humility of mind, heart, life;
- Tuesday (Apostoldì) - apostolate of prayer, suffering, action;
- Wednesday (Mariadi) - docility, fidelity, generosity of obedience
- Thursday (Ostiadi) - purity of mind, heart, body;
- Friday (Crocedì) - union with the holy Triumphant, Suffering, Militant Church with the Father, Son and Holy Spirit;
- Saturday - Union with the Father, Son and Holy Spirit.

After the proclamation of the above intentions, add every time: *Jesus Mary Joseph, give us perfection of... in charity. Amen. Deo gratias.*

May 10, 1926 - First day of the Rogations

It as been infused in me the certainty that the most holy Trinity has given the Blessed Mother the office of immediate superior of the Society of Vocations and therefore of all offices, duties, studies, works, spheres, and of everything, everything. She is the authority of the Divine Vocations Society. *Gloria et gratias Deo et Mariae - Glory and thanksgiving to God and Mary.*

So it is established practice of the superior's room with a soul permanently there as her guard of honor and perpetual veneration.

²⁹ Fr. Justin wanted to Christianize the pagan names of the days of the week and so Monday becomes Angeldì, instead of the paganizing day of the moon, it becomes the day of the angels, similarly Tuesday the day of the apostles, Wednesday the day of Mary, Thursday the day of the host and Friday the day of the cross.

Time after Pentecost 1926

1. Justin, Justin, only God loves you with all of himself. There is no other, there cannot be others in front of him in this. See well how you have nowhere to take refuge, rest and consolation but in the Blessed Trinity. Let's remain there, the Trinity is not only the port, but my everything.
2. When you go to church alone, do not be afraid to put yourself as close as possible to Jesus host, at the foot of the altar, for humble confidences. He likes that. Justin, Justin, you must never regress in the fervor of prayer, you must never stop it. You can and must hope that your confreres and your neighbors will never fall into mortal sin.
3. For the "celestial superior" we will pray the entire Rosary, as we were already doing, but now we will do it with more fervor and with this particular intention.
4. We will sing the "*Te Deum*" every year for the gift of the heavenly superior on the first day of the Rogations and 11th day of May.
5. Our special title for the Blessed Mother will be Our Lady of the Divine Vocations.
6. Exercise and make everyone exercise in the spirit of faith, penance and prayer, never forgetting the two wings so necessary, inevitably.
7. When you feel cut off, paralyzed, torn to pieces in body and spirit and that is when your beloved ones are about to commit or have committed serious sins, prostrate yourself, moan and cry before the Lord your God for them. I trust to obtain through the Virgin, through Jesus that in the Vocationary, in the Society, in the Church, in the world no more sin is committed, neither mortal nor deliberate venial. Let everyone be and live in the third degree of charity.

8. Religious of God! They must be such; I must form all those who remain in the world, those who pass to marriage, those who do not have any religious vocation, all the souls.

Religious of God, what a beautiful idea, religious of God!
Amen.

9. Isn't it better, indeed isn't it necessary that every good superior does not have any particular friend among his subjects? We must understand it well, without exaggeration and without scruples. Holy Trinity, I trust in you!
10. You must give your soul an hour of mental prayer, despite all the sermons, readings, ministries and occupations. God love wants it.
11. You must first make all seven vocal and mental prayers prescribed by rule, with the community, with an open mind and heart. When will you learn to do this?
12. It is necessary that with strength and effort of will you free yourself from all the slavery of bodily needs and miseries that prevent you from perfect common life. Blessed Trinity, I trust in you!

June 8, 1926 - *Corpus Christi's Eve*

I receive obedience from my Director: Write in a kind of diary the enlightenments you receive in the meditations. I must do it.

June 9, 1926 - *Corpus Domini. Resuming the retreat in Camaldoli*

Love God with all your soul, with all the strength of your soul. Grant me, my Lord, the perpetual communion of your body and blood, soul and divinity, unity and Trinity, divine perfections and operations!

I will live as if in my chest I kept all the consecrated hosts, and in my heart I offered continually all the worship of Jesus' sacrifice and sacrament. Being made vivid image and likeness of the Lord, in my spirit I unite myself to the infinite love and infinite glory of the Father, Son and Holy Spirit, who are in the unity of nature with the Trinity of persons. In the first place I will love my neighbor in the Father, the Son, the Holy Spirit, with true maternal, filial, spiritual love. I implore the three divine persons to live in me and to use my external senses, the powers and substance of my body and my spirit as true, docile, useful tools of God's will, love and glory. Amen, amen! With Mary for Mary in Mary! Amen with Jesus for Jesus in Jesus. Amen!

1. The most divine sacrament will be in the great hall of the new house. The first and best for God-with us.
2. During every recreation I will stay in the room of the celestial superior and there she and I will call the individual confreres for a happy and private spiritual dialogue.
3. Absolutely I must no longer make any reproach or utter any sour word in front of others. Any and every correction will always be done alone, and with seriousness, sweetness and firmness, in imitation of God; this must be our ascetic pedagogical method even for the smallest and for the worst offenders.³⁰
4. Immediately after each sermon I must write the summary and the most relevant, original thoughts inspired at the moment by my Lord.³¹ I must hasten the publication of our magazine *Spiritus* for apostolic purposes, to extend the

³⁰ This is another pearl of the Vocationist pedagogy founded on the dignity and respectability of every human being.

³¹ Many of Fr. Justin's prayers and elevations published in *Spiritus Orationis*, in *Devotional* and in the *Directories of spiritual life*, like many of the inspirations reported in his *Book of the Soul*, are fruit of this inspiration.

good of so many good thoughts to more and more souls.
Amen.

June 17, 1926 - *Feast of the Eucharistic Heart of Jesus*

Vigil, votive Mass of the Immaculate Heart of Mary. Every love is necessarily personal. So also is the love of Jesus, of Mary and of the angels. Don't Jesus and Mary love also me with personal, special love?³² It's true, it's true!

In the Holy Mass there is the fusion of my person with that of Jesus, indeed as a transubstantiation of the person of the priest in that of Jesus, a trans-personalization, at the moment of consecration, when not the priest, but Jesus in the priest says: *Hoc est corpus meum - Hic est sanguis (meus) etc. - This is my body, this is my blood* (Mt 26 26).

O to be able to remain in this truth, in this state, disposition much longer so that the *vivo ego, iam non ego, vivit vero in me Christus - it is no longer I who live, but Christ lives in me* - is equally true. O the practice of self-denial of the human personality to replace another person, a divine person, in everything, at least in desire. Thank God if this happens with an intimate sense.

August 28 - September 4, 1926 - *In the retreat I do every three years at the "Lords of the Mission"*

It takes more physical and moral strength to do all my countless duty. So it takes more prayer, more prayer, more prayer. Amen.

³² Here we can glimpse an aspect of the special Marian Vocationist devotion called "Divine Union with Mary." In this devotion we want to be with Mary as are the three divine persons; we want to know and love the Blessed Mother they know and love her. In this case it seems clear that Jesus loves Our Lady for us and in loving Mary he loves us who are united with her.

How good is the book of *Progressive Practice of Confession and Direction!* There I have to draw, as if translating it into our particular ascetic language, the whole book of our daily, weekly, Pentecostal [every fifty days], sabbatical examinations of conscience. Amen.

I need more strength, but also more effort. Had I forgotten it? Physical and moral effort will mature me, prepare me better for divine grace, and will make all my good acts more intense. Amen.

I will exercise the physical effort with the perfect observance of the liturgical modesty, keeping erect the whole body, a serene face and the required calm and peace in acts and word, the dominion of the heart and feeling. Amen.

I will extend the moral effort with the practice of continuous mental and vocal prayer, of the multiple and uninterrupted industriousness, of letting myself be devoured by souls in union with Jesus host, of maintaining order and sweetness. Amen.

No more excuses exempting yourself from the meditation, examinations of conscience and spiritual readings. What a mistake, what an illusion, what a loss! And yet you understood this many times. No. Start again; even if all day is spent in spiritual things, you still need meditation, examinations of conscience, pious readings. You may ask permission to do it at night, ask the Lord for his grace and permission to the director. Amen.

Your external duty, certainly, is so grave and manifold, that it is not necessary to indulge in superfluous reflections, a hidden idleness, but to take care of it with all self-denial and generosity. In this way, the Lord preserves you from your limp, morbid sentimentality and your tyrannical sensitivity. Amen.

September 8, 1926 - *Night of the Nativity of Mary most holy.*

The good God and my all has freed me from a superfluity of love. Feast day of Our Lady of Mercy for the redemption of slaves. My good God and all has freed me from the other bondage of superfluity of love. Then a few days later, I believe on the day of St Michael the Archangel, freed me from the serious weakness of wanting to find rest and relief in my friend. O my God and my all, I feel that I got the restitution of the lost, I feel the return of all the good of my divine vocation, of his divine predilection!

It seems as if all ties have finally broken and all illusions have vanished. O my supreme fortune! O my infinite sufficiency, O my Father, Son, O my spouse ... after five years of daily infidelity, of weaknesses of the heart, of mental errors. However, the divine voice never ceased to call me back, the divine Heart to want me, the divine spirit to animate me. Had I always corresponded! O my God and my all. Amen.

November 27, 1926

You must soon compose the complete catechism of divine charity from the notion of union, including in it, synthetically and analytically but philosophically all dogmatic, moral, ascetic and mystical theology. Amen.

Backwards in the days

See, some children who leave the Vocationary after a year's stay without having received a full course in religious education and ecclesiastical and civil education. Therefore, with the cyclical method, the students of each year, of each course, must be given proportionately complete religious and civil education. Amen.

How good it is in public prayer, Breviary and holy Mass and

any other priestly prayer, explicitly express the soul of the community and how to impress in the soul of everyone all the principles and acts of faith, hope and love continually articulated in many ways and forms in the same prayers. They seem more effective to the priest certainly and also to the surrounding people. Of course they are more humble, more intense, more faithful. What more it takes to make them more effective?

O holy Mass! O divine communion! Hold me tight to the cross to receive all the good of the holy wounds, of the most precious blood, of divine words and sacrifice, to speak to others, to souls, to Purgatory, to Mary with that mouth of sores, with those voices of blood, with that merit of sacrifice. Amen.

Advent 1926 - 1st Sunday

I must and want to explain the divine promises contained in the antiphons of the Breviary to myself and to the Vocationary. This must be a year of rapid travel directed towards the divine union.

December 10, 1926 - Day of retreat at Camaldoli³³ - Transfer of the holy house of Loreto

1. See, you do not seek purely the Lord God in everything and in every person.
2. Be careful and make sure that when you talk, even though without malice can pop up many instances of inaccuracy,

³³ Camaldoli is the hilly area overlooking Pianura. It takes its name from the hermitage, which for years has hosted a community of Camaldolese monks, where Fr. Justin loved to retire for days of spiritual retreat, for the spiritual exercises of the Ember Days and for days of study and prayer, and to open the heart to his spiritual director.

impropriety, defects that alter and shade truth, charity and humility.

3. It is necessary for you to be accountable to a director more frequently, with more integral truth and greater inner dependence.
4. See how many gems are darkening and falsifying your soul! Before there was a more accurate accountability, completeness, and a more beautiful enthusiasm!
5. Be aware that the good Lord your God has never ceased to speak to you, direct you, want you and give himself to you in a very special way.
6. Become aware that the good God has given you these students and subjects for a permanent self-sacrifice; each one of them must crucify you on one side, and the most dear ones have to rip your chest. For this you must also love them more.
7. In reality, with their oppositions, contradictions and divisions they also teach you many things. If in all they had been of one thought with you, your thought would not have been enriched with many other gifts, nor your heart with many other things!
8. In conclusion I have to, and I want to abandon myself and sink into my all loving amiability, my beloved Trinity and really commit myself to know, give, suffer, pray and enjoy every moment what my Father, my Son and the Spirit my spouse like and inspire, my all. Amen Alleluia!

CHAPTER III

Lights and shadows 1927 - 1933

The third seven-years period of the Congregation from 1927 to 1934 is marked by the first canonical diocesan approval and by the expansion of the Congregation in various dioceses. We call this period "Lights and Shadows" because of several significant developments, the jubilation that ensued with the first ordinations, the approval and expansion of the Congregation, the inaugural publication of Spiritus Domini and of the first books of the Founder; the early difficulties with the Ordinaries of Pozzuoli, Mons. Petrone and Castaldo, the first visits of sister death and the first defections in the Congregation.

During this period Fr. Justin developed more and more the note of the universality of his family and he wrote: "Who has no mind and heart big enough to embrace the whole world with divine union, and act as a lever for the whole world to divine union, he is not a Vocationist." At the same time, he enhances his pedagogy of esteem, gentleness and sweetness, accepting each person as he finds him to bring him to the highest peaks of perfection. "We must take men as they are, imperfect and defective and treat them in proportion to their miseries also in the Congregation." Spiritually he immerses himself more and more in the Trinity and comes to see a parallelism between grace and Trinity as between the host and Jesus Eucharist: "As Jesus is everything in the host and so everything is given to the communicant, in the same way the most holy Trinity is all in the soul in grace." As Jesus comes to us in the consecrated host, the most holy Trinity comes to us in grace.

"The number of communicants does not diminish the totality of Jesus that each communicant receives in Holy Communion. Likewise, the number of the elect in nothing decreases the divine gift of the indwelling of the Most Holy Trinity in my soul, yours and theirs."

January 1927

1. Every day you must enter and abide in the world of light and every good that is every glorified saint, especially, the

saint of the day; likewise, the holy Mass, the Breviary, the Rosary, school and everything.

2. When you pray for graces, or the internal voice says: *You will not have it or have already received it*, do not worry about, but persevere in prayer until you see yourself answered either in what you request or in greater things that contain also what you asked for.
3. Always ask, very specifically, as the resolutions of the meditation must be specific, so also the graces that you ask for must be specific. This is necessary if you want to enter, remain and progress in intimacy with Jesus.
4. When you really want to please the Lord in everything, and what you ask for is neither cause nor effect or occasion of sin, you will obtain it; therefore, do not stop asking until the grace has been granted.
5. It is good and necessary for the life of intimacy with our Lord to consult the oracle of the Eucharist on what to do for the glory of God, with the exception of curiosities about future and hidden things.
6. It is the same for divine inspirations; if they center on your present duty, acknowledge and follow them. If they are about the future or occult things, be very careful that they may be everything except divine be suspicious and reject them. Much more is required to admit big and small revelations.
7. Do not participate in true and proper recreation with very young or adult students. At that time, rather, resume writing letters, praying the entire Rosary or the Breviary, taking care of the altar of the Blessed Sacrament; keeping company to Jesus in the Sacrament of the altar in the hours of his agony on the cross, even if you yourself are agonizing with melancholy, annoyance and weeping.

At the beginning of the year 1927 - Forio d'Ischia

Thank you, my Jesus, for inviting me to preach the forty-hours for you, solemnly exposed, as you already did for St. George, the church at Mountain¹ and at Pianura.

I must always be a living relationship of love with God my Father, my Son, my spouse! I must be all in an act of love, all an act of love, my gaze in his, my embrace with him, all union with him! Acts of union continuously with God my Father, with God my Son, with God my spouse. Amen.

I no longer fear death because I who live, think and feel do not die, but I go to him who awaits me on an infinite feast of love worthy of him. For now, at least, I remain free from the fear of death.

O humble and sweet intimacy with the Lord, I don't want to lose you. No more any shadow, no lukewarmness with his grace. Amen! I must and want to love him also with all my feeling and imagination, which are like the wings and the hands with which he gently takes me and holds me.

Likewise, with others and especially with mine, with ours, I ought to be more humble, sweeter, more reserved, more silent, but also more active, sacrificed, indulgent, grateful, compassionate, observant, edifying. Amen.

In love are condensed the law and the prophets! Also, in the sense that if I dedicate myself to love now, I don't have to worry about the future. Love is a prophet! Love foresees, prevents, and prepares everything in the best possible way. *Cooperantur in bonum omnia diligentibus Deum - Everything cooperates for the good for those who love God* (Rm 8, 28)!

¹The mountain is Torre Caracciolo, on the Camaldoli hill, where Fr. Justin erected the parish church of Santa Maria ad montes.

February 1927

1. Every man who has reached a certain age and culture is naturally or connaturally father and teacher. Every priest and religious of ours must be placed at the head of a family and a school of souls, younger than he. This is true for religious women as well. This is also useful for a large diffusion of the S.D.V.

We must cooperate with Mary most holy and with the Holy Spirit to enthuse souls, ours especially, for Jesus Christ, for the divine Trinity. Everything that happens beautiful, great and good in the world must be attributed to him and therefore all praise, esteem and affection for him directly and, only by reflection and through secondary causes for human creatures.

I have to withdraw from the individual works to better look after them all together in the general direction. Specializing for some, now at least, is not for you. Similarly, dedicating yourself to one or a few preferences is an impediment to better provide for the common good, internal and external. In this way you can also attend to the spheres and to external religious; and much more you will find time for prayer and study. Amen.

With personal notes you will send to the individuals the observations and corrections of the most important shortcomings in which they may have fallen. Such charity could also be entrusted to other suitable educators, by sending the notes through the superior, who makes his own the more relevant observations, and transmits them to the interested individuals. This should be done especially during the years of formation.

March 21, 1927 *and earlier*

Concentrate on the Mass and on the host. The Eucharist fills the world! The Eucharist is the man-God! The adequate worship of man to God! The sufficient benefit of God to man! Become

one with the host in the permanent disposition of faith and love, which is also given to you as a mystical sense. Join and identify yourself with the perennial offertory, consecration, immolation and communion of the host for God and neighbor.

The Eucharist gives you the sense of union with the triple Church, the saint of the day, with your angel. It gives you the sense of union with St. Michael and the other Seven Spirits assisting at the Throne of God, with St. Joseph and with the Virgin Mary, with the Father, Son and Holy Spirit. Unique gift of God! Glory, love and will of God! Fulfill yourself by remaining always in the Eucharist.

April 17 - Easter 1927

Let's change for the better. I propose to enter and keep myself in a state of seriousness because it is very easy to become superficial and to harm the younger students.

I propose the austerity of standing a long time every day and spending three hours of agony in front of the Blessed Sacrament every afternoon. Amen. Alleluia. Deo gratias!

April 19, 1927- Tuesday in Albis

A good way, method and matter of prayer is to elevate ourselves to God, from oneself, i.e. from the creature that must serve us to step up to God, from oneself, the image of God most suitable to elevate us to him. So basically, in all that displeases us in others and through others we see all that displeases God in us and through us etc.

Summary of the spiritual doctrine of Fr. Lallemand.² It all boils down to:

²Blessed Louis Lallemand of the Society of Jesus was born in Châlons-sur-

The second conversion (or perfect consecration of P. Grou) to divine action;

Criticism of human action too natural and hindering the divine;

The guard or custody of the heart to keep it pure of all superficialities and more;

The action of the Holy Spirit that fills us with his sanctifying inspirations;

(We add) entrusting all the inspirations to Our Lady as celestial seeds to mother earth.

With the work of the Spirit and Mary, Jesus Christ is formed in us.

Theocentric, non-anthropocentric: all from God, all to God, all for God Trinity. We, S.D.V, are such.

The religious soul of the S.D.V is *Sponsa Trinitatis* - spouse of the Trinity. For a supreme originality this method (Lallemand ... and ours S.D.V.) is ascetic and mystical together says Bremond - *Histoire Litteraire du Sentiment Religieux en France*.

May 10, 1927

Anniversary of the Superiorship of the Blessed Mother. Offer three holy Masses in her honor, in the name and at request of St. John the Evangelist, St. Michael and St. Joseph, to the glory of the Father, Son and Holy Spirit in her.

The particular friendship with men dies in me and intimacy with the Lord is born or re-born in the form of a gaze that carries

Marne, France, in 1588, and died in Bourges on April 5, 1635. He published the *Spiritual Doctrine*. See *The Life and Doctrine* of Father Lallemand of S.J., Ed. S. Paolo 1985.

all my being in the Lord, fully present. A gaze that analyzing it, is all adoration, thanksgiving, reparation, intercession, but particularly in being well pleased with desire of love, repentance of love and union of love. The human heart agonizes.

May 12, 1927

Who understands, who values, who supports, who appreciates, who rewards more adequately every glance, word and heartbeat, every internal and external act of mine? Only he, the Lord.

Men do not want it, cannot do it, do not have to do it. Only the Lord. O past and wasted time!

O my Lord, will I ever rise from the thought of my perfection, merit, degrees of grace and glory to pure love? To you, for you, for you alone? If it is a greater elevation from you, I expect it for your greatest glory, even if you can renounce the merit of grace and glory that is indivisibly connected to it. Grant that I may have pure love even without greater merit. O my Lord, *confirma hoc Deus, quod operatus es in nobis - confirm, O God, what you have done in us!* (I took the "Life lived" by Charles S.J. it is a gift from the Lord as was the "Gospel of the sinner" by Poncel - in Naples -).

May 26, 1927 - *Ascension of 1927 - Approval of the Constitutions of the Divine Vocations - Ascension - Pentecost - Vocations: retreat for the twelve. Pentecost 1927, dressing of the twelve and first external religious profession of nine.*

My consecration to the divine Spirit.

Holy Spirit, my God and my everything! Take me like your Mother Mary! Form Jesus Christ in me. Make Jesus Christ of my whole being, in my mind, heart, life and works, Jesus in the Vo-

cationists. Amen, Alleluia. Make me all a wound, a flame, a look, a sigh, a taste, an act of seraphic, apostolic, unitive love with you, Holy Spirit my God!

If love with God is to be personal, it must end in a person and in, for and with that person for others. Amen.

July 6, 1927 - *Octave of the holy Apostles Peter and Paul*

Paul, here is our doctor!

My consecration of flower, incense, lamp, host, bread, wine, perennial sacrifice and sacrament, *ecce morior, quotidie morior* – behold I die, I die every day and meanwhile I slowly pass to be flower, incense, flame in the paradise of eternity.

Likewise, my consecration as a sick, mad and idiot that abandoned totally everything needed to be refrained, curbed, cured, brought even violently away from evil. Freely I first wanted, asked for and obtained as a grace, in grace, with grace.

Pray, pray with the whole world in your hands, in your heart, in the mind, like the most holy Mary in the apparitions to the Venerable Labouré.³

Suffer, suffer, sacrifice yourself with Jesus-host and pray with his blood, with his wounds, with the Holy Spirit.

Concentrate on God, one of the divine persons, my Holy Spirit, contemplate him with your all being to attract him to me, to pass totally in him and to join him. Amen.

³ Catherine Labouré was a religious sister of the Daughters of Charity in Paris. She had supernatural visions concerning the Madonna, who asked her to coin a “miraculous medal,” dispenser of graces. She died on December 31, 1876. Beatified by Pius XI on May 28, 1933, canonized by Pius XII on July 27, 1947.

Our Lady is truly, truly present among us, especially in her room. If it were not a pagan expression, I would say she is our Palladium!

July 6, 1927 - Retreat at Camaldoli

After perhaps two years, here I am alone, without a human friend! Alone only with my all, with the divine Spirit.

In the depth of the soul there is an entire world of passivity that expects to be realized in God, a whole world of silence that waits to speak to God.

The divine inspirations for you too, especially for you, will be all light, strength, method, works, purpose and means, as for others, as in particular for the Society of Divine Vocations.

The whole universe is nothing before the Lord. Persevere in this interior elevation and attention to the Lord, to the Blessed Trinity, to the Holy Spirit, like a living gaze on him, to enter, pass and remain totally in him. O my goal! He is *the limitless limit of the unlimited Trinity* (Faber), it is therefore like the environment of God (can I say it?) Let it be certain for me!

Towards the Assumption of 1927 - During the exercises in preparation for the ordinations

In meditation, show always the inseparability between the glory of God and our beatitude in the pursuit of our goal and the necessary connection between them. If I am not blessed, I do not give glory to God. From the state of my intimate happiness, I argue whether or not I give glory to God.

I want to be Jesus! I therefore give myself entirely to the Holy Spirit and to the most holy Mary; to the Holy Spirit and the priest, the three factors of the divine humanity of Jesus. I want to be Jesus.

The work of creation, redemption, sanctification is continually in progress to which I must cooperate with all my being, imitating the divine work.

The formula of every virtue and of every good work is this: with the whole soul, with the whole mind, with the whole heart, with all the strength. So, humility, purity, obedience etc. So, prayer, study, vigilance, preaching etc.

Most holy Mary is the alma mother earth, everyone in her, everything in her, men, cities, empires, life, everything. It is necessary to entrust to her every divine seed of graces, of good works so that they may bloom and bear fruit. Alma mater! Marian life.

By following the gifts and inspirations of the Spirit, one lives in the enjoyment of his divine fruits. *Audite me divini fructus - Listen to me divine fruits!*

A goal that does not attract me, that does not move me, is not my goal.

So my goal perhaps could be many baubles for which I move and hope; the great divine glory, my happiness, is not my goal, if it does not attract and move me in every moment and act of mine.

The goal of the apostolate: that all may live without fault in the exercise of the highest charity. Human freedom is an obstacle. Thank God, intellect and will are not free about their object. When I have it in full light, I will have overcome all the difficulties of human freedom. Ita Pater.

The three sacraments that mark the Christian with the character (Baptism, Confirmation and Ordination) have a particular connection with the three divine persons and especially with the Holy Spirit. They are a perennial source of divine good in the soul and one must learn and teach how to implement them.

They are implemented by charity, charity of soul-daughter, soul-spouse, and Soul-mother. Militant, apostolic, unitive love etc.

August 28, 1927 - *Sunday XII after Pentecost, St. Augustine, during Communion*

“Give up all your rights (to life, esteem, love, regards, everything) to everything, so that you can be only a revelation and an exigency of divine rights. Poor divine rights confused in the midst of human rights!” Here I am, *abrenuntio* - *I renounce*, Mother Mary, I entrust this inspiration to you so that it may be fully corresponded.

Repeatedly and seriously offer your freedom and your personality to the Lord so that he may take possession of them and use you as being all his in everything, as a participation in the grace of his humanity hypostatically united in the human and divine person.

Ask for yourself and for others to grow, grow indefinitely for all eternity in divine grace, even after entering Paradise. Let this be for your prayer, as your final state: A state of growth, of perpetual ascension. Nothing contradictory. Let it be so for you and for others, to the greater glory of divine love.

Vacations of 1927

The Vocationist⁴ has understood more vividly the renunciation of every right, of every freedom, of his very personality, as far as possible, in imitation of the union of human nature with the divine person in Jesus. Imitation not reproduction! Imitation is so far away from the hypostatic union that is always unique.

⁴Evidently the Vocationist here is Fr. Justin himself. It is the only time in his intimate dialogues in which he uses this form to identify himself.

He repeatedly offered himself with *Suscipe me, Domine - Take me, Lord* especially in the cave of St. Alpherius at the Abbey of the Blessed Trinity in Cava, where I went on the feast day of St. Matthews from Baronissi.⁵ *Gloria Patri et Filio et Spiritui Sancto. Per Mariam, in Maria cum Maria - Glory to the Father, the Son and the Holy Spirit - Through Mary, in Mary, with Mary.* God wanted it so. Amen.

Now he no longer exists for the world, for himself, or better, the one that existed no longer exists.

Whenever he receives a wound in his sensitivity, heightened because spiritualized, is he capable of saying and heartily feeling "It does not matter"? It doesn't concern me anymore. How good it is no longer to be *sui juris* but of God.

Even my dearest friendship died under the wounds of a whole year of painful surprises in the world of my friend. The evening of St. John the Baptist, coinciding with the feast of the Sacred Heart of Jesus, the many letters, mine and his, were generously torn one by one, under advice of Fr. Panadès. I intended to make reparation for all unnecessary tenderness that could have been, and there was, in that correspondence! Much more, I had torn them to prevent the bad example that could be in the future for the Society Divine Vocations. The Lord fortified my heart.

In the days of weakness and sadness, my being is all a regret, a desire for that human comfort from a creature. I swell with tears. But the Lord makes me understand that by sacrificing this external outburst of tears, I ascend to spheres of greater strength and seriousness, in the most intimate possession of the divine friend. At the end, it is not difficult for me to withstand this other blow that helps me overcome my lower self.⁶

⁵ Cf Velame, Works vol. VIII.

⁶ It is a moment of great affectivity experienced by a mystic in the deepest

Now I am alone in the world and for this I am more effusive with all. I will go, I went alone, on small trips for spiritual exercises to seminaries. I want to be a manifestation of goodness, a vocation of love, a living sign of the Holy Spirit of God among souls.

Many days of great strength and bright light! Is not the Lord more than a thousand friends? More than a thousand spouses? More than a thousand mothers? The Lord!

The appreciation of love and the great precept of love is re-kindled in my mind and in my word. A love that is not felt, is not bright, ardent, exciting, electrifying, transfiguring what kind of love is it? It is certainly not the love with which God wants to be loved. With all your mind, with all your heart, with all your strength!

Aversa⁷ - *first exercises preached to the two seminaries together*

With all my mind fixed, intent on contemplating him, the Spirit, the groom, the Spirit of the Father, the Spirit of the Son towards each other, the Spirit of the Father and the Son together as unique principle! The infinite, the eternal, the immense, the immutable good, beautiful! Even praying vocally, I envision him! Say everything in him, everything to him and with him, gazing upon his face to notice if he likes, if he is pleased, if he approves, etc. But above all contemplate him in order to know and admire

fibers of his soul that is sacrificed, and with a blow of the wing is brought back to the "spheres of more strength and serenity, for the most intimate possession of the divine friend." The eagle resumes its flight between the highest peaks to touch the Trinity God.

⁷ Aversa is a City in the province of Caserta. In the diocese of Aversa, Fr. Justin gave the Lecture *Cielo del cieli - Heavens' Heaven* at the Eucharistic Congress of Parete in October 1937. See Works, Vol. 7, p. 139.

him! Love him with your whole mind, and with simple, unique, pure loving gaze. The prayer of the past comes back.

October 11, 1927 - *on the altar, for the Mass of the Blessed Trinity*

O the ring and kiss of divine union! Here it is, your ring is the Holy Spirit, your kiss is the Holy Spirit. Here is the ring and the kiss that the Most Holy Trinity gives you. This is for every Vocationist and for every soul, for every soul through every Vocationist. Amen.

Praying the Breviary in a low voice is like a sweet, intimate whispering of a secret in the ear, in the direct presence, in the heart of the beloved, adored Lord. Amen.

At Aversa in the three days of exercises I offer the Mass for that diocese, for that seminary. All our preachers of exercises, particular missions, etc. will do the same, especially in seminaries and for seminarians. Oh! Much more for the diocesan and religious clergy, of course!

The body? The body has been given only because it is the combustible matter for the soul's fire in God's love, because it is the host of the sacrifice of the soul, priest of God, because it is the ethereal veil of the light of the soul in the truth of God; the body is field and tool of God's goodness in the world, when he wants to reveal, give and work.

First thought, when we open a house, must always be: Offering a new home to Jesus, and then chapels, churches, etc. First thought in admitting new students, consecrating other souls to the fervor of the divine service of love in the Holy Spirit. Amen.

We will never have our own churches, our own houses, but the houses we will live in will be of the bishops or of the Pope. And the churches in which we will officiate will be of the parish priests or other rectors, both of the diocesan and religious clergy.

This is absolutely mandatory for our social poverty and for our personal abnegation. Even more this is necessary for the first beatitude of our divine union. Amen.

Prefects, professors, rectors, directors etc. will give with short forms their daily obedience at the beginning of the day, at the end of the lessons. The pupils will receive them religiously on their knees and at the beginning of the lessons, and at the end of the day they will give an account of them.

The Major Director⁸ will possibly visit the various departments every day and will say a holy word to everyone, and when he leaves, he will give a blessing. O my God and my all. Amen.

During the entire novitiate, the morning and evening meditations will each last one full hour each.

On the day of the name of Superior Mary, a little show was held in her honor. At the end, in the speech for the occasion, the first Vocationist disavowed all the bad example given, broke all the sooty threads woven on the beautiful web of the S.D.V., protested against anyone who was or wanted to justify himself imitating some bad example that he condemned and eliminated.

October - November 1927

O my God and my all.

The soul of the Vocationist must be *sponsa Trinitatis* - Spouse of the Trinity. Also, of the Father and the Son, no less than of the Holy Spirit, spouse, differently, relatively but truly *sponsa Trinitatis*, of the one and the triune God, of each one in particular and of the three divine persons together, *sponsa Trinitatis*. Amen.

⁸The "Major Superior" and the "First Vocationist" is Fr. Justin.

The first two days of every week the divine grace and Mary most Holy will Implement and enjoy this union as spouse of God the Father; the following two days in union of spouse of God-Son, and in the last two days in the union of soul spouse of the Holy Spirit. On Sunday I will rest in the Blessed Trinity – Sponsa Trinitatis, in the humanity of Jesus.

With my life I resemble God the Father and I unite and espouse myself to him. With my reason and thought I am image of God the Son and with them I espouse myself to God-Son. With my love I am image of the Holy Spirit and with him I espouse and unite myself to him.

With my fantasy, sentiment, mortality and even with my natural life I resemble Jesus and espouse and unite myself to Jesus-man, to the man-God, my Jesus!

Am I an inhabitant of a new World? A bigger, more beautiful, more holy, more divine world that is also more supernatural and less connatural? No, it is not true! The more a state is supernatural the more is connatural. A creature is never so well positioned in its place as when it is very close to its creator! From the beginning he feels very much alone, so alone, tired and without a friend. His tears keep overflowing, because nobody tells him: I love you. Yet, many love him, but they love him in their own way. No one loves him, no one loved him and nobody will ever love him as he wants, as he wanted to be loved, as he dreamed to be loved.

My poor child! You wanted to be loved as God alone must be loved; you wanted to love others as you must love only God. In truth, when others love you for God alone, when you love others for God alone then the realization of your yearning and the implementation of your ideal friendship will take place. The divine persons love you eternally, infinitely, immensely, immutably and keep saying it to you, and keep pouring and proving to you this love in their ongoing creating, redeeming and sancti-

fyng act. Meditate often on this new relationship, condition and predilection of *sponsa Trinitatis!*

While celebrating at the Altar of the Blessed Sacrament in the cathedral of Salerno for the first time, being there for the house of Faiano.⁹

O my God, I do not love you with pure love. I am always looking for my own good, my consolation, my satisfaction my delight. Maybe I have never really loved you for yourself, for you alone, my God! At this confession I feel some kind of rebellion in me; it says: it is not true! Regardless of how it was in the past, grant that, from now on and for all eternity, I may really love you with pure love, for your own self, for you alone.

You placed me on the right path, taking me all for yourself, asking the abnegation, oblation and concentration of all my being, life, intellect and will, fantasy, sentiment, freedom, personality and all, prohibiting any turning or taking myself back, any hesitation any desire of and for me. You make me understand that every act of mine must be reduced to a vibrant, deep-rooted relationship with you, in the image and likeness of what constitutes your divine persons, Father, Son and Holy Spirit.

I own nothing any more, not even my own self, my self much less than anything else. I have, however, what God gives me, I have my lover, my star, my angel, my friend (who is or who will be?) and my mother Mary. Above all, I have my spouse God, the Blessed Trinity. As a sign of this here I have the children: *Filii tui de longe venient et filiae tuae de latere surgent* - *Your children come from afar and your daughters from everywhere* (Is. 60 4)! O my good Vocationists, not sons of my attractions but from my wedding with the Lord.

⁹ Faiano is a town near Salerno; there Fr. Justin opened one of the first residences of the Vocationist Sisters outside of Pianura.

The divine persons and all their perfections are yours. See what a treasure has been entrusted to you! What treasures you can distribute; on what power you can count!

I want and must create, save and sanctify the entire universe, infinite worlds.¹⁰ My God creates them, not I, but with my God I too save and sanctify. What a responsibility!

Have no fear for the parish, the Congregation, the seminaries and the dioceses. As soul spouse of the divine wealth of the Blessed Trinity you administer all that belongs to God. You are his minister and more. Favorite and more, spouse of the Trinity. Amen, Ita Pater. Alleluia.

I must focus on God, in the divine persons one by one in their respective days. My being follows this higher intuition and immerses and unites itself in God.

What a privilege to unite oneself to the love with which the divine persons love one another, glorify and share their reciprocal bliss. What an ecstasy to unite oneself to that divine circulation of life, glory, love and beatitude that exist among the three divine persons; to that divine circuminsession that makes possible that one person may be all in the other!

Suscipe me, Pater, secundum Verbum tuum - Accept me Father, as you accept your Word. Suscipe me, Fili, secundum Patrem tuum - Accept me, Son, as you accept your Father. Suscipe me, Sancte Spiritus, secundum Patrem et Filium - Accept me, Holy Spirit as you accept the Father and the Son.

Suscipe me, sancta Trinitas, secundum Virginem Mariam, secundum Ecclesiam tuam - Accept me, Blessed Trinity, as you accept the Virgin Mary and your Church!

¹⁰ The prophetic heart and the universal soul of Fr. Justin look far ahead in the future. Today the Society of Divine Vocations is present in 18 countries.

Mater Maria, Mater Ecclesia - Mother Mary, Mother Church, accept me as you accept the Blessed Trinity! Jesus, take me as you took Mary, your mother, and the Church, your spouse in the Holy Spirit for the glory of the Father. Amen.

Beginning of December 1927 - *During the retreat to the clergy and seminarians of Aversa at the Carmel of Marcianise*

I feel all the agony of my sensibility. The Lord says: *It is not true that you do not have a friend. Many, many souls esteem and love you more than any other person in the world.*

More agony of sensibility. The Lord says: *Having been elevated to the state of Sponsa Trinitatis, you have the three divine persons in exchange for your own self. You belong to the divine persons. Can there be anything better than that? I gain some more strength and peace.*

Christmas is near. Will that be for you something extraordinary? Be firm. Other times you have entered into the night and, before even coming out for the day, you returned to the previous twilight again. Come on! Humble yourself, do violence to yourself and scold your weak and querulous soul. Be firm. Be firm.

See things clearly: The Lord has deprived you of a human friend, but has elevated you to another sphere and has granted you the sublime charisms. So, the Lord made you all things to all by depriving you for being only of one. This is good for you as father and superior to be all for all, not for one only.

Thus, you can exercise many virtues, become more sensitive in charity.

More fruitful in doing good things, and many more souls will follow you. You will rain roses especially on the diocesan and religious priests, Pray, pray more, ask for strength, generosity, docility and fidelity.

December 7, 1927 - Eve of the Immaculate Conception

Do not say: *Mary had Joseph; Jesus had John!*

You have Jesus, the man-God! Isn't he enough? This is a special vocation for you. Recognize and accept it once and for all after so many errors and deviations.¹¹ Espouse yourself totally to Jesus alone and everyday more with imagination and sentiment. Let your body be a host for God. What a divine reality are the Lord and the divine relations! Amen. Alleluia.

Christus vincit, Christus regnat, Christus imperat - Christ wins, Christ reigns, Christ rules!

A deep blow to my sensibility? Could it be the last one, the decisive one? O my Lord, grant me more generosity, fidelity and union.

Jesus, be my big, constant and only concern for me: *in quo fixa sit mens mea et cor meum - my mind and my heart are fixed upon him. Amen. It is necessary to keep my thoughts and my sentiments fixed on Jesus.*

Sub tuum praesidium confugimus sancta Dei Genitrix - Under your protection we take refuge, O holy mother of God.

December 9, 1927 -

My Jesus, do not let my desire to be always more closely to displease you. I want to be close to you at the right hand and in the bosom of the Father. From the part of the Father, and in the

¹¹ Fr. Justin experiences the recurring need of loving and of being loved sensibly in the Lord. Even though he keeps fighting bravely against it, being aware of the supreme charisms he has received, fears to fall again in that situation that certainly did not contain errors or deviations, but distraction from the divine love.

name of the Father and the Virgin Mary, I intend, want, repeat and ask for it always. *Exaudi - Hear me.*

My Blessed Trinity, you are my castle, my cloister, my cell, my heaven, my city, my empire, you are all mine, O my all.

Lilies bloom around me, angels come to welcome me, the stars lighten up in the sky if I am all of God, exclusively of him alone.

Christmas Night 1927 - Backwards

Faithful, docile and generous observance to our Constitutions, to the letter and to the spirit, for the achievement of our ultimate goal. This is my resolution, commitment and Christmas for this year.

As God our Lord becomes the fixed thought of our mind, takes place the generation and the nativity of the Incarnate Word in our human life; this coming of Jesus in us more than making us members of his human divinity makes us like another humanity of him. In the image and likeness of the eternal generation of the Word in the bosom of the Father, i.e. of the divine mind.

When the Lord becomes also my constant, stable love, or better when I concentrate myself with all my love in him, takes place my birth in him, in his Holy Spirit, like my deification through grace in my adored Blessed Trinity. O my God and my all, be my fixed thought. Be (I want you to be) my constant, stable love.

December 26, 1927 - St. Stephen

Suscipe me, Domine - Accept me Lord! I should never get tired of insisting that he actually take, use and dispose of all I offer him, as he pleases, until he gives me sure, felt and permanent signs.

December 27, 1927 - My St. John

Oh, to be the favorite one among the predilects of the Blessed Trinity! May our Society of Divine Vocations also enjoy the predilection of the Trinity and of the entire Church among all religious families and institutes.

Divine Epiphany 1928

This year I had my Epiphany on the second day of the octave, in the afternoon on the terrace south of our parish Church.

God wants to espouse me with all his divine perfections, missions and works one by one. Since I am no longer mine, body and soul, likewise, my faculties are not mine because they belong to God, my spouse, so, somehow he no longer belongs to himself but to the soul to whom he has given himself as spouse.

The soul begins to irradiate around factually and explicitly the effects of the divine power, wisdom, goodness, justice, mercy and love for the wellbeing of all souls. She starts to be like a small beginning of their conservation, redemption and sanctification.

My life should be a continuous unitive act with God, and act of sanctification for the souls. I have dedicated myself to serving mankind, the Church, our society. I embrace the souls with the very same embrace and heart of God living in me. I love them with that special love with which the Blessed Trinity loves each and every one of them. Divine life, be ever active in me.

Is it possible, is it really possible that I am spouse of the most holy Trinity? He created me and made me worthy of him!

I understand that for this I must be and am a person. O Blessed and adored Trinity, grant me an ever greater and more intimate personality with you.

In a single day, the fourth of the octave of the Epiphany,

three beloved novices die! The whole book of Job lives and cries in me the entire day.

I said to the Lord: If you want me to be your spouse, if it is true that you have espoused me, give me back these three novices. *Ad Dominum cum tribularer clamavi et exaudivit me - In my tribulation I cried to the Lord and he answered me* (Ps 118 5).

That same evening my three young children returned, resurrected and given back to me. Deo Gratias!

I promise to do my morning mental prayer, cost what it may, and the three daily hours of adoration before the Blessed Sacrament for the agony of Jesus and Mary. By God's grace and for his glory, I receive a new sign of *sponsa Trinitatis*.

On this terrible day I asked the Lord for the privilege of vocations for our S.D.V.

Privilege of vocation in the S.D.V.:

1. That all those who come to the Vocationary either have or be given the divine calling;
2. That they may love and perfect themselves in this divine vocation;
3. That they may persevere in it until they reach heaven.

I have asked this with retroactive value for all those who have left the Congregation.

I would believe that the Blessed Trinity signed, confirmed and sealed it in heaven. I am not sure yet. Even though the immediate return of the three runaways may be a proof of it.

As I get ready to ask for more privileges. As spouse of the Trinity my soul hears: *as spouse of the Trinity, you yourself can grant them.*

At work: I will prepare the listing.

February 28, 1928 - *On the altar, during the Mass*

Nothing directly for the pleasure of senses, heart and mind. Created pleasure is always and only a means should never be an end in itself and for itself alone.

Same day, *same our and place*

Ad imaginem et similitudinem Dei - In the image and likeness of God. If I will see, honor and love the Lord, and only him in his images, I shall be immune from all my weakness of human, natural, superfluous affections. Grant it to me, Lord. Grant it to me in all my confreres.

March 27, 1928

Put together (not I, but you, my God) the strongest thoughts and sentiments (more tender for themselves). The being is languishing and erupts in tears of love when forced to the extreme of intelligence and volition or beyond their boundaries. Make my being your habitual and concrete state. I cannot do it, but you, my God, do it in me. I united myself to you in yearning for it. So, e. g.

3. Unite yourself to the divine act *ad intra* of the three divine persons with which they know, love and are unity and Trinity;
4. Motivate the souls with the divine, biblical imperatives and with the power communicated to you of spouse of the Trinity and sanctify them all;
5. Continuously abnegate yourself saying: I don't care about myself, for the evangelical *abneget semetipsum, renounce yourself* (Mt. 16 24). Confiteor - I confess!

In part (or in everything?) I have gone back to the creatures begging the consolation of love. Very bad! An innumerable quantity of personal, useless and unfaithful acts after the mys-

tical marriage, after the oblation of personality. Let us start all over! O my God, do it in me; I do not trust my own self.

Passion Week 1928 - *Cava dei Tirreni - Badia*

Most Holy Trinity, accept me in you.

Grant to the spouse of the Trinity for her and for all, past, present and future the remission of every pain, when you forgive their sins. You are infinite love.

Grant to every soul spouse of the Trinity, at least when celebrating Mass, the favor of freeing all souls that are in Purgatory at that moment.

March 28 1928 - *During the Mass at the altar of the Blessed Sacrament*

In the divine Trinity there is no espousal relationship. God wanted this espousal relationship outside of himself. So, God calls to this all souls and each soul; the entire Church and you alone. It is necessary and proper that the bride should not be consanguineous with the bridegroom. Usually the bride is elevated to the status of the groom, to be admitted to the communication of status, life and goods of the groom.

I see that reading over these pages is helpful to my soul and I will be faithful in writing them.

Sponsa Trinitatis¹²

When it is question of forming a bride, the bride of a man, it is said: *faciamus ei adiutorium simile sibi - I shall make him a partner*

¹² The espousal relationship of the soul with each of the divine persons is not only the base of the Vocationist spirituality, it is the goal of each human

as helper (Gen 2, 20). We intend these words pronounced for the same purpose of the similar ones: *Faciamus hominem ad imaginem et similitudinem nostram* - Let us make man in our image and likeness (Gn. 1 26).

The basis of our spirituality, of our life and school is: Faciamus hominem¹³ ad imaginem et similitudinem nostram. Ergo, diligamus, laboremus, vivamus ad imaginem et similitudinem Sanctissimae Trinitatis. - Therefore, let us love, work and live as the image and likeness of the Blessed Trinity.

Sumus nihil aliud quam vivens imago et similitudo relationis illius divinae quae est Pater, relationis illius divinae quae est Filius, relationis illius divinae quae est Spiritus Sanctus! Amen! - We are nothing but the living image and likeness of that divine relation that is the Father, of that divine relation that is the Son, of that divine relation that is the Holy Spirit. Amen.

Periodically, frequently and mandatorily I must write to the novices, students and professed members together on the various articles of our Constitutions and Directories.

We must abnegate ourselves to live in God.

Say of all that seemed to be of interest to me personally or of the world: *Why should I be concerned? In me I want only God and what relates to him.*

To be a living relationship, all a living relationship, always a

being, created in the image and likeness of the Trinity. This is the extraordinary intuition of Fr. Justin as he develops it from the bible and then presents to us the relationship of soul-spouse as universal vocation to which each soul is called.

¹³*Faciamus Hominem* is the title of the manuscript written by Fr. Justin, published as part of *Opera Omnia* and constitutes volumes 3 and 4 of this series.

living relationship that attracts to the relationship with God Trinity. Amen. Alleluia.

From Wednesday of Holy Week to the octave of Easter

The infinitely serious, suffering, sweet and loving Jesus came to the bosom and heart of the S.D.V. as a mother! As to his *Sponsa Trinitatis*. Yearning for internal and external tears especially during the Liturgy of the Hours and the liturgy of the Passion and death. *Deo gratias*. Remain with us, my God and my all!

April 20, 1928

I start again to write in this tiny notebook the good thoughts that relate to my religious perfection. *Dicit Dominus – the Lord says:*

You must be patient even with the wounds done to your heart. Deo Gratias. It is true. I knew that I needed patience, silence and time in everything else. In this it seemed to me that could make my remonstrances also with our Lord. How many times I have bitterly sung: *Me minavit Dominus et adduxit in tenebris et non in lucem - He has led and guided me into darkness not light (Lam 3 2)*.

The Lord was suffering and was not pleased. I consciously offended him. For the merits of your sacred wounds, Lord, have mercy and forgive me. Patiently I will tolerate the work, the disobediences, the contrarities and especially the inattentions, ingratitude and abandonments of those I expected to love me more. Thank you, my God, because saying this you have placed patience into my heart. *Deo Gratias*. O Mary, O Joseph, O my angel, look over me!

May 12, 1928

You must multiply the acts of mortification, also corporal.

All the confidences of the soul and of the heart are and must be reserved to the bridegroom of *sponsa Trinitatis*. What other purpose could these confidences have but to open the soul to the Lord and admit him into the soul to dwell there and hopefully forever?

The Blessed Trinity has reserved the substance of the soul as his wedding thalamus. This is only for the bridegroom. It cannot be offered to others. Alleluia! Finally, I understood it, felt it and I promise to practice it perfectly. Alleluia!

May 14, 1928

Work adequately at all levels of graces that are in you, and you do not know; you must be faithful to all directives and inspirations of the Holy Spirit who knows them; as he does not allow you to be tempted above your strength, so likewise, he inspires you proportionally to your natural and supernatural strength.

First Day of Rogations

Every time you become aware of the presence, will and desire of the Lord, they are acts of intimacy (I in you and you in me) of God with the soul, and the soul must respond in the same way.

August 22, 1928

How many things happened in this interval of time! How many things have been prepared and trips undertaken! I promised to the souls in Purgatory a place of prayer for them, a kiosk, a grotto, a small altar, in the garden, cloister or porch of the residence of Campagna.¹⁴ And in all our houses if they preserve us

¹⁴Campagna is a town in the province of Salerno; at the time was a diocese, now part of the archdiocese of Salerno. The Vocationists offered their pastoral services there for several years.

from creating scandals or bad examples in our communities or for the public; if they safeguard our good name and the good odor of Christ in every place and at all times. O Mother, Mary! O St. Joseph! O Guardian Angels! O Holy souls of Purgatory do this for us. What a torment and what a good ferment for the composition and publication of the new Prayer Book!¹⁵

September 17 - 20, 1928 - *At Nola, in the seminary's chapel preaching the retreat to the Sisters*

O my God and my all!

An intimate triduum for the anniversary of my consecration with the vow of charity of third level of September 20, 1913 more than for my priestly ordination.¹⁶

The Lord expects my official answer to the proposal received for the Epiphany of this year for the engagement of Sponsa Trinitatis. I gave my answer with temblor and love; as a rejoinder I was assured a martyrdom of fire and of blood. *Ita Pater quoniam sic fuit placitum ante te - Yes, Father, because so pleases you* (Mt 11 26).

A few days later I shared this with the secretary Francesco Torromacco,¹⁷ who joined me in declaring to be willing and ready to offer himself for martyrdom with me. When? I also shared this with Antonio Palmieri.¹⁸

¹⁵ Probably is referring to the book of the Offertories, published in 1930.

¹⁶ Fr. Justin seems to privilege the anniversary of the vow of charity to the anniversary of his priestly ordination.

¹⁷ Fr. Francesco Torromacco, S.D.V. was a Vocationist Priest born in Soccavo in 1906, died in Pianura on December 6, 1974. He was one of the very first students to enter the Vocationary of Pianura and was part of the first Vocationist Missionary in Brazil.

¹⁸ Fr. Antonio Palmieri was the first Vocationist to leave this earth for heaven (Pianura 1906 - Orte 1934). He was the first Secretary General of the

October 1928

I am a poor man, a poor Christian, a poor priest, a poor religious, a poor Vocationist and nothing else.

But by divine disposition you are also a true father, teacher and spiritual superior of the Society Divine Vocations as a whole as individuals. To assume a different attitude and covering yourself with other sentiment is for you a false state and criterion.

October 2, 1928

I asked for myself and for all Vocationists the Guardian Angels of the souls who went to hell, since they have lost them forever! Those angels do not have a human soul entrusted to them in eternity. We want these angels for us, in addition to our angel, Amen!

October 12 & 13, 1928

I renounce every pleasure that does not come from above, from outside of myself, from the Lord. Every other pleasure is not perfect, not even that sweetness of tenderness of friendships that deeply are too human, or they are spiritual and supernatural at the beginning but slowly tend to deviate in natural, human, sensible, profane, dangerous and not edifying.

Before the mystery of God! Grant, that the mystery of God enters ever-more deeply in my mind and heart. Grant that I may continue every effort and tear the capacities of my being, knowing, loving, operating and of suffering in order to render to God

Society of Divine Vocations. He was the predilect of the founder for having assimilated and lived the Vocationist spirituality and for having made the vow of charity to the third degree.

greater veneration to the infinite merit of God. Here comes the sacrifice! The true concept, true practice of religion is in the true practice and concept of sacrifice. This is the life of *sponsa Trinitatis*; Amen! Death, resurrection and ascension, for new deaths, resurrections and ascensions.

October 24, 1928

Trials are necessary, essential to our present life. Trials that come from the world, the devil and the flesh or from above. The first lead us to evil, the latter lead us always to superior good.

O my God and my all, I understand my falling in the most trivial tests and in the vilest temptations. This happens because I have subtracted myself from the inspirations. Place me, I place myself wholly under your scrutiny. You must submit me through the test of soul spouse, as you must do my purification. My test is the most holy Trinity. Amen!

October 25, 1928

The merit of God! O my God and my all! Grant that I enter in the infinite merit that you are for every love, glory and adoration, Thus I shall enter the life of immolation. Grant that I may continually come out of myself to give you greater glory, more love. This is the life of immolation. The merit of God.

Undated - During the Mass

How wonderful to be the total image and likeness of God, to be so united with God as to be able to act and talk in the name of God, like the angels of the theophanies of the Old Testament!

Duo Seraphim clamabant alter ad alterum «sanctus sanctus sanctus» - two seraphs each cried out to the other Holy, Holy, Holy (Is. 62 3).

Perfect formula of spiritual friendship. He [my friend] and I next to the Lord, exhorting each other to glorify the Holy One, with our personal holiness. And so, with one [friend] become two seraphs, and with six more [friends] become like the Seven Spirits Assisting at the Throne of God.

Likewise, with 23 others [friends and I] make up the 24 Elders. With eleven more [friends and myself] form the group of the twelve apostles; with seventy-one more [friends and myself] form the group of the seventy-two disciples. Be like all in all, a little all in everything in the image and likeness of God, Amen.

October 28, 1928 - *Christ the King*

To be image and likeness of the most holy Trinity, live the life of Jesus with his Gospel. Carry on all the work of the one, holy, catholic and apostolic Church of Jesus.

Here is the Vocationist! Without limitations! Without tyrannies, without pharisaic attitudes and without empty formalities, in great freedom of God. Amen. Oh! Could I have a guarantee?

Dicit Dominus- The Lord says: "I am the guarantee!" It is true, human will with its freedom cannot give guarantee. "I will form the Vocationists" says the Lord. This is very true. What could I do? What did I do if not messing things up?

December 14, 1928 - *Advent*

You should have twelve spiritual counselors and twelve canonical consultors, the first for the soul the latter for the Congregation. Likewise, you need to have twenty-four elders. As you have the Guardian Angel, so must you also have the priest director. Give them to me, Lord.

Glory, love and will of God. The twelve spiritual counsel-

ors: Fr. Panades, M.F. of the Immaculate Heart of Mary, Fr. De Giovanni, S.J. Abbot. D. Idelfonso Schuster, Bishop, D. Arsenio of the Camaldolesi, Mons. Michele Jetti, Mons. Nicola Causa, Vicar General of Pozzuoli Bishop Fortunato Farina, Bishop Carmine Cesarano, Fr. Fausto M. Mezza.¹⁹

March 3, 1929 - Lent, third week

Hoc facite in meam commemorationem - Do this in memory of me. Do this that I do and with the internal disposition with which I do it.

So for me the Mass must be the greatest work, the ultimate battle. Holocaust of my immolation, consummation of my immolation with Jesus, supreme trait of intimacy of my relationship with the most holy Trinity, supreme intercession of the apostleship of prayer, supreme communion with the triple Church. Amen.

O Mary, O Joseph! O my Jesus! Amen. O Priests! Amen!

Pleasure directly sought and enjoyed is intrinsically imperfect. It interrupts and lessens our relativity, our relationship in which we must sustain a continuous attraction away from our self toward God. The same can be said of idleness.

While work and suffering bring us out of ourselves towards God, pleasure and idleness obscure and cancel the image of God in us, and our being a relationship of love with God. Suffering and work revive and perfect in us the image of God and our being a relationship with God.

In suffering and work we will not be deprived of joy. There are the joys of our strength and the joys of the angel and they

¹⁹ To the above mentioned nine spiritual counselors must be added Abbot Ildebrando Rea, Fr. Procolo Limoncelli e Fr. Piccirelli S.J. already deceased.

become ours in work and sufferings. There are joys of feebleness and of the beast, and we renounce these.

So, voluntary privation of all physical and moral pleasures directly sought and enjoyed. Positively seek work and impose upon ourselves physical and moral suffering. My suffering is the entire passion of Jesus.

Wednesday of Holy Week

Assignment of roles of the souls in the sacred mysteries; in the interior liturgical celebrations. It has been given to me, and I have chosen it, the role of the Virgin Mother Mary, even though I am so unworthy, O my God and my all.

Washing of feet. The feet are the only part of the body in contact with the soil, and this is why they need to be washed all the time. All the contacts of the soul with matter, with time, with what is sensitive, are always with some imperfections for the soul. The very union of the soul with her body that she animates somehow soils her with the infection of original sin until the last repugnance of leaving it at the moment of death. Only Jesus washes away and purifies these small, invisible, impalpable stains.

Passion!

I respond to each word, act or gesture of Jesus my Son and my God. I respond for myself and everybody else. I respond in name of the triple Church, in the name of the Holy Family, in name of the divine Trinity. After the resurrection, Jesus does not live in community with the apostles, I mean in sensible community life. Even though it did not seem so, their formation was complete. Simple apparitions. The same with our confreres. They are assisted continually during the three years of formation and then no more novice master! During the three years of

philosophy they are accompanied by another educator. During the time of sacred studies and afterward...frequent visits, but visits and no longer permanent supervision. Goodbye! Then in Paradise forever together.

April 5, 1929 - *Friday of the first week of Easter*

1. Before anything, make the relative act of faith.
2. Exercise hope by expecting in everything a great favor from God, determined by the soul, chosen and given by him.
3. Exercise charity doing everything as acts of love.
4. Exercise religion by consecrating everything, time after time, with a vow of love.

July 19, 1929 - *St. Vincent de Paoli*

Facta sum coram eo quasi pacem requirens - I placed myself in his presence seeking peace.

(Sponsa Trinitatis).

To every resolution expressed in our prayers (in our community's book) you must add: *With your grace.*

August 1929

I want to set my home with Jesus in the Blessed Sacrament, with the Blessed Mother. The church and the Blessed Mother's room will be my dwelling place.

September 1929

Every need and desire of supernatural things or enterprise are first God's will and then my need and desire. My prayer about these must be: Lord, grant that I may not be an obstacle to the execution of the divine plans; grant that I may know how and cooperate generously with your designs.

So, e.g. having the thought of opening a new house, do not say: *My God grant that I may open that house.* Since this is already God's will, if and when we can reasonably suppose so, we should pray: *My God grant that I may not be an obstacle but that I may offer a good cooperation for the fulfillment of your will.*

September 12, 1929

Even one single venial sin was agony and death for the Sacred Heart of Jesus and for Mary! Even a single venial sin!

When you pray for others, pray first for those people and those favors that are closer to the heart of Jesus, of the Blessed Mother and of St. Joseph. Afterwards, you pray for those people and those graces that are closer to your own heart.

Everything is vanity! What is ultimately unique, great important and interesting is always God alone. God with us. Holy Mass and Communion. God's things! *Haec loquere et meditare! In his este - Speak of these things and meditate on them. Be in them.*

October 1929

I have no intimate friend, no one with whom I can say whatever I want, not even a joke... They get offended!

Joke with me and let me joke with you says the Lord. Is that possible? Blessed Mother! Amen. However, we need to be serious in everything and with everybody. Seriously sweet, seriously firm Alleluia. Amen.

October 25, 1929

A list of the promises I made to the Lord from the tenth day of September so that I may satisfy them thoroughly.

I promise to celebrate in perpetuity the novena to St. Gabriel

Archangel in our houses, orphanages and works for the sanctification and consolation of our trips, infirmities and for all.

I promise that every aspirant, postulant, novice and professed confrere both on the part of the Fathers and Sisters as well, will offer seventy rosaries of acts of faith, hope and charity, of contrition, humility and desires of heaven, prayers for the dead and three hours of adoration to Jesus-Eucharist, three hours of veneration to the Blessed Mother and St. Joseph and three to the saints and angels if we obtain the canonical approval of our beloved Society of Divine Vocations,

The same can be done for the *decretum laudis* [the first recognition from the Vatican] and successive pontifical approvals until the definitive and final approval. May the good Lord hasten them!

November - December 1929

Oh, how can we entrust to others the formation of our students?

Haec dicit Dominu - Thus says the Lord:

Your own shortcomings form a veil to God's actions, just as much as the faults of others. The Lord through Mary will fulfill his work in his consecrated people and notwithstanding your faults and theirs.

Pax et lux facta est - Peace and light have returned.

See how many things you desire! You must desire only God, his glory, love and will. Amen Alleluia.

If you pray only for the perfection of the members of your Congregation, God is not the formal object of your desire.

Since you cannot obtain everything be content with the little,

and with less. As for those who left the Congregation of S.D.V. write to them... If you cannot induce them to return, at least you can help them to be good and better Christians.

Harmonize your being with becoming all things to all people at every moment in order to bring all to God and to serve God in all; harmonize this with being for God alone.

Harmonize and attend with determination to your program, work and design to be accomplished. At the same time be available to all, to the program, work and design of others. The Virgin-Mother! The man-God!

Particular intimate union with the holy Spirits assisting at the Throne of God! Glory to God alone!

Spiritual exercises - General Chapter - September 23 - October 5, 1930

Introduction

The program and schedule are distributed.

Program: We want to be truly the apostles of Jesus, to live as religious and Vocationist religious.

During these twelve days we propose to have forty exhortations and twenty-four instructions to be considered also as Chapter's works.

Morning, noon and evening exhortations; midmorning and midafternoon instructions; the exhortations will be in the parish church and the instructions in the cemetery's chapel.

October 1930

O Lord, you made the mothers! O Lord, origin of every paternity in heaven and on earth.

O Lord you were moved by the cry of the widow of Naim and resurrected her son! O Lord, you cried seeing the tears of Mary Magdalene and resurrected her brother!

Lord, have mercy on me, my poor heart.

January 1, 1931 - *In the name of the most holy Trinity - Book of the Soul.*

You need corporal mortification. Start with rising from bed as soon as you wake up, even if this happens before the scheduled time. Getting up at the scheduled time after the sufficient rest is temperance. Anticipating it is mortification. No more than half an hour, to be spent in meditation.

As a gift for the day all communities of Fathers and Sisters should present the complete statistics of the good deeds accomplished externally during the year that just ended.

January 2, 1931 - *Coming back from Capua, on the train*

Every year our Sisters must pass an exam on the various subjects of religion that they must teach; They should not be admitted to the second temporary profession and later to the perpetual profession, if they have not obtained the diploma as teacher of religion of third, second and first degree that is granted by the Dean of Studies of the Vocationist Fathers. Notify soon all the communities of the Sisters.

It is not appropriate to use the agenda-calendar for recording the good thoughts. Why should you limit to one page the promptings of the divine Spirit, free, munificent and infinite Spirit?

January 3, 1931 - *During the holy Mass in Pianura*

The Lord is greatly pleased with our knowledge, conscience, and sense of our nothingness, and our passivity. The "all" seeks the "nothingness," and his thinking, loving, yearning and calling produces the effect of our creation and sanctification. The "all" espouses the "nothingness." A living, personal nothingness can be called creature because it exists and operates.

This is what I feel with intimate certainty of getting closer to what God wants to infuse and then always more abundantly find in his spouse. He is the active principle, I the negative. I am principle of nothing, but I am the created term of everything.

January 4 1931

You must call by their title of reverence those who are priests now, and not as you used to call them when they were students.

My list of private prayers and devotions:

1. Seven internal acts before every important action;
2. Fifteen decades of the Marian Rosary for the S.D.V.;
3. Seven acts for the acceptance and execution of the inspirations;
4. Seven Rosaries of acts of love to the most holy Trinity in Jesus;
5. The offertories of the Most Precious Blood for every moment and for every occasion;
6. The acts of the court of glory of love to the most holy Trinity indwelling in me and in my neighbor with which I enter in any relation;
7. Visits and entertainments with the Blessed Sacrament and practicing quarters of hour of mental prayer, whenever I can and as often as possible.

January 5, 1931 - Vigil of the Epiphany

I spent this day entirely in ascetical reading from the book *Dottrine spirituali* [*Spiritual Doctrines*] by Portaluppi, a synthesis of the religiosity of the holy Church. I read almost half on this day with great spiritual profit.

Consequently, I must determine precisely the characteristics and elements of the Vocationist spirituality.

I ever more confirm myself with greater conviction in the ideal and program of *sponsa Trinitatis*²⁰. *Amen, Alleluia.*

January 6, 1931

Appreciate ever more the intimate presence of the Trinity in your soul and in the souls of your neighbor.

Have the highest confidence and trust in the Lord, in the ministry of the Saints, of the Virgin Mary, of St. Joseph, of the angels and of the dear souls in Purgatory. God in all!

Could this be an epiphany of lack of trust and discouragement? Could this be an epiphany of the divine goodness and assistance given to me, to the works, to the confreres and to things?

Corporal mortification is needed. You too must present the list of prayers, mortifications and humiliations. God wants your heart without any particular friend.

January 8, 1931

Divine union and mystical marriage of the soul with God

²⁰ It seems clear that the relationship - ideal and program - of the soul spouse of the Trinity determines precisely the essential characteristics and elements of the Vocationist spirituality.

vary from soul to soul, from vocation to vocation, from mission to mission.

Our spirituality in the S.D.V. is the synthesis of all and its specific element is this synthetic characteristic.

January 9, 1931

Whenever we preach, we should always start by repeating some memorized questions and answers of catechism, or by an entire chapter of the catechism.

January 10, 1931

Fear not. Oh divine greatness of consideration, Oh infinite magnanimity of the Lord! Oh forgiveness and indulgence worthy of God alone!

It is proper and fitting that you honor that good spirit that has been guiding from childhood to this day. Who might this be? A holy soul other than yours? An angel? Could this be God Holy Spirit in person? I would love to know it. In the divinity the Word is the beauty. The Holy Spirit in the divinity is the sweetness. You must be their image and likeness in everything.

January 18, 1931 - Feast of St. Peter's Chair

In the chapel of the Bishop's house in Vallo della Lucania in the presence of our students of philosophy I professed my three religious vows and three solemn promises in the hands of the Most Reverend Francesco Cammarota Bishop of Capaccio, Vallo Policastro, Ordinary of our Congregation *Societas Vocationum Divinarum*²¹ Notwithstanding the fact that I had been legiti-

²¹ Bishop Petrone of Pozzuoli, blessed and approved the Society of Divine

mately appointed Superior General and I had been receiving the vows of the other members, I had not yet publicly pronounced my vows in the hands of the Ordinary. The vows I had professed so many years ago in the presence of God, now I pronounced them in the official presence of the Church, on my fortieth birthday, a day of rain and sun.

January 22, 931 - At the altar during the Mass

Confusion and anguish before the saints: *they are true saints ... I all falsehood.* The inner voice in me and around me says: *God, God-Jesus gives himself entirely to the soul... to you.* He is the holiness. My holiness is God himself.

I want to embrace in one heart all those who love me... the most faithful Vocationists, a small (or big?) chorus of seraphic souls and lead them to immersing themselves together in God because it is common in them the desire to remain close to me in paradise.²² Grant, my God, that I get there, that I come very close to you, and that they will not remain confused. Amen. Alleluia.

Vocations, and thus became the Ordinary of the Congregation. As a consequence of a divergence between the Bishop and the Founder about the posting of the Vocationist priests ordained by the Ordinary of Pozzuoli in other residences outside of the diocese, came out the fact that there was a defect of form in the canonical approval given by the same bishop. Not being able to recognize and accept the fact that Fr. Justin, canonically and legitimately appointed Superior General had the authority to assign his priests, Bishop Petrone asked him to find a new Ordinary for the Congregation. That is how and why at the time the Bishop of Vallo was the Ordinary of the Congregation.

²² The ardent desire of all saints is to bring all to paradise, starting with those who are closer to them. St. Padre Pio used to repeat: I will be waiting at the threshold of Paradise till my last spiritual son gets there. Fr. Justin wants to bring all his Vocationists sons and daughters to immerse themselves with him in God and form a chorus of seraphic souls.

January 23, 1931 - At the altar during the Mass

This feast of the *Desponsation* will remain in the S.D.V, as the feast of holy friendship. Every day write at least three letters as duty of justice and charity towards the souls and the works.

Compose a consecration to holy friendship with the just of heaven and earth, with the superiors, with our own religious family etc.

January 24, 1931 - At the altar during Mass

Concentrate yourself again in pleading to recognize and execute in every moment and in every action, what pleases God the most according to my vow of charity. Do this for yourself, for all the members of the Society of Divine Vocations and for all souls

Keep unceasingly within you the prayer for union with God in you, with God's will upon you, for his desires, judgements, delights, reproves, action and divine guidance upon you and in you. Amen. I trust in you, my God love, my God Trinity, my all!

Read again every Sunday the thoughts you received during the week and every Pentecost [every fifty days] those of seven weeks.

January 25, 1931

Do everything as an immediate preparation to death. *Ita Pa-ter!* I advert it near! Deo Gratias.

You do not share much, not enough with God.

You should serenely but ardently hasten to write the Directory.²³ Amen.

²³ The directory mentioned here is the *Ascension*, published in 1937 with the subtitle of *Ascetical, Private Directory*. See works vol. 1.

January 26, 1931 - During the Mass

For every difficulty and moral misery (even physical!) for every rip-off and internal tangle of temptations and inspirations illusions and passions there is the power and the bounty of God. There is the blood of Jesus! Absolutely and above everything I want to please you. *Deus in auditorium meum intende! Lord, come to my help.*

I trust in you, O Blood, O Heart, O Name of Jesus! *Est Deus in Israel - There is a God in Israel (2 K 5 15).*

January 29,1931 - Feast of Sweetness [in honor of St. Francis de Sales, the saint of sweetness]

January 30, 1931 - At the altar celebrating the Mass of the Holy Apostles

Our candidates, after a year of discipleship will make an oblation; after the year of postulancy, they will make a consecration, and after the year of novitiate they will make the profession of the religious vows. This profession will be first for one year, thereafter for three years and then perpetual. So, one will make his perpetual vows after seven years of religious formation.

Every Friday I will preach on the passion, and every Saturday on the Last Things. How many things are needed for a happy death?

On the way to Capua - stopping at the Carmel of Marcianise

It is the Friday before Septuagesima Sunday, I did not know that they start the meditations on the passion. Blessed Mother and St. Joseph, help me.

January 31, 1931 - *From yesterday, commemoration id St, Peter No-lasco, at the altar*

The Directory should indicate for every day a special practice of external humility, of penance, of prayer to be done by the entire community, but rotating the individual members of the community.

Today, in our condition of modern civilization, religious poverty consists mainly in the cross of having debts that are involuntary but necessary.

Due to my passive character, I feel uncomfortable being with important people, while being with the little ones and in school I am more active and I can better develop and put to work my talents.

Assign D. Pirelli²⁴ to the organization and sanctification of the street-kids of Naples and of the minors in the reformatory of Nisida.

February 1, 1931

Let us enter with divine seriousness into preparation for the passion and death of Jesus and for my own death.

February 2, 1931 - *At the Altar, at the end of the Mass*

Jesus' voice resounds over every harmony. It could make you die of sweetness. So, you could die a happy death.

²⁴ Professor Luigi Pirelli, born in Varenna on January 3 1893 died in Bel-lano on October 9 1964, for many years was a valid cooperator of Bl. Fr. Justin and remained his faithful admirer until death. He bequeathed to the Society Divine Vocation a beautiful property in Prledo-Varenna, known as Eremo Gaudium.

Isn't the relationship of soul-spouse of the Trinity all a relationship of sweetness? In that you will die. Your motto received by him is not: *Quam magna multitudo dulcedinis tuae, Domine, quam abscondisti timentibus te* - *How great is the abundance of your sweetness that you hid to those who fear you, Lord!* In the moment of the extreme fear, the supreme sweetness!

With tears and fully convinced by the word of God, I am happy to die. Grant that every Vocationist may pass away in this way. Every Vocationist will die in this way if he will be spouse of the Trinity.

February 3, 1931 - During the day

There should be reading even and especially in the refectory for the priests, during the entire time of common meals. You will do well if you were to spend all the recreations that you may need and promenades with a group of students to make yourself more useful, rather than passing them in superfluities with the priests and with other adults. Your field are the children, in imitation of the first principle.

February 4, 1931 - From the pocket-book - St. Andrew Orsini

Let us solidly establish ourselves in humility. From wolf to lamb, in the house of the holy Virgin. This grace concretely could be called: *Jesus, Mary, or Pope. Ad Dominum cum tribularer calmavi et exaudivit me* - *In my tribulation - I cried out to the Lord, and he answered me.*

February 5, 1931 -

Lamb and dove. We spoke about internal and external esteem, respect and honor even for inferior creatures.

February 6, 1931 -

Lamb and dove - nothing. By myself.

Simplify but keep practicing the acts of theological virtues in every important action considering the Lord as the bridegroom.

February 7, 1931 - *While preaching for the Forty Hours in St. Peter's of Cava dei Tirreni*²⁵

We must generously and vigorously exclude any and all images of apprehension and sadness from the idea of acts, states, spirit of Christian sacrifice.

Whether as offertory or as immolation, or communion, the sacrifice is all glory and happiness.

Pain and death come with sin. Jesus destroys sin, consoles every pain and brings us to life.

The Vocationist preaching is all light of truth and sweetness of charity, as image of the Word and of the Holy Spirit. Alleluia.

February 11, 1931 - *Apparition of Lourdes*

Sin and its immediate effects of pains and penalties do not come and are not wanted by God. They are only permitted within the framework of human freedom that the Lord does not intend to violate. From the Lord comes only redemption from any sin and consolation of every pain.

All, everything that causes me to suffer in any way comes from abuses of my freedom or of other free persons. As I take refuge in the Lord, I cannot in any way think of him as the cause of those pains, but cause of the cessation of those pains.

²⁵ Cava dei Tirreni is a town in the province of Salerno where the Vocationists have been present since 1928 and presently staff two parishes.

February 15, 1931

We need to deepen in ourselves, as individual and as Congregation, an awareness that we are the least of all,²⁶ in name [sud²⁷] and in fact, dispositions, and intentions, in reality and in the life, according the Gospel's condition of primacy (Cf. Mt 18, 1-4 e 19,30). We want primacy only before God in Paradise.

February 16, 1931

Humanity has need to admire and often gets on its knees to beg for something sublime. The superior, the priest must satisfy this need of the community and of mankind with the sublimity of heroism (reading *The Man* by Hello).

²⁶ Fr. Raffaele Castiglione, secretary of Fr. Justin and former Superior General of S.D.V. reports that in a spiritual conversation with the Founder he expressed his difficulty in considering himself as the last of all and explained: I was blessed by having been born and raised in a good family, I always attended catechism classes. At a very early age I entered the Vocationalary. For years I have been receiving Holy Communion every day and I consecrated myself to the Lord. How can I consider myself worse than Andrea Piscicelli (a very popular low caliber thief who used to spend five or six months in prison every year)? After a short pause of silence, Fr. Justin answered: Do you know if A. P. had good parents as yours, if he had the opportunity to attend catechism classes and receive communion as you did? Did he take religious vows as you did? End of the conversation. Fr. Castiglione did not know how to answer but seriously considered that if A. P. would have received all the graces and opportunities I received, he could have responded with more love and fervor to God's blessings.

²⁷ Fr. Salvatore Verlezza S.D.V., who delighted in interpreting Justinian initials, acronyms and abbreviations, translates our motto program D.E.O. G.A.U.D.I.U.M. I.M.I., which per se stands for: Deus et Omnia - Gloria Amor Voluntas Dei In Universo Mundo (O my God and my All - Glory, love and will of God throughout the entire world); eliminating the periods after each letter he gets: DEO GAUDIUM IMI: "God finds his delight in the humble."

February 17, 1931

Meditation: I want to live this Lent with Mary, in her intimacy. She has to give me the Directory. She must establish all my being and make me grow in the favor of God.

February 18, 1931 - *During the Holy Mass in tears - From Vallo I go back to Pianura.*

I take upon myself all the sins of the world and resulting pains and deaths with Jesus, for Jesus and in Jesus.

How can I better use all the atoms of my being other than to offer and consume them in Jesus' sacrifice?

Trusting I turn to the Lord who alone forgives every sin, alleviates every pain and resuscitates every death.

I have accepted every physical and moral death except sin. I am not afraid and do not fear any pain. I am not surprised by any pain.

Ashes always on my head, the cross always in my heart and the Trinity always dwelling in my soul.

February 19, 1931 - *Mass, station at St. George's altar*

To the Mass, with Jesus I bring the sins of the whole world, and I proclaim it to heaven and earth with the *Confiteor* - *I confess*. I must celebrate with this spirit and I must unite myself to Jesus. Practically, I need to think what I must do for all the sins, pains and death of mankind that I carry and for which I say: *mea maxima culpa* - *my most grievous fault*.

Certainly, I bring to Jesus all sins to obtain forgiveness, consolation of all pains, resurrection from all deaths; as I am not passive to any sin, so, I will not be passive to any pain and death.

February 23, 1931 - Abbey of Cava²⁸

Our Lord Jesus Christ says: *Do not lose heart if you feel alone and poor. Our Lord Jesus Christ will be your humility, purity charity, modesty, sweetness, zeal, prayer and sacrifice, he is your all. O my Lord Jesus, come to me. O holy Mass, O holy Communion!*

March 11, 1931 - During St. Joseph's novena, during the Mass at St. Joseph's altar, while distributing Holy Communion

O Priest: O *sponsa Trinitatis*. You are like an angelic spirit of the chorus of the Thrones, where resides the majesty of God.

All the functions of the nine choirs of angels can be found in the priestly function. Prepare a specific prayer for this priestly role.

Awareness of the permanent indwelling of the Trinity in the substance of the soul and of the court of love that I owe as assistant. This for me and for the others, in me and in the others.

March 15, 1931 - Rejoyce Sunday

(I begin once again the mortification that I had interrupted. In the name of the Lord). If you want to make yours the merits and the perfections of Jesus, you must make him live and triumph in your life.

²⁸ San Pietro di Cava dei Tirreni was the first Vocationist house outside of Pianura, opened in 1928. In 1929 the community moved from St. Peter to the nearby Annunciation of Cava. The presence of the Vocationists in Cava dei Tirreni facilitated the friendship and cooperation with the Benedictines of the Abbey. Don Fausto Mezza, O. S. B. who later became the abbot was among the first cooperators with *Spiritus Domini*, friend and valid defender of Fr. Justin in the divergence with the bishop of Pozzuoli.

March 20, 1931 - *In the evening*

Will you look at your earthly friend with a more radiant smile than the intimate heavenly spouse?

What kind of shadow could there be with him? With you, my Lord? Your will, your glory, your love, infinite light in yourself; if there are shadows it is my fault because I do not unite myself fully to you. Here I am, Lord!

March 23, 1931 - *at the altar during the Mass*

In the midst of spiritual enjoyments, recollection, trust in God, and spiritual ascensions appear calamities, awareness of souls falling in sin, or some obstacle to the Congregation: It is a test of faith in prayer, of prudence and constancy in corresponding to graces. You must elevate yourself with strength and remain high strong in the Lord. God gives you his grace for this.

March 27, 1931 - *In the evening, in bed*

Father, Son and Holy Spirit, I trust in you. Father, Son and Holy Spirit, Jesus Christ is my heart, Jesus Christ is my name. Jesus Christ is my blood as well as my head, and I am a member of his mystical body. Jesus Christ is my prayer, Jesus Christ is my penance, Jesus Christ is my apostolate. Jesus Christ is my merit.

Jesus Christ is my humility, Jesus Christ is my purity, Jesus Christ is my charity, Jesus Christ is my dowry and the nobility of the soul spouse of the Trinity.

March 28, 1931

Every Vocationist house must be a resource library, a learning center. Every gift, both given and received must always consist only of books.

In the evening reading *De la vie et des vertus chrétiennes* by Gay²⁹

How many wonderful and great things have been written! What a wonderful and great work it is to leave a beautiful book of asceticism and mysticism! But, what good will a book be without readers and executors?

The Vocationists should be the first and most avid readers and best executors of all good, holy, beautiful spiritual books and promoters of the same to all souls. Amen

April 5, 1931

The skies are open! Communications between heaven and earth have become easier, more active, more intimate. With the vehemence of love let us elevate ourselves to Paradise. With the power of love let us attract paradise to earth, to us!

April 7, 1931 - Tuesday of Easter

I feel a very sweet internal impulse to live with the indwelling Trinity in the grace of prayer every moment.

The main occupation of the spouse is to find her delight in her Lord and become his delight; to be always present to each other, always in each other. Not the common presence, but the presence of the bride; not an ordinary intimacy, but the intimacy of spouses. Everything else is secondary compared to this occupation, this internal paradise. Alleluia. Amen.

²⁹ Msgr. Gay, (1816-1892), formed at St. Sulpice wrote several works of dense Sulpician and Salesian doctrine. His main works are: *Conférences aux Mères chrétiennes*; *Elévations sur la vie et la doctrine de N. S. Jésus Christ*; *Lettres de direction*.

April 8, 1931

During Easter time the heavens open up, in the sense that it provides us with a deeper intelligence of divine things and in general of supernatural realities.

April 9, 1931

Do not run away from any opportunity of suffering. When sufferings come without the cooperation of your will, they are the will of God who wants to grant you some greater good.

The Lord is not pleased to see you saddened with worries about the house and material and spiritual life, as if he were not there to provide everything. Stay calm, hardworking and confident in God alone. Alleluia.

In the community's matters maximum uniformity, in private matters maximum variety.

April 21, 1931

Go directly to the Trinity only to the court of love in all its magnitude.

For all other needs ask the various patron saints appointed for them. With internal confusion:

1. Because if I were a saint I could provide for these needs;
2. Because I feel other needs besides that of loving more the Lord, which should be the only need;
3. For the need itself, which is a sign of defect and emptiness, often culpable.

Many a times I have resisted because I wanted to go to God directly for everything. It was laziness and pride on my part.

April 22, 1931 - *Invention of the Cross - at Teano for the Eucharistic Congress in the Church of the Benedictine Nuns*

Your vocation and interior life have been to understand and to practice ad litteram - literarily the greatest commandment of love.

You understood that Jesus is seeking also all your sensible love concentrated in his humanity. As a consequence, do not give in to sensible affections for creatures.

Isn't this something very holy and a worthy preparation for the mystical marriage?

During the Day

Let us return to the exercise of the real presence of God. To the exercise of not thinking of yourself consciously, neither positively nor negatively. Doing so you succeed in not talking about yourself with anyone and you bypass and exclude any intimacy with anyone, except the Holy Family of Jesus, Mary and Joseph.

Without necessity I do not want to touch not even my face because I am the spouse of God.

Turn to corporal mortification always in act, to prayer always in act, and above all to go out of ourselves, beyond ourselves, placing everything in God's hands. In God. Amen.

I have found again my holy, beautiful and sweet cross of love.

April 24, 1931 - *Reading the Book of Joshua*

The Lord seeks a periodic, perpetual remembrance of the greater graces bestowed upon my soul throughout my life.³⁰ I

³⁰ One of the ways to sanctify time is to live the Personal Domestic Year, and the Mystical Ordinary Year, See Ascension, Works, Vol. 1 articles 51-57.

have understood this for a long time but I have not executed it yet. Do not fear vanity. *Memoria memor ero et tabescet in me anima mea* - *My heart dwells on this continually and sinks with me. This is what I shall keep in mind and so regain some hope* (Lam 3 20).

April 26, 1931 - sick

You must start the preparation for a happy death with perfect acts of contrition and love and with the desire for paradise in each verse of the Breviary, in every Hail Mary of the Rosary, in every ceremony of the Mass, kisses, genuflections etc.

April 27, 1931

Let us imagine that we were already dead. The soul is already separated from the body and living in this world as a celestial apparition, loving and operating in this world as a spirit without body, absorbed in God as a blessed soul already in heaven. Amen. Alleluia.

May 13, 1931 - Vigil of the Ascension

Thank you, O my God and my all, for this sweet and hard retreat that you gave me reducing me through sister fever to inertia and external silence for six days.

Thank you for the book of Fr. Saudreau *L'ideale dell'anima fervente*; you gave me the opportunity to take it in my hands and read again in the fear of imminent death. How good would it be to die on a day of general amnesty for the souls, like the Ascension!

In the Evening

When will I start, when will we start, the court of glory of

love to the Blessed Trinity in us?³¹ This is a grace; this is the grace of the Ascension Amen. Alleluia.

June 24, 1931

Think about what heroic deeds you could accomplish each day and trust in the grace to perform them.

It will be of greater glory for Jesus to perform acts that require greater grace and therefore are even more of the Lord's grace, if we may say so. Amen.

June 25, 1931

Heroic acts are not only those which in themselves require generous efforts of patience, humility, love, etc. Not many of these happen every day.

Heroic acts are all those in which you, with the grace of God, apply uttermost intensity of internal and external attention, humility and charity, all at any given moment.

So also a genuflection can and must be a heroic act. Likewise, a sign of cross, a kiss to the cross.

³¹ It can be correctly said that Fr. Justin has always preached and practiced a personal, intense, loving worship of God Trinity inhabiting the soul. Here it seems to imply something much deeper. When I, the soul-spouse, become one with God, as part of God and therefore on the side of God, I will begin the court of love of glory to the inhabiting Trinity! He does not want to make this court of glory of love only as a container for the divine dwelling of God in his soul, but as a part of God who gives himself and dwells in every soul and thus can love his God even in the soul of each of his neighbors. When will I start (when will we begin) to express the desire to have for the Congregation what I want for myself?

July 2, 1931

Christian heroism is the human work that most elevates, and imbues us with supernatural and divine graces; this heroism occurs only through grace and ways of life according to the whole sum of grace accumulated in us through many sacraments, etc.

July 5, 1931

I feel an internal impulse to seriously pray for the ability to sustain martyrdom, as it is proper.

July 14, 1931

The Bishop came to Pianura and, visiting the Vocationary, for the first time he saw the statue of Mary most holy given to us by the Marrocco sisters. He called her: "Our Lady of the Divine Vocations" and invoked her aloud: "Our Lady of the Divine Vocations, pray for us." He affixed fifty days of indulgence with permission to publish it on the date of July 16, 1931, the feast of the most blessed Virgin of Carmel. Deo gratias.³²

In the evening

Be careful, in your adulthood and old age, you can fall very badly. Since you already experience decay now, you will end up falling.

Qui stat videat ne cadat - Who is standing should be careful not to fall.

³² Historical note of particular importance for Fr. Justin to be included among his inspirations! This note does not confirm what is written in the Acts of the IX General Chapter of Vocationists and elsewhere, attributing to the Bishop the same title of "Our Lady of Divine Vocations" (see inspiration of Time after Pentecost 1926, n. 5).

Vigorously resume all practices of bodily modesty and mortification every day. Pray with growing fervor: I trust in you, Jesus, Mary, Joseph, I trust in you, Father, Son, and Holy Spirit.

Read Neuveau every evening.

July 15, 1931

It is the lack of humility and confidence in the Lord that prevents you from achieving that superior sanctification, of which you have more than a glimpse, and which you teach in your daily exhortations.

August 15, 1931

In spite of all your past and present unworthiness, expect the liberation of the heart and the particular friendship of Jesus, and of none other but Jesus.

Now, however, you must be sweet with everyone, especially with those from whom you detach yourself with internal violence; you should not move to an opposite excess of hostility that by natural reaction could make you fall back into an excessive or unnecessary relationship, as unfortunately many other times has happened.

Ita Pater, ita Mater quoniam sic fuit placitum ante vos - Yes Father, yes Mother, because so you willed it.

August 16, 1931

This self-denial of the heart is and will be my proof of militant love in this exile and my good cross where my salvation, life and resurrection will be; and in whose opposite there is my ruin, death and corruption.

In the evening

Utilize Pirelli as the soul utilizes her mortal garment, as the form uses its matter. You dedicate yourself to the spiritual, he [Pirelli] to the temporal; you work for the formation of the subjects, he for the foundation of the houses. You are his eye; he is your hand. Amen.

Gratia Dei sum (est) id quod sum (est) - By the grace of God I am what I am. Alleluia (1Cor 15, 10).

August 17, 1931 - St. Giacinto

Grace is the sacred host of the Trinity. This morning I suddenly understood it.

As Jesus is all in the host and thus the whole is given to the communicant, in the same way the most holy Trinity is all in the soul in grace because the Trinity is all in the grace.

The gift of grace is like the host of the most holy Trinity. In this host comes, offers and indwells the divine Trinity in the soul.

The number of communicants in nothing decreases the integrity of Jesus in Holy Communion. [whether one or a thousand receive Holy Communion, every communicant receives the entire Jesus]. Likewise, the number of the elect in nothing decreases the divine gift of the indwelling of the Most Holy Trinity in my soul, yours, his etc.

Each of us must bind himself in chains of love with some particular consecration to the custody of the most holy sacrament. He wants us present to himself; he wants us united with himself externally, even sensibly, with all the senses! It would be an act to be made explicitly by every professed member as soon as he sets foot in the house of his temporary residence. Amen. This should be an article of the Directory.

August 18, 1931

Sacrifice all desires and projects of a material order for your houses, for everything else regardless of how good and beautiful and great they may be. Concentrate yourself on the spiritual and cultural. *Nos vero orationi et ministerio Verbi instantes erimus* - We will dedicate ourselves to the prayer and ministry of the word (Acts 6, 4).

August 19, 1931 - *St. John Eudes. Novena for the feast of St. George*

I cannot live without great trials and temptations against all virtues. You must prepare yourself with complete detachment from everything and every person.

August 20, 1931 - *In Naples, in the students' residence*³³

When outside: be absolutely modest. It is not enough to withdraw one's gaze even immediately after perceiving evil or danger. Somehow even the shortest glimpse enters the soul. We must absolutely not allow this evil and exercise modesty with utmost rigor. It is less injurious not to see an important and deserving persons and fail to greet them than to be exposed to so many dangers of temptation.

August 22, 1931 - *Octave of the Assumption*

The desire for contemplation and ever more intense and heroic acts of union with the Lord are expressed through the ways of praise and love.

³³ The residence of the Vocationist Fathers in Via A. Manzoni 225, in Naples, was and is a house of formation for Vocationist students who, to date, attend the theological faculty of southern Italy, section San Luigi, staffed by the Jesuit Fathers.

I recognize my guilt in apathy and retreat from a primary greater good caused by superfluous pleasures that are apparently innocent can in fact be harmful.

Return to the practices of corporal mortification and continuous prayer of acts of love. Amen.

August 29, 1931

The creature and the pleasure in the creature exist only as a means. No pleasure for the creature in itself; no pleasure for pleasure's sake. So, contact and deal with men only in as much as can benefit them supernaturally.

Thus, *actum est et Deo gratias* - it has been done so and thanks to God. By nature, man has the need to love and to be loved for himself and for the enjoyment of love.

The enjoyment of love is convenient only in union with God. It is so.

Glory also to the martyrdom of John the Baptist for this spiritual decapitation. Amen. Alleluia.

In all public and private prayers, Mass and Breviary, communion, rosary and rosaries, we must implore the grace of purification of mind and heart, of freedom of spirit, the grace of understanding God's design and satisfying the desire of God for human friendships.

Pray not to fall into illusions of rigor, not to yield to seductions of the heart. Let us keep praying!

September 4, 1931

For the first time, the whole community together, we made the three hours of agony of the Lord, from two to five in the afternoon, in front of the most holy Sacrament solemnly exposed.

We resumed bringing the solemn communion to the sick at home; we decided to do it every first Friday of the month in all our parishes, in addition to providing solemn viaticum.³⁴

September 5, 1931

We want to begin to honor the Immaculate Heart of Mary on the first Saturday of each month in imitation of each first Friday.

The acts of union with the individual divine persons in their delights and in their circuminsession always seem to me the highest, perfect, healthy, meritorious and most supernatural that I can do. So, let us multiply always these acts of union. Amen.

September 6, 1931

Excellent thought: meditate the following day on the good inspirations received and recorded on the previous day, to execute, correspond and cooperate with good inspirations as a follow up to the book of the soul.

Every morning, after the preaching, make the offering of the day in a spirit of Eucharistic thanksgiving.

After the preaching and holy meditation, dedicate at least half an hour, to be with Jesus in your heart.

³⁴From October 1 to 4, 1931 at the Eucharistic Congress of Pozzuoli, Fr. Justin presented his lecture "The Solemn Viaticum," where he complained that it was brought "in private and as if secretly." "A priest also purposely turned around for the sick and communicated up to 20 sick or homebound parishioners, every morning. On the first Friday the sick received the Eucharist in solemn form, it looked like a monthly Corpus Christi" (Apostle of Divine Vocations, p. 35).

September 7, 1931

At least on every eve of the Marian feasts we fast, according to the Rules of the Congregation as corporal mortification; likewise, we will have spiritual direction, by letter if we cannot do it in person, for purification, reordering and progress of the soul. Amen!

September 8, 1931

Festinemus ingredi in illam requiem - Let's hasten to enter that peace!

No surprise but there has been a lot of pain from some wavering and cutting down on the practice of detachment and maintaining fidelity of the heart to God alone.

In those detachments and other practices of love for God alone keep in mind that so far, your sweetness with God and with others has been very much on the natural level. I must achieve supernatural sweetness and always exercise it and with everyone. Amen.

September 9, 1931 - Retiring to the Camaldoli to write

Let us make spiritual profit and have a retreat. At other times the hermitage itself edified me.

Now your hermitage may be the world of some great angel who welcomes you. Your hermitage is the soul of St. Joseph and of Mary. Your hermitage is the humanity of Jesus, the man-God!

Let's be friends, my dear St. Joseph! Now I feel like loving you more. O man-God! O my Lord and my beloved! Amen.

September 10, 1931 - at Camaldoli

Go back to concentrating everything in the personal love for

Jesus and through Jesus to the Trinity. He will take care of all the rest. Many kinds of trials and temptations have distracted you from this inner unity so far. Go back to concentrate and refocus everything and everyone in the love of God!

Daily confession must be an article of the Rules of your Congregation.³⁵

Likewise, a particular consecration to the Guardian Angel, to St. Joseph, to Mary, to Jesus through which the soul turns exclusively to them and respectively for the messages, for the external and interior life and for the divine union. Amen.

September 20, 1931

The mission of the Vocationists in Pozzuoli in the Parish of the Annunciation with three priests begins tonight: Russolillo, Di Fusco, Baiano.³⁶

September 21, 1931

My sister comes home after ten years from America with five children.³⁷

³⁵ Fr. Justin often used to spend days at the hermitage of the Camaldoli in Naples to confess and to pray, for spiritual retreats, to do spiritual direction with D. Arsenio and also to write. The first Rules for the Society of Divine Vocations were written precisely at the Camaldoli. Fr. Luigi Diodato, S.D.V. often repeated that he had seen Fr. Justin several times writing in the chapel with the door of the tabernacle open, as if to receive inspiration from it. Fr. Justin went to confession every evening and wanted everyone to do the same.

³⁶ Perhaps this is the first parish mission preached by the Vocationists in the city of Pozzuoli. The preaching missionaries are Justin Rossolillo, Giuseppe Di Fusco and Giuseppe Baiano.

³⁷ Giuseppina Russolillo, sister of Fr. Justin, married Giorgio Baiano, lived in

When, after many years of absence in the exile on earth, I will return to my homeland and home, I am confident that they will give me an infinitely more tender and glorious welcome. *Me expectant iusti donec retribuas mihi. Cum veniam et apparebo ante faciem Domini - The righteous await me until you give me your remuneration. When will I come and appear before the Lord?*

I start with the exercise of the morning meditation or contemplation, once again with great gratification and heartfelt need; this is a special grace of my dear God.

September 22, 1931

Write the good inspirations every time they come. Read them in the evening as meditation points for the following day. Meditate on them in the morning exercise as on themes given by the master-God.

So, consider everything, especially the inspirations, as themes to be developed. This is a form, and not the least, of human cooperation with divine grace. Amen. Alleluia.

September 23, 1931

It is necessary that I segregate myself from the world and from every particular office for my personal duty as First.³⁸ I must take care of the correspondence with the individual pro-

Asbury Park, New Jersey, (USA) and had five children, Eduardo, Franco, Ernestina, Giustino and Luigi. George Baiano was one of the lucky youngsters who saw the seminarian Justin levitating before the Blessed Sacrament in the church of St. George in Pianura. He cherished that memory and was happy to recount the story especially in his old age.

³⁸ Fr. Justin is the First Vocationist, Founder and Superior General. Why "first?" Because it is the beginning, the lowest of a long series of numbers. Also, the personal clothing of Fr. Justin was marked with the n. 1.

fessed confreres, especially those in perpetual vows, and the directors of the various houses. I must dedicate myself to write, for present and future benefit of the Vocationists and everybody,³⁹ the good things that come down from above.

September 24, 1931

God really wants holy meditation or contemplation. It cannot be replaced by the meditated Breviary, or by the meditated rosary, or by Holy Mass and communion, or by holy reading and preaching. These are all excellent but they cannot replace meditation.

God wants the soul all for himself in this exercise of full and absolute intimacy without anything in-between, not even very holy and sanctifying things.

September 25, 1931

I have to perfect our book of the Offertories⁴⁰ so that it can become the manual for the community.

September 26, 1931

Let us strive to avoid all the smallest defects and perfect all our things because death is near.

³⁹ More than once he alludes to writing this book of the soul for his own good and that of others, for the present and for the future. This publication does not seem to offend his humility or his sense of concealment.

⁴⁰ The Book of the Offertories of the Precious Blood, published in Cava dei Tirreni in 1930, published without the author's name, but with the Vocationist motto G. A. U. D. I. O. It is a volume of 244 pages, "manual of the *Sponsa Trinitatis series*." He revised it in the publication of the two volumes of the Devotional, 1949. Fr. Justin offered a copy of this book to Pius XI, in the historic audience of 21 June 1932.

Trust because the Lord loves you infinitely.

O my Lord, perhaps you conceal many displeasures with me so as not to lose me completely. In everything I want what pleases you most; I don't want you to tolerate anything without making me feel your displeasure in order to induce me to please you! Not so, Lord!

September 27, 1931

As soon as there is a little light many semi-deliberate venial sins come to our consciousness!

I must see in all and especially in the acts of men the action of God himself, first cause of all. The role of the free man is true but also so imperceptible and mysterious that I can't really grasp it, much less judge it. Let's leave it to God! In fact, he strictly reserved it for himself. Seeing God, I can only adore, love, please and unite myself with him in everything. I will abstain from any other evaluation because, even if favorable, it is always according to man's view. Only God I must see, love and turn to him and unite myself with him. Amen. Alleluia.

September 28, 1931 - *St. Wenceslaus, my holy Duke!*

It is necessary to take men, whether in the Congregation or not, as they are, imperfect or defective and treat them keeping in consideration their miseries. My God I trust in you!

If you are naturally sweet, you run the risk of losing them through corruption of sensuality. If you are naturally harsh, you run the risk of losing them through pride's corruption. If you are sweet you can spoil them through softness, if you are sour you can push them away through harshness.

We must absolutely rely on grace! O holy grace, O Sacred Heart, I trust in you.

September 29, 1931 - *St. Michael the Archangel*

I return to previous friendship and devotion for the first prince of heaven; thus, I intend to honor my St. Michael. Why are not Jesus and the divine Trinity my permanent and predominant thought? Out forever my I. God alone and forever!

Follow the example of God immediately in spirit of love. Amen. Alleluia.

The Same Day - *At Pianura*

How is it possible to reconcile and unite many wills, many hearts of many different personalities in the Congregation? Or, why is it necessary that all human wills unify in the will of God and that all human hearts be rooted in the most Sacred Heart of the man-God? Amen. Alleluia.

September 30, 1931

Look at me, Lord! *I always look at you.* I fear that some of my writings may be brought to Holy Office!⁴¹ *It won't happen, don't worry.*

My little novice is at the end of his life. (May they all make a holy death).

The Eucharistic Congress begins in Pozzuoli. (In heaven you are getting a nice reception).

There is great feast amongst the angels for a sinner who con-

⁴¹ Fr. Justin expresses here the concern that some of his mystical writings are misinterpreted and may provoke some reaction from the hierarchy and the magisterium. His is only a fear of displeasing the established authority towards which he always professes himself a humble and obedient servant.

verts. How much more celebration for those who convert to holiness! Amen. Alleluia.

The Spheres of Divine Union must be organized with fundamental obligations:

- Daily communion;
- Pilgrimages to nearby sacramental churches;
- Practical cooperation in the work of the Divine Vocations;
- Very pronounced spirit of recruitment etc.

October 1, 1931 - *From the preaching-exhortation*

The person who brings to God a hundred assured daily communicants glorifies God more than that nun who baptized fifty thousand children, more than Blessed Don Bosco who made eleven thousand priests, more than Saverio who converted millions of faithful.⁴²

October 2, 1931

I can and must insist on the Lord's gaze, smile, hug and kiss of predilection.

I cannot seek, accept, or be satisfied with the gratification of praise because it would be a pasture for pride and against divine truth. So likewise, I cannot and must not seek, accept, be pleased with the satisfaction of the senses and of the heart which would be pasture of sensuality and against divine goodness and love.

We start all over again to do, suffer and pray for all that we think is going to happen to us and that we must face, aiming in all things at pure glory and love of God.

⁴² This statement may undoubtedly appear very bold, but this is not true for those who see things from the point of view of God and not of man.

October 3, 1931 - *St. Therese of the Child Jesus*

Why not go back to the first practice of being all things to all men, to please everyone, to see the will of the divine persons in everyone?

Return to the previous practice of never saying absolutely anything about yourself neither good nor bad.

Could it be a punishment from God to allow a later director to grant you what a previous director had denied, and you had not wanted to do things his way?

October 4, 1931 - *St. Francis. Final procession and closure of the Eucharistic Congress of Pozzuoli.*⁴³ *In the amphitheater.*

Blessed is he who with all his heart loved only you, O Lord. More blessed are those who suffered for you and consumed themselves for you.

Now the holiest and greatest undertaking is to bring the world to daily communion!⁴⁴ Work! In the name of God!

October 5, 1931 - *First exercise at the Last Supper in Naples.*

Let us work on the program. We must leave the Cenacle to lead all souls to receive Holy Communion every day.

It is necessary that the altar be arranged in such a way, with steps, decorations, flowers and lights, so that the main image

⁴³ At the Diocesan Eucharistic Congress of Pozzuoli in 1915 Fr. Justin had delivered the report *The Eucharist and the Children*, placing the Eucharist at the center of the spiritual life of children and adult Christians, with the practice of daily communion. See *Works*, vol. 7 p. 13 ss.

⁴⁴ Fr. Justin was the apostle of daily communion. He wrote that he could happily spend his whole life giving Jesus to souls.

could, as if it were alive, comfortably come down to the people and the people go up to it.

October 6, 1931 - *St. Maria Francesca of the five wounds, Neapolitan*

To make reparation it is not enough to abstain from the evil committed, but it is necessary to do more than the common duty, to push oneself toward the heroism of the holy virtue opposed to the defects committed. So ... apply etc.

October 8, 1931

Today I begin what I have long understood:

1. Reduce the entire life of prayer to acts of theological and cardinal virtues (those towards God, these towards creatures, myself and neighbor).
2. Stay between the Holy Spirit and Mary; from the Spirit receiving the inspirations, to Mary entrusting them as seeds to fertile soil.

October 9, 1931

The method of great inner and outer sweetness combined with holy and loyal firmness must be resumed and stabilized.

Similarly, the sense and practice of making oneself all things to all men, to bring all to Jesus (1 Cor 9 22) and making oneself servant of all to glorify Jesus more than all.

(Today at the Cenacle I started to gather some candidates for the sphere of the Divine Union of religious of God).

October 10, 1931 - *St. Francis Borgia - At the Conclusion of Morning Meditation*

You will never cease to be the God you are; you will never cease

to love me as the God you are. Nothing can be said or done to me except by you. I abandon myself to your purifying, assimilating action.

Grant that I may be in a continuous stretching of my limitations and opening towards you! I cannot stop in any thought, sense, way, heart, star, angel, joy or love. You are always above all! O my God, give me pure love as my spirit. Amen.

October 11, 1931

You must be well resigned to being of everyone and to being devoured by everyone at their pleasure. In this resignation you will find perfect self-denial and the charity of God and neighbor. It is necessary that you take advantage of the union and attraction that a good number of your religious confreres and pious souls feel for you to bring them to Jesus. But distinguish carefully what would be for your satisfaction and you will always deny it, and what is for their edification and you will never neglect it. Amen.

It seemed to me that God really wants that I call and consider myself his soul-spouse; he wants me and has made me his soul spouse.

October 12, 1931 - At St. Valentino Torio, in the exhortation to the nuns

In a few days we will have the book of the Constitutions.

We will present it in a small religious festival to be held for the occasion. Those who observe the Constitutions are sure to become truly holy! We must observe them fully and generously for the love and glory of God.

Exhortation at Pianura

Nunc anima mea turbata est! Et quid dicam? Pater salvifica me in hac hora? - Now my soul is sad! And what will I say? Father save me from this hour (Jn 12 27)?

October 13, 1931 *During the Holy Mass*

Whatever may be my conditions and dispositions, I can always directly rise up to my God and join him. He is always and everywhere.

Even if I were in dissipation and disturbance I can rise and unite myself to him. I will find him in his justice, at his tribunal and sentences, but I will find him and I will join him. He is always my God.

October 14, 1931

The satisfaction you feel in writing letters to superiors, houses, etc. is a clear sign of God's will and your duty too slowly observed so far.

October 15, 1931

This S.D.V. Congregation is also a family, and a family of the good God! May his complacency and fondness be in it, no less than his providence and protection. Amen.

October 16, 1931 - *St. Hedwig of Poland*

Our Lord God wants to show himself, speak and always come to men. And he wants to do it in us. O what perfection should I be! He wants me to be his image and likeness in order to truly be a theophany for every brother of mine. Amen. Alleluia.

Much more our Congregation must be a Theophany!

October 17, 1931 - St. Margaret Alacoque

At Mass: Sing with your soul because it is feast now!

In the exhortation: the lack of corporal mortification is caused not only by the lukewarmness of the prayer-meditation, but also by the total absence of it, that is, even by not knowing how to find time to do it. Alas how true it is!

Being diffusive is so essential to goodness that one should not believe to be good what is not diffusive of itself. This goes for every virtue.

The element of zeal is essential at every level of goodness, even at the lowest level, especially if spiritual.

October 18, 1931

We make up the twelve groups of missionary souls:

1. Catechetical missionaries;
2. Eucharistic missionaries;
3. Vocation missionaries;
4. Marian missionaries;
5. Orationistic missionaries;
6. Liturgical missionaries.

October 19, 1931

O my Lord, enable me to completely concentrate my heart and the heart of all in you, with all its tenderness. You are slowly doing it to me. Is this apparent slowness due to the oppositions you find in my nature? Certainly!

October 20, 1931 - At Holy Mass

Deo gratias!

What is more important and more dutiful, more glorious and more beatific than “pleasing God”? This I absolutely want every moment.

It is necessary to entrust to the most holy Mary, my soul, not only the inspirations of what to do, but also all the good enlightenments and feelings that I receive throughout the day.

My Lord, this present intimacy with you is not enough! I need greater intimacy. Much greater! “Let the soul spouse ask all she wants and everything will be granted her.” Yes. Amen.

October 21, 1931

1. Make time, after Holy Mass, for the correction of the books of the soul,
2. During after-lunch recreations and walks make time for the rosary;
3. Reply scrupulously and promptly to letters;
4. Keep a daily written note of sermons, instructions, etc.;
5. Put on a good face to visits and requests from strangers;
6. Inspire and train students to exercise much love of gratitude to divine providence.

October 22, 1931

Beatus homo qui est semper pavidus - Blessed is the man who fears the Lord (Pr 28 14).

Qui stat videat ne cadat - Those who stand try not to fall (I Cor 10 12).

Regnum coelorum vim patitur - The kingdom of heaven is conquered by violence (Mt 11 12).

Simile est regnum coelorum homini regi qui fecit nuptias Filio suo - The kingdom of heaven is like a king who prepared the wedding for his son (Mt. 22 2).

October 23, 1931 - Meditation

This is true devotion and religiosity: to live the present moment seeking and pleasing God.

October 24, 1931

Is not St. Raphael the Archangel of the S.D.V.? For his greeting GAUDIUM? For his mission to find a spouse?

Tomorrow feast of Christ the King: *Quaerite Regnum Dei, haec omnia adicientur vobis - Seek the kingdom of heaven and all these things will be given to you in excess (Mt 6 33).*

Haec omnia - all the little things of human needs and pains. Just nurture great thoughts, great desires and affections, the great works of the kingdom of Jesus. Amen

October 25, 1931 - Feast of Christ the King

O beauty, goodness, munificence and infinite clemency of God shining in Jesus Christ king, in Mary, our queen!

We are therefore more elevated, regal and supernatural in relations with our neighbor, with ourselves, and more confident and humbler in our relations with God!

We must adorn our Eucharistic temple with the flags of all the nations of the world, as a sign of the supreme royalty of Jesus Christ.

Prepare yourself well for each lesson; plan what to do.

From time to time meditate on the Last Things and on the passion and death of the Lord. Ask others to do the same. Yes, Father.

The same day - Love notes

How I desire for a friend's intimacy! What did you say, what did you do today, Lord? *What is in eternity.*

Whom have you been with and whom have you been pleased with today, Lord? *A little bit in you too.*

O my Lord and my God, be more and more my friend, my intimate. *Be you more intimate with me and I will be with you too.*

I do not despair, O my God, that you will make me *sponsa Dei - spouse of God* as you made the *Mother of God*, as you became *Son of God*, in my nature. *You must hope for it! Trust.*

October 26, 1931

O how I hope to be able to keep the light and the feeling you give me in celebrating the Eucharist!

Everything external and internal, whether the object of the external or internal senses, whether taken from the corporal faculties or from mental faculties, is a veil, like Eucharistic veils that hide the Lord.

Every sound and color, every line, every accident and substance, everything is like a host in which the Lord reveals himself, gives himself, acts in the soul with his diffusive goodness. Here I am all in God, totally in him. Amen. Alleluia.

October 27, 1931

My previous consciousness and enlightenment on God's presence that enwraps everybody and everything continues.

My past evil is deep-rooted, and therefore I must not delude myself that any amendment and purification whatsoever, or a few fine days of fervor and some progress is enough.

The Lord, who knows and who can, will carry out his action inwardly and deeply. But don't worry. He can never cease to be that infinite goodness that is God in and of me. Ita Pater. Amen.

October 28, 1931

My Lord! How profound is sensuality and pride!

I will make of it as an insatiable capacity for truth and charity, for the Word and for the Holy Spirit!

Lord, give me pure love! You alone and forever, O my God and my all!

Yes. Go beyond any other reflection, especially of yourself.

October 31, 1931 - Eve of All Saints

... Et facta est lux - And the light was made (Gn 1 3).

Since the Lord leads you on the path of inspirations, it should not surprise you if the enemy besieges and disturbs you with false inspirations.

Similarly: since the Lord wants to sanctify you even in the way of sensitivity, no wonder that the enemy tries to harm you with false feelings.

For many years you were troubled by vain apprehensions about the past. In recent years you have been troubled and dis-

heartened by vain apprehensions about personal cleanliness and friendship with your religious confreres. Go forward with confidence, considering cleanliness as a symbol, the external means of internal purity and imitation of the humanity of Jesus.

Go forward with confidence, making wide use of the treasure of affection and attractions that the Lord has given you to facilitate the good you do for youth.

Any inconvenience, danger and the like that may arise should not make you change your mind, suppress your nature or bury your talent.

With grace every inconvenience is eliminated, every danger is overcome, nature is elevated and talent is well trafficked.

Above all, concentrate on observing the Constitutions, and on maintaining the correspondence to the divine inspirations, moment by moment.

You were wrong in tolerating distrust and discouragement and lack of hope in the divine union for a long time, because you had slacked into something. *Sursum corda - Hearts up!* To pure love! To the heroism of theological and cardinal virtues, for the state and the acts of *sponsa Trinitatis!* Amen. Alleluia.

Day of great peace, day of great joy! The printed text of Constitutions arrived.

November 1, 1931

On this first day of November the feast of the Constitutions took place.

- 1 - Minor hours of the solemnity of the Saints; after each hour add the six Pater Ave and Gloria for a plenary indulgence, leaving the church at every canonical hour;
- 2 - A song to the Blessed Mother;

- 3 - Exhortation on the Rules;
- 4 - Distribution of the Constitutions at the altar with the formula: *Quicumque hanc regulam secuti fuerint, pax super illos et misericordia - Peace and mercy on those who have observed this rule;*
- 5 - Eucharistic Benediction;
- 6 - We designate this day for the feast of the Rules;
- 7 - Those who hear the confessions of religious should question them on the observance;
- 8 - Psalm 118 is a good penance for non-observances;
- 9 - A light corporal relief with chestnuts and coffee. *Deo gratias.*

O my Lord! From your blood I expect perfect cleansing and beauty for my soul, and for our Congregation in your presence.

My Lord, yes, I will be more loving with everyone, for their consolation. But my consolation is your love, your predilection.

We must conquer the world and the hearts of men in order to make with them the kingdom of Jesus. Therefore, there is a real need for meekness because to it is bestowed this beatitude.

I restart in the Lord, and better than before, the practice of internal and external sweetness.

November 2, 1931

Exam: awareness of three disobediences to the holy inspirations and many to the holy Constitutions in confusion.

Let's truly commit ourselves to the observance of the holy Constitutions.

November 4, 1931

Paradise on earth: Holding Jesus Christ.

Many times, in the depth of my soul I hear: *Ask what you want!* The soul immediately puts forward the needs of the Congregation, of the congregates and of the whole world.

Give us your pure love, O Lord. May everyone be a living flame!

November 5, 1931

One way to spend the three hours of Jesus' agony profitably before the most holy sacrament on the first Friday of each month is:

The solemn choral recitation of the entire Catholic catechism with at the end of each chapter the usual ejaculatory prayer of the "Glory, Love and Will of God"⁴⁵ as well as with the interlude of a New or Old Testament canticle at the end of each part.

Finally, conclude with the Eucharistic procession inside the Church.

Twelve different ways must be established in the Directory for the variety throughout the year.⁴⁶

⁴⁵ As every psalm in the Breviary ends with "Glory be to the Father..." every Vocationist prayer ends with this doxology "O my God and my All, Father, Son and Holy Spirit, may your will be done, your love reign, your glory shine in me and in everyone as in yourself, O my God and my All."

⁴⁶ In Ascension (the Directory to which he alludes) there are only seven ways listed, one for each day of the week: Via Crucis, adoration of the cross, prayer of the seven words, reading of the passion, crown of the seven sorrows, chanting of the Stabat, chanting of the Vexilla Regis (See Op. 1, 218).

November 6, 1931

Each soul is a privileged and favorite of the Lord.

November 7, 1931

How many words of God to the soul!

How many encounters of God with the soul!

How many visits of God to the soul!

My soul, appreciate the gift of God and welcome it, exult in it and use it abundantly. *Amen. Veni Domine Jesu - Come, Lord Jesus.*

November 8, 1931 - At Vespers

Veni, et ostendam tibi sponsam agni - Come and I will show you the bride of the lamb (Rv 21 9).

The spouse of God!

A city, the city!

Such is the soul-spouse: capital city, metropolitan city, city-world, and star.

So, the soul-spouse of God is everything, the synthesis! In this city are located all the mother-houses and generalates of the Religious Orders.

In this city are located all the headquarters and supreme commands of the militias. In this city all the ministries of the kingdom and the sacred Congregations of the Church! As in Rome head of the world! *Amen. Sponsa Trinitatis - Spouse of the Trinity!*

November 9, 1931 - Meditation: the friend

With my God always trust, trust! With my brother, my neigh-

bor, always sweetness and sweetness! Give me pure love and pure zeal!

He says: *Pasce oves, pasce agnos - feed my sheep, feed my lambs*, but as my lambs, he stresses *mine*, because they are and become more and more mine, he says!

Likewise, of the sheep, the mothers of the lambs, that is, the superiors, the bishops, the parents, etc. They are his, and they can become ever more his. This is pure zeal!

November 10, 1931

Observe the holy Rule.

Keep in mind the holy vow.

The friend God is present!

Trust in God. Sweetness with others! Be sweet especially with those who are most opposed to you, and perhaps diabolically hostile, and therefore to be conquered for Jesus, precisely with increased confidence in him and gentleness for them. Amen.

For the souls to be conquered, not for the conquered souls, Jesus says: *Beati mites quoniam ipsi possidebunt terram - Blessed are the meek because they will possess the earth* (Mt 5 5). Alleluia.

November 11, 1931

For every soul, but especially for those who live in community, much more than those who live in the family, full brotherly charity is needed with all its internal and external sweetness. You must practice it, radiate it, and inculcate it among the Vocationists, both for their edification and for their apostolate.

November 12, 1931

Fervor is in direct proportion to the quality of worship and awareness of the presence of God.

We must honor God's presence above all outside the Church, outside of oneself, in the external world, in its immensity.

Each soul must feel it and honor it in a very particular way and with its own external sign. For me, I decide to keep my fingers intertwined as a sign of the wedding of love with the Holy Trinity present everywhere. Long live God in whose presence I live!

November 13, 1931

Do not be surprised if your trust in the Lord is tested, if your sweetness with your neighbor is tested.

Wait for the test, you can overpower all unfavorable appearances, and also from the wounded heart continue to bestow sweetness on the brothers. Amen!

November 14, 1931

The temptation of distrust and discouragement left me in a state of emptiness as if I were a stranger to the Lord. I can't continue in this state.

Call him incessantly. He will answer to you! This thought already indicates your return. Amen! *Veni Domine Jesu - Come, Lord, Jesus.*

I still need to insist on prayer to be freed from the passion of jealousy. It is the purgatory of the overly sensitive affections of the past. I accept. But I also long for the end!

The pure love of God, the pure zeal for God, the pure love and zeal for the neighbor infused by God will be the end of this purgatory. Amen.

November 15, 1931

Saint Gertrude's heart was the home of predilection of my Jesus Christ, of our Jesus.

A soul that chooses Jesus as his only friend, renders him a great honor and pleasure. We must call, call Jesus absent! *Sine tuo numine nihil est innoxium* - Without your light nothing is harmless.

I must obtain liberation from this insane passion of jealousy, and have it only for Jesus: *Dei aemulatione* - for the emulation of God. When we speak of love for our neighbor, we must say: "our holy neighbor" and speak of devotion to the holy neighbor. Amen.

November 16, 1931

Introduce the presentation of all the patron saints of the diocese and of the parishes of pupils and novices etc.

O my Lord, for heaven's sake, draw me to you, outside of myself because in me I find only suffering.

Jesus's passion is also a divine good, and the divine goodness wants to communicate it, wants to communicate it to you. (After three hours Mr. Causa Salvatore gives me a relic of the holy cross and the holy thorns).

November 18, 1931

He calls me every moment. What do you want, Lord? I have to answer, I want to answer.

We need to love him dearly with all our being, including

fantasy and feeling; so don't be passive, react to coldness and insensitivity.

Why do you lose trust and confidence? He takes offense at it. It is good and right to test your trust and confidence; he intends to deepen them in you. Amen.

November 19, 1931

You and your confreres always have to be missionaries. Why not divide all the fractions of Pianura, surrounding your residences? As e. g. Romani - Torre - Masseria Grande⁴⁷ etc. etc.?

He calls me almost every moment. How good it is to prolong those moments of almost immediate attention to him alone!

November 20, 1931

He never ceases to call you.

Answer always.

Look at him fixedly.

Hold on to him as long as you can.

His face will shine before you. Your heart will be conquered, wounded and inflamed by him! Finally!

November 21, 1931 - *Presentation of the Blessed Virgin*

The temple became holier due to the presence of Mary. May our houses become more holy because of our presence. Amen. Every first superior of a new house should truly be a saint.

⁴⁷ Romani, Torre Caracciolo, Masseria Grande and Pisani were four rural agglomerate of families that later became four independent parishes at the request of Fr. Justin.

Today I distributed the book of Rules to the Sisters of the Divine Vocations.

November 22, 1931 - *Explaining the epistle of the twenty fourth Sunday after Pentecost*

The will of God is not only the commandments, counsels and inspirations, but hatred for evil, love for good, compliance with his divine plans and his predilections for us.

He calls many times a day, just for love, for pure love! It is not for particular services but for the court of love. It is so.

November 23, 1931

He still calls, he always calls! If I respond and prolong the act of love I can enjoy almost entire days of rapture in God, almost ecstatic.

Today, daily communion brings us in a short time to that grace which was not achieved until after many years of earlier rigorous asceticism. Not a few ascetic books should be corrected in this regard.

What will become of our individual religious? What will become of the Congregation? He says: *I am the guarantee*. Amen. Alleluia.

November 24, 1931 - *St. John of the Cross, doctor. While the battle and the agony of the heart goes on.*

You will win by humiliating yourself, that is:

1. By recognizing and accepting of doing your purgatory in this pain;
2. By contenting yourself with little when unable to get much;

3. By recognizing that you are unworthy also of little;
4. Through the constant use of internal and external sweetness with him and everyone;
5. By no longer presuming in any way and for any reason to have a friend entirely and exclusively for yourself, etc.;
6. By being first yourself to faithfully observe all the Constitutions;
7. By observing the Constitutions with an intimate and personal love for Jesus.

Courage:

1. After lunch and dinner, carefully and faithfully offer the thanksgiving and pray five decades of rosary;
2. Try to participate in all the community prayers, even those you are not, or would not be obliged to attend;
3. Every evening from eight to nine make your vigil hour and adoration with the assigned worshiper;
4. During your daily walk pay a visit to the Sisters of the Precious Blood,⁴⁸ or to the cemetery or to the sick.
5. Go out every day with a different group of the Vocationary for a walk. *God be blessed. Deus in adiutorium meum intend, Domine ad adiuvandam me festina - God come to my assistance, Lord make haste to help me.*

November 25, 1931 - Post Missam

It is necessary to introduce twelve or seven consecrations to that good, which though so beautiful has such a sad name: pain.

⁴⁸ The Sisters Daughters of Charity of the Precious Blood, founded by Blessed Tommaso Fusco, had a community in Pianura in Corso Duca D'Aosta. From them Fr. Justin learned the devotion to the Most Precious Blood

1. Consecration to active purgatory (i.e. start positively to suffer to atone for one's debts);
2. Idem, to save other souls from purgatory;
3. Consecration to imitation of the passion of Jesus;
4. Consecration of victim;
5. Consecration to death.

Combine every feast of the Blessed Virgin Mary with a private community feast such as:

1. The feast of vocation;
2. The feast of the Congregation;
3. The feast of the holy Rules;
4. The feast of inspirations;
5. The feast of the holy book.

November 26, 1931 - *St. Sylvester Abbot, Founder of the Silvestrini*

He calls. Go directly to him. Simply fixate on him alone. Bypass any other thought for him.

Any other reflection is a distraction caused by a temptation that wants to prevent you from your incipient contemplation.

Now as proximate preparation for Advent, Jesus has given me these three days of retreat in Albanella.⁴⁹ Sunset of the year and many other things! In the soul! Amen. God only! Adore the designs, thoughts, and initiatives of God for you. How wonderfully sublime! For you, for everyone! The designs, thoughts and initiatives of God for you must be intuited and followed. Conform yourself to these in everything.

⁴⁹ Albanella is small agricultural town in the province of Salerno. Fr. Justin sent there as parish priest Fr. Salvatore Boccuti and established a community of Vocationist Sisters.

In the Mass

I want to be - he says - your little secretary to be your only friend. The soul is troubled: Quomodo fieri potest - how can this happen (Lk 1, 34)? Wonderful? Non venit ministrari sed ministrare - he did not come to be served, but to serve (Mt 20 28)!

Lord, minister also to me! *Especially to you!* O my God! Lord, be minister of my consolation; minister of my sanctification, and of all souls within me. Yes, Father.

November 27, 1931

You wanted this little secretary not so much for external needs as for the needs of the heart. You wanted with you the one you liked to please you. What a surprise that Jesus wants this place for himself? He is now close to me heartily if not sensibly. (This is an excellent distinction for all the graces you have felt heartily and sensibly. Deo Gratias!)

Apparition of the Miraculous Medal!⁵⁰

For what sins of mine did my angel not remind me of this feast at Mass? I celebrated the Mass for the dead, which I never do. Or did Albanella's dead want it? I believe it was for my sluggish rising. At 6:00 o'clock! Instead of at 4:00! But I lost sleep to-night.

Now I understand, perhaps more than ever I understood it, that it is just impossible to find that ideal friend all for me that I always dream and long for. My ideal friend is Jesus, and none other but Jesus.

⁵⁰ November 27 is the feast of the Miraculous Medal, expressly wanted by the Blessed Mother, which appeared in 1830 to St. Catherine Labouré.

November 29, 1931

Retreat in Torre del Greco.⁵¹

December 2, 1931

The best thing for you is to concentrate on observing the holy vow of charity.

Do, suffer and pray moment by moment what you know of most pleasure for the Lord God. Amen.

December 3, 1931 - Aversa, for the monthly retreat to the Vocationists

All things are veils of the Lord (like the Eucharistic veil). Through these veils, the attention of the soul is fixed on God with a simple and yet complex look of intense, sweet, continuous love. *Ita Pater quoniam sic fuit placitum coram te - Yes Father, because you liked it that way* (Mt 11 26).

December 4, 1931 - reading Fr. Faber's conference

The taste for reading good books must be cultivated among our students of the Vocationary and all people.

December 5, 1931

How easy and sweet it would be to keep that divine presence felt for a long time and always! When you sense it! In reality, it is difficult and arduous! Many obstacles must be overcome.

⁵¹ Torre del Greco is a thriving town in the Neapolitan area, where Fr. Justin had friends and benefactors and established a community of Vocationist Sisters there. Torre del Greco has given many vocations to the Vocationist Fathers and Sisters, as well as numerous external collaborators and co-operators.

But omnia possum in eo qui me confortat - I can do all things in the one who gives me strength (Phil 4.13).

December 8, 1931

Do not despair of the gift of divine union as *sponsa Trinitatis* - spouse of the Trinity, because Jesus gives himself totally to you to be possessed by you. He gives you not only this or that virtue in this or that degree, he gives you all himself.

As far as this is true, you must believe and hope for the divine union of *sponsa Trinitatis*. How true this is in the Eucharist, your communion!

Amen. *Veni Domine Jesu - Come Lord, Jesus*. Sighing for the Eucharist!

December 9, 1931

I must have great esteem; I must give great importance to that inner voice, presence, look and divine word that I hear so often and always for very long time.

Who are you, who are you calling, speaking, holding and raising my soul? Are you an angel, my angel?

I think that is God himself, one of the divine persons. Amen. Alleluia.

December 13, 1931 - Rejoyce Sunday

I begin to read meditating "*Tutto per Gesu*" - All for Jesus by Faber⁵² with the retreatants. We must make it and all the other

⁵² On F. Faber, one of Fr. Justin's most accredited spiritual teachers, consult the note on p. 15 of the Opera vol. 7.

works by Faber a mandatory study for all the members of the Congregation. For me and for the members of SDV, they will be a source of the good Vocationist spirit.

Meanwhile, the love-God continues to call me to love God in his felt presence. *Deo gratias.*

December 16, 1931 - *In the Holy Mass*

Why do you fear? God, the Lord your God is true love! He truly has mercy. Turn to and lean towards him with the strength and impetus of the desire for love, at least no less rapidly than the constant speed of time that passes and leads you to him. Persevere in this internal motion of true divine grace.

Today starts Christmas novena. Write some beautiful novenas very comprehensive and thoughtful.

Do not waste time, do not even think when a duty is certain, and do not dream when the religious ideal already shines before you.⁵³

December 17, 1931

Some facts and random, providential revelations are very apt to making the void in and around you.

Only Jesus is the most faithful! How much pride was and still is in your heart! How much presumption in your needs for love!

I will always love them [the members of the S.D.V.] more and better. After all, they are the sons that the Lord has given me. No.

⁵³ An excellent example of "Roman practicality" that should permeate all the doctrine and action of the Vocationist (See Works, Vol. 1, # 911).

He alone wants to be called the Son, just as he alone wants to be loved as "spouse." Amen.

They are my brothers, my little brothers, my confreres.

December 18, 1931 - Morning meditation

Only in Jesus does every soul reach her full perfection, and therefore, only in Jesus appears all her amiability. The same will happen to me and to those that now I do not find worthy of what I give and I would like to give, the heart. Only when my heart will be all of Jesus it will be all lovable and all loving and will find others all lovable and all loving in God Jesus.

December 21, 1931

Here I am without enthusiasm and without the sweetness of charity for my neighbor, because of the abnegation of the heart!

You are wrong. Jesus who is the only true author of all good enthusiasm and all true sweetness, he will infuse his fire in you! Trust! Believe! Amen.

December 22, 1931

Always carry the rosary in your hand. *Ita, Pater*. Lock yourself in your room [for meditation] every morning until half past eight. *Ita Pater*.

In the evening, during the sermon

How much misery and how many debts! So it is also in the soul. *Sponsa Dei Trinitatis - the soul-spouse of God Trinity*, in addition to the native divine nobility, she needs an adequate acquired wealth. Jesus comes to be our oblation and our wealth. Amen. Alleluia.

December 25, 1931 - *The intimate word in the morning*

“He is the child” not by pretense or adaptation or exaggeration etc. He is essentially the child, essentially the Son and essential love. Love is always a child. So, he wants to be treated such as he is. So, he needs to be welcomed, raised, nourished at the breast, nourished by the very substance of heart. Also, in us is this child; we are in turn children too; our heart, mind and person is also a poor child.

I ask for a special self-sacrifice, detachment and purity of heart in divine love for me and for the Congregation and for the world. Amen. Alleluia.

December 26, 1931 - *During the retreat for our sisters in Bagnoli*⁵⁴

We must establish and carefully determine the veneration that our Congregation wants to render to divine vocations: A private and common devotion for vocations to life, faith, holiness, religious status and priesthood.

December 27, 1931

Quod discipulus ille non moritur - *That disciple would not die* (Jn 21 23).

Jesus Did not cease to live in the world among us. No one has taken his place since *eo quod maneat in aeternum* - *he remains forever* (Heb 7 24).

I must never think: I am like Jesus among the disciples. False.

As he had a favorite so I can have it too. Unfair.

Jesus remains with us. Nobody takes his place. Everyone should learn how to be his favorite.

⁵⁴ Bagnoli is a section of Naples.

Everybody who chooses Jesus, as his predilect, will also be Jesus' favorite. This is the secret.

January 1, 1932

Our special supernatural is the *Nuptial Supernatural!*⁵⁵ The soul can have no other union than with the Spirit of God!

While the Lord creates the bodies for the union with bodies, he does not allow the union of the soul with another soul, but with him alone! Amen.

January 2, 1932 - *Light in the Holy Mass*

It is necessary to expel the guilty of any external serious sin against the beautiful virtue even if only once. An easy forgiveness and coexistence with the guilty could be a push and encouragement to repeat the sin for all the others, already naturally inclined to evil. Instead, a prompt and maximum punishment causes terror and discourages any form of licentiousness.

We must manly overcome the weaknesses of the heart and sweep, clean every day; prune every year.

Deo gratias - Thank God. *Incipimus - Let's get started!*

January 3, 1932⁵⁶

It would be very useful to have a parish bulletin, an orga-

⁵⁵ The characteristic proper to Justinian spirituality is this "nuptial supernatural," that is, the universal vocation to become soul-spouse of the Trinity.

⁵⁶ In a 1932 Agenda, on this date he wrote the following formulas of perfection: *Impleverunt eas usque ad summum - they filled them up to the maximum.* As for intensity: *oboediens usque ad mortem - obedient until death.* As for the duration: *in finem - until the end.*

nization of daily communicants young, men, etc. Give special privileges and distinctions to daily communicants.

January 4, 1932 - *About the expulsion of culprits*

Semel peccasti, semper peccasti - You sinned once, you sinned forever. It seems exaggerated. It is true, having regard to the inclination to evil, to innate and acquired weaknesses, to temptations, to the periodic renewal of bad moods, etc. And the soft types fall! Miracles of grace are needed; extraordinary graces are needed. And we cannot always rely on these precisely because they are extraordinary. An ordinary criterion cannot be based on them. So: *Delenda Cartago - Carthage must be destroyed!*⁵⁷

January 5, 1932

Who knows what will be said, what will be done to me and what will be asked of me a moment from now, in a day, etc. Uncertainties such as those about the time of our death! We must accept everything and be willing to believe in the ever-diffusive will of God who cannot ever want any harm for any of his creatures.

January 9, 1932 - *Eve of the Holy Family, during meditation*

The Vocationist must be and show himself always to be in an enthusiastic, communicative, internal joy of something great

⁵⁷ This is the refrain phrase that Cato kept repeating in the Senate of ancient Rome pushing for the destruction of Carthage, the declared enemy of the city of Rome. This frequently quoted sentence indicates an urgent and radical choice to resolve a serious and dangerous situation.

and beautiful to be done.⁵⁸ Any other form of joy like e.g. that of loving and being loved is dangerous and not edifying, rather it is corrupt.

What to do, what to do! *Ut operaretur terram - so that the earth can be renewed!* The reason for our being on earth is to do, to renew the earth. Man's nature cannot be silent, passive and glacial. He must always radiate joy but for the activity about to be done not for activities done in the past. *Deo gratias.*

January 14, 1932 - From the pocket diary

Meditation from the oremus of St. Felix on the effectiveness of the examples of the saints, made as examination of conscience on faults. Be careful that, while you are tempted to distrust and despair about your health, you do not sin having little confidence in Jesus, redeemer, in the holy Church and in its divine doctrine.

This is the time to practice more intense and frequent acts of faith and hope. Amen. I propose it. O Mary, *mater spei et mater gratiae, mater plena sanctae laetitiae - mother of hope and mother of grace, mother full of holy joy!* O Mary.

January 15, 1932 - From the pocket diary

With your grace, O my Lord, I will meditate on the exercise of holy faith and hope. I will have it present as object of intercession in the Holy Mass, breviary and rosary. A dark night and purification of the feeling begins. *Pater, si fieri potest transfer a me sed non sicut ego volo sed sicut tu - Father, if possible, let this pass by me, but not as I want, but as you want.*

⁵⁸ Another characteristic of the Vocationist is the *festivity* for which: "The servant of the saints must be filled with an indomitable joy, which is revealed in all its cordially joyful ways" Op. I, n. 913.

January 16, 1932

The soul is not only dressed in her own body. The whole universe and humanity is her external gala dress, the whole holy Church is her internal garment and thus the bride presents herself to her God and her bridegroom, especially in the Breviary and in the Holy Mass, in the ministry of the word and in the administration of the holy sacraments.

Carry all in your heart, your own religious family, the holy Church, humanity and the universe in the name of everyone and for everyone, exercising sacred religious worship, always. Amen.

On the same day, St. Marcello

The soul rushes towards God! Every verse of psalm and every act of the rite is her opening, diving, uniting, getting lost and assimilating everything in the divine will, love, glory of the adorable Trinity. Amen.

The only true and only good in the practical world is to unite oneself with the will, love and glory of God. This is done not only in the acts directly and exclusively of religious worship, but in any other good act required by one's duty of the moment, even if material, ordinary and common. Amen.

The same day - From the pocket diary

I will meditate on the Lord: *Tempus non erit amplius. Finis venit, venit finis. Amen, veni, Domine Iesu - There will be no more time. The end comes, the end comes. Amen, come, Lord Jesus.*

Following the attractions of grace, I move forward with repeated, intense internal acts towards my God, to unite myself with his glory, love and will.

Resume the particular exam on inspirations.

January 17, 1932

I will meditate on the inner hermitic life that I must lead. How I must be ready for sudden temptation. *Estote parati! Be ready!* One must continually immolate one's self to the divine will in inspirations, even the most sudden. Amen.

January 18, 1932 - From the pocket diary

Anniversary. I am forty-one years old. Feast of the Holy Church, feast of the Chair of St. Peter in Rome. Meditation on the mystery of the day.

January 19 - From the Pocket Agenda

Let the land produce verdant herbs and fruit trees with their respective seed. Meditation on productivity.

January 20, 1932 - Saints Fabian and Sebastian

Why do you fear? Consider yourself and remain as a docile useful tool in the adorable hands of the omnipotence, wisdom, holiness, justice, goodness and all divine perfections; and everything will work wonders in you and outside of you for the glory love and will of God. Amen.

The same day

Fiant luminaria in firmamento et praesint diei ac nocti - Let there be luminaries in the firmament of heaven, to separate day from night (Gn 1, 14). The exercises of light and the centers of light in our life.

January 21, 1932 - From the Pocket Agenda

I repeat the meditation on the exercise of light coming to de-

tails about meditation, reading, preaching, and examinations of conscience, reflections and mystical moments.

January 22, 1932 - *From the pocket diary*

The exercises of light: Meditation is like the sun for the day. Reading is like the moon for the night. The moon's light is a mirrored light and when there is full moon it is beautiful, sufficient, romantic. Thus the reading of the good, inspiring authors is a reflected light of the word of God received by them, and contemplated in meditation.

January 23, 1932 - *From the pocket diary*

On the feast of the *desponsation* of the Blessed Virgin and St. Joseph. They are the luminaries of the soul, especially on the part of the will. Only what we find in meditation and spiritual readings are the sun and the stars of the heart. Outside of them everything is illusion.

January 24, 1932 - *From the pocket diary*

Beginning of the seventh Pentecost of our ascetical year and of the Pentecostal retreat. Chosen are those who from the first hour followed God and worked for him and were pleased with him in everything. These are the few, among which we also want to be. Amen.

January 25, 1932 - *From the Pocket Agenda*

The perfect conversion consists:

1. In longing with all of one's being to feel God present;
2. Once we are settled in God's presence, perfect conversion consists in courting and contenting him continuously.

For the first phase, mentally translate the whole life of prayer into desires for God.

For the second: Indulge in courting him with the most unitive acts, and come to be personally and heartily a presence of God to all the others. Amen.

Renewal of the holy vows.

January 27, 1932 - *From the pocket diary*

I peached on the exercises of light in our apostolate and mentioned the negative and heavy part of those who in the office of darkness extinguish the [candles], sparks of good. They could be compared to those who cause scandals and could be subjected to the same punishment. (This meditation, without my intention, struck Fraraccio⁵⁹ and led him to become a Vocationist).

January 28, 1932 - *From the pocket diary*

Positive side ... We meditated on the persecution in Spain against the Society of Jesus and many prayers were offered for them.

January 29, 1932 - *From the pocket diary*

Positive side: *Sic luceat lux vestra coram hominibus! Thus let your light shine before men* (Mt 5 16).

⁵⁹ Fr. Ugo Fraraccio, S.D.V., Ph D. as a student used to write down many of Fr. Justin's talks, which were later revised by the holy founder and published in the Vocationist magazine *Spiritus Domini*. He became Vicar General and Acting General of the Congregation. Was one of the first three Vocationists that opened the mission in Brazil, and spent the last thirty eight years of his life ministering at O.L. of Perpetual Help and St. Michael in Newark and as Novice Master and Superior of the Florham Park Community, where he died on July 28, 2003.

Spread the word of edification always and to everyone not occasionally, but on purpose. Always talk of God first with myself and in myself. Amen.

January 30, 1932 - *From the pocket diary*

Let the water produce fish, birds and reptiles.

January 31, 1932 - *From the pocket diary*

Sufficit tibi gratia mea. My grace is enough for you. I trust in you. The spirit of God will invest you and you will be changed into another man - Et insiliet in te spiritus Domini et prophetabis et mutaberis in virum alium (1 Sam 10 6).

February 1, 1932 - *From the pocket diary*

Frumentum Christi sum et dentibus bestiarum molar ut purus panis invenior - I am wheat of Christ ground from the teeth of beasts to be pure bread. It is necessary to demonstrate God's and neighbor's love with sacrifice. So, after lunch I start the rosary again, the hour of adoration every evening. Listen to confessions and... creditors!

February 2, 1932 - *From the pocket diary*

Ecce advenit dominator Dominus - Here comes the Lord God. What can I present to him? My Nunc Dimittis!

February 3, 1932 - *From the pocket diary*

Animam viventem, mutabilem. Fruits of life and living.

February 4, 1932 - *From the pocket diary - St. Andrew Corsini*

Let's settle in humility. As a wolf, or as a lamb but in the house, that is, in the intimacy of the most holy Mary.

Grace could be called concretely: Jesus, or Mary, or Pope. *Ad Dominum cum tribularer clamavi et exaudivit me - In my anguish I invoked the Lord, and he listened to me (Ps 18 7).*

February 16, 1932 - *From the pocket diary*

The Lord wants us to be sovereign, dominating souls, which happens with our complete submission to him; with which he unites himself to us and resides in us, through us and to our benefit he exercises his dominion over the world.

February 17, 1932 - *From the pocket diary*

Our Kingdom: First of all, we must collect every tribute from every lower creature, which is done by exercising all possible virtuous acts of which they offer us opportunity and matter.

February 18, 1932 - *From the pocket diary*

The exercise of the kingdom: First of all acts, acts of internal complacency and external praise for the honor, imitation and union of the acts of God himself when after each creation he saw and said that everything was well done.

February 19, 1932 - *From the pocket diary*

The exercise of the kingdom: Seeing God in all things that are actually veils that hide him, but reveal him to the soul that lives by faith.

February 26, 1932 - *From the pocket diary*

Grow: but not growths or monstrosities. General and constant development, through grace and cooperation with it, mo-

ment by moment, focusing on the divine present. Perform all the duty of the hour to perfection.

February 27, 1932 - *From the pocket diary*

Grow: Make yours all the good of all.

March 4, 1932 - *In the evening*

I experience sourness every evening, in expiation for my false sweetness.

I adore, my God, your state and your acts of unappreciated and unrequited love. I become more aware of the terrible state of this poor soul of mine! What will it be for infinite love? May I not pamper myself in you, rather let me take courage from you and lift myself up to share your pure love.

Contrition!

March 18, 1932

Ecce: 1) servus meus, 2) suscipiam eum, 3) electus meus, 4) complacuit sibi in illo anima mea, 5) dedi spiritum meum super eum, 6) non clamabit neque accipiet personam, 7) calamus quassatum non conteret et linum fumigantem non extinguet, 8) apprehendi manum tuam et servavi te et dedi te in foedus populi, in lucem gentium, ut aperires oculos coecorum... educeres victos de carcere. Ego Dominus, gloriam meam alteri non dabo - Here is my servant, whom I uphold, my chosen one, in whom my soul delights. I have sent my spirit upon him. He won't shout, he won't raise his tone; he won't make his voice heard in the square. He will not break the crushed reed and will not extinguish the fumigant wick. I grasped you by the hand and shaped you. I have made you a covenant of the people and light to the nations, to open the eyes of the blind, to release prisoners from prison. I am the Lord, I will not yield my glory to others (Is 42 1-8 randomly).

Here I am, Lord, you called me; what do you want me to do? Behold the handmaid of the Lord, let it be done to me according to your word.

March 19, 1932 - From the pocket Agenda

Introduction: Dispositions of joy and of humility, of holy curiosity. Follow me. Where? - *Non dixi semini Iacob frustra quaerite me - Did not I say to the descendants of Jacob, seek me in vain (Is 45 19)?* Then, what for?

The Prophet Samuel, the Apostle, the Virgin! That is what the Lord wants to make of us: visionaries, apostles, mothers of souls. Visionaries to reflect God's glory in us, apostles for those who are still outside, mothers for those who are inside.

I will hear what the Lord God tells me (Si 85 9).

I will not make the program, I will not be waiting to hear this or that, but only what God wills.

March 20, 1932

The three great categories of souls: those who are outside the Church, those who are inside the Church, but stay at home and with their own fruits, and others who live right in the house of God, i.e. us.

Instruction on spiritual work, spiritual battle, spiritual path; no discouragement, trust in God, internal decision, consent to grace every moment.

Our original disposition to God's things, and always more and better in them. Spirit of freedom and generosity.

Holy Week of the year 1932

I transcribe some spiritual notes to make sure that they will not be lost; they can be very useful to me.

First form of the vow of charity made on September 20, 1913, the morning of my priestly ordination, in the last room of the first floor to the right of those looking at the facade, but to the left of those who go through the internal corridor, the north-east room where then I did the spiritual exercises - I mean the regional seminary of Campania - opened just two years ago. My director was Fr. Piccirelli who examined and approved my vow. It was explicitly made to initiate and found the religious congregation, which I then called the Servants of the Saints and is now called the Divine Vocations. It was made as the first profession of the first subject of that congregation.

I.M.I.

Domine Jesu Christe, Deus meus et omnia, per Virginem Matrem tuam and Dominam Mariam pulchrae dilectionis, in the presence of the holy spirits assisting at your throne, of St. John the Baptist, of St. Joseph, of the Holy founders and of Father Faber, I vow to your most sacred Heart to love you with all my heart, with all my soul, with all my strength.

I intend to obligate myself with those divine intentions and with those divine dispositions with which you live immolated in the most Holy Sacrament, to live:

1. In perfect neglect of myself;
2. Totally in avoiding even the slightest offense against you;
3. Doing, praying and suffering what I will know moment by moment to be of your greatest pleasure;
4. Spending all my free time with you in the Blessed Sacrament;
5. Seeing and respecting in everyone your adorable person and treating everyone accordingly, as a servant of all for you, in their relations with you.

Your infinite love wanted me all yours in the priesthood and you have been everything for me, even on this earth, everything,

in me. I hope you will be the same for me eternally in the other life. So be it.

Deacon Justin M. Russolillo.

(I intended to obligate myself *sub grave* [under pain of mortal sin] in serious matter, and as serious matter I intended a full day of voluntary transgressions of all five points of the vow).

After a few years, with the agreement of the same director Fr. Piccirelli I reduced it, unifying it, with the vow of charity at the third degree, the highest degree of humility and charity.

Years later, while I was at the Abbey of Cava for spiritual exercises, precisely during the Holy Mass on the day of All Saints, in the chapel of the Blessed Sacrament, next to the cave of St. Alferius, at the altar of the Blessed Sacrament, renewing my vow of charity - I meant it explicitly as the synthesis of seven vows each containing seven points. And then I wrote the following document which I am now transcribing.

The septiform vow of charity, with which I am obligated to do, suffer, and pray every moment what I know to be of greater pleasure to the most holy Trinity, embraces in its unity the vows of:

1. Chastity;
2. Poverty;
3. Obedience;
4. Prayer;
5. Mortification;
6. Servitude;
7. Laboriosity [industriousness].

They are seven vows in one; for each one I mean the following:

For the holy vow of chastity:

1. Do not touch or be touched;

2. Do not read or write romantic amenities;
3. Do not receive or give profane news;
4. Do not love or want to be loved sensitively;
5. Always be poised as in liturgical functions;
6. Live in familiarity with the angels and the most holy Virgin;
7. Direct and concentrate all tenderness of heart on the humanity of Jesus.

For the holy vow of poverty:

1. Renouncing ownership of any earthly property;
2. Renouncing any spiritual treasure in favor of the Blessed Virgin;
3. Relinquishing my personality within the limits of possibility;
4. Reducing the use of creatures to the minimum necessary;
5. In this use depending on the taste and will of others;
6. Receiving privations of what is necessary with joy;
7. Living as forgetful of myself.

For the holy vow of obedience to the divine will manifested:

1. In the canonical laws;
2. In liturgical laws;
3. In civil laws;
4. In the Rules of the Congregation;
5. In and through my director
6. In and Through the inspirations approved by the director;
7. In and through all others, wherever possible.

For the holy vow of prayer, always being occupied in one of the following:

1. Mental prayer;

2. Vocal prayers;
3. Spiritual lessons;
4. Sacramentalizing everything;
5. Maintaining union with the threefold Church;
6. Remaining united with the heart of the Holy Family;
7. Remaining united with the divine perfections and persons.

For the holy vow of mortification always with some pain underway whether procured by others or procured by myself:

1. In the five senses;
2. In the tongue;
3. In the intellect;
4. In the will;
5. In the heart;
6. In humiliations;
7. In contrition.

For the holy vow of *Laboriosity* [industriousness]:

1. Study;
2. Manual work;
3. Teaching;
4. Preaching;
5. Ascetic compositions;
6. Priestly ministry;
7. Catholic organizations.

For the vow of servitude:

1. To the diocesan clergy;
2. To the religious clergy;
3. To the religious nuns, etc.;
4. To all the faithful and unfaithful;
5. To purgatory;

6. To the saints and angels;
7. To Mary most holy in the works of the Society of Divine Vocations.

Fr. De Giovanni S.J. approved.

Fr. Panades C.F.M. disapproved.

In reality, all these fifty points represent nothing but the strongest and most continuous inspirations that I received and receive and to which I am obligated by the only holy vow of charity in the highest degree with which I have always intended to do and must practice it.

They are not a multiplication of vows and obligations, but a subsequent exposition of the various virtuous acts desired by the Spirit of love. Sometimes I felt led more to one way than another of seeing and practicing it.

Unchanging is only the internal vow of charity, and the holy vows of poverty, chastity and obedience in our Congregation.

Undated⁶⁰ - *From a sheet folded in four not part of the Agenda*

Deus meus et omnia! Tibi in sacratissimis cordibus Iesu et Mariae in actum amoris voveo, dependenter a voto caritatis - O my God and my all! To you in the most sacred hearts of Jesus and Mary, in the act of love, dependent on the vow of charity, I make a vow of:

⁶⁰ It is difficult to date this document, written after the vow of charity, and the reference to the education and training of his brother Ciro makes us to place it after the beginning of community life (18 October 1920); the reference to the three meals at home and norms for students and candidates seem to exclude each other. It may well be a document started before the beginning of community life and continued or completed later; the many corrections and deletions can endorse this hypothesis.

1. Reading both the handwritten and the printed mail in the after lunch recreation;
2. Refraining from taking care of plants and animals for which I have too much natural inclination;
3. Going every Saturday (month) to confess and preach at Masseria Grande and every fifteen days to Torre Piscicelli;
4. Getting up early in order to have the opportunity of the hour of meditation before Mass;
5. Doing, with arms elevated in form of cross, morning, midday, and evening (short) prayers;
6. Refraining from looking at me and touching the extremities, without need;
7. Dominating myself, being sweet and serious in my relations with my neighbor, especially with the aspirants;
8. Never go out of church without a long greeting on the steps of the altar to my God!
9. Setting the alarm clock for the end of the rest periods both at night and during the day, when there is one;
10. Reciting five decades of the rosary after lunch;
11. Taking great care also of the education and instruction of Ciro;
12. Going to church at least half an hour before the scheduled time for evening prayer to spend some time in meditation and adoration;
13. In a spirit of self-denial almost never removing the cause of an itching;
14. Likewise, to observing all the rules of modesty everywhere, and all the norms of etiquette especially with the family and at the table;
15. Keeping myself deeply recollected internally and externally through calm, silence and continuous prayer;

16. Always striving for the perfect dominion of Jesus in me, paying particular attention to the *age quod agis*, making my whole being converge with the need of the moment, in imitation of the eternity of God, with all gentleness and humility;
17. Paying great attention to renewing my vow of charity at every remarkable action that should be done and to every suffering, prayer, etc.
18. Corresponding to the grace of seeing the vision of God internally;
19. Trying to be clear in all things with the light of reason and faith and never acting with a doubtful conscience, not even in small matters;
20. Frequently asking the angels, the saints, Mary, Jesus, the divine Trinity for the grace to observe all these intentions;
21. Teaching the children to sing the epistle and the singing parts of the Mass well, and keeping the decorum of the Church;
22. Conducting the monthly and bimonthly examination of the aspirants on the inner life, vocation, exercises of piety and profit in the study;
23. While walking back from Masseria Grande, doing the thanksgiving for the sacrifice of the Mass;
24. Staying as little as possible with the family, for three daily meals and after them;
25. Abandoning myself definitively, generously, faithfully, humbly, lovingly, childishly to the inspiration of the moment if it comes from the Lord, and in doubtful cases choose the ones that are most contrary to my will;
26. Diligently observing the saying: *argue, increpa, obsecra opportune et importune cum omni potentia et doctrina* and ask for the grace of perfect fraternal correction;

27. Mortifying my taste, especially about the way of taking and receiving the quality of the food;
28. Keeping records for the best observance of poverty and obedience and also writing the director's permissions and responses, if they can be useful for the future;
29. Refraining from singing the Mass, when for any reason the music director is in a hurry;
30. Avoiding the reading of medical and surgical books etc. without real need;
31. Avoiding the reading of daily newspapers. Praying short prayers in the dressing room;
32. Never speaking about myself, either good or bad unless I am sure that the Lord wants it;
33. Asking the director for absolution whenever we meet, making a confession for the time between one visit and another (every month);
34. Always using the means of the particular examination according to St. Ignatius;
35. Always carrying myself in a liturgical posture, out of regard for the indwelling of the Blessed Trinity in me;
36. Continuing to use the spiritual program for candidates (prayers, readings, mortifications, etc.);
37. Recognizing, loving and serving in all the divine persons, Mother Mary, Angels and saints;
38. Possibly living without thinking of myself;
39. Staying as much as possible with Jesus in the Blessed Sacrament, in his presence;
40. Procuring all the lives, rules and images of the holy founders and the main magazines of their orders; I have the director's permission to make similar purchases;
41. Going up and down the stairs, praying acts of charity and contrition, if you are not reciting other prayers, es-

pecially thinking about the incarnation and ascension of Jesus and the assumption of Mary;

42. Becoming aware and making others aware of the immense gravity of every religious act, especially of the sacraments, Holy Mass and prayer;
43. Avoiding all idleness;
44. Always consenting to others, except in the case of sin;
45. Taking a loving look at the holy images of the house when entering and leaving.

March 21, 1932

Finally, and by your mercy alone, grant that I may concentrate totally on you and may be craving for you. *You also know what I want!* He says.

Amen. If we want something together. It will certainly be done. Amen.

The same day - from the pocket diary

In principio creavit Deus coelum et terram. Terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas dixitque Deus: fiat lux - In the beginning God created heaven and earth. The earth was formless void and there was darkness on the surface of the ocean and the spirit of God was on the surface of the water. God then said: "Let there be light" (Gn 1 1-3).

Our chaos. This chaos is followed by disturbance in the spirit, restlessness of conscience, spiritual malaise, progressive decay and dissolution, paralysis and sterility, chilling in the heart. And we get used to it: *Sedentes in tenebris similis descendentibus in lacum - Sitting in darkness like those who go down into the pit (Ps 28 1).*

We come to light. *Dilixerunt homines magis tenebras quam lucem - men loved darkness more than light (Gn 3 19). Fiant luminaria*

magna luminare maius ut praeeset diei ut lucenter super terram - God made the two major luminaries, a great luminary for the government of the day, to illuminate the earth (1 16-17).

Light is Jesus, light is the word of God. The exercise of light is the exercise of the word. *Deus qui dixit de tenebris lucem splendescere ipse illuxit in cordibus nostris ad illuminationem scientiae claritatis Dei in facie Christi Iesu. - God who said: Let shine the light from the darkness, it shone in our hearts, to make the knowledge of the divine glory shine on the face of Christ (2Cor 4 6).*

Word that is food in the desert and sword in battle. Abnegation and destruction of the heart's secret hiding places.

Maria autem conservabat omnia verba haec conferens in corde sua - Mary, for her part, kept all these things by meditating on them in her heart (Lk 2 19). Sic orabitur - So you will pray.

Exercise of the word. Eucharist without word is like the sun without rays. Studying Jesus' words is an act of love for him! The written word, the oral word, the daily word, the word of God reveals us to ourselves! It nourishes us, illuminates our lives, does divine work in us.

Life is:

1. Journey;
2. Work ;
3. Battle;
4. Trial;
5. Imitation of God in Jesus;
6. Talent;
7. Relationship.

March 22, 1932 - Before the Holy Mass

Reducing the vow to a single point was not a simplification and unification. You cannot deny that Jesus is in the sacrament, in the neighbor, and in you, therefore:

1. Be before the Blessed Sacrament as long as possible;
2. Respect Jesus present in each person;
3. Court him indwelling in you.

Let us return to the first concept of the vow of September 20, 1913.

March 24, 1932 - *From the pocket diary*

First meditation: *Notum fac mihi, Domine, finem meum* – Lord let me know my goal. Goal is what moves me.

Second instruction: On the signs of spiritual progress, the false signs.

Third instruction: Continue the real signs.

Fourth meditation: The relationship with God, the servants of the gospel, our only occupation.

March 27, 1932 - *From the pocket diary*

How to know the particular goal. Scattered elements and notes.

We are the image and likeness of God, in ourselves we must find what God wants from us.

We can deduce it:

1. From our inner, spiritual sympathies;
2. From the examples of the saints who fascinate us most;
3. From what we would like our brothers to do;
4. From what we would like our brothers to be;
5. From what we think of Jesus, from the concept we form of him;
6. From what we would like God to be for us;
7. From what God did for us.

Lord, what am I for you?

Our goal: Let us make man in our image and likeness. Final consciousness of the “image and likeness” of the divine relationships. God created man to be a love relationship with the Lord. Also in natural life we are born from a love relationship, for a love relationship with others in the natural world and for a love relationship in the supernatural world. Which? All! From one to the other, all love skills are talents to be trafficked for the Lord.

To each relationship corresponds a state. *In domo Patris mei mantiones multae* - *There are many dwellings in my Father's house* (Jn 14 2). Every relationship and state now participate in the state of way and not of term, but *ad terminum* - *tending to the end* and therefore the possibility and need for progress. *Amice, ascende superius* - *Friend, come, take a better place* (Lk 14 10).

Relationships with the Lord:

In his kingdom:

Subject;
Soldier;
Minister.

In his school:

Janitor;
Disciple;
Substitute.

In his vineyard:

Worker;
Tenant;
Plantation.

In his work:

Resource;
Tool;
Member.

In his family:

Son;
Mother;
Spouse.

In his heart:

Servant;
Lover;
Friend.

In which relationship? In what state? For which job? Only the relationship says and generates attraction.

Meditation: our conversion. Serve God with all being without other business. The servant in the absence of the master: the one who abuses power, the one who does not use power. Mystical sense of talents (love of charity) and their trade, love communicated to others.

Conversion to the Lord. The servants hired in the service, as persons not as workers in a specific field, as a person, for life. So, in baptism, confirmation, holy orders. All divine religious service, everything must be such. A portrait of a soul similar to a devil, according to Fr. Faber it is the servant who abuses and the servant who does not use the talents (punishment of one and the other).

Mystical explanation of talents.

Talents of the servant. *Euge serves bone et fidelis - Well done, good and faithful servant* (Mt 25 23). Loyalty, kindness, industriousness, vigilance, fraternal charity.

Laboriosity: imposing serious, lasting work, etc. Recreation is limited, on set time. See the great ministers of the kingdom. Faithfulness in wanting the glory of God alone and of love in all forms. Watchfulness in waiting for the Lord, his visits, words and orders.

Conversion. St. Ignatius martyr: *Now I become a disciple of Jesus Christ.* We aim at what we desire and walk towards what we seek. Conversely, we turn our backs on what we despise and run away from what we fear. Now we must do the opposite: *Qui vult veni post me abneget semetipsum - If one wants to come after me, he must deny himself* (Mt 16 24). Humiliations and sufferings, adversity and opposition are welcome! The first sign of this change in the apostles, *ibant gaudentes - they went away happily* (Ac 5 41).

Humiliation remains humiliation and pain remains pain, but a higher intelligence and a bigger heart makes us want and love them. Of Jesus in the garden is said that he was heard while he also died; he was granted to overcome sadness and fear. Amen.

The dominant passion:

Pride	humility
Sensuality	mortification

Offensive rather than defensive; siege and conquest of souls one by one, for the formation of virtuous habits, of every virtue for the perfection of every religious culture, of every practice.

Dominant passion	- Delaying
Its character	Domain

How do we know a dominant passion? We know a dominant passion by observing what we defend more and always. What enables us to win other temptations? What explains unusual joys or sadness and melancholy?

March 28, 1932 - *In the Parish*

The true meaning of the Resurrection is given to us by the antiphon that the liturgy uses for the introduction of the Easter Mass: *resurrexi et adhuc tecum sum - I have risen and I am still with you.*

Beyond the divine immensity, beyond the divine Eucharist, there is a felt and sensitive presence of the Lord Jesus, the man-God, since he is risen!

Beyond his presence in heaven at the right hand of the Father, at the vision of angels and saints, there is his presence in the world and to pilgrim souls around the world.

Ascending to the Father and taking the first place of glory at his right hand, he did not leave the earth and his own, he is present to his own on earth, since he is risen.

As I believe in the Trinity inhabiting the soul, I want to believe in the humanity of Jesus near man and especially near the disciple of Christ and spouse of God.

Non relinquam vos orphanos, vado et venio ad vos - I will not leave you orphans, I will go and come to you (Jn 14 18). It does not seem to be better explained in any other sense.

Modicum et non videbitis et modicum et videbitis - In a little while you will no longer see me; and in a little while you will see me (Jn 16 16). Likewise, these words of Jesus can only be explained with the resurrection of the Lord. Alleluia.

March 31, 1932 - Thursday after Easter

The divine humanity of Jesus is not a human person, but only perfect human nature. It has a special attitude and transport and, so to speak, ordination to unite itself with every human person in proportion that the person unites and remains united to the divine persons.

This is not so much for his being human nature and not purely human person, for being hypostatically united to the second divine person of the Trinity. Jesus, like the Father and the Holy Spirit, is entirely united to each divine person in the divine

unity, and therefore he is united with all souls who unite themselves with God. Amen. Alleluia.

April 5, 1932 - *from the pocket diary*

First Meditation - The Lord leaves to conquer a kingdom; this is an offensive rather than defensive act. The enemy does the same for the siege and the seizure of souls. *Non est nobis colluctatio* - *there is no collusion on our part*. We take an offensive stance by making great use of the sign of the cross, priestly blessings, fighting the enemy in ourselves, in the world near and far.

Fighting is the first and highest form of self-denial; just like the secret expeditions of the heroes, like the adventures of knights.

Second meditation: Education on the talents and faithfulness of love.

Third meditation in the evening: charity of neighbor.

April 6-7, 1932

The soul spouse of the Trinity:
integral soul in herself,
universal soul outside of herself,
royal soul on the lower creature,
imperial soul on damnation,
priestly soul for the holy Church,
pontifical soul for all humanity and
for every possible intelligent creature,
filial soul for the Lord in his representatives,
nuptial soul for the Lord in himself,
queen soul for the world in general,
mother soul for each soul in particular,
soul-spouse for the Trinity only.

April 7, 1932 - From the pocket diary⁶¹

On mortification. Prepare the soul for temptation. Mortification is love, it is prudence, it is justice. Apostolate of penance.

Objections: poor health, labors of the ministry, proofs that God sends us.

Advantages: taming the body, widening the horizon, obtaining credit from God, reviving love, facilitating prayer, spiritual joy.

Mortification: of the flesh, of curiosity, of one's own opinions, accommodation to the taste of others. Give death to pride and sensuality. Mortification makes Jesus live in us and proofs our real intention to love.

First the forgiveness of offenses. On the love of neighbor. Offensive fight to conquer: preserve esteem for all, do not condemn or judge anyone. Whenever you see some evil, look immediately for the remedy in prayer and in grace. (Zacchaeus - Matthew).

Lay siege to every soul of people you know to bring them to the Lord; guarantee their conversion, bring the whole world to the Lord in our prayer.

On God's charity: *Serve bone et fidelis* - good and faithful servant, the talents are those of the will, those of the heart, because in them there is merit. Traffic them for God, love God in all forms, exercise this love. Directly cultivate charity, the actual one.

The degrees of charity:

1. Our relationship of love;
2. Our intimacy with the Lord;

⁶¹ This and the following are sketches/notes for retreats he was going to preach.

3. Praise and love of complacency;
4. Love of benevolence.

Buried talents are taken from us. Badly used talents? Without the flowers we will not have the fruits. Acts, acts, acts [are needed]! (Ven. Passerat).

Instruction on the acts of charity: the remembrance, visit, gift, oblation and self-consecration.

Instruction on the knowledge of God in Jesus: in the holy Church, in the saints, in spiritual reading. Increase in grace and charity, sacraments and knowledge.

April 11, 1932 - *From the pocket diary*

Meditation on the Blessed Trinity, on the Holy Spirit, the part he played in the life of the Incarnate Word. *Caritas diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis - The love of God was poured into our hearts through the Holy Spirit given to us as a gift* (Rm 5 5).

All in the Holy Spirit, for the Holy Spirit, its direction (St. Philip Neri). The formation of Jesus in us and in souls through the Holy Spirit and the Virgin Mary.

In Mary Mediatrix of graces, her perennial visitation to souls, her mission and maternal function.

The promise par excellence: The Holy Spirit. His particular presence substitutes the presence of Jesus, and could be something even more than the Eucharist. His presence is not a simple grace limited to baptism, confirmation, or order. He is given before and after the sacraments; before the baptism in Cornelius, after the order to the apostles and on all those who were in the upper room.

Pentecost is also a reality that is renewed and repeated. We need the Holy Spirit in our lives as he was in the life of Jesus.

April 13, 1932 - *From the Pocket Agenda*

Dicit Dominus: *Inter sanctos sors illorum (tua) est* - Among the saints is your destiny (Ws 5 5). Your world is not the world of dignitaries, bishops and superiors. Your world is that of the most humble and hidden servants and friends of the Most High.

April 14, 1932

For these three thousand communions⁶² that parishioners and students have made for me, the Lord will be merciful to me.

I am called. O Trinity, you call me to the upper sphere of the spirit, in peace to be with you, to unite myself with you.

In the lower sphere storms of all kinds rage with dangerous calm, fury and sirens.

Up to now I have spent forty-two years, trying and tormenting myself in vain to settle there in pure love.

Now with felt inner detachment I feel the two spheres and I feel called to the upper one and abandon the lower to storms and calm.

I expect that all the lower spheres will also be absorbed, elevated and transformed into the upper sphere.

This is your pure grace; I am only good at letting myself be attracted down below and dwelling in the region of storms for my ruin.

⁶² On April 14 the liturgy used to celebrate the memory of St. Justin, Martyr, so it was the name day of Fr. Justin. The people of Pianura and the Vocationist families celebrated the parish priest's name day by receiving Eucharistic communion. The confessions (only for men) began the previous evening and continued all night and all morning. From 4.30 in the morning until noon Masses were celebrated continuously, three or four priests distributed communion at each Mass.

O gift of God, possess me entirely. Most Sacred Heart of Jesus, Mary, Joseph I trust in you!

April 1932

When you feel special attraction and tenderness towards someone, you try to suppress what is natural, but with God's grace it is necessary to elevate and transfigure it. Thus:

1. You will correctly think that God himself wills it for your own good and his.
2. You intend to do, to want, to tell God himself what you want, say and do to your brother.
3. You will unite yourself with the love with which God eternally and infinitely wishes him to be all his and worthy of him.
4. From what you like or dislike in him, you will deduce what the Lord likes or dislikes in you.
5. You will be careful not to want and seek rest and delight in him for yourself, and for himself. This is possible only in the achieved goal that is God, never in creature.

April 15, 1932 - From the pocket diary

Dicit Dominus: the gift of the person of the Holy Spirit is well distributed by the grace of confirmation and of the other sacraments. It is a charisma. He seems to be promised to the apostles and to every priest. The apostles had already received confirmation and ordination when Pentecost came! Come Holy Spirit! Amen, come!

Texts and topics:

Spiritus Dei ferebatur super aquas - The spirit of God was on the surface of the waters (Gn 1 2). Et Spiritus oris eius omnis virtus eorum - A rushing wind will be the words of your mouth. Non permanebit

Spiritus in homine quia caro est - My spirit will not last forever in man, because he is but flesh (Gn 6 3).

April 24, 1932 - 4th Sunday after Easter

Our goal is the relationship of spouse of the Trinity in Christ Jesus, therefore as a consequence:

Regina universi cum Christo Jesu - Queen of the world with Christ Jesus and mother of souls for Jesus Christ.

Soul spouse of God, queen of the universe, mother of souls! We are in a perpetual becoming soul spouse, queen, mother.

The best way to be perfect in one thing is to exercise it. This relationship starts with any degree of grace. Then, the Vocationist will begin to live as a soul spouse, queen and mother from his first profession.

In all of this the main element is to please the Lord, to unite oneself to the Lord and let oneself be governed and animated by the Lord because he is the bridegroom, the active principle of everything!

The more a soul finds her pleasure in him alone, concentrates, becomes real and refers only to him in everything, the more she becomes his bride, queen of the world and mother of souls.

The period preceding the perfect consecration is like the time of engagement that begins with the vocation both to life and to faith, to the religious state and to the priesthood.

This vocation is therefore the embassy of divine love to which one responds with the engagement, during which the soul strives to grow in grace, in the divine nobility of the divine family to be found worthy of the bridegroom God!

The exercise for this period is the maximum and excellent use of the sacraments, the act of love, the study and assimilation

of all the treasures of the saints to form for ourselves as the convenient dowry for the new close relationship with God.

After the consecration follow the exercises proper to the bride, the queen and the mother come. Proper for the bride are the unitive acts, for the queen are the operational and governmental acts and for the mother are educational acts.

To be explained to everyone.

April 25, 1932 - *In the Holy Mass. Post-Communio*

Deo gratias. Alleluia.

The love-God is not displeased, on the contrary he is pleased and glorified when you enjoy some rest, sweetness and satisfaction in any of his creatures and his images, provided that you keep in mind that everything is a ray of him, his sign, his image; it is a little like the distant lover enjoys that his friend is delighted in his letter, in his photograph, in his remembrance, etc.

All is about making this vision of God more alive, current and intense. You must see and enjoy the presence of God, the delight of God, in every page you read or write, in every smile and word of friend, in every good work, active or passive, in every flower and bird, sky and sea, etc. *Deo gratias. Alleluia.*

Until now, perhaps as a child you have stopped and attached yourself too much to the image without much thinking about what was featured. Now as an adult pass beyond the veils of the image and concentrate more in God.

You, O my God and my all, work in me, in them, in everyone, this perfect vision of you, in all my intellect, memory, will, fantasy and feeling, in every act towards every creature. Amen.

April 26, 1932 - *Continuation of the previous one*

And if any veil of creature is torn, or completely removed, do not cry! Because it is a good announcement of a more direct vision of yourself that God wants to grant you! It is true that you cannot see God without dying, and because of this you go through partial deaths before seeing God partially and after total death comes - O hope - the complete vision of God!

April 27 and 28, 1932

Deo gratias. Alleluia.

I understood and felt that the mystical characteristic of our Congregation is the faith and sense of the presence and action of Mary and Joseph, of Jesus and the Trinity in our houses, works and souls. And with them angels and saints!

I understood and felt that Saint Joseph is the only one who acts as father to us as vicar of God. He is the only one we must consider and call father as Jesus Christ considered and called him!

I understood and felt that Mary most holy and Saint Joseph form the soul-spouse to that maturity of perfection in which she will be worthy of Jesus, the bridegroom. She will also be worthy of the revelation and sharing in the life of the Trinity, the bridegroom God, the bridegroom Trinity. Amen. Alleluia.

May 8, 1932 - *In Pianura, on the altar for the Holy Mass*

Place as an explicit and supreme intention in every mass, breviary, rosary, good deed, etc. that of reaching to be spouse of God as the Mother of God, as the Son of God. Trust that for the infinite merit of Jesus you will be granted this infinite gift of God. Amen.

(I also wrote about this to some of our priests)

May 11, 1932 - *Feast of the Superiorate of Mary most holy in our Congregation, speaking to the students' community*

In addition to sacramentalizing everything, the Vocationist is expected to carry out the internal liturgy every day, with his own feasts and own commemorations.

Every week a feast for divine beauty and then another for divine sweetness,

May 14, 1932 - *Pentecost Saturday*

May some good spirit always carry before me the divine crucified, raised between heaven and earth, in the sight of the Father. *Cum clamor valido et lacrimis semper interpellans pro nobis - with vehement cries and tears he always intercedes for us* (cf Heb5 7). Amen. Alleluia.

Factum est - it's done!

Ossa arida, audite verbum Domini - Dry bones, listen to the word of God (Ez 37 4)! Poor skeleton, poor shinbone, poor skull that I am! Don't say: *abscissi sumus - we are separated!* The Lord raises you up, calls you back, readmits you and embraces you again.

Trust.

May 16, 1932 - *Pentecost Angeldi [Monday]*

I'm all love. Only the story of my friendships is present to me from the past. Only matters of the heart torment me in the present. Only for the imperfections of love I fear rejection.

I want and have to pray incessantly for the triumph of truth over these obscurities of my heart and for the triumph of charity over these imperfections of my love.

For a few days, thoughts of peace and truth seem to have

been calming this feeling. I write them down only as a subject for the examination of the heart "to my soul."

It is good that you are all love, you are more image of the Lord.

From the Lord comes this nature, this temperament and character so strongly:

passionate,
cerebral,
active.

With this nature, temperament and character he wants to be served by you, With it you must and can become a saint, not differently.

You will always have to be on your guard against illusions, deviations, corruptions, and superfluities due to the inclinations to evil deriving from the original sin. You will succeed not by suppressing but continually elevating this nature, temperament and character in grace.

You have tried in vain, and you were wrong trying to suppress what you had only to correct and then raise in grace. Here is a cause of much torment and waste of time.

You actually tried hard not to have to suffer all those pains of the heart inseparable from any intense love; you could not avoid them without falling into a greater, unnatural, sterile and defective pain. Those pains are the best means of correction and help in the elevation of affection.

Storms and clear weather, praise the Lord! Winter and summer cultivate the field.

You confused sensitive love with felt love. All true love is felt but this is not to be condemned as sensitive love.

You bound yourself not to indulge in any sensitive love

(Christmas night in the Cathedral of Pozzuoli, making the holy vow of chastity⁶³ you made this promise to be with him - year, I believe, 1902-1903).

Sensitive love is only that which aims at the delight of the senses as its beginning, means and goal: and you have never had such sensitive love. All your affections of friendship have been, thank God, noble and elevated, that do not deserve to be suppressed as you have always or almost tried to do, without ever succeeding in your way, because it was impossible to tear your heart and change its nature, temperament, character.

You have confused conjugal love, whose name you only know, with the love of friendship, filial and maternal; the affection you feel for your young students is all maternal in its beginning, in its goal and in its very manifestations. They're your children. *Ecce ego et filii mei quos dedit mihi Deus - Here I am with the children God has given me!* Then you love the one who is more affectionate, who is more intelligent, who is more faithful, who is more helpful, etc. it's totally right. You never loved anyone because he was more beautiful and likeable to you or because he could give you the greatest sensitive pleasure. No. Deo gratias.

That point of the vow not to touch or be touched by anyone is good to observe, but without anxiety and without inflexibility since in many cases it could also be useful and consistent with the examples of saints and the example of the Lord Jesus.

The best thing is to concentrate on doing, suffering, praying moment by moment for what you know is most pleasing to the Blessed Trinity, such as external acts, intentions and external provisions without any other concern about the past and future.

⁶³ This revelation of the little Justin who makes the vow of chastity at twelve years is admirable. From this experience he will then derive the practice, inculcated to all the Vocationists, of making the total oblation of themselves to the Lord on Christmas night and Good Friday

If at times you feel that you have failed, make reparation without turning to the most violent remedies that are worse than the evil.

Pay attention to Jesus and to the Trinity in everything and especially in everyone, starting with yourself! Recognize, love and serve God in you and in everyone. Direct everything to the grace of sponsa Trinitatis.

The affection of your young people for you must not be rejected, refused or prevented. It is right and for them it is a preserving grace and a means of sanctification. Fully develop your personality in the warmth of the grace of love.

See, sing and preach everything in the light of the love and happiness of loving God. So you and the Vocationists will bring the world to the Lord.

Jesus, Mary and Joseph!

May 18, 1932 - *Tuesday of Tempora*

More to my soul for peace.

The Vocationist must love only the Lord God Trinity, first as his fiancé and, in due time, as a bridegroom. Meanwhile, he will love his neighbor as himself, with the common love of charity.

With special love he will be able to love those who are like his parents and teachers in the supernatural life and therefore, with filial secondary love, with alumnaal-secondary love. It is said secondary because Jesus wants to be loved as teacher, as first and supreme Father, forbidding us to recognize and call others, whoever may be, teacher and father on earth, among men.

With special love he will then be able to love those whom the Blessed Trinity will entrust to him as children and pupils to grow and educate in the supernatural life; the bride becomes the

mother of the groom's family and this love will be like maternal love; it could also be said to be maternal-secondary because with maternal love the Son God Jesus is loved in souls; this love is primarily of the virgin Mother Mary, but not exclusively.

Now, thank God, you loved intensely, first some of the superiors and precisely those who helped you spiritually, and see that this filial love was right. Then you loved your pupils and spiritual children intensely and more among them those who corresponded most or whom you thought were most capable, those who came closest to you with dispositions and acts of children.

Filial love and your maternal love were combined in some of them. Maternal because they were your children in the spirit, filial because they cared for you as a mother in the body when you were sick and it seemed to you that you loved them too much, but it was right.

There may also have been some superfluity, but there was no affection that could be said to be conjugal. God alone and always is my love-spouse. Even now, as always, you no longer love with that special tenderness anyone you loved, since they are no longer towards you in the dispositions and acts of children or small mothers.

I thank you, my love-spouse, for this peace of truth and of charity that you infuse in me.

There is always danger, everywhere, because there is always the inclination to evil and therefore the duty of self-denial, but not suppressing nature, elevating not lowering nature. Amen. Alleluia.

Do not let any shadow of jealousy affect you. Even mothers are jealous of children, and how! Do you remember your mother's jealousy towards the aunts you loved so much?⁶⁴

⁶⁴ From the various biographies a relationship of intimacy and cooperation

Jealousy is not only present in conjugal love. Every love felt is jealous. Also your love was and still is jealous. You will purify the heart of every defect with the divine Spirit. Deo gratias. Alleluia.

Signs of inspirations

I do not think that what comes during prayer is a good inspiration if instead of pushing me to concentrate on the present, to perform perfectly the act at hand, it takes me to the future or the past, even if for holy objects. The same applies to any other fulfillment of duty, i.e. good inspirations concentrate me on sanctifying the present. They do not draw me and distract me into the past or into the future.

May 26, 1932 - *Corpus Christi procession*

From the Lord comes to me a great pain for the loss of souls, as in Russia, Mexico, Spain, Jews, Mohammedans, Freemasons, especially Russia. We wish and pray that we can make it truly "holy Russia!"

I believe and trust in adequate adoration, adequate thanksgiving, adequate reparation, adequate intercession of Jesus Eucharist!

Why do so many Catholics, with so many supernatural, om-

between Fr. Justin's mother and his aunts appears evident. No biographer and no witness has ever mentioned this jealousy between mother and aunts. This fleeting hint makes us understand that there really was, that Justin knew about it and suffered from it. Some form of Jealousy appeared in Justin's siblings when one of them complained that the mother was paying too much attention to little Justin referring to his as: *this outsider*. From this weakness, as from everything else, Fr. Justin rises in the understanding of divine love.

nipotent means, fail to establish the kingdom of God in the world and in every soul? O my four million Masons! O my twelve million Jews! O my two hundred million Muslims! O my billion infidels! Come to Jesus. Amen.

May 31, 1932 - *Bringing the Eucharist through Pianura's cemetery*

Our dead are those outside the Church, they are those outside the soul of the Church.

The Lord says: *Son, do not be afraid; they will live! Dried up bones, listen to the word of the Lord (Ez 37 4).*

May the Spirit of the Lord be upon us, Vocationists and our allies, for the resurrection of the dead of the world. Amen.

June 4, 1932

As a child you had a good spirit of penance. Then for certain counterfeits, exaggerations and alterations of the enemy you no longer followed equally.

A good spirit of contemplation, a good spirit of sweetness, a good spirit of action guided and revived you. Do not fear the enemy to the point of driving out your friend. Avoid excesses, control every spirit, let yourself be directed by those who must, know, want and can. But do not detach yourself from the good spirit of penance and prayer, of action and sweetness. Amen. Alleluia.

June 7, 1932 - *Morning, on the altar, during the octave of the Sacred Heart*

Your preferences and special care must be from now on for your less intelligent, less attractive, more hidden and more pious students.

In the evening

Jesus-Eucharist can well be your rest and your food. And so put an end to the repugnance for any privation of food and sleep. He also wants to be food and rest for your body, from the fullness of the soul. Amen. Alleluia.

June 9, 1932 - Feast of the Eucharistic Heart of Jesus

You see clearly and carefully that you sense and distinguish with intimate intelligence and certainty the holy voice that directs you, so that you do not confuse it with other voices of the world, of human spirit, of the enemy that sometimes you hear churning within. So, treasure it because it is a great gift from the Lord.

Call the three divine persons continuously from the bottom of the soul. Call for love, call for pain, call for you and for everyone, call for everything and always but properly *clama lacrimis sanguine opera clamore cordis intimo* - call with tears and blood, with the action and intimate cry of the heart. Amen. Alleluia.

June 10, 1932 - Octave of the Sacred Heart

Let's exchange our hearts (as you did with St. Catherine).

O Trinity, will you give me the most sacred heart of Jesus? Will you take my heart?

With the heart of Jesus I want to love and save the world, love and glorify the Father. Grant that I may receive it from you, O my blessed Trinity!

It seems to me that sacred humanity of Jesus wants to be assumed by every person united to God. It seems to me that the divine persons want to take on every soul like the humanity of Jesus!

On the part of Jesus this exchange of every communion begins and continues. My part is expected in the ways of self-denial. Amen. Alleluia.

June 18, 1932 - *St. Ephrem deacon and doctor*

You have to focus on the present. Any other thoughts that take you away from the present are not of good spirit.

How many sweet and perfect inspirations you ignore or neglect! While they would foster your perfection!

Ita Pater, miserere mei - Yes Father, have mercy on me. O most holy Mary in adiutorium meum intend - come to my aid! Sancte Joseph.

June 26, 1932 - *Sick. After the holy Mass, reading St. Ignatius de Martindale*

I want to free you from the storm and battle (death comes). You will see the wonders of God!

Not only the wonders of God, but the wonders of his love for you. What I have done to you, what I have given you, what I have forgiven and spared you is just as wonderful as his divine being.

O my Lord, how many voids in my vulgar life. Jesus your savior fills them all with himself.

Amen, come Lord Jesus. It would be against love if you wanted to live long on earth. Amen, come Lord Jesus.

From June 25, 1932 - *written on 26*

It is necessary to form ministers of God and leaders in charge of souls in parishes, in dioceses or in the whole world as religious are; establish sacred tribunals and bring to trial the guilty of the

world and apply divine sanctions to them. Death penalty to sin in them for their amendment or at least as a lesson for others. Using the appropriate psalms as a formula. Let's start in the name of the Lord.

If civil governments can do this, how much more can spiritual governments do it too. With supernatural power we get much more than with the use of a weak and traitorous secular arm.

June 26 - *At the same time*

The Society of Divine Union embraces the whole world, with its center and epicenter, with its spheres and constellations; it is our work, field and action. He who has no mind and heart big enough to embrace the whole world with divine union and act as a lever for the whole world for divine union, is not a Vocationist.⁶⁵

(Fr. Justin Mary of the Trinity)

Early July 1932 - *At the foot of the Blessed Sacrament's altar, in the parish of Pianura*

Dicit Dominus - says the Lord: I will be faithful to you.

I know it well, I believe it, my Lord! The fear is that I am not faithful to you. I have not been faithful to you! Be faithful to me precisely in the sense that you will make me faithful to you, for only in this way will you be eternally faithful to me.

⁶⁵ Together with Roman practicality and festive spirit, remembered previously, another distinctive characteristic of the Vocationist is universality.

July 9, 1932 - *Saturday, celebrating the votive Mass of Mary, mediatrix of all graces*

1. I really expect all the graces from the most holy Trinity through the most holy Mary.
2. It is necessary to live a different life, a synthesis of the life of the holy Church and the holy Family.
3. And for this, my divine Trinity, give me the mind and heart of Jesus, Mary and Joseph!
4. Trust in the Lord! Nothing is impossible with God! O let it be done in me according to your word.
5. Trust! I trust in the love, goodness and mercy of my God!
6. By embracing the crucifix and receiving the host many times I trust in the same justice! To my Jesus, the supreme paradise is absolutely due.

July 10, 1932

How many internal warnings of my near death! When the leaves fall, in autumn.

O my God and my all!
Do not fear.

July 13, 1932 - *After holy meditation*

Focus exclusively in the present moment. Attend continuously: to prayer and reading.

To reading: to accumulate material for divine inspirations

To prayer: to always draw greater fervor to carry out inspirations. Amen. Alleluia.

The same day - From the pocket diary

Regnum coelorum vim patitur et violenti rapiunt illud - the kingdom of heaven is the object of violence, and the violent will take it (Mt 11 12). Where does so much remorse and so much fear come from? From following nature without violence of self-denial, especially of the heart. Now from the beginning, let's do violence; without faith there is no reason and without violence there is no virtue, nor any asceticism.

July 14, 1932

Memorandum for peace.

On Friday of passion, in the evening, in the cathedral of Vallo della Lucania, where with Rev. Fr. Boccuti I preached the exercises to the people, in the year 1930, I made a general confession from my priestly ordination until that day, despite the fact that many other times, especially to Don Arsenio and Msgr. Nappi, I had done it year by year and especially about those points that distressed me. I repeated the general confession to the Vicar of Vallo, Mons. Paolini and I made it rigorously,⁶⁶ after several days of preparation; I was very much consoled and at peace. And I proposed to do it during Passion time annually. In it I accused especially all the weaknesses and miseries of the heart that had been able to influence the beautiful virtue especially in relations with ours.

I did the same tonight on July 14, 1932, feast of St. Bonaventure and eve of St. Henry, after reading about the death of Msgr. Veryus⁶⁷ as I was returning home from administering the last

⁶⁶ Bishop Enrico Verjus (1860-1892), religious of the Congregation of the Missionaries of the Sacred Heart of Jesus, served as missionary New Guinea.

⁶⁷ Fr. George Mele was Born in Pianura in 1894 and died there on March 1,

sacraments to a priest, Don Aniello Di Fusco and I myself was struck by the infirmity that, I believe, will make me die.

I renewed my general confession, focusing especially on the time between my taking possession of the parish and the confession mentioned in the previous page; I made this confession with much confusion to a young priest of mine, Fr. Mele;⁶⁸ even though I am not aware of any serious sin, even though I know that so many specifications are not necessary, I wanted to do it to humble myself, not to fear at the point of death and to remove any shadow between me and God. With real pain and purpose to concentrate on the observance of my vow. Amen. *Deus in adiutorum - God come to my assistance.* Jesus Mary Joseph.

The same day - From the pocket diary

The Seraphic Doctor, consecration day. Transfige dolcissime Domine Iesu - pierce me, O my sweet, Lord Jesus! Compose the consecration. Start reading the *Breviloquio*. Renewed inspiration of perpetual contemplation.

On perpetual contemplation (made with the help of Juliana of Norwich's revelations).

July 16, 1932 - From the pocket diary

On my vocation to love. I believe that God-man wants all

1959. He was among the most faithful who followed Fr. Justin in the first experiment of common life at Villa Simpatia in 1914.

⁶⁸ The general confession was recommended at least once a year and at the beginning of a new service, assignment etc... reason for it was the desire to be sure that nothing escaped the penitent. Here Fr. Justin specifies that he often repeated this general confession to humble himself, to prevent any fear at the point of death and to remove any shadow between him and the Lord.

my affections exclusively for himself, even human ones, surely supremely, directly in all respects.

July 17, 1932

I still purified myself of all the possible faults to which until now I had paid no attention, and all my failures of the last ten years; all things not serious, perhaps not even deliberate venial sins; all as preparation for a happy death. Deo gratias - Alleluia.

O my God and my all, no more shadows between me and your holiness. Amen. Alleluia. Deo gratias et Mariae Joseph. Amen.

August 1, 1932

What does not break every chain, every resistance, every opposition, every occasion, every enemy, every shadow is not perfect contrition.

Conterere - shatter.

August 2, 1932 - in Baia⁶⁹ during the Holy Mass

You must especially forgive the offenses made to your heart and condone any reparation that your heart may desire. These offenses are the most similar to those you have done to Jesus Christ, from whom you also hope forgiveness.

⁶⁹Because of this illness that afflicted him and made him feel his death imminent, Fr. Justin spent over a month of rest in the residence of the Vocationist Sisters in Baia, hoping that the rest and the healthy air of this seaside town would facilitate and shorten his recovery.

He wants to grant me forgiveness because he inspires me to forgive my brothers and ... my friend. And with his grace I do it.

Whoever wants anything but Christ does not know what he is asking (St. Philip Neri).

August 20, 1932 - In Baia, convalescent - St. Bernard

You have not cultivated the grace of divine union in contemplation. Remember the epiphanies of various years with progressive infusion of spirit, gift of contemplation and divine union.

August 15, 1932 -

Spiritual reading and its purposes:

1. Edification of example;
2. Make ours the merits of others with little expense;
3. Know and glorify the Lord in his saints;
4. Prepare and increase material for inspirations;
5. Make friends from heaven;
6. Nourish our conversation with others;
7. For more concrete religious culture for ourselves.

August 28, 1932 -

The resurrected young man of Naim harmonizes well the gospel of today fifteenth Sunday after Pentecost with St. Augustine! The Vocationist soul must be a soul always in tears following sinners. I want to implore until death for the prodigal children of the Congregation. I will take care of whomever comes to me quickly, without delay.

August 29, 1932 - Martyrdom of St. John!

How little I do for the Lord, *servi inutiles sumus!*

September 1, 1932

I want to make my heart as contrite and humiliated as the heart of the saints (Desurmont). Oh my God, just stand by and talk, as I want and as you want, with you directly.

September 2, 1932 - *In Baia, in meditation*

Follow the prepared subject.

If other impulses come, distinguish: if they are impulses that compel your will to unite more directly to God even outside the prepared subject, follow them.

If they are impulses in the intellect to reflect, study other things although they appear useful, do not follow them, stick to the set theme.

They are distractions placed and provoked by the enemy to divert the soul from the true path.

In the evening - *Before the Blessed Sacrament, in the chapel of the nuns, at the singing of the litanies and imparting the Eucharistic Benediction*

Shout to the whole world: O my parishes! O my dioceses! O my religious orders! O my seminaries! O my chapters! O my universities! O my schools! O my barracks! O my armies! O my colleges! O my workshops! O my yards! O my France! O my Norway! O my Belgium! O my Holland! O my Switzerland! O my world! O my stars! O my universe, I present and consecrate you to God! On all I apply the blood, the name, the heart, the face of Jesus! Always in my heart, in my hands as servant of all, as spouse of the Trinity, in perpetual sacrifice of salvation.

The same day

I want to strive to love God as the saints have loved him. Pure love! Always want and ask for it, at least this! *Mater pulchrae dilectionis ora pro me.*

September 3, 1932

I want to strive for the perfect union of my will with that of God. He is indifferent to any particular good, only in his will is he pleased and so is the holy soul.

September 4, 1932

All in Jesus, pure love, union with the will of God, in Jesus, exemplary, final, meritorious cause.

September 5, 1932 - Baia, going to confession humiliated

The grace of the holy vow of charity returns; that is, the horror of violating it, even if venially. O my God to whom I have dedicated myself, forgive me these years of lukewarmness! Put me back in holy fervor! Amen. O Mary, O Mary! Grant me again the fervor of your devotion.

The same day - from the pocket diary

With Mary most holy. Amen! The grace of my holy vow returns, with the horror of violating it!

September 1932 - Baia

1. To the final antiphon of the Blessed Virgin that we use to sing at the end of the sacred community functions, add the intention of holy death and Holy Communion;
2. Renew often and especially after Holy Communion,

meditation and examination those intentions of love condensed in the last verses.

September 19, 1932 - Lourdes⁷⁰

For the Vocationist ritual for the distribution of the Rules:

Et quicumque hanc regulam secuti fuerint pax super illos sicut electos Dei.

Nemo societati suae molestus sit quae stigmata spiritus Christi portat in corpore legum suarum - All those who would observe this rule should enjoy peace as God's favorites. Let nobody be an obstacle to our Congregation that bears the signs of the spirit of Christ in its Constitutions.

September 22, 1932 - Lyon, returning from Ars

For the directory of charity.

Keep in mind that just as there is a human science in Jesus, so there is also a human love in Jesus and that human love is also hypostatically of God.

So the sensitivity of divine human love in all our considerations, in all our details, even in physical cleansing etc.

In Lisieux, in the presbytery, in cornu epistulae next to the grate, facing the image of the Sacred Heart that stands on the door that from the sacristy leads to the presbytery.

⁷⁰ Without wanting to make the history of his pilgrimage, he offers us the opportunity to accompany him to the grotto of Lourdes, to the tomb of the Saint Cure of Ars and then in Lyon and Lisieux. This is Fr. Justin's only trip out of Italy.

October 5, 1932 - St. Celsus Bishop of Pozzuoli

God is the supreme and only subject of every proposition of good in both thought and word. We must shake and sweep all the chaos of human pride in which the ego is the supreme subject, to let God dominate. In this practice we have the synthesis of humility and charity.

On the same day - During meditation

Every Vocationist is told in all truth: Ponamque foedus meum tecum - I will make an alliance with you. The Lord wants him [the Vocationist] to be like the head of a new people of souls, through his college of twelve, seventy-two, twelve thousand marked, etc. and that for them you prepare an ark of salvation in the deluge of the world and evil.

October 17, 1932

In union with God the Father, to Jesus: *You are my son, I begot you today* (Ps 2 7)!

You are my son; in you I have always been pleased (Cf Mt 3 7)!

You are my son, *I glorified you and I will always glorify you* (Jn 17,1).

Receive these souls and these works of love from your Father. Join them in your every act, state and mystery. Give them all your merit and your life with more than adherence and imitation. With that perfect union you have with humanity.

October 18, 1932 - Meditation

For my part: how could I live according to the full force of

infinite grace, of the graces received and that I should have received?

On the part of God the Father: O Jesus, Word of God, living and operating in this soul, in this Congregation, you the only adequate glorifier of the Father, the only adequate object of his delight because he is the only Son!

O Holy Spirit God, live and work in this soul and in this congregation. You only adequate love for the Father and the Son, the only complete and absolute will of the Father and the Son! Because you are the only Spirit of the Father and the Son.

O Virgin Mary Mother of God! Live and work in this soul and in this Congregation; you are the only fullness of grace, the only mother of God and of souls, the only queen, teacher, mother in all the pleasure of God. Amen. Alleluia.

October 31, 1932 - *Eve of All Saints*

The Superiors and all, both internally and externally, need not give other reason for avoiding evil and doing good than the ultimate goal: the holy glory of God; saying e. g. *this is not possible because it is against the glory of God, or in this God would not be glorified* etc. This is the only way that fits our life if we really want to spend it all in pure love of God. So be it.

Advent 1932 - *On the altar at Holy Mass*

The soul is brought out as from a secret door from her inferior world of disturbances, of sufferings, of passions towards the sky of God Trinity, and as divided by the body is admitted to be alone with God, in a present hope, in an intimacy of divine union, as of a near and ever more imminent divine grace with which the Blessed Trinity finally possesses me entirely, completely.

The soul carries with her the desire that also her lower part follows her and raise and transforms itself into that grace, because she must glorify the Lord with all her being, mind, heart and body!

Inner Graces

In this divine solicitude the soul understands how the divine Word is her mediator and her head. Therefore everything that the divine Word says to the Father and in the Father, from all eternity, is also said as mediator and head of humanity and of the soul, therefore the soul can do no better than entering in a “prayerful silence” with which she says to the Father and in the Father all that the Word expresses, all that the Word is from eternity for eternity. And this is not for herself alone but for all her millions of Jews, Mohammedans, heretics, schismatics, infidels and militant atheists from whom, it seems, she can no longer detach herself, especially in prayer.

So, also the soul understands and feels deeply how the Holy Spirit is her heart, her affection, her sigh and song of love and with the prayerful and ardent silence she pleads for herself and for her millions, who are the whole world; the soul unites herself with them in saying to the Father and the Son, in the Father and in the Son, all that the Holy Spirit says, all that the Holy Spirit is in the Father and in the Son and for the Father and for the Son; one more word of hers, one more act of hers seem to her completely empty and almost null, if they are not adhesion and union to this divine act.

Another thought follows

Not only the Word and the Holy Spirit, also the Father is representative of the soul with the other divine persons respectively; in turn the soul is also representative of the Father, the Son and the Holy Spirit to each divine person respectively as a living and personal image and likeness of them.

As an individual person she is the image and likeness of each divine person to the others.

A personal image which expresses nothing but the one of whom it is the image; image that refers to none other than to the one of whom it is the image, who cannot be or think of himself as united with others except the one of whom he is the image.

This union of the soul with the individual divine persons, of this personal image with the one she represents is the most intimate that can be thought of and exists after that of the three divine persons in the unity of nature. Understood, desired and operated freely by God and by the soul is the betrothal of the soul spouse of the Trinity.

For this union the soul, besides being represented by each divine person and representing each divine person, is, so to speak, as each divine person compared to the other; speaking in her own name but from this heaven of union of graces the soul says: **Pater meus es tu - you are my father** (Ps 89 26), *Filius meus es tu - you are my son* (Ps 27), for that *ut unum sint - so that they maybe one* (Jn 17 11), of the gospel of love.

The creation of the soul is a revelation and gift of love that one divine person does to another, as if to say: I respect and love you so much that outside of you I cannot esteem and love anything but your image; outside of you I can do nothing but your image, nor do I have anything else so big and dear that I can offer you outside of me than your image. I know that nothing is so beautiful and dear to me outside of me than my own image and for this we make man in our image and likeness!

This is the eternal and divine “why” of the creation of souls, as of that of angels and everything. In this divine image and likeness that is the soul, it seems that God wanted to make me one person to another, what was not possible in divinity, or better to reveal in created forms, what one divine person is, gives and does to the other, in waxed forms.

In this image and for this image every divine person adores, praises, identifies, helps, saves, consoles, embraces, possesses, absorbs, contents and forgives, etc. To that other person goes all that is said, done and given to his image and likeness, and for this reason the soul is personal; glory be to God and his grace in the soul! Amen.

So, at work! It will certainly take a long time to exclude any internal and external act not coming directly from this divine principle, not presently performed in this divine union. This is the new active and passive purification of the soul, to be stimulated in me and in everyone in the grace of divine union, and by the grace of divine union.

How easily and efficiently this purification is accomplished in the divine union of acts with the Father, Son and Holy Spirit, without the roar of arms, sophisms, without glimpses of efforts, of powers, but with simplicity and simplifications of union in the unity and holiness of my blessed Trinity. Amen. Alleluia.

We are always in time of trial! Now the test concerns precisely this prayer of yours that wants and must occupy your whole soul and every day of your life. So, no wonder you frequently feel yourself being pulled down, or deviating left and right, or worse thrown backwards and having to start over.

They are tests. Often because of your faults they are punishments; you have fallen under the influence of Satan with venial sins and Satan is the principle that precipitates and drags down. You need to place yourself with abnegation under the action of Jesus, the only principle that ascends and elevates to heaven. *Deus in adiutorium meum intende. Domine ad adiuvandam me festina.*

I am essentially the image and likeness of God the Father in being and in life; of God the Son in the intellect and conscience; of God the Holy Spirit in my will and love; of the divine unity in my person, of the divine action in my freedom etc.

I am essentially ordained and given by each divine person to the other, eternally in an act of glory, in an act of infinite love that goes from one person to another. I am therefore also received and possessed by every divine person out of respect for that of which I am an image, for the one I am gifted to with the same love with which they love one another.

I am therefore as equalized and ineffably united to every divine person, as bride to bridegroom, according to grace. For this reason the soul says perpetually: "O God Father, O God Son, O God Holy Spirit, O my God and my all," meaning to say and give each divine person on the part of the other all that the giving divine person is for the other, and all that is meant by this image and likeness that I am.

I mean, want and profess this even without understanding it; anyway, I do not need to understand it. It is enough that the divine person that gives me, and the other that receives me know it. It is enough for me to be part of the circulation of divine life among the three persons of the Trinity with this permanent act. Amen!

For this reason the soul says perpetually: "O God the Father, O God the Son, O God the Holy Spirit, O my God and my all," meaning to say, do and give each divine person on the part of the other person all that this tells them, makes them and gives them as my principle, as my head, as my heart as it is. The Word receives souls to show the love that the Father, who gave them, deserves, so he made himself their head; the Holy Spirit made himself their heart. God the Father made himself their life, their first principle.

For this reason the soul says perpetually: "O God the Father, O God the Son, O God the Holy Spirit, O my God and my all," meaning to say, do and give each divine person everything that each person is, says, does and gives to the other. So, somehow the soul is *unum* - one with each of them, the bride of each of

them. Therefore, the soul is united in grace to the divine relationship that every divine person is to the other two. The soul does not understand or feel anything but love in this luminous darkness. Amen.

January 15, 1933 - *On the altar during the Holy Mass*

It is good to extend our being to the entire day, and to all our acts that elevation, union and absorption of your person into the Father, Son and Holy Spirit throughout the day.

This is and will be your gift and your action, O my blessed Trinity. What development will this sovereign grace, image of the hypostatic union in the Incarnate Word, have if it finds the soul faithful? O my Lord let it be the special grace of the Vocationists: divine union. Amen.

January 16, 1933

Any human act, even the most relevant, seems empty and insignificant outside or not very united with the divine act. Every human personal act seems defective if it is not all in union with the divine act of the three divine persons.

Infinite eternal immense act of the Father towards the Son, I join you!

Infinite eternal immense act of the Son towards the Father, I join you.

Infinite eternal immense act of the Holy Spirit for the Father and the Son, I join you!

I unite myself with a desire for infinite eternal immense union with you, my God the Father, Son and Holy Spirit. Amen.

January 17, 1933

Just as the body is like a veil for the soul and the word is like a veil for the thought, so all personal acts are and must be the veil of the acts of union with the act of the three divine persons. How empty, defective and burdensome all personal acts seem without this intimate adhesion and union with the act of the three divine persons!

It seems and it is not; this life of adhesion to the divine act no longer seems a little human, a little meritorious, not very powerful. O divine epiphany of the divine union with the divine act of the divine persons! Alleluia.

January 18, 1933 - 42nd birthday

I made a detailed general confession last night, after the one made at the time of my infirmity in Baia, of all those things that although not of any gravity in my opinion, they could be an occasion for disturbance and discouragement. Deo gratias.

I understand that in order to prove myself, the Lord allows the enemy to try to attract my attention with other apparently serious things that are important to me and to others, to distract me from the unified application to the Most Holy Trinity inhabiting in me and to the sanctification of my peoples all over the created world. With divine grace I want to persevere in these two things of God: [These two things are the unitary application to the Blessed Trinity and sanctification of peoples].

Speaking at the entertainment for my birthday in the parish house on the eighteenth evening

It is necessary from today onwards to count the religious no longer by the thousands, but by the millions. The Freemasons have been able to reach the number of four million, and the militant atheists of six million. Why the religious should not conse-

crate themselves to the Lord in the millions? With our religious of God in the world, with our external religious, with divine grace we will reach the universality of souls, as all have a vocation to holiness.

The whole world now appears very small to the eye of faith, which is the eye of God in the eye of man.

January 19, 1933

O Father, O Son, O Holy Spirit! Your image and likeness can only think and speak of you alone, of you always.

You are the only subject of all my thoughts and words; subject and object more and more explicitly direct, more and more intensely direct. My soul cannot praise and love you in any other way than with yourself, O God. She cannot praise and love for any reason other than for yourself, O God, because you are who you are and she is essentially your image and likeness, O my God and my all.

January 21, 1933 *in the afternoon of this Saturday, for the same occasion, responding to the recital of the Novitiate house.*

It is the first time that we understand and manifest it! Our perpetual novitiate house is only the bosom of the Father! There we rise and enclose ourselves in divine segregation.

Our perpetual house of studies is in the Word of the Father, incarnated in humanity, God Jesus. There we rise and enclose ourselves in the divine school without leaving the bosom of the Father.

Our house of perpetual apostolate is the Holy Spirit. In him we expand out to fill the world with holiness without leaving the Father and the Word. Otherwise we are not Vocationists.

January 22, 1933 - *On the Gospel, preaching*

How beautiful to deserve the praise of a man of great faith! It seems to be the only praise that the Gospel and Jesus bestow on souls. *Beata quae credidisti. Magna est fides tua - blessed are you who believed* (Lk 1 45), *your faith is great* (Mt 15 28). On the other hand, it is the most frequent reproach he makes, the lack of faith.

I paid little attention to it because faith and hope do not remain in eternity and need charity to be alive. But charity in turn does not exist without faith and hope.

So, straw is not valued while wheat is precious. But there would be no ear of wheat without that head and that stem. Therefore we want to be great cultivators and preachers of holy faith and holy hope in the world. Amen.

January 23, 1933 - *During meditation and Holy Mass*

How can I help myself to maintain my union with the Most Holy Trinity while occupied in temporal and external things? Do everything in the name of a divine person and offer it to the other divine person, using for example these forms: *Ita Pater quoniam sic fuit placitum ante te - yes Father, because you liked it this way* (Mt 11 26). Saying it with the Son to the Father and vice versa repeating it with the Father to the Son and with the first two persons saying it to the Holy Spirit. And with the Holy Spirit to all beings, to the holy Church, to the soul, to the holy Family saying it to the Father and the Son as one: O my God and my all. Yes God, because you like it that way.

It seemed that I did not have my intimate epiphany this year like all the past years. But the mercy of the Lord makes me understand the indisposition of those who want to be satisfied with human sweetness, human friendship. Then I understand how by putting together all the lights and feelings about the union

with the Blessed Trinity I have my big and beautiful star. Then I understand that the Eucharistic Communion of this night of Epiphany to two thousand men is also a revelation of the possibilities of the Eucharistic kingdom among the masses and we begin with great hopes to call souls to the spheres of the Divine Union whose Statute has been released approved by the Most Excellent Bishop of Pozzuoli.

January 26, 1933

O divine consolation! Never an earthly lover, far from his friend, so much desired and liked a portrait of the person he loves, as the Lord God desires and pleases the soul, his living image and likeness! O dear image and likeness of my Father, you belong to me as the Father is mine, I embrace you and kiss you eternally.

O dear image and likeness of my Son, you belong to me as Jesus belongs to me, I embrace you and kiss you eternally. O dear image of the Holy Spirit, I embrace you and kiss you eternally. O dear image and likeness of the Father and the Son!

January 27, 1933

In the evening suddenly, and for the first time, I felt the divine Trinity embracing the soul. Deeply moved the soul goes back and forth, from one person to another, in the name and in person of one towards the other to ask and to receive and even more to offer and give the embrace of infinite love, the kiss of infinite love! O God the Father, Son and Holy Spirit! O infinite happiness of a divine person in totally possessing the other! O happiness with which the living and personal image and likeness of God, the soul, burns and shines singing this happiness from one person to another! Amen. Alleluia.

January 28, 1933 - *In holy meditation, after Holy Mass*

Through me his image, likeness, and as his representative, each divine person reveres the other. O Father, O Son, O Holy Spirit! If God treats souls reverently, what will God's reverence be to God? O Father, Son and Holy Spirit! Through me, as his personal image and likeness, each divine person puts all his eternity in my time, his immensity in my space, his infinity in my smallness, his immutability in my affairs to honor and reverence the other divine person, O God the Father, O God the Son, O God the Holy Spirit! Amen.

January 29, 1933 - St. Francis de Sales⁷¹

Yet I have stained the day with various imperfections against Christian sweetness. I was tested and found to be lacking. Sick, maybe convalescence makes me feel so exhausted and numb more than usual, or maybe it's temptation to stop me from working?

I resume in the name of God the daily evening sermon interrupted for seven days and the spirit of the diseases seems to have disappeared. I begin the ritual for the admissions and progressive consecrations of ours, from the aspirant to the perpetually professed. O my divine Trinity! Pardon!

January 30, 1933 - *Holy Mass and communion. Today the application, reports and first commendations for papal approval are presented to Rome. Mass of the Holy Spirit*

Each divine person to the other: O Father, O Son O Holy Spirit, that the soul be more and more your image and likeness

⁷¹ The liturgical calendar after the reform places the memory of St. Francis de Sales on January 24th.

and as such increasingly dear and loved by each divine person, therefore more and more by them owned and therefore attached to them. So that Jesus Christ the Word is ever more intimately highly her head, and the Holy Spirit her heart and the Father her life and she becomes more and more similar to her God and for this reason more and more dear and loved, possessed, united and so forever that your extrinsic glory, O God, is ever more like your intrinsic glory, O God! Alleluia.

January 31, 1933

The idea of the image and likeness of God the Lord is increasingly completed in thought.

In offering and giving I am the image of the Father. In asking and receiving I am the image of the Word. In working and immolating myself I am the image of the Holy Spirit. I am personal and joint image to the divine persons in these acts.

Similarly in thought and word I am image of the Word and joined to the Word and I must and always want to say Father. In my heart, in my cry and smile I am image of the Spirit and joined to the Spirit I must and always want to say either Father or Son! O souls, O Mary, O holy Church! The whole depth of my being and life expresses the Son from the part of the Father whose likeness he is.

February 1, 1933

I have the sense of my being the image and likeness of God in his three persons and in this I feel: how much I am dear and how much dearer I can become to every divine person, for three corresponding reasons, as I consent and I cooperate more to perfect myself in their image. Amen.

I feel like I can have no other meaning than the three per-

sons, no other act than that of the three persons, no other relationship than with the three persons, no other destination than the three persons.

I feel that I must consent and cooperate in all this because I must be with all my freedom and personality and how I want to be more and more like my three divine persons. Thank you, Lord!

February 2, 1933

The whole prayer of this time comes down to saying "Father, Son and Holy Spirit" with an internal, sweet, high, broad, profound act of union with the three persons in what they say, do and are in themselves and each in the other and for the other.

Thus the act of faith before every action; the act of hope before every action; the act of love in every action; thus the act of hatred of every sin; thus the act of contrition for the examination of conscience and confession; Likewise, praise for the divine perfections; so the prayer for the nations and every soul. Everything, everything I understand and express in that invocation; to do otherwise seems imperfect and displeasing to the Lord, except in the prayers of duty such as the breviary and the Holy Mass!

February 3, 1933

O God the Father, Son and Holy Spirit! Even in the smallest things, in the least calamities, in the atoms and instants, in the most fleeting internal and external acts, in the most subtle nuances of feelings and circumstances, in everything that concerns the soul, or comes from the soul, or in whatever way it is of the soul; you are to receive the glory and infinite love that you are in yourself and for you, in the soul and for the soul, your image

and likeness animated by yourself. Whether it comes out of me, of creation, or remains in creation and in me, always I can, must and want to join you in glorifying you, O blessed Trinity. Amen.

February 4, 1933 - Alba, meditation

May the Lord raise many and great saints in this Congregation to always be according to his spirit.

You, Lord, entrust this Congregation in a very particular way precisely to your twelve apostles and to St. Paul, to his seven Assistant Spirits to him. He entrusted it in particular to his most holy mother Mary, who is already its immediate heavenly Superior. Now "the divine persons will make and promote the Congregation of their divine union, divine vocations."

The soul becomes quiet and enjoys in this word, divine promise and will. To God be glory and love. Amen.

February 9, 1933 - Teggiانو

Remember me, O Lord, now that you are in your kingdom (Lk 23 42)! O Lord, this prayer of the thief must be very fitting if the soul is moved and prefers it.

Remember me, O Lord, now that you are in your kingdom! I really must need all your supreme mercy to save me if I cry this prayer. Poor thief I am with all my presumption and vainglory of the greatest graces, with all this squandering and abuse of your greatest graces! Poor thief I am, I have not communicated to the souls all the supernatural goods I received for them, nor have I related to the Father all the great glory of his goods.

But I also know that your loving heart is moved by this prayer of love, by the almost doubt of your love that it contains, by its humility that pleases you. *You tell me that you can't forget me,*

even if you wanted to: how much more since you don't want it and you can't want it. Oh, repeat it to my soul.

Even if a mother forgets her baby (and she can't because she is a mother), I will never forget you, my little just (little Just = Justin). *I will not forget the image and likeness of the Father! I will not forget the image and likeness of my Son, the soul hears in the Holy Spirit.*

February 10, 1933

An infinite lover has with infinite love innumerable portraits of one of his infinite loved ones with whom he is bound by mutual infinite love, O blessed Trinity.

Each of those portraits is alive, is personal, is connected with the one it represents and above all is unique, is singularly unique, essentially unique and forever.

Since each represents one side and only one instant of the eternity of the beloved, only one atom of the infinity of the beloved, a single point of the immensity of the beloved.

A single teaching of infinite beauty, a single note of infinite harmony, a single act of infinite work, a single attitude of infinite love.

So individual, so personal that there is no other and, lost it would be as if an irreproducible portrait of the friend were hopelessly lost forever.

As if I were saying: I only have a portrait of him as a child; I only have one portrait of him as a young man;

I have only a portrait of him smiling at me; I have only a portrait of him resting on my heart; I have only one portrait.

I have only a portrait of him who dies for me, of him who calls and waits for me, I have only one portrait. I don't want to

lose it at all. It seems like losing him if I lose this one portrait of him.

Thus, every divine person does not want to lose and cherishes his little just.⁷²

It remains established that all the prayers of our Congregation and all the formulas and rites necessary for our various common acts, exercises of piety, apostolate etc. they must be expertly deduced from the bible especially from the New Testament; they must be filled with all the words of God, directly with God, and in the direct meaning with which they were and are said, while allowing us to reasonably, decently, devoutly accept them, apply them to us.

I begin this work of patience, adoration and union with God in the Settuagesima in which the liturgy takes up its lessons from Genesis. Similarly, for the same purpose we will use well chosen and intertwined liturgical parts for our pious practices.

We must endlessly use sacred Scripture as a great sacrament, for the edifying value it contains, for the power of victories against the enemy, for spiritual enlightenment, for spiritual consolation.

Much more by act of union with the thought and word of God, with the will and action of God, especially in his imperatives. Much more because we are the image and likeness of God, speaking portrait. Now the portrait if he spoke would not use another word; if he operated, he would do no other act than the word and the act of the represented person and, in our case, the word and the divine action. For this main reason let's constantly read and meditate on the sacred Scriptures in all community life and let us treasure them in our soul.

⁷² In Italian the name **Giustino**-Justin, means **little just**. Here, he is referring to himself.

February 11, 1933 - *Interrupting the Breviary of the day, in Teggiano*⁷³

Mother of God! Mother of God! I remember the first time that on this day, in Pianura in my parents' house, *Villa Simpatia*, you visited me deeply and spoke⁷⁴ in my soul, and now again. Mother of God, Mother of God! Do not allow me in any way to displease God! For you too I am the image and likeness of God. I also speak to you in the name and in union of the divine persons! And it is you, O Mother, who must form me bride of the three divine persons, me and the Congregation of which for this especially you are the immediate Superior. Mother of God, Mother of God, I want to know and love you more and more.

February 12, 1933 - *Conclusion of the forty hours and exercises with the people at Teggiano*

We must occupy and conquer all this beautiful Vallo di Diano⁷⁵ to Jesus-Eucharist, to the indwelling Trinity. O Polla, Sala, Atena, Padula, Teggiano, Montesano and Sicignano! For all this Vallo will pass the Sacred Host among the acclamations of Eu-

⁷³ Town in the province of Salerno, seat of the diocese of Teggiano-Policastro.

⁷⁴ This is undoubtedly an exceptional mystical experience. A visual and auditory encounter with the Mother of God that repeats itself: "you deeply visited and spoke to me in the soul." It seems to be more than a vision or apparition. Even the vision or "interior illustration" of May 10, 1926, in which the Blessed Trinity assured him of giving him Our Lady as immediate superior of every present and future Vocationist community, occurred while praying the Breviary at *Villa Simpatia*, his paternal home.

⁷⁵ Vallo di Diano, in the province of Salerno, pleasant and fertile territory that extends between Teggiano and Sala Consilina, now is part of the Cilento National Park.

charistic peoples. This good Bishop⁷⁶ is very much interested that we reopen the convent of Montesano! And a small group of young clerics comes to me completely spontaneously to ask for admission to our Congregation. Good signs of God's approval. There is also this good La Rocca,⁷⁷ a Vocationist in the soul, and a good servant of God. Already some Sisters have come to open the way. We take possession of the Vallo di Diano.

February 13, 1933

Under the snow! We go to see this convent of St. Anthony in Montesano, formerly of the Capuchins, who abandoned it because it was robbed of the many surrounding properties.

Under the snow, on foot for a long stretch uphill. Fear of illness, convalescent as I am. For the Congregation, one must also immolate oneself well. We find ruins. Ruins of a large two-cloistered convent. The Church is in good condition. The worst materially, only the worst is offered to the Vocationists, and this conforms to their aspiring only to the heights in the spiritual life. A lot of snow around. But in the soul there is a point of shadow that does not harmonize with so much candor. Yet, *Christus vincit*.

February 14, 1933

Visit to Fratte, to Cava and in the evening return to Pianura. *Deo gratias*. I would like not to feel this sense of uneasiness outside of Pianura and outside our houses, this sense of satisfaction

⁷⁶This good bishop is the Servant of God, Msgr. Federico Pezzullo, great admirer, defender and friend of Fr. Justin.

⁷⁷Fr. Giovanni La Rocca, pious pastor of Montesano, friend and benefactor of the Vocationists with whom he spent the last years of his life living with the community of Montesano.

in Pianura and in our houses. Because the home, the homeland, the friend and everything is the divine Trinity. But I am far from full union with my God; I still feel human things humanly. Deo gratias, Every other sense outside the living sense of being the image and likeness of the Lord Trinity, portrait of each divine person, seems defective to me in many parts and only that sense of personal living portrait of God Trinity calms me. It only really corresponds to the truth of my being, of my duty and slowly of my work.

February 15, 1933

We want to perfect more and more our image and likeness (say the divine persons) this soul and this Congregation, in her state and in her acts, in her being and in her work, negatively and positively. As long as she lives in the world, perfect her more and more. She wants it; with all her heart she wants it. Refine her and make her more and more similar to the divine person so that she is always dearer to the other divine person. To perfect her by realizing her more and more in union with the glory, love and will of each divine person and of the divine Trinity. Thus, all asceticism is the divine perfecting action of the image and likeness of God that is the soul.

16 February 1933

At last I find no internal difficulty hindering me, indeed I find gentleness and internal anointing that push me to say to the Lord: Father! I love you infinitely, I love you eternally, I love you immensely, I love you immutably; for not I, but I living image of the Son and therefore in the name of the Son, as the voice of the Son, mind, heart and life of the Son I speak to the Father.

Father, I love you immensely, I love you eternally, I love you infinitely, I love you immutably, I abandon myself to you, I im-

molate myself to you and I want to give you the whole world made holy and one host with me. *Ita Pater quoniam sic fuit placitum ante te.* Amen. Alleluia.

February 17, 1933

O my God-Son, I love you eternally. I love you immensely. I love you infinitely. I love you immutably.

Father! I give you all of myself, you are all of myself and only through you I operate and crave; only you are my delight and only you will I glorify. One Son, one Father! I leave everything to you, I entrust all power to you, you save every soul. As for me I want you in every soul, I send you to every soul, God the Son! God the Son in divine nature, in human nature! Accept and possess this soul as your Father and make her ever more like you, dearer and more worthy of the Father.

February 18, 1933

I think of the way, the degree with which the saints loved the Lord. Certain saints! O yes. St. Teresa, St. Bernard, St. Dominic, St. Francis, St. Philip, blessed Lull, blessed Suso and St. Catherine! Love felt because intense, tucked in on the lower part, felt and wanted and aroused with real efforts, because we must want intense, perfect charity that absorbs all our being in its flames. It seems that the sense of individuality, personality, distinction prevailed in them; a sense that corresponds to the reality of the human being of each individual, clearly distinct from each other and from God, but now it seems imperfect, incomplete, unhappy and little glorified.

It was the grace of the Holy Spirit that spread in their hearts and inflamed them with charity, which was an application and communication of the charity of the Sacred Heart of Jesus Christ. This communication of charity proceeds from the Father, the be-

ginning of every life and love, the same eternal principle of divinity; it was a meritorious human-divine love because fruit of grace and all, or nearly all supernatural; that sense of personality, distinction, individuality which seems to me to transpire from their words, even if it corresponds to the truth, to the reality of our being a person, a distinct individual; it seems to me in some way imperfect, in some parts incomplete, so alone.

We enter into the meaning, understanding, awareness and implementation of the essential dependence on the three divine persons; in the sense, understanding, awareness and implementation of the essential relationship with the three divine persons; in the sense and understanding, awareness and implementation of the image, likeness and portrait of the Trinity God that we are, individually, yes, personally, yes, very distinctly from God and from our neighbor yes, but always image, likeness and portrait of the three persons and with this complex yet simple sense because we love the complete reality, the three persons with their same love made ours, with our love that is theirs, and here we are in truth and charity.

Who says to me, who can say that this meaning was not in the saints, in those saints? They manifested their love in a way that best could have been perceived by the intelligence of others. Who will allow me to lead souls into the sense, understanding, consciousness and implementation of this state and of these unitary, complete, perfect, integral acts of human-divine love, of the image, likeness and portrait of the three divine persons? He who has done this mercy to you will do it to other souls; he has done it to other souls! I will be a poor tool in the hands of the Word and the Spirit to call souls to this understanding, awareness and realization of their being integral.

February 22, 1933

I am finding it easier to carry out the internal direction of each moment. O divine inspiration.

I thought you would leave me for my resistance. You have waited, not abandoned the soul you want directed by you.

O divine long-suffering of the sanctifying Holy Spirit blessed and adored forever! I turn and re-consecrate myself to you.

Examination of conscience must be done more diligently, without omission (frequent so far) at noon, evening and morning.

Moments of idleness to be filled with inspired activity, overcoming the continuous sense of fatigue during my evenings.

February 23, 1933 - *Monthly retreat to the clergy in Pozzuoli*

I want to go there at any cost even if it is bad weather, since I have to give the exhortation.

How much pain seeing the Bishop so sick!⁷⁸ Fear of the judgment of God invades me. Let us really serve him!

I have to carry out a sentence against the pupils, transferring them to other houses.⁷⁹ I feel like the Roman father who lets his children die.

⁷⁸This is Bishop Giuseppe Petrone, Ordinary of the Diocese of Pozzuoli and of the Congregation.

⁷⁹The vocationary of Pianura was overcrowded; it was necessary to distribute the students to the Vocationaries of Cava dei Tirreni, Altavilla Silentina, Perdifumo and Mercato Cilento. His fears were well founded; in fact many of those students were lost. This separation from the motherhouse was also a separation from Fr. Justin. We can wonder: Who suffered this separation more, the young students or their spiritual father?

Sad thing to have to suffer! But it is for their good and for the Congregation. May I lose them entirely? Let's pray.

It seems that after an internal reaction they bend and obey. May the Lord save them for Mary and make them saints.

February 24, 1933 - *In the Holy Mass*

My dispositions are a handful of mud, my acts are the dust and my feelings are the love that makes up the whole of this handful of mud. Recognizing and feeling this is a gift and divine action in the soul! Even those acts and feelings must be purified to enter the image and likeness of God. So, I hope and so be it.

The word of God and the breath of God in the action of the Word and the Spirit, under the hand of the Father, unites himself to this handful of mud and it becomes the masterpiece man, image and living likeness of the same God. So, with the word of God and with the spirit of God, the Apostle of vocations will make the world of mud a world of glory to God, of saints of God.

March 9, 1933

I know mine and mine know me (Jn 10 14). How do you know me, Lord? And what am I for you, O Lord? O my God blessed Trinity, O my Lord Jesus!

You are the image and likeness of my Father! You are the image and likeness of my Son! You are the image and likeness of my Spirit, my little just. Especially in your love with its attentions and with its needs you are the image and likeness of God's love with his pains and priceless longings.

May I be your image and likeness more and more, O my God and my all. O my Lord Jesus Christ, made man so that man can be more like God!

May I become an image and likeness of you, child, adolescent, young, crucified and sacrament in the B of the ascension. Grant that I may be a likeness of your hypostatic union; image and likeness of you shepherd, conqueror and savior of souls to the Father. Of you, only host, only teacher, only priest, O divine compendium!

In this especially, I would like to be your image and likeness, as divine compendium, synthesis and "little all" of your attributes, works, mysteries, states and acts of God-man Jesus.

March 13, 1933

By doing acts of theological virtues and all the others, you are and must be an image of the love and glory of the three divine persons.

The act of union with the state and acts of the incarnate Word, with the state and act of God is not enough.

We need to combine this union with those acts within the framework of the French school (Berulle) and the Spanish school (Loyola) in this synthesis of our ... Roman school.

Union with the Father and acts of the Son. Union with the Son and acts towards the Father. Union with the Spirit and acts for the Father and the Son, etc. In this union these acts are eminent, but if they are not explicitly practiced, they do not feed the union.

March 14, 1933

The holy thrones welcome you when you announce the word of God. When you administer Holy Communion, you are like an angelic throne of God.

May 3, 1933 - Patronage of St. Joseph

I was expecting favors of temporal provisions for the Vocationary and the Congregation. Divine Providence continues to help us drop by drop; enough, however, day by day. Blessed be eternally. Instead, unexpected graces of another order flow into the soul. On the octave [eighth day] of Saint Joseph in March, our Bishop Giuseppe Petrone passed away. Shortly before going to the Father he approved the Statute of the Divine Union, our association of external religious, of religious spheres of God. He is often present in my soul that feels compelled to pray for him.

June 28, 1933 - St. Ireneus - During the Mass

I consecrate myself to write non-stop in this time of my life. What I receive is for the spiritual family; I cannot squander these goods which are their inheritance. I will keep them and accumulate for them and after my death they will profit.

June 29, 1933

Diligis me plus his? Pasce agnos et oves meas - Do you love me more than these? Feed my lambs, feed my sheep (Jn 21 15-17).

The most chosen part of the people of God, clergy and souls-spouses of the Trinity, has been entrusted to you in a particular way.

It is absolutely necessary for you to be united with God and to progress in this union!

June 30, 1933

Is not every sublime thought that enraptures your soul in truth a caress and kiss of the Word of God? May I enter into the awareness of God!

If a person vowed to chastity were asked, for a certain and perfect conversion of a soul, an act contrary to that virtue, could he ever do it? Absolutely not!

You promised not to indulge any sensitive affection. Even under the pretext of the spiritual good of others, you cannot accept any sensitive affection. The experience, twenty years now, confirms to you how vain, dangerous and displeasing to the Lord is the use of sensitive affection in the apostolate.

Charity, not sensitivity, charity truly felt yes, but charity, not sensitivity. Amen.

Death and life!

And if God wants to manifest our interior, he will do it in his wisdom, time and place, wonderfully.

Reading St. John, the Silent.⁸⁰

The Croiset's⁸¹ *An Exercise for Every Day of the Year*, deserves to be highly recommended and almost imposed on all our male and female houses and works.

On the same day - at vespers

The true superior of the Vocationist Congregation (the same is true of any other religious family) is the Holy Father the Pope, and then the Sacred Congregation for Religious and then the ecclesiastical Ordinary. All internal superiors are and must be

⁸⁰ At age twenty he became a monk in Germany, He renounced the bishopric and became a hermit in the Laura of St. Saba.

⁸¹ Jean Croiset, Jesuit, ascetic writer (1656 - 1738). Professor of theology, he has written many devotional books including *Exercices de pietè pour tous les jours de l'anneè*, (12 vol.), *Commentary on the mystery or life of the saints of the day*, a very broad kind of Martyrology.

the spokespersons for those. Through these very high superiors, God the Lord provides the wellbeing of the Congregation and of all its works. God be blessed.

During Spiritual Reading

Blessed Eymard⁸² says: often to destroy a work of God the devil pushes it out of the grace and spirit that are proper to it; and then it gets paralyzed and dies.

The founding spirit is the first grace of a divine work; it is its element, its character, its strength and its glory. So, it is also for the Society of Divine Vocations.

Still in the evening

What is truly ours? What is our personal treasure and merit? The love of God. Every other work has almost nothing of ours! Even religious families, their so-called founder, and every other just man, they all belong to the love of God, the love with which they love the Lord! O my God and my All.

July 2, 1933

I have been at Baia almost the whole day. I wish I hadn't gone. Unbridled day of crying. Where he [my favorite friend] had tied himself to God through me with the holy religious vows, happy crowning of human friendship.

⁸² Today St. Peter Julian Eymard (1811 - 1868) Marist priest, founded the Congregation of the Blessed Sacramento (Sacramentini).

July 3, 1933

I understand something of the state of Jesus in the Blessed Sacrament. One cannot enjoy anything when the heart is injured. Now everything seems dead because the friend has betrayed you. There is a state of death that also appears outside. He who loves infinitely has lost and forever loses dear ones to him! They leave him, they betray him, they abandon him. You haven't experienced this yet, they despise him and they fight him stubbornly.

What is the loss of his first angel for the Lord? And then the war started by his first angel and many of his angels and souls? I consent to be in the image of Jesus in the Blessed Sacrament and to live in this state and under these veils of death and to no longer enjoy anything on earth without admitting relief.

July 5, 1933

Resume spiritual direction and report to the spiritual director:

1. About the offering of the Holy Mass for the world and for the miracles of conversion;
2. About meditating while writing the directory;
3. About Pirelli in general;
4. About the office of the superior general, should it be for life or temporary?;
5. About giving up your afternoon walks completely;
6. About depriving yourself completely of the afternoon rest.

July 11, 1933

Agenda. Establish seven or twelve feasts concerning voca-

tions and a special one for the return of the prodigal sons. *Vox in Rama audita est - A voice was heard in Rama* (Jr 31 15).

On these Feast days, after the Holy Mass, psalms and readings will be used and then the Eucharistic Benediction as a more solemn thanksgiving.

August 12, 1933

From the beginning of the Holy Mass and repeatedly during the day, the sight of Jesus dripping blood makes itself imaginatively present. I thought about the sins on the beaches. That living blood moves me gently to tears and I hope the best for me and my world. Fine.

August 15, 1933

*Optimam partem Maria elegit quae non auferetur ab ea - Mary has chosen the best part that will not be taken away from her*⁸³ (Lk 10 42). Any other part can be removed and will be removed. The best part nobody can take away. On the contrary, every other part will be taken away from the creation precisely because we want to obtain and own the best part.

⁸³ This is the theme Fr. Justin developed in the course of spiritual exercises preached to the Poor Clares of Anagni, who in their chronicles wrote: "in August 1933 the holy spiritual exercises were done by the whole community, preached by the Most Reverend Fr. Justin Russolillo, Founder of the Vocationists. His lofty and anointed words stirred in the heart of all the Sisters great love for virtue and perfection. The appearance of the aforementioned Reverend Father revealed his inner spirit and his intimate union with God. His words were like sparks of fire that ignite and enlighten. He looked like a Seraph in flesh and when he celebrated Holy Mass he appeared totally absorbed in God."

The best part among the children of men is the Son of Mary and God, Jesus; every other friend will be taken from me. Jesus will remain forever, will remain forever!

Any other relationship will end and will be taken away from me, but the espousal relationship with God which is the best of all, will never be taken away from me. Any other work can be removed from me but the part of vocations and divine union will remain forever.

Even our Congregation has chosen the best part that no one can ever take away from us! What is a contemplative life? What is an active life? What is distinction ever? Whoever divides kills. The life of love is worth of life in God! Love is essentially contemplative, essentially active. While contemplating one acts, because the act of love activates all powers. While one is active, he contemplates because is present the one he wants to serve, delight, reach! So, Mary, mother of Jesus, so also Magdalene and the Vocationist soul.

Our Congregation is the holy Family of today and tomorrow in the holy Church! Jesus, Mary, Joseph, and us in their place, families of divine vocations, family of divine relationships, holy family. So, we will think and speak, so, we will love our Congregation.

August 27, 1933 - Sunday XII after Pentecost

The Lord says: do not be concerned about yourself, not even in dealing with God; you must concern yourself only and directly with God and souls. God is so jealous of you that he does not want you to think of yourself.

I consecrate myself to this form of self-denial, to this degree of pure love with which he brings back to me an old grace from the beginning of my priesthood, year 1912-1913. Amen.

September 12, 1933 - *While singing the creed in my solemn Mass, at the altar of the holy Rosary; troubled*

I saw myself introduced by the Virgin Mary to the Blessed Trinity: I was like a rag. But the holy Virgin recommended and cloaked me.⁸⁴

September 13, 1933 - *In Altavilla on a peace mission between ours and the local parish priest*

Jesus is the truth! The truth of our being, our life, our whole, he who is our boss!

The truth of what we are and have done is the sorrowful Jesus. The truth of what we must be and do is the glorious Jesus of the Resurrection and Ascension!

September 14, 1933 - *Morning*

God wants me for the apostolate of truth among souls because first of all *Deus veritas est - God is truth*, then *Deus Caritas est - God is love* (1Jn 4 8)! Amen.

Evening

I am still crying for the lost friend, after a long time! In heaven, however, I would like to be alone with God-Trinity, with God-Jesus, all alone.

September 15, 1933

I celebrated in purgatory where I felt transported to at the beginning of the Holy Mass.

⁸⁴ He seems to allude to another real vision.

I must prepare all the children of the parish for the catechism exam and give everyone Rosary beads.

That Bishop said: The Congregation's cement is Justin. Instead our cement is the blood of Jesus Christ. Justin will die and the Congregation may dissolve. But in the blood of Jesus there will always be a Congregation of saints. Amen.

September 16, 1933

I celebrated in the prisons of the world and unbeknown to me the entrance antiphon said: *intret in conspectu tuo gemitus competitorum - the groan of those who perished is in front of you!* I then visited the prison of Poggioreale in Naples because I had falsely heard that my ex-Vocationist godson was there; thank God it wasn't true.

During the Mass I became aware of how low I had fallen and all my fabricated defenses fell. I have been face to face with mortal sin on those occasions! I trust in God my savior!

I feel that for my lower part, including the heart, it begins like the life of Saint Ludovica,⁸⁵ a slow agony. I accept and cry even though I would not want to do without it. If in eternity you want to be alone with Jesus alone, you must want it from this present life.

Give me, O Jesus, a particular presence of yours and I am content. I was told while preaching: no diocesan priest will ever be able to become a Vocationist. No Vocationist will succeed in being a diocesan priest in the family.

⁸⁵ St. Ludovica di Savoia († 1503) after becoming a widow entered the Poor Clares.

September 17, 1933

I will personally resume the work of daily catechisms, the administration of the house and the composition of the directories. Amen.

September 19, 1933 - *In the evening*

Tomorrow is the twentieth anniversary of my priesthood. Tonight, is twenty years from the vow with which I intended to initiate the Congregation.

The Congregation was born from that vow of love and in that vow of love it will always find its increase. All the members of our congregation must rise and settle in that vow of love, private, free and secret. We have been preaching it for several days.

September 23, 1933 - *Liturgical anniversary of the foundation of the Congregation*

A good number of our young students and nuns have joined God with my vow of love.

They are the true religious Vocationists. May they be blessed: Cajazza, Fraraccio, Giacci, Scandiffio, De Caprio, Galasso, Di Matteo, Palmieri, Sabatino.⁸⁶

September 24, 1933

The whole world is my religious family, the Congregation that I must form, perfect and present to God. From my hidden life, in imitation and honor of the hidden life of Jesus Mary and Joseph. In honor and union of the mystery of the divine life of

⁸⁶ Unfortunately, after a while the young Cajazza, Scandiffio, Di Matteo and Sabatino definitively left the Congregation.

the Trinity hidden in the unity of God and revealed in the Trinity of persons.

September 25, 1933

I promise fidelity to that perfect consecration to divine love through correspondence to the holy inspirations of each moment.

The postulants will make a solemn perpetual resolution. The novices will make a solemn perpetual promise. The professed will vow solemnly, secretly.

In the Holy Mass

Add to the Directory of the Spirit of the Congregation: "Our Spirit is the spirit of the soul-spouse of God and therefore queen of the universe, mother of souls." Amen.

October 1, 1933

I celebrated at the very mouth of hell, to confine all spirits of evil operating in the world and shut it forever.

October 2, 1933

I celebrated with the same intention and composition of place as yesterday. Every noon of the year must be dedicated to our private liturgy.

The SUD of the SUD.⁸⁷

⁸⁷ Il Sud della SUD is a unique pseudonym of Fr. Justin! As we say, the servant of the servants, the poorest of the poor, is said to be the south of the south, the lowest of those below; the same concept is expressed in the other pseudonym: Primo Sud. The initials S.U.D. were used to indicate both the Society of Divine Vocations and the Society of Divine Union.

October 3, 1933

I celebrated with the same intention and in the same place.

The Lord calls you most frequently during the day, every day. Small tenuous calls! But no less real. Enter this way of God. Intense acts do not require sensitive intensity; felt yes, sensitive it is not necessary. Amen.

I begin two shifts of exercises to pious people at the Last Supper in Naples.

October 14, 1933 - *During the Mass*

The soul-spouse can have no other friend and intimate than the bridegroom (God). Is not God more to you than any creature?

On the cross!

October 15, 1933 - *During the Mass*

If the heart does not empty itself of defective love and delight it cannot be filled with love and virtuous delight (God).

Another life begins for you. On the cross!

October 16, 1933 - *At Holy Mass*

You must be an image and likeness of God as he is love and unconfirmed, misunderstood, abandoned, and betrayed love! Amen. Alleluia!

October 17, 1933

Trust, trust! You will be *sponsa Dei - bride of God*, like Mary *Mater Dei - Mother of God*, like Jesus *Filius Dei - Son of God*. Amen.

October 18, 1933 - At Holy Mass

There is nothing greater in the creature than suffering for God the Lord.

Only in the present life can we suffer for God the Lord.

So, do not spend the day without trying to suffer for God the Lord. Amen.

October 19, 1933

“I told you that I would fill your empty room with my presence, your empty heart, your empty fantasy and feeling.”

During the evening worship

I may correctly think that the Father and the Son and the Holy Spirit say ineffably to each other: “I cannot live or be without you, present, possessed, enjoyed.”

You are image and likeness of this, so to speak, need of God in God, of the presence, possession and enjoyment of God.

During the Benediction

Upon understanding the offense made to God, all humanity will be happy with all partial deaths suffered in reparation for that offense. Jesus was needed!

November 1, 1933 - During the Solemn Mass

- 1) I intend that with this internal pain of mine the Lord wants to make me the image of the acts and states of the heart of God incarnate; for his pain for every lost angel and soul, for every abandonment and betrayal of friend. Amen. I accept!
- 2) I understand that the Lord with this immense and total solitude of mine wants to prepare me for the divine es-

pousal union in the near future because to the man who is single is given the bride. It is not good to be alone!

God gives himself as groom to the one who is alone. I consent to solitude. Amen.

November 2, 1933

Again, I cry.

Since Saturday the eve of the Trinity I am crying.

That smile that came down to my heart,
that ray of sunshine, that friend!

The soul dares to say to her God:

“You saw me cry and did not comfort me.

You who can do everything.

You love me.

How sad it is to cry for a dead son who is still alive!

But your will be done.

I know very well that you can do everything and love me.

So, I cry in front of you.

You never tell me *resurget frater tuus, noli flere* - *your brother will rise, do not cry* (Cf. Jn 11 23). Ita Pater!

November 18, 1933

Suscipe me, take me entirely O Lord: All blood, heart, bones, nerves, body, soul, life, time, atoms and instants.

O Father, O Son, O Holy Spirit, take me as your image, as yourself, Amen! (I say with one person to another).

Every morning after the Liturgical services, while the community walks out, pause on your knees at the baptistery to worship God in the first sacrament. Deo gratias!

November 19, 1933

On my knees at the baptistery I pray for the baptism of blood, for the baptism of fire and spirit, for me and for the whole world.

Write and inculcate this practice of prayer *ad baptisterium* to all Vocationist pastors and then to all priests and faithful. Amen.

December 11, 1933

I repeated general confession of those physical miseries, after being harassed by apprehensions,⁸⁸ perhaps scruples, but under the fear of death from sudden illness. I remain happy and determined with greater generosity. I feel that the Lord loves me and directs me. *Deo gratias.*

December 20, 1933 - Ember Day of Advent, before Holy Mass

Not only you should carry all beings in your arms and in your heart, but you should be like each one of them before God to better represent them and help them. To be every Turk and every Jew, every unfaithful and every heretic, every schismatic and every militant atheist, every Freemason and every sinner, every sick and mad person, every prisoner and every clergy-

⁸⁸ Apprehensions, worries and fears for the wellbeing and the life of the Congregation have practically afflicted Fr. Justin for all his life. Certainly, they increased after the death of Bishop Petrone, the installation of Bishop Castaldo, the non-acceptance of the petition for pontifical approval and the suspension of all admissions to novitiate, vows and ordination. Fr. Justin described this situation as a "slow death." After this paragraph, at a much later date, Fr. Justin wrote and signed this note: "1940 - from Lent this year they seem to have ceased! After about eight years! 1940 - Sac. G. M. Tr." Everything suggests that, using the empty pages of the 1933 Agenda in 1940, he reread what was written above and added this note.

man, every religious and every saint, every soul in purgatory and every angel until you can truly say not only: *omnibus omnia factus* - I made myself all things to everyone (1 Cor 9 19), but *omnia in omnibus* - all in all etc.

After the Mass

“You don’t pay enough attention to the divine inner words, yet they are the most important event in your life.”

December 21, 1933

The effect of yesterday’s divine reproach continues in the soul: “You do not pay enough attention to the divine words that are said to you in the soul, yet they are the most important event of your life.”

December 22, 1933 - *Ember Day of Advent, during the Mass at the altar*

I saw myself as having arrived at the gates of heaven and being stopped there to make my purgatory. I was weeping with pain and hatred of my sins and of the world, and for love and desire of the divine vision, and begging for charity from all the chosen who were entering into heaven.

“I was offended and you didn’t resent it. I was hurt and you didn’t move, I was agonizing and you didn’t assist me,” says the Lord about the indifference to the sins of the whole world.

December 28, 1933

The one who was my friend is back, the one I have been crying for since Trinity Saturday. But he is no longer himself, he has not returned to remain forever.

Entrust him to Sister Therese,⁸⁹ the little saint, to make him improve and stay forever. I entrust him to her.

O hearts and human bodies, very unclean stables! Poor souls forced to live there. O my priestly soul, open the rivers of the Most Precious Blood in them and they will become skies of purity.

Mirabilis reformasti - In an even more wonderful way you reformed it. If it weren't for you, O redeemer, we might as well desperately abandon ourselves to despair. O God savior of Israel!

December 29, 1933 - Ad Missam (fantasy)

I saw myself as introduced to paradise. I was in a host of saved souls; but I was not happy because the Lord does not want only me to be saved.

Then I was in a host of chosen souls and I was not totally blessed because the Lord wants me more than simply elect!

Not even among choirs of angels I would be fully happy, since my soul is called to divine union with the blessed Trinity. Amen.

December 30, 1933

The time will come when these enlightenments will be taken from you and the inner word will be silent.

My God, *transeat a me calix iste - pass this cup from me* (Mt 26 39). *Ne taceas a me et assimilabor descendentibus in lacum - reple Zion inenarrabilibus verbis tuis - Speak to me, lest I fall with those who descend in the lake, fill Zion with your words that cannot be recounted.* Amen.

⁸⁹ Saint Therese of the Child Jesus, canonized in 1925.

I asked God: the friend is lost, I lost him. Now I offer him to you entirely. But to me, give me a saint, give me an angel, among those of heaven, who will be all my friend.

He tells me (or makes me say): don't ask for a saint or an angel, your God will be disappointed. He wants to be your personal friend, as he is your only God. Amen. Fiat. Alleluia.

December 31, 1933 - Post Missam

You must accept whatever mission I want to entrust to you. So, for several days I have scolded you for the little attention you pay and the little follow-up you give to good inspirations.

I made you meditate on the divine faith they deserve and on the maximum and sovereign importance of the holy inspirations.

Now it is necessary to work seriously so that all Jews become like a religious order in the holy mother the Catholic Church. Do the same for all sects and heretical and schismatic peoples that they may become as many religious families. The convent must be a city, and the city must be a convent. Make the religious as numerous as the peoples of the earth, and make all peoples religious of God.

Grant, Lord, the baptism of fire and the Holy Spirit to each soul one by one. Flood this world of yours with a flood of holy works, with a flood of saints. The saints who have lived to this day are barely the first fruits of humanity; all peoples must be the full harvest of holiness.

The holy works so far are hardly a specimen and an attempt of true human activity; but the only truthfully human activity is only religion; all peoples will be religious of God! *Emitte spiritum tuum - Send your spirit.* Amen.

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