

Blessed Justin Russolillo, S.D.V.

Works – Volume XI

# *Book of the Soul*

Part II

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## INTRODUCTION

In *Faciamus Hominem, Rules and Constitutions*, the *Book of the Soul* and in *Letters*, we come to know Fr. Justin as a founder, trainer, teacher and priest who strives within his day to day relationships, struggles and prayer life to draw ever more closely into a deeper union with God.

Whether writing in first or second person to himself, to other people, or speaking directly to God, the focus in the chronicles of his writings is always grounded in an acceptance and understanding of limited nature and human nature that is always reliant upon the power and the wisdom of God. "Everything is nothing except the grace that comes from the Lord," he wrote, "and the cross that comes from creatures. Grace and cross! Nothing more!"

Fr. Justin's writings between 1934 and 1945 reveal how well he knew and understood our basic human nature with all of its faults, failings and gifts and how this is the basis on which faith and love build the saint of God. Rooted in this faith, and like some of the saints before him, he formulates his vision of the soul's journey with, in and to God Trinity.

Fr. Justin believed and understood that not only he, no one in fact, ever conducts this life's journey alone: *Grant me... to recognize and keep myself, with all my powers and senses, in all hours and cir-*

*cumstances, in the state and disposition of servant and disciple, son and friend, and above all of soul-spouse.*<sup>1</sup>

*Say, O Jesus, your word on my senses, fantasy and feeling, on all my poor human body; on my memory, intellect and will, on all my poor human soul; on my reason, conscience and freedom, on all my poor human person.*<sup>2</sup>

As a man of faith, called to personal holiness and a ministry of sanctification for others, Fr. Justin insisted that *the Congregation pray to obtain the perfection of all the auxiliary sciences of sacred theology, and to use every science as an auxiliary of sacred theology, to learn, from the theological side, all human knowledge, and to possess likewise the theology of all sciences.*<sup>3</sup>

Only after having learned the theological side of all human knowledge could Father Justin write: *As the unfathomable depths of the sea and the highest mountain summits cannot eliminate the spherical shape of the earth, because its colossal size is such that it greatly surpasses them, so too, all the faults and mistakes of our neighbor can never eliminate his basic estimability and lovability, in the supernatural world, because he is much greater than his own evil.*<sup>4</sup> We cannot forget that each of us is neighbor to the other and what is said of the neighbor can be said of my own self.

Fr. Justin knew and understood that unlike God who is a *simple* being in essence, humans are *composite* beings who are subject to confusion, division and imbalance when not in harmony. In order to harmonize the various components of our psychological

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<sup>1</sup> Russolillo, Devotional, Vocationist Ed., Naples 1949, p. 1396.

<sup>2</sup> Ibid. p. 97.

<sup>3</sup> Ibid. p. 468.

<sup>4</sup> Russolillo, Ascension, Vocationist Ed. 1997, Works, vol. 1, art. 543.

being, it is necessary to recognize and know what they are, to take possession of them and direct them to their ultimate goal. Their ultimate goal being with God.

### **“Created Trinity” in the Justinian psychology**

In the human soul, Fr. Justin sees an imprint, a living portrait of the Most Holy Trinity. He centers on how the soul of man is trying to understand more deeply the Trinitarian mystery; he knows well that man, in his soul, is the image of God. God Trinity has imprinted his image there. Fr. Justin describes this created trinity in man as consisting of winged (flying) *children, winged youths, winged masters and the queen person*. They do not imply three lives but one, not three souls, but one, not three essences but a single essence. They are not three stages, three phases, three developments, three terms. They are distinct from one another and yet they form one unity (entity); they are one because they exist essentially in one person.

If persons reflect on self, they generate thoughts of their own awareness; so from the one who generates and from the one who is generated proceeds the third term, which is love. Only knowing her self, can the soul love herself. One cannot love self without first having knowledge of it. Love is a kind of embrace that unites the one generating with the one who is generated, the lover and the loved one.

Even though a person is “*the image and likeness of God*”, there is always an infinite difference between God and I. Even if people were able to fully develop all of their faculties to the maximum, or reach the highest peak of perfection, and even though a person is divine in the sense of coming from God and returning to God, the person still remains a poor creature, “*limited and successive.*”

Notwithstanding the abyss that separates the person from

God, it is equally true that my “I” remains a valid revelation of God Trinity; likewise, the Trinity remains a valid and powerful revelation of my “I”. All that can be predicated of God, in an infinitely limited way can also be predicated of my “I”, and vice versa. All the beautiful and good attributes associated with my “I” can be associated with God in a perfect and absolute way.

### **Fr. Justin’s understanding of human development**

The Lord presents the kingdom of heaven as one having many mansions; St. Therese of Avila speaks of an interior castle; St. John of the Cross, of the ascent to Mount Carmel. Fr. Justin describes the course of human development as ascension to God and the three levels of our faculties: children, youths and masters through which we pass. From childhood, humans pass on to adolescence, youthfulness, and maturity. Man grows biologically and psychologically, intellectually and socially, morally and spiritually, quantitatively and qualitatively. As Fr. Justin seems to see it, when the Lord tells us “*If you do not become like a child,*” he is referring to this quality of growing, which is more evident in a child than in an adult. When the Lord says we must become like a child, he tells us that we must grow.

Human growth and development can be seen as an evolutionary process. Jean Pierre Deconchy (1934-2014) presents human development as a series of successive evolutionary stages that unfold like a spiral around a perpendicular axis. Fr. Justin in a similar way sees the progression of the soul in a spiral ascension, elevating herself towards God (perpendicular axis), going from God-the beginning towards God-the end; in an ever more increasing and enriching orbit, she passes from God to one’s neighbor and from one’s neighbor to God.<sup>5</sup>

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<sup>5</sup> Cf. Russolillo, *Journey Toward the Espousal Union*, Vocationist Ed. Palisades Park, N.J. 2013, p. 19-23.

Fr. Justin as educator, ascetic and mystic has described his own trinitarian version of an individual's personal psychology. The Vocationist spirituality is based on the triad: the Holy Church, the Holy Family and the Divine Trinity. Every component of this triad is again articulated into another triad: *Militant, Suffering and Triumphant Church; Holy Family of Jesus, Mary and Joseph; Most Holy Trinity, Father, Son and Holy Spirit*. Likewise, the "I" of Fr. Justin is made up of one triad, namely, winged children, *winged youths and winged masters*. Every element of his triad is again configured into another triad: the winged children are: *fantasy, sense and sentiment*; *winged youths* are: *memory, intellect and will*, and winged masters are *reason, conscience and liberty*. All these faculties are unified and brought into harmony by the winged sovereign queen: *the person*.

The adjective *winged* qualifies every element of the Justinian "I". With this adjective, Fr. Justin indicates that all our psychological faculties, though they can and must be controlled, easily escape, all have the capacity to fly, even the less noble ones.

## **Cognitive development**

In his philosophical thinking, Fr. Justin placed emphasis on the extraordinary importance of the intellect over the will. The will is a blind faculty; it needs to be enlightened by the intellect in order to perceive and do what is good. Without the light, which comes from the intellect, this mass of energy, which we call "*will*", can be an enormously disastrous power. This is the reason why Fr. Justin insists so much on catechesis, on study, on spiritual reading and perpetual formation. Reason leads into assimilation by transforming into action what it has perceived.

## **The three winged children**

The three winged children, *fantasy, sense, and sentiment*, that

Fr. Justin describes, correspond in a certain sense to the psychological concepts of *Id* or *subconscious* as they lack consciousness and reason.

In life, these three faculties are not so controllable, they remain always pleasant, likeable, daring and full of life, but they are not always docile. Fr. Justin does not hesitate to define them "*my winged messengers, little servants and winged missionaries.*"<sup>6</sup>

Fantasy, "*the most daring of my children,*" is an interior construction created on the perception of the world. A child (or the non-child) realizing that he cannot participate in certain phenomena, acts and states of adult life, creates in himself an unrealistic and fantastic world where he sees himself as the main actor. The imagery is a real psychological need; an effective means to give life and progress to the emotional states of the soul. It is indeed a fundamental and indispensable element of the human psyche not only in a child but also in every age and state of life, which must be in continuous and progressive growth. Fr. Justin says, "*There is no peace in my fantasy, rather there is continuous war, and sometimes, it becomes so atrocious among my sentiments!*"

According to some authors, real life, rather the first expression of life, begins with the senses. The sense is that which perceives things through taste, hearing, sight, smell, and touch. Senses are developed in the first years of existence, and all that is perceived through the senses, by emotional evaluation, originates sentiments of attraction and repulsion, likes and dislikes, love and hate.

Melanie Klein (1882-1960) is of the opinion that the child begins to develop his affectivity through skin contact with the

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<sup>6</sup> Russolillo, *Let Us Make Man*, part II, Voc. Ed. Florham Park, 2016 art. 987.

mother, and with the taste of maternal milk. The infant begins to experience primary emotions and reactions to what is satisfying or unsatisfying, after which he gradually develops sentiments or conciliate reactions between what is perceived as good or bad.

It is said that in every youth there is a little child within, and in every adult, there is a little imprint of a child and of a youth. Fr. Justin reaffirms this, when he states that the element of superior form assimilates and possesses the qualities of the inferior ones. In this marvelous world of my "I", children, youths and masters do not come one after the other, like the stages of our life, but they live together in the same moment, sometime alternating, sometime contrasting one another or cooperating among themselves. Indeed due to their characteristics, the winged children, in Fr. Justin, tell and discover the most daring and risky truths on matters like the almost impossibility of damnation for unbaptized children and adults, and on matters like the special planet, Eden or a heaven for each soul.

How charming are these children and how easily can they be tamed when the Lord embraces them! Who would ever think of extending Jesus's embrace of the children to our most humble psychological faculties? While the sense is more bound to material things, the sentiment is more influenced by those around it; the fantasy easily detaches itself and flies uncontrollably from one world to another, from one heaven to another! Blessed be my children!

*"On the body consecrated to him (the Lord) engraves the seal of mortification, with a sign of cross on every sense and a crown of thorns on every sentiment, a garland of wings on the fantasy and a unique triple flame on the heart: alone inside, triple outside... his flame."*<sup>7</sup>

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<sup>7</sup> Ibid. art. 434.

## The winged youths

A youth is invariably full of vigor, exuberant, inquisitive and dreams of being able to change and conquer the world. Young people in practical and social life often experience conflicts with parents and authority, regarding natural needs, wanting to affirm themselves, to venture, to experience and to experiment. Parents, on the other hand, need to protect, defend and to caution. Similar experiences happen in the psychological and social life of every individual: *memory, intellect and will* are full of vigor, they feel the need to explode while the winged masters, *reason, conscience and liberty* seek to control, dominate, and supervise. Often in practical life, with a sense of regret and complaint, we say. "Oh, if young people knew, and if old men could do!" In the psychological and spiritual life, it happens that we do possess simultaneously the freshness of the children, the vigor of youth and the wisdom of the old (masters).

The three winged youths, in Fr. Justin's thinking, are three powerful faculties that can transform personal life and the world that revolves around them. The memory which Fr. Justin defines as "tenacious safety box," is that capacity which enables us to extend and live the past again, creating a *continuum* which then becomes the present. Without the memory, we would have a present in a *vacuum*, without support and continuity. In the psychological, intellectual and spiritual life, the memory or the recollection of positive past experiences creates in us confidence and hope. On the other hand, the memory or recollection of negative past experiences may generate distrust and discouragement. Memory can likewise generate a profound self-awareness and genuine conversion. Memory is selective in terms of facts, experiences and information acquired in the past; I can keep in this "jewel box" those recollections I like, and leave out those, which I don't like. We have choices, and that said, it can be neither necessary nor helpful to remember all of the past!

The intellect is the ability to understand, analyze, reason, resolve, evade or confront problems in the course of one's life. With the intellect we move forward beyond what is seen; the intellect gives us the ability to abstract, to synthesize and to understand. The intellect is the light that permits discernment. In the previously cited prayer, Fr. Justin continues. *"There is no peace in my intellect because it is focused on apparent truths and does not rise up and stay in the truth of the divine being; it lets itself be drawn by the will fascinated by transitory and false good."*

The will is the ability to desire, to plan and to actualize our future; the will is energy that enables us to overcome contrasting forces. We say that the will is power, the reason being that the will moves us to decide. From it come the determining tendencies that will be guided by the idea of the objective or goal to be achieved. The impulse of the will increases the energy or the performance level necessary for the completion of what one really wants.

The child says "I want," but he or she doesn't have the power to create what he wants. The young person says the same thing, but he or she says it with more force and vigor, and with the ability to differentiate, distinguish, compete, and to rebel in order to reach the full scope of his capacities, or the state of being an adult.

*"Before the truth, my intellect cannot remain indifferent nor cold, but with the vehemence of love, it unites itself, in an embrace, with the truth! You are one, O infinite goodness of love, and in your presence, my will shall not remain indecisive and cold."*<sup>8</sup>

*"What will ever be the power and the capability of the souls, in all the higher degrees of intellectual, volitional and operational life even in*

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<sup>8</sup> Ibid. 275.

*the natural life only? What ever higher ascensions in truth, in goodness and in reigning the world, will be its great and glorious possibilities?"*<sup>9</sup>

Fr. Justin concludes the introduction to *Toward the Ultimate Goal* stressing the volitional force of the will:

"All that I can, I must do (homo potens),  
all that I must, I want to do, (homo volens),  
all that I want, shall be done (homo agens).

(The species, Homo sapiens, implies the interaction among physical, psychological, social, spiritual and rational levels.)

### **The Three winged masters**

The three winged masters, *reason, conscience and liberty*, the supreme powers of the human being, critically examine the things that children and youth do. Only in this way can the individual perform truly human acts, that is, ones that are conscious, moral and responsible. Reason forms conscience and in turn conscience prepares liberty to make its choices.

Reason is the faculty that allows man to discern what he knows, to distinguish truth from what is not true, to judge things as they are, to make a reasonable choice and to act in conformity with its principles. In psychology, reason is often used to express the opposite pole of intuition, instinct or sentiments.

Conscience is the affirmation of the 'I', the power of the 'I' and on the 'I'. The conscience is the ability to analyze the will; it is an upward movement, which puts into harmony the "I" with his actions.

A quick glimpse at *Faciamus Hominem*, makes clear that the

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<sup>9</sup> Ibid. II, 661.

highest gift and power given to us is our liberty. To this, in fact, Fr. Justin dedicates three chapters. Often, we see this liberty as a two-edged sword that can be used for good as well as for evil. It can be used for sanctification as well as for damnation. Blessed Justin asks himself and even asks the Creator: from the moment that God knew that we could misuse this precious gift and that only this gift would enable us to offend and to reject our maker, then why did he give it to us? His answer is simple, beautiful and convincing. We are created in order to be in personal relationship of love with God the Father, the Son and the Holy Spirit. It is this relationship of love for which God calls us. The only relationship of love truly worthy of the Holy Trinity is the relationship of spousal love. Love must be always free in order to be true; however, the level of freedom varies from one love relationship to another. For example, the love of a child toward his parents is a love that is spontaneous and free, but it is almost out of necessity of nature. A child doesn't have to make a choice to love his parents; he simply loves them. This alone is enough! Nuptial love however, by necessity, has to be totally and completely free. Without complete and absolute freedom, the very sacrament of marriage is void.

Once more, Fr. Justin adds, *"the liberty proper of the soul and of the human person - that is reasonable - is all ordered to the choice and selection, to the election and predilection between the objects of the intellect and of the will...Freedom is the gift and the perfection of our will."*<sup>10</sup>

*"Only through her own liberty can the human soul be raised as a distinct person with some level of equality to the Lord; and precisely through grace - participation of the divine nature - the soul is admitted to that equality with the divine nature, and through freedom, to the equality with the divine persons."*<sup>11</sup>

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<sup>10</sup> Ibid. II, art. 75 and 213.

<sup>11</sup> Ibid. II, art. 73.

## The winged sovereign queen

The winged sovereign queen, *the person*, is the unifying principle of all the various faculties, almost as the one person of Jesus is the unifying principle between the divine and human nature. For Fr. Justin, man is essentially an image and likeness of God; *external irradiation of the internal divine glory, a gift of God to God!* Apart from God there is nothing, and there can be nothing better than God's image of every divine person.

Fr. Justin concludes his vision of the "I" affirming that the winged sovereign queen, that is the person, coordinates, harmonizes, dominates and controls the children, the youths and the masters. Only when all these faculties are unified and harmonized do we have a sound and balanced person. If the coordination of all the psychological powers is lacking, then we have an incomplete, unbalanced, confused and ineffective person. As all is reduced to unity in God, and likewise in man. Only when all human faculties are harmonized, have we a well-balanced, complete human person.

## Conclusion

The first and highest commandment, "Love the Lord your God with all of your heart, with all your soul and with all of your mind," seems to resonate with and follow Fr. Justin's ideas about faculties, seeing in the heart the three *children*, in the mind the *three youth* and in the soul the *three masters*.

In the prayer in preparation for Holy Communion, for the month of July, he summarizes his vision of the self, praying. "*O Jesus, may your word be in my senses, fantasy and sentiment, in all of my human body, in my memory, intellect and will, in all my poor human soul; in my reason, conscience and liberty, in all my poor humanity.*"

As the body, composed of various members, remains one, as the mystical body being composed of many members and of many parts is one, so too does the "I" being composed of so many faculties remains one, never to be separated.

Let it be that the *unum sint*, the prayer of Jesus that *all may be one*, be seen in the world, in the Church, in the Congregation and in my "I"!

United in the service of divine vocations and in prayer, like Fr. Justin, let us all move forward on our ascensional journey walking speedily toward holiness.

**Fr. Louis M. Caputo, S.D.V.**



## CHAPTER I

### In the crucible

*What Fr. Justin says about the Congregation for the seven-year period from 1934 to 1941 is equally true of his person: "Divine providence subjects the Congregation to active and passive purifications. These active and passive purifications, very mortifying and life-giving, mark the passage and the crisis of its adolescence to its first youth." This is the period in which, to the condemnation to a slow death by the Congregation for Religious, are added the interferences and oppositions of the Bishop of Pozzuoli, the discouragement and abandonment by many promising young members. "You are not a victim in prison and in chains, in these tribulations of the Congregation, nor the ecclesiastical superiors who have punished you and removed the faculties of admissions (to postulancy, novitiate, professions and ordinations) are like so many cruel tyrannical despots. You are the offender, real offender "(June 28, 36).*

*"My God and my all! From our union this family was born, this people began. They now want to destroy it or at least mutilate it. Don't allow it" (19 December 34). The Founder experiences the Congregation's agony firsthand, suffers immensely from the displeasure it could have caused to ecclesiastical superiors, but instead of giving in to discouragement, he sees more and more the Congregation as the Lord wants it, as it will be through the centuries in all its wealth and glory.*

*He traces the ideal portrait of the Vocationist as a man always with the book in his hand and always at work, carrying the whole world in his arms to raise it to the Lord, supported by Eucharistic and spiritual communion and continually offering the precious blood of Christ for needs of the world and following the whole path of ascensional consecrations and identifying with the glory, love and will of God (June 30, 1934).*

*Humiliated and mortified from the outside, Fr. Justin always takes refuge in God and is led to extraordinary mystical experiences such as the exchange of the heart and the mystical marriage.*

## Year 1934

### January 1, 1934

Begin:

1. Never do something that cannot be explained,
2. Examine things without being deceived by appearances,
3. Never stop only at the external appearances of things and people,
4. Convince yourself that there is no more inconstant rule than peoples' opinion,
5. Never give in to any pleasure for pleasure's sake; pleasure can always be a means never a goal.

### January 24, 1934

The piece of bread that the Midianite dreams of can well represent the Eucharist! It falls on the enemy's tent, knocks it down, upsets its camp and defeats it.

Exhortation tomorrow: the extraordinary conversions that we must obtain from persecutors into apostles, in dignity. Amen. Extraordinary prayers and penances are also needed.

### January 29, 1934

I absolutely have to expedite the mail!

Exhortation on humility, addiction type, meditation.

*Ecce sto ad ostium et pulso - I stand at the door and knock (Rv 3, 20).*

### February 1934

O my God, grant every soul holy baptism and the ability to keep and grow in its grace until death.

O my God, Give each soul and each work the baptism of fire and the Holy Spirit! O my God, immerse and keep all the world in a perennial baptism-deluge of saints and holy works. O my God,

may our Congregation be in this perennial baptism of fire and of Holy Spirit. O my God, may our Congregation for the whole world be this deluge of saints and holy deeds, for the whole world and for every single soul.

### **February 28, 1934**

*You are not God. God can do anything he wants. Not you. How can you embrace so many things with your direct, personal work? You need to limit yourself to the Congregation and to your office, which is also so complex.*

I renounce literature, renounce preaching outside the Congregation; I renounce compositions that are not required by my office; I renounce publications unwanted by my office.

*Ita Pater quoniam sic fuit placitum ante te - Yes, Father, because you liked it this way (Mt 11 26). Deo gratias. Alleluia.*

### **End of February - Note - Undated**

Launch the idea of these “Religious United States,” of this fusion in spirit, a spiritual alliance of various religious families, each preserving its own autonomy and physiognomy, its own vocation and mission, and uniting all in the interior life and interior apostolate with a greater communion of saints with each other. Maybe others will do it, work on it. I would like the Vocationists to be the servant of this spiritual alliance of religious families and at the same time their soul, promoters and apostles. Amen.

### **March 1, 1934**

O my God, grant that these trials, bitterness, struggles and contrasts do not weaken but magnify the good intentions, the pious exercises, the holy industries of zeal, the seraphic and apostolic sparks and all the good that each of us and all together do. ... *ut desideria de tua inspiratione concepta nulla possint temptatione*

*mutari - That the wishes conceived following your inspiration, may not be altered by any temptation.*

Grant that no holy ideas, no lines from the program inspired by you, no particles of the divine gift be lost, abandoned or disavowed.

### **March 2, 1934**

O my God, gladly, by your grace, I accept and ask to remain under this condemnation<sup>1</sup> until death, if in this state all things will be done equally and with more prudence, humility and purity of intention.

If this external and internal environment is beneficial to your work, we are happy to remain in it. Always pray, always pray, always pray. Amen.

O my God, may my every act be of charity and so fervent as to obtain from you the infusion of new degrees of grace ever more until death.

### **March 3, 1934**

O my God, the work is yours. I am very happy that in this trial everything that is mine in it is destroyed, scattered, canceled and remains triumphant:

Your idea,

Your action,

Your gift.

For me, it is good to return to the former unity and to progress in it, a unity of internal application to love my divine Trinity, to please my divine Trinity. Amen. Alleluia.

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<sup>1</sup> Reference to the prohibition imposed by Congregation for Religious to admit young people to the novitiate, vows and ordinations. It was a real agony that lasted seven years. Fr. Justin defined it: a condemnation to a slow death.

## March 10, 1934

At times man can shrink piety, but true piety never shrinks man; it can only magnify him (Bl. Eymard).

## March 13, 1934

Our mission in the Church and in the world is the mission of the servants of the Gospel: to convey the invitation, to remind the guests of the invitation, to call them, and afterward to go and solicit and urge them all to come to the banquet of the Lord:

1. To the banquet of faith in God,
2. To the Banquet of the word of God,
3. To the banquet of the Church of God,
4. To the Banquet of the Eucharist,
5. To the banquet of the works of God,
6. To the banquet of the union with God.

Our mission is to convey the invitation, to prepare the banquet, to bring in the invited guests and serve them. We are not invited by anybody nor served because we are members of the household.

*St. Francis Caracciolo*

We must hold on to the name, Servants of divine Vocations.  
We must maintain the work of universal Vocationaries.

## April 5, 1934 - At Sezze<sup>2</sup>

From the prayers of the soul-spouse of the Trinity:

No one who in mortal flesh is favored with your vision, O my Lord God, can see you without dying.

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<sup>2</sup> Sezze Romano, a town in the province of Latina, in whose diocesan seminary the Vocationist Fathers were called to exercise their charism for the formation of seminarians.

No one can see you, O my Lord, without dying of love, without dying of pain for having offended and lost you.

Without dying of hatred for all that displeases you, without dying for desire to possess you and be possessed by you.

That is, without dying of pure love of charity, of pure pain of perfect contrition, of pure divine religion.

O my Lord and my God, this I ask for me, for every Catholic, Christian, Jewish and Turkish brother!

I ask this, and do not deny it to me, for every clergyman and religious, for the just and the sinner, an instant of your vision.

To see you for a moment and then die in your kiss, with a death and sacrifice that unites every soul to God!

#### **April 6, 1934** - *Sezze, morning prayers*

O my God and my all, I implore and entreat you, please, grant it to me, that in every act and state I may only seek your glory in perfect and progressive union with your divine intention with which you, Father, want the glory of your Son.

You, Son, want the glory of your Father, you, Holy Spirit, want the glory of the Father and the Son; your glory, Father, is only the Son, and your glory, Son, is only the Father; your glory, O Holy Spirit, is the Father and the Son. You, O Holy Spirit, are the glory of the Father and the Son. For you, with you, in you, from you, to you, o my God Trinity, is this soul that you want in your image and likeness in all respects! So, let my soul be in perpetual and growing communion with your divine glory, that is, with you, my God! Amen.

#### **April 21, 1934** - *On the altar*

The soul in the body is in a state as complete contraction, compression, violence; she is in a condition worse than in a cocoon, in a life of imprisonment because of original sin, personal faults and the environment of the world.

After the dissolution of the body, the soul will freely unfold, spread and expand. Oh! How big, elevated and powerful she is!

### **April 24, 1934**

Like the Prayer Cards<sup>3</sup> on the altar of the Church, so, display on beautiful posters in each family the common prayers of the morning and evening, meals, rosary and consecration to the Sacred Heart. Amen. *Fiat ab omnibus - Let it be done by everyone.* Alleluia.

### **May 10, 1934 - Ascension of Jesus and superiorship of Mary most holy in our Congregation**

O divine communion with the body and blood of Jesus Christ! Through you the Holy Trinity descends into the soul by way of the human body itself. Likewise, with his own divine nuptial act, Jesus renews, elevates and sublimates divine union. O divine communion with the body and blood of Jesus Christ!

### **May 16, 1934**

It has continued since yesterday an infusion of supernatural hope, regarding everything: people, works, means, the redemption and sanctification of the world also through the Vocationists of divine union, etc.

After suffering the privation of human support, after suffering the purification caused by confidence in creatures, after the victory over the evil senses of discouragement, the soul is gently

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<sup>3</sup> These Gloria's Cards took their name from one of the prayers printed on plastic or framed cards that the priest recited during the Mass: like the "Gloria in excelsis Deo", the offertory prayers and the last gospel. There were three tablets that were placed in the center and on both sides of the altar to facilitate the recitation of some formulas.

dilated, elevated in theological hope through some of the many scriptural expressions relating to trust in God.

I am inspired and resolve to write three times a day in the book of the soul or in the collection of writings for the Congregation.

**May 22, 1934** - *At Cappella Cangiani,<sup>4</sup> towards evening, preaching on the Virgin under the title of Constantinople.*

**May 27, 1934** - *At Holy Mass*

I appear in the presence of the Blessed Trinity as a boy with a very sick body, full of tumors and purulent scars.

**May 28, 1934** - *At Holy Mass - Altar of St. George Martyr*

All these physical or moral sufferings that, all considered are still bearable, they are like the beginning of purgatory's flames that touch you from many sides and prepare you for paradise. Will they become more serious, intense and purifying? Maybe. Of course, every pain has the mission of squeezing every bad humor out of your sick organism until reaching complete health. Amen!

Give me, my God, the true idea of suffering and take away any error about its nature, mission, and origin that could have a negative reflection on you.

**May 29, 1934** - *Votive Mass at the Blessed Trinity*

In the morning invocation to the saints for the communion of saints, not only do you have to ask them "come" but also "let's go". They must and want to be present and united in the Holy

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<sup>4</sup> A Hilly section of Naples, which still houses a community of Jesuit Fathers, known as retreat house for priests, religious and lay people.

Mass, Communion, every prayer, and in going throughout the world and to every soul in them the Kingdom of God. *Omnes angeli et sancti Dei venite et eamus ad regnum Dei - All angels and saints of God come and let us go to the kingdom of God.*

**June 4, 1934 - During meditation**

Your trust in God has been hurt and is still sick. Remember the words of the Gospel with which the power of prayer is given and revealed. Remember how in the Epiphany of this year you were personally promised the fulfillment of all your prayers. You have admitted in your thinking the limitations and conditions that the Gospel does not admit.

*Quid orantes petitis, credite quia accipietis et fiet vobis. Et si perseveraverit pulsans, etc. propter improbitatem eius etc. ... - What you ask in prayer, believe that you will receive it and it will be done to you ... if you persist (Mt 21.22).*

You thought: if what I suffer was without my fault I would be heard; or, if I had always satisfied the Lord, if I had always served others well, etc. No! Just make sure that sin, even if venial, does not enter into prayer neither as an end, nor as an object, nor as a circumstance; and that you will persist in faith until you will be heard.

Every need, every desire in which there is no guilt whatsoever, after all, is somehow a manifestation of divine will that divine wisdom wants to realize through the prayer of the creature.

Your prayer becomes more valuable with the price of the blood of Jesus. Amen.

**June 6, 1934 - In the evening- during the exhortation to the priests of the house.**

You do not have a well-defined inner goal, shining and attractive, as each of the intermediate goals should be in order to propel you towards the ultimate goal.

Pay attention to doing, suffering, imploring, moment by moment, all you know of God's greatest pleasure is not really the goal, but a means to it. So, what is my goal? Even your conscience feels the discomfort of this going on almost in uncertainty, as *aerem verberans - beating the air*. So what is my goal? It is not the practical intention that you place at every rosary, at every canonical hour, and at every Mass. This is an excellent practice, but not enough. Your goal is there, but it doesn't shine well enough before you. Mists and clouds overshadow you and hide it.

Espouse God-Trinity every day more intimately; and consequently every day save more souls and sanctify even more the souls that are entrusted to you, perfecting the religious Vocationist family on every point, aiming to do everything with intense acts so as to enrapture and consume the whole world and even your inferior part.

**June 13, 1934 - At the altar, during Mass**

If you would open your eyes and see! If you tear the veils of mysteries and see Jesus Christ immolated! And if you could see the effect of the Holy Mass in the world!

*During meditation*

The Lord says: *Iuravi ut non irascar tibi et non increpem te. Montes commovebuntur et colles contremiscent, misericordia autem mea non recedet a te et foedus pacis meae non movebitur, dicit misereator tuus Dominus - I swear I will no longer be angry at you and I will no longer rail against you. For the mountains can move and the hills waver, but my benevolence will not go away from you and my covenant of peace will not waver, says the Lord, who has mercy on you (Is 54 9-10).*

The S.D.V. is the Zion of today and then always, heir of all the promises and actuality of all the prophecies of consolation and divine union. Amen. Alleluia.

**June 15, 1934** - *Octave of the most Sacred Heart of Jesus, at the altar during Holy Mass*

I should persist in asking and waiting for those great things, according to those thoughts from God:

1. The privilege of vocations, that is, that all who come to your houses already have or receive the divine vocation and all who have failed may return and persevere until death.
2. Exclusion of all physical and moral pains except the pains of divine love and its flames of zeal and compassions, and in it also make purgatory in this life and not in the other.
3. Preach and live the gospel of joy and of universal sanctification in universal consolation, the spirit of song, of good wishes and of the feast with which to animate every apostolate.
4. Holy religious cities, new Zions, millions of internal religious, entire populations of daily communicants and perpetual worshipers of God and every soul spouse of the Trinity.
5. The eternal increase, even in heaven, of grace for you and for all the chosen ones.

Persevere and God will listen to you. He inspired you.

**June 19, 1934** - *Saint Giuliana Falconieri*

From mystical-eucharistic experiences we understand spiritual Eucharistic Communion. It is the communion with the body, blood, soul and divinity of our Lord Jesus Christ, received in a way other than ordinary sacramental communion.

This comes to us from the hands of the priest and through the way of the mouth, that comes to us from the hands of the angels and of Jesus himself and, through locked doors enters into our being. The supernatural desire that the soul develops and nurtures for God attracts him in the soul because it is an act of perfect charity. To every act of perfect charity corresponds an increase in graces which implies and imports a new coming of God the Fa-

ther, new mission of the Word and of the Spirit, new communion with the Trinity.

When this desire ends in Jesus-Eucharist, in Jesus as man and God, in Jesus as our bread and our sacrifice, it really attracts him in the soul. When it is very intense! For this sublime reality, spiritual communion, the offering of the most precious Blood and consecration are very different from all prayers and practices of piety, even though they are also realities superior to all sensitive realities.

### **June 30, 1934**

The Vocationist of the ideal reality:

Externally:

1. Always with the book in hand,
2. As student, priest and superior, he earns at least his daily bread with manual labor.

The Vocationist of ideal reality:

Internally:

1. Always has the whole world in his hands to lift it up to God,
2. Receives in continuation the reality of the Eucharistic and Spiritual Communion,
3. Makes the offerings of the most precious blood of our Lord Jesus Christ for every need,
4. Follows all the way of the progressive consecrations,
5. Lives in perennial communion with the glory, love and will of God.

### **July 17, 1934 - at the altar for Holy Mass**

Practical reminder for the Congregation:

It would be good for our Congregation to establish as many commissions as there are sacred Roman Congregations, in order

to receive, study, transmit, apply and help us to observe all the prescriptions, provisions and instructions of the Holy See.

**July 20, 1934** - *At the altar, from Holy Communion onwards, indeed from the lesson of Isaiah the prophet for the Holy Mass of St. Jerome Emiliani*

All supernatural culminates in the hypostatic union of the human with divine nature in the person of the Word that took place in the mystery of the incarnation.

**July 29, 1934**, *At Guantai<sup>5</sup> after the Eucharistic Benediction*

True and full love must still be felt and must always grow, otherwise it is suspected of falsehood and its consequences.

My God, what will I do for you that is both new and better every day?

Every new religious house you open, every new pupil you welcome is a new gift and exercise of love for Jesus. Deo gratias. Alleluia!

**August 1, 1934** - *In the evening, while spiritual exercises are taking place in the community*

“Before each sermon, invite a saint from heaven to do it through you and in your place - it will certainly be more useful for individual souls”. Amen. Alleluia! I start with St. Alphonsus.

Kissing Jesus and in him all the individual categories of the saints and in them all the elect, you intend to kiss as many images of the Holy Trinity, so that even the saints, in a certain way, disappear and you and God remain alone. Amen. Alleluia.

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<sup>5</sup>Guantai is a section of Naples, near the Camaldoli, where the Vocationists had a parish with an attached Vocationary.

### **August 2, 1934**

For the spiritual exercises to our community or to other communities, we must petition for prayers to all our Vocationist Fathers and Sisters' houses with a special letter; this helps us also to have a better understanding of their importance. Amen.

### **August 3, 1934**

We must nurture the life of our lower part with frequent meditation on the Last Things and divine judgments, even if the superior part absorbed in contemplation feeds also the lower part. That meditation is enough in common once a week, in private, you should do it more often. Amen.

### **August 5, 1934**

When the luminous ray of God is hidden, the darkness of pride pops up. When the inner word of God is silent, the confusion of pride enters in the human being.

*Deus in auditorium meum intend, Domine ad adiuvandum me festina.*

### **August 6, 1934**

The whole world, time, relationship and your own body are a life sentence in prison from which the soul wants to be freed to go to the vision and possession of her God. Amen.

### **August 7, 1934**

The less natural enthusiasm and sensitivity are in your sermons, the more they will be felt by others and will bear fruit in others because the supernatural in them takes the upper hand. Amen.

**August 8, 1934 - At the altar**

*It is better for the Vocationists to live in houses given to them only in use and not in ownership.*

Don't you remember how this was an early inspiration? Much better if in these houses you have made many restorations, additions and improvements. You will have done a good service to others and you must always do it but in a spirit of detachment and religious servitude.

*In the evening*

Poverty! We do not understand, feel, taste it and therefore do not receive sanctification from it. On this subject it is better, much better, to educate, exercise and train the Vocationists. Amen. Alleluia.

**August 9, 1934**

We must not look in the face of anyone, also in the sense that we must not pay attention to the first impressions, the first motions and acts of nature to any announcement and disposition, trusting in the grace of God to the soul, and in the good will of the soul to correspond to grace.

**August 10, 1934 - In the new course of spiritual exercises that began last night**

This morning I prayed to the first of the seven angels to preach for me. *Michaël, quis ut Deus - Michael, who is like God?* The preaching came about the rights of God that we must assert. They must prevail in us and in everyone. Amen.

### **August 11, 1934**

I find the works of Fr. Desurmont<sup>6</sup> very useful; I have to assimilate them. What will be my particular judgment? I find my past years infected with habitual, implicit and explicit lukewarmness.

God's mercy on those who fear him! Give, good God, your pure love, to me and to the whole world.

### **August 12, 1934**

How alone I will be from the part of men at the moment of my death! So then I want to live all alone<sup>7</sup> with my Lord and my God every day and in every action of my life.

### **August 13, 1934**

What divine lover you are, O my God and my all! What sweetness of trait, what greatness of soul! What clemency and compassion for those who fear you! What a width of sight, what an abundance of gifts for those who truly love you!

### **August 14, 1934 - *First vespers of the Assumption***

The Lord gives me a clear light on the essence of prayer for partial, total and final perseverance, indispensable for obtaining it. By ourselves we do not present any basis or principle of perseverance, but only of inconstancy and instability.

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<sup>6</sup> Fr. Desurmont, Provincial of the Redemptorists wrote *La Charité Sacerdotale, Elementary Lessons of Pastoral Theology*, Paris, 1899, 1901; *Le Credo* and *la Providence; La vie vraiment chrétienne*, etc., Paris.

<sup>7</sup> The "*solo a solo - One on one - Alone with God alone*" is the permanent condition of the spirit of prayer of the mystic Fr. Justin.

Therefore I have been inconsistent on so many beautiful and necessary practices, such as prayer, contemplation, general and particular examinations of conscience, spiritual direction, readings, rosaries and never speaking about oneself, always excusing the neighbor, rigorous vigilance, liturgical modesty, devotion to religious Orders and to the most holy Mary. I did not ask to persevere in them and I did not persevere in them. Now I take it with firm determination and heart.

### **August 15, 1934**

Prayer cannot and must not be substituted by any other good work. Since prayer is irreplaceable by any other good, it is absolutely indispensable for oneself and for others.

O my God, through your bountiful mercy, grant that I take it up regularly tomorrow and persevere until I get to heaven and that I persevere in asking for perseverance. Amen.

Jesus entered the island of my soul, entered my castle.

### **August 16, 1934**

Psalms 118 becomes very interesting if the soul of the religious applies it to her rules.

*Iudicia tua, mandata tua, testimonia tua, verba tua, iustificatio-  
nes tuae, lex tua, viae tuae - Your commandments, your precepts, your  
words, your justifications, your laws, your ways are, O Lord, all the  
articles of the rules, constitutions and directories; of them I must think,  
feel and practice wonderful things in mirabilibus tuis. Amen.*

### **August 17, 1934**

Love needs presence no less than knowledge. So, we have the presence of angels, then of Mary, then of Jesus, and of the Trinity.

Blessed are the pure in heart because they will see God and in the vision they will possess him.

### **September 3, 1934**

Your weakness and infirmity will be the best instrument in the hands of Jesus for his kingdom. O my Lord, grant all of us immunity from bodily infirmities so that we may be more like you. In receiving the Blessed Sacrament we also intend to obtain physical health and bodily nourishment (this should be counseled to all). Amen.

### **September 4, 1934**

I celebrated the Holy Mass of St. Peter Claver<sup>8</sup> imploring his intercession to free us from all moral slavery.

A director is needed! Give it to me, O Lord! You got it. Confidence.

### **September 6, 1934**

I am aware of an infusion of a certain flame of elevation and application to the greater pleasure of God, now, moment by moment, according to my commitment. Amen. Alleluia. Deo gratias. Alleluia.

### **September 9, 1934**

You have a vain fear and apprehension of the divine will and do not abandon yourself to it with full confidence. This especially about the Congregation. Do not fear. The Congregation belongs to God and he wants it. The soul of his church wants it all over the world, at all time and beyond. He wants it. Do not fear!

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<sup>8</sup> St. Peter Claver was a Jesuit priest, who worked for over forty years with admirable self-sacrifice and distinguished charity for blacks brought to Cartagena in Colombia, regenerating about three hundred thousand of them in baptism.

### **September 13, 1934 - *In the evening***

You must make a petition for all the spiritual and temporal needs of the community (and humanity), and every day the superior and often others during the day must implore it in front of the Blessed Sacrament.

### **September 14, 1934**

What prevents me? What am I missing? What do I need to attain divine union and to grow in it? I need the cross, and the spirit, acts and states of the holy cross! Amen. I do not deny it; I offer myself to you, my God. Grant that I may do always better. Amen. Alleluia.

### **September 18, 1934**

The whole present-day liturgy is rather about the mystery of the incarnation. It honors the first mystery of the Trinity. It occupies the morning especially.

It is necessary to act as a special private liturgy of our own in which we can directly honor the first mystery. Every dogmatic thesis of the *De Deo Uno et Trino* treatise.

### **September 19, 1934 - *Eve of the anniversary of the ordination, etc. etc.***

I commit myself to full, external and internal observance of the holy rules. Likewise, I want to achieve full victory over any useless and dangerous curiosity.

I generously sacrifice all superfluity of affection in order to look after the spiritual profit of others. That's what God wants from you still, again! Yes, my God and my all!

### **October 11, 1934 - Motherhood of Mary**

*Salve sancta Parens - Hail holy parent*, always in progressive and maternal function. Mary forms Jesus in every soul.

If you do not sacrifice those superficialities of heart, you will not be holy! Here I am ready with grace! Amen.

### **October 16, 1934**

So far you have taken care to form and train students and prefects. Now you have to look after, form and train rectors, spiritual fathers, parish priests, etc. They are not born trained. What's the use to complain?

### **October 17, 1934 - St. Margaret Alacoque**

The Blessed Virgin too is the supreme revelation and communication of the divine Trinity, after Jesus. But Jesus was man-God. The Blessed Virgin was pure creature.

Be ready to do anything, to suffer to be holy. Amen. *Ecce me! Fiat voluntas tua - Here I am to do your will* (Lk 1 35).

O most sacred Heart, you are the supreme revelation of the love of God.

### **October 18, 1934**

Let's begin our Trinitarian and angelic liturgical office of the S.D.V. consisting, at noon, of three chapters of Scripture, one chapter of the Ecclesiastes, one of the Gospel, one of St. Paul and another of Isaiah every day. So we will get to know Isaiah, Paul and Sirach. Amen.

### **October 19, 1934**

Perhaps no saint has combined the greatest rigors of corporal austerity with the greatest efforts of the apostolate of action. What

an example! We need to understand the need of the cross! Everything serves to dispose us to sufferings and humiliations for the love of Jesus Christ.

Losing the view of this goal of all good is an illusion.

### **October 20, 1934 - *On the altar***

So ... so be it finally!

I said Amen to all the difficulties, oppositions, suppressions and to whatever there can be that is worse in order to glorify God more in eternity.

With you, my God, Amen.

### **October 24, 1934**

Procure for the feast of daily communion beautiful veils and mantles, for men and women, so that they wear them at the time of the immediate preparation for communion and presenting themselves at the banquet. Likewise, procure large tablecloths, etc. so as to increase devotion.

### **November 12, 1934**

Spiritual exercises begin at the sacred monastery of the Visitation of St. Mary at Via Giacinto Gigante in Gonfalone, 2 - Naples<sup>9</sup>.

### **November 18, 1934**

I am troubled by this ongoing internal tribulation and persisting bitter apprehension of suppression. I continue to see the vision of the adorable Trinity under the veil of every creature and

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<sup>9</sup>The inclusion of the full address indicates that it is the first time that he goes to this monastery to preach the spiritual exercises to the Visitation Nuns.

relationship. Once again, I have been given possession and reassurance for the fulfillment of prayers received at Epiphany.

Make sure that all these ordinary or extraordinary graces contribute to God's greater glory.

### **November 26, 1934**

I am alone, alone, in the mission of establishing the Vocationist Congregation for divine union. But it has always been this way. Yet something has been done!

Oppositions of my first Ordinary<sup>10</sup> are over and overcome. Oppositions of my second Ordinary<sup>11</sup> are over and overcome. Now preventions of my third Ordinary!<sup>12</sup> This is to make you know and feel that it is the Lord who wants it and does it!

*Dominus solus dux eius fuit - only the Lord was his leader.* Whom would you like to lean on? The Lord alone wanted and made the Vocationist Congregation for the divine union of the world with heaven, of humanity with the Trinity.

The Lord alone! Those he used with their human misunderstandings and miseries ruined and spoiled everything. But God wanted and did. Only praise and glory to him. Amen.

### **November 28, 1934 - during meditation**

My soul, what are you afraid of? Do you believe that the head of the Church is Jesus? I believe! So, why do you fear?

Do you believe that the Holy Spirit is the one who inspires and directs the Church? I believe! So, why do you fear?

Do you believe that the human and the diabolical element cannot do anything against the divine element? Human and dia-

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<sup>10</sup> Archbishop Michele Zezza.

<sup>11</sup> Bishop Giuseppe Petrone.

<sup>12</sup> Bishop Alfonso Castaldo.

bolical acts cannot do anything against the divine act? I believe! So don't worry!

The divine will must be fulfilled. Divine love will triumph. Divine glory will shine. ... The Congregation of Divine Vocations for Divine Union will subsist and fill the universe with God's glory and human happiness. Amen. Deo gratias. Alleluia.

### **December 2, 1934**

With the advent of 1934 all present and future Vocationist priests were suggested to always apply the Holy Mass for the whole world, for all individual Catholics and non-Catholics, for universal sanctification against any influence of the spirit of evil and for the perfect union with the spirit of God of every work and person. Deo gratias. Alleluia.

### **December 16, 1934 - Gaudete Sunday**

I am struck by the words: *Nihil solliciti sitis - sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae innotescant apud Deum - Do not be anxious at all, but in every need expose your requests to God, with prayers, supplications and thanks* (Ph 4 6-7).

Peace and goodness to my soul and to everyone! We have nothing else to do but to persevere in prayer, always also with thanksgiving.

### **December 18, 1934 - At the altar**

Even celebrating Mass for the well-being of the world and applying all the applicable value of the Holy Mass and your whole supernatural life, do this on behalf of others (today, for example, on behalf of the nascent Polish Congregation of the "Transfiguration of our Lord"). Doing so you will deprive yourself completely of all merit and value that you could acquire. This is a good exercise of the holy slavery of Jesus in Mary, according to Blessed

Montfort and of the heroic act for purgatory because, says the Lord: "Jesus wants to be all your wealth. So you can be *sponsa Trinitatis*." Amen. Alleluia.

### **December 19, 1934 - During meditation**

My God and my all! From our union was born this family; this people began. They now want to destroy it or at least mutilate it. Don't allow it.

Grant us the blessing of your Church! *Portae inferi non praevalent* - the gates of hell will not prevail (Mt 16:18) against the immortality and universality of your spirit. Amen. You are my hope! *Non confundar* - Let me not be confused!

## **Year 1935**

### **January 18, 1935**

I am 44 years old and I enter the 45th year of my life. Will it be my last? Be vigilant and pray. *Estote parati quia ora non putatis Filius hominis veniet* - Watch and pray. Be prepared because when you least expect it the Son of man will come (Mt 24 44).

You must stand as long as you can to avoid that sense and not to take the habit of sedentary life, harmful to your body and preventing the extensive work you have to do.

The internal call to the vision of my God in the light and in the sense of faith returns several times. As in the days spent in Sezze.

The multitude of things in Pianura prevents me somewhat, but with your help, O Lord, I will keep it. If externally we cannot always stay at home and in prayer, internally we can and must always consider the soul a house of prayer and remain in ourselves in the exercise of prayer.

I will meditate tomorrow on my death, Saturday.

I will preach on the "*Locus flentium*" ex book *Iudicum* - *The place of tears from the book of the Judges*.

Instruction for the novices: the work and our works.

### **January 19, 1935 - St. Mario**

I dictated my exhortation on the *Locus flentium* and nothing else. Homily in the two holy Masses I celebrated: Catechism for children and adults, Works and the work. Pentecostal retreat.

### **January 21, 1935**

Use as St. Philip all that ardor of continuous ejaculatory prayers.

### **January 22, 1935**

O my holy apostles Peter, Paul and John, protect me, love me!  
O Lord, make us truly saints! Everything else is zero!

### **January 23, 1935**

I overlooked that today was the Marriage of the Virgin Mary!

### **January 25, 1935 - St. Paul, model of conversions - On the altar, at communion**

I'm not alone, but with the three divine persons! Lord, Lord, my Lord!

There was Pentecostal council. Tomorrow I will resume the explanation of the exercises of humility, on the Chapter of faults.<sup>13</sup>

My meditation: on the grace of the presence of the three divine persons.

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<sup>13</sup> See Works vol. IX, Directory of humility. This is divided into four titles: nothingness, imitation, addiction and blame

## **February 22, 1935**

I feel strong internal joy and thanksgiving to the adorable Trinity for this purification and fortification that operates in our Congregation, and therefore much and cordial union with all ecclesiastical superiors that the Lord has used for this purpose. Deo gratias!

Internal students must be reduced to twelve for each priest residing in the house; so, if in one house there are five priests there could be a maximum of sixty students, fewer but no more. We do this in union and imitation of Jesus among the apostles. In this we consider as priests also the perpetually professed brothers who serve as teachers and educators.

For the young students aspiring to join the diocesan clergy we must require a letter of presentation and recommendation from the Ordinary.

## **February 23, 1935**

Pray and insist on prayer for true hatred of sin, pain of sin and struggle against sin for the sake of the pure love of God. Not for any human inconvenience or as it were of a natural order, but for the pure love of God.

Gratitude for all the purifications, detachments that God has done in me, in us, freeing us from those forms of slow intoxications and poisonings of naturalism of thoughts, affections and works - Deo gratias.

## **February 24, 1935 - *During meditation***

Enjoying the great idea of the infinity of the goodness of God, the infinity of his mercy and infinity of his love, I confidently cast my whole self, the whole Congregation, the whole world into this infinity. Amen.

*During Holy Mass*

Regardless of how much I say or do, I cannot raise or form

saints. Yet saints are needed. Therefore always turn to God. If there are no saints in a religious family, what will that family be?

**February 25, 1935** - *Angeldì [day of the Angels] - Feast of St. Matthias, transported from yesterday to today because of the Sunday.*

Exhortation to be included in the Directory:

All our religious must be formed to live a life of fidelity, docility, generosity and of obedience of love to the holy inspirations.

This is the aim of our common and perpetual examination of conscience. Likewise, the daily practice of the Book of the Soul and the special form of our spiritual direction aims at this. Each superior must have and show maximum regard for the examination of conscience, for himself and for others.

Every evaluation or judgment of our religious confreres must be made considering their fidelity, docility and generosity to the divine inspirations.

This must be taken into account when considering the admission to temporary and perpetual vows. This must be taken into account in the assignment to the various offices, especially the major ones.

**March 5, 1935** - *During the meditation, about number of subjects*

You are not God. The Congregation is not the Church. The miracle is not usual. Wanting to welcome everyone, please everyone, be everything for everyone is of God, not of man. Even being the living image of God, you are not God. The image is an image, nothing else.

The Congregation is not the Church. Everyone must enter the Church; all must belong to the Church. The Church is a necessary society.

Not so, the Congregation. So you can do well and you have to expel those who deserve it without worrying much about their condition. Outside the Congregation does not mean outside the

Church. He can and must find in the Church his redemption and sanctification; even that redemption and sanctification that through his fault he will no longer find in the Congregation.

The miracle is not usual. Yes, everything is possible to God, everything is possible with grace, but on miracles, precisely because they are extraordinary events, one cannot base a norm for ordinary life. Therefore, the one who in order to be a good religious, useful to the Congregation, needed miracles of grace, is sent away.

A good rule is also not to admit to formation anyone if you do not have someone to whom entrust the candidate. Then admit, e.g. adults, when there is the educator for adults. Admit repentant apostates of a vocation, when there are those who can, know and want to take care of them, etc. Admitting souls and abandoning them to themselves is losing them. Simple common life is not enough for universal salvation and sanctification.

### **March 21, 1935 - Evening - St. Benedict**

After doing the exercises of the Ember Days of Lent.

I have taken care of all that could have been cause of perturbation and apprehension from my last [general confession] to this date. *Deo gratias et Mariae et Joseph - Thanks be to God, Mary and Joseph. Amen.*

Explicitly in preparation to death.

After what was reported on March 21, 1935, the following note is included in the agenda: "This interval from 1932 to 1936 is to be filled with the personal notes scattered in the various agendas 1931-32-33-34-35-36 in which I have often written backwards, to fill empty pages for the sake of poverty. For the same reason, I start using this notebook again today, May 22, 1936."

### **May 2, 1935**

This morning, at the foot of the altar of the Blessed Sacrament,

after the Holy Mass, while we sang the litanies of the Blessed Mother in preparation for the divine Eucharistic Benediction I was about to impart, to the external view of the lit candlesticks was instantly joined the internal vision of the angels assisting at the throne of God as living personal flames; the feeling still lasts within me until evening as I write.

My Lord and my God, may I earn the greatest possible profit for my soul and for the souls of my neighbor for your glory. Amen.

### *Invention of the holy cross*

The sign of the holy cross can be an object of real devotion. Devotion to the holy cross does not really consist in doing the sign of the cross very well, nor in using it before and after the main actions of each day.

It consists in making many signs of the cross by themselves, in series, separated and destined for each of the various intentions.

Likewise, make these signs of cross as an exercise of faith in the various Christian mysteries. Considering them especially in order to the main mysteries of unity and Trinity of God and of the incarnation, passion, death and resurrection of our Lord Jesus Christ.

Then, for example, make the sign of the cross for a spiritual struggle, for a certain victory against all the enemies that infest this or that territory, this or that nation, institute or person.

Thus, for example, make the sign of the cross to send a spiritual invitation to every category of saints and angels in general, and to every angel and saint in particular, to join us. Much more, make the sign of the cross as acts of union with the Blessed Trinity in our Lord Jesus Christ, in every Christian mystery, in every act and state of the incarnate Word.

Similarly, make the sign of the cross to attain for the merits of the cross, passion and death of the Lord and for the glory, love and will of God-Trinity, all the virtues of Jesus Christ, the divine perfections etc.

**May 14, 1935**

A line of Vocationist spirituality:

The Vocationist practices the most absolute silence about what is personal to him and to his Congregation, both internal and external. So, no self-confidence and self-manifestation, feelings, projects, works, past, present, future, relationships with anyone.

Except for the necessary relationship with the confessor, the director, the superior, the doctor. Besides these, he will not confide anything personal to anybody, not even to the most faithful friend, not even to his diary, in any way, neither oral nor written.

This is done as heroism of self-denial to prevent self-love, pride and sensuality, and in imitation of Jesus and the creator God who speaks with works. Our only language is works.

Every confidence, every outlet is only allowed in prayer to the most holy Mary, to the angel and above all to Jesus in the Blessed Sacrament.

Others may think that talking about oneself, one's works and the Congregation can be useful for the edification of one's neighbor. They can do otherwise. Every spirit praises the Lord.

We will do so as a barrier and as reparation for the words of human pride, selfishness, egotism and worldly subjectivism. We do so in order to better concentrate our mind and heart on God, and in order to make of our need to speak an opportunity to speak about God. After all, facts speak louder than words.

If God wants to manifest our interior, he will do it in his wisdom in time and place, wonderfully. (Reading St. John the Silent).

The Croiset - *Exercise for Every Day of the Year* deserves to be highly recommended and almost imposed in all our houses, male and female.

*On the same day - at vespers*

The true superior of the Vocationist Congregation (and it is equally true of any other religious family) is the Holy Father the Pope, and then the Sacred Congregation of Religious, and then

the diocesan Ordinary. All internal superiors of the Congregation are and must be like their spokespersons. By means of these very high superiors, God the Lord provides the healthy development of the Congregation and of its works. God be blessed.

*During spiritual reading*

Blessed Eymard says: "Often to destroy a work of God, the devil pushes it above and beyond the grace and spirit that are proper to it, and then it can no longer go ahead, it is no longer on its path." The primitive spirit is the first grace of a divine work; it is its element, its strength and its glory. So also of the Society of Divine Vocations.

*Again - in the evening*

What is truly ours? What is our personal treasure and merit? Our personal treasure and merit is only the love of God. Every other work is very little of ours! Even religious families are very little of their founder! What is the merit of the so-called founder, as of any other just man, is the love of God; the love with which they loved the Lord! O my God and my all!

**May 16, 1935** - *In the evening, after an interview with the Bishop of Lucera (in Posillipo) Mons. De Girolamo.*

Our Society must not in any way make difficulties for parishes, bishops, as if it were in perpetual *diocesan iuris* - of diocesan right, and *iuris parochialis* - of parochial right, before being *iuris pontificii* - of pontifical right.

Our Congregation must serve to maintain, not in any way to prevent the unity of the parish, the unity of the diocese, like the unity of the holy Church. This unity is represented by the parish priest, by the bishop, by the Pope, respectively within their jurisdiction.

Therefore in life and parochial works, our Society will depend

on the parish priest; in diocesan life and works it will depend on the bishop. In life and universal works it will depend on the Holy Father.

In all that pertains to internal life and regime the Society has its superiors who represent also the parish priest, the bishop, the pope. Amen. Alleluia.

**May 17, 1935** - *Speaking of St. Pachomius and St. Saba to novices*

These saints, superior to any difficulty they encountered in their office, resorted to extraordinary prayer with faith, intensity, time and purpose. God always responded to them and often prodigiously. We too should do the same. Amen.

**May 29, 1935** - *At sunset*

“Now you will see what the Lord God will do for his work; you disappear and he reveals himself. “ Amen. Alleluia.

**May 30, 1935** - *From a 1932 pocket diary - At Nazareth.<sup>14</sup> Ascension of the Lord*

The ascension is the epilogue of the life of Jesus. It follows the *Lent of glory* [forty days between Easter and Ascension], and the *Lent of penance* [from Ash Wednesday to Easter], during which the souls dead to grace, sleeping in fervor, dumbfounded in life through Mary and the Holy Spirit become souls of flame! Mystery of Ascension!

**June 6, 1935** - *At noon*

Send us, O Most Holy Trinity, Lord our God, an extraordinary

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<sup>14</sup> The church of Nazareth at the Guantai of Naples, then entrusted to the pastoral care of the Vocationists.

and permanent mission of your Divine Incarnate Word and of the consoling Spirit to each of us, to the works, to the houses, to the articles of our Rules that are usually for you, O Lord God.

*In the evening*

Well I deserve that our holy Rules be taken away from me or altered or changed since I have not observed them and I have not promoted their knowledge, love, esteem and full observance amongst ours. But nevertheless I trust in your divine mercy, O Lord, that you will give them back to us and enable us to live forever according to our rules of life received from you, O Lord.

### **June 26, 1935**

The sovereign action of the religious Vocationist is prayer and preaching; prayer to cultivate the relationship of nuptial intimacy with the Holy Trinity; and preaching to attract and establish other souls in this relationship. Nothing should make him shorten or neglect the daily mental prayer and the word of God preached daily.

### **July 26, 1935 - at Nazareth of Naples, during Holy Mass**

There is not much to doubt and discuss: you must obey the Lord! The Lord must be obeyed! His every command, advice, his every inspiration must be obeyed.

You are not the one who goes, who works, who gives. No.

He goes, you follow him and make others follow him.

He works, you are his instrument and you try to make others God's instruments too. He gives; you receive and try to dispose many others to receive him.

What is yours must disappear, it needs much more than being cleaned.

What remains is only God and the work of God and his action in you and in the congregation. Amen. Alleluia.

**July 27, 1935** - *in the evening, while praying the Breviary*

- 1) You do not fully trust in your love-God who is infinite love. You fear him as if some ungrateful surprise in his mind and judgment were possible. If you are not, or if you do not feel guilty, do not be afraid.
- 2) You must rise to think of this sublime work of the Divine Vocations, of divine union, and think of it in God, from the side of God, on the side of God, from the thought, from the heart, from the action of God; not on your side, your thought, heart and action, or worse from the side of other men. No.
- 3) Many, many will take part in this work, bishops and popes, Roman Congregations and diocesan curia, clergy and laity. You too will take some part, a small part; do it well, conduct your personal and office duties well. God will take care of the rest for others. Peace.

**August 9, 1935** - *St. John Vianney*

As a gift from St. John Vianney, I understand that true conversion consists of: Esteem, love, desire and enjoyment of what the world despises and hates, fears and suffers, i. e., humiliations and sufferings, whenever this is done for the supernatural reasons of reparation, purification, and for the search or imitation of Jesus.

I understand that Jesus established it so that we love him alone, he alone! Otherwise we will love other things and people with him and before him.

We love him alone and of pure love, for himself, for him alone, not for some useful or delightful thing strange to him. Deo gratias. Alleluia.

**August 10, 1935** - *In the evening*

Also ask for spiritual privileges for the Congregation and ask for seven of them.

1. Privilege of vocation,
2. Privilege of charity,
3. Privilege of divine union,
4. Privilege of the holy death of love,
5. Privilege of no purgatory in the other life,
6. Privilege to grow in grace for all eternity,
7. Privilege of all this for every single soul created.

### **August 14, 1935**

While preaching the spiritual exercises in Parete<sup>15</sup> from 7 to 15 to the Sisters of Reparation, the Lord attracted me and won me over to the divine jealousy of his love. And I consecrated myself and the Congregation to this divine jealousy of God's love. Amen. Alleluia.

### **August 31, 1935 - Pianura**

Divine grace made me yearn for the gift of the exchange of hearts, between myself and Jesus. I started asking this yearning not only for myself but also for the Congregation, for everyone, Amen.

### **From 22 to 29 September 1935 - Termoli**

While preaching the spiritual exercises to the clergy of the dioceses of Larino and Termoli, in the venerable seminary of Termoli, in the grace of the Lord I understood that the gift of the person of the Holy Spirit, said par excellence *promissio Patris - promise of the Father*, is quite distinct from the grace of confirmation and orders

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<sup>15</sup> Town in the province of Caserta, where Fr. Justin presented the splendid and sublime lecture, *Heavens' Heaven* on the occasion of the Eucharistic Congress. For the occasion, he composed on request the Eucharistic-Trinitarian hymn, *O what a Cloud*. See Works, vol. 7.

and other sacraments, as understood by Jesus who promised him. For example, Pentecost occurred after the episcopal ordination of the apostles - and at Caesarea the Holy Spirit descended into the house and on the person of Cornelius and his family before baptism (See Acts 10 54).

Jesus promises the assistance and presence of the Spirit as something more than his real Eucharistic presence and something similar to his sensitive presence among the apostles before his death. In this sense of the promise of the Father and of Jesus I begin to ask the Holy Spirit for myself, for the Congregation and for all. Amen.

**September 23, 1935** - *From the pocket agenda of 1932 - Termoli, Angeldì during the Holy Mass in the chapel of the Sisters of the Angels in the seminary*

I am in full light and in a sense of physical well-being. It looks like a state of temptation or at least distraction. The word comes and says in the soul "Why do you expand yourself in light and well-being, when these are there and feel them? In them there is God; he is not only in internal and external distress. You should yearn to be taken, expanded and absorbed into the immensity, eternity, infinity and divine omnipotence!"

O, if you knew how wonderfully the Lord wants to provide for his Congregation, for his Society. Amen.

**September 25, 1935** - *From the pocket agenda of 1932*

In the room, after the first introductory presentation, the inner voice says: "I will make these priests, who are doing the exercises, prophets and apostles, and I will give them motherly hearts for Jesus and for souls." "In all places through you I want to do great good not only in the Congregation and its houses and works. Expansion."

Here I am a "monk" in the heart after being cenobite; now I

am monk, that is, alone, without a friend of the heart. Therefore, the Lord draws near to me.

In heaven, there can be no other happiness than being embraced with you, my Lord. Outside of you, O my Lord, everything is irradiation of you, my love.

**From 5 to 9 October 1935** - *From the pocket agenda of 1932. Exercises at the Cenacolo in Naples*

Introduction: We hope to receive the Holy Spirit according to the promise of the Lord.

What we are, what we can become. All the germs of good deposited in the soul so far. The thought of God, the heart of God about us. Our chaos is like the primitive chaos.

The Lord says: to work, the Spirit waits for the word of God and the acceptance, the consent of the creature. So, it happened in the creation of the world with "Let there be light," so, also happened in the incarnation of the Word.

On the divine relationship: on the part of God, on our part. *Omnia cooperantur in bonum*, the use of the creature, Spirit of penance, spirit of prayer.<sup>16</sup>

Talk about sin, the spirit of prayer, the spirit of penance, work as penance, acts of will as prayer.

*Second course of exercises at the Cenacolo, immediately after the first.*

*Venit hora et nunc est* that the dead will hear the voice of God and rise. Conversion from paganism to God. Our bliss and the glory of God. Gospel beatitudes: wherever we find our bliss according to the divine truth there we will also find the glory of God. It lies in the pure love of God. Hence, we need to study the beatitudes in the Old and New Testaments.

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<sup>16</sup> A note by Fr. Justin himself adds: "instead I spoke of the signs of tepidity."

*Blessed are the meek because they will inherit the earth, (being an heir after the death of pride and anger). We need meekness, docility, compassion and flexibility with sinners, with superiors, with ourselves. Obedience etc.*

*Blessed are those who cry because they are consoled. Blessed are those who hunger and thirst for justice, because they will be satisfied.*

### *Panegyric of the Queen of Paradise*

*Adstetit regina a dextris tuis in vestitu deaurato circumdata varietate - On your right is the queen, adorned with gold of Ofir (Ps 45, 9). Queen of the earth, purgatory and paradise, of the angels and saints. Queen of heavenly and earthly paradise. Queen mother. Desire of heaven, eternal hope. Audi filia et vide et inclina aurem tuam et obliviscere populum tuum et domum patris tui - Listen, O daughter, and see; hold out your ear and forget your people and your father's house (Ps 45, 11).*

*Preaching spiritual exercises in Secondigliano to the Missionaries of the Sacred Hearts, religious of Ven. Gaetano Errico.<sup>17</sup>*

Introduction: The Lord wants to be served in the spirit of freedom and generosity. Examples: Samuel, Saul, Mary.

First chaos - divine work, word, spirit, Mary, light, general and particular exercises of light, the goal in general and ours in particular. Glory to God and our blessedness.

How do we learn our goal, our relationship with God. Work, battle, journey, imitation of God in Jesus Christ, theophany!

Second exhortation on lukewarmness. Last day: conversion - Holy Spirit.

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<sup>17</sup>Blessed Gaetano Errico (Secondigliano, Naples 1791-1860).

**October 18, 1935** - *St. Luke - In Pianura during the Holy Mass, at the altar of the Rosary*

O divine work! O divine work of the Blessed Trinity! I adore you in the Father, source of divinity and beginning of every divine procession, mission and operation.

O divine work that the Trinity performs in the Congregation for the whole Church, for all humanity, for the whole universe. O divine work entirely of God, all divine.

I feel I am alone as a pinch of matter (mud) not even an instrument, in this divine work.<sup>18</sup> Deo gratias.

O divine work, the saints will be countless as the atoms! Golden dust in the house of God.

**From 24 October** - *From the pocket agenda of 1932. Novena of All Souls in Pianura*

Purgatory in practice is done amongst us. It is necessary for our heaven of divine union. Our prayers for the souls in Purgatory are also for our purification.

Topics: passive purification of the saints, baptism of fire according to St. Gregory of Nazianzus, the last baptism.

Our special communion of saints with purgatory. Whatever we do for the souls in Purgatory is of encouragement for us and of help for them.

*From the pocket agenda of 1932 - undated - Short exercises to the Catholic Action's women in Pianura at the Vocationist Sisters' house.*

Theme: The disposition of the soul in divine work depends on the belief of the intellect.

First day: It is not enough to give the Lord a nice place in our

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<sup>18</sup> "Divine work" here is a clear reference to the foundation of the Congregation, October 18, 1920.

homes, it is not enough to give the Lord the main place, we must give him all of ourselves, so that he can be our fullness. Amen.

Second meditation: From our fullness of the Lord the kingdom of Jesus Christ must spread in the environment and throughout the world. We are not filled with grace even if we are filled in a half, or even two thirds.

Second day: our place and our mission in the world.

**November 2, 1935** - *From the pocket diary 1932 - At the cemetery of Pianura*

*Ubi est mors victoria tua - Where is your victory, O death (1Co 15 55)?* Now it seems completely different, here is the triumph of death! Let's see clearly! Death triumphs where the spirit is subservient to matter, both in present and future life.

Death is defeated where the spirit wins and enslaves the flesh, in the present and future life. *Omnes quidem resurgemus sed non omnes immutabimur - The dead will rise again uncorrupted and we will be transformed (1 Co 15 52).*

**November 3, 1935**

Finally, what is your work, O Lord? What is this Congregation?

It is the ensemble of acts of love, gifts of love, means of love, love encounters, bonds of love, etc. between God most holy and the souls of those who have been called, and, through them, with all souls. It is the ensemble of exchanges of our love with the most holy God. This is the Society of Divine Vocations. Praise the Lord.

**November 7, 1935** - *At Holy Mass*

God is great in his gifts and admirable with his servants!

May all the souls in purgatory be freed at every Mass! May the Holy Spirit descend on each listener of any preaching and

remain with him or her, as at Caesarea in the house of Cornelius at the first preaching of St. Peter. Amen.

May, at every communion, the divine heart remain in the bosom of those who received it, in a mystical divine exchange. Amen.

### *During the meditation*

Your every natural impulse must decrease and as much as possible disappear, so that you may always be and remain under the action and impulse of the Holy Spirit. The devotion to divine inspirations must reach this state of complete dependence on the Spirit! (Couldn't it be a principle of the grace of the Holy Spirit the fact that I am trying?). Amen. Alleluia.

## **November 8, 1935**

Novena of St. Proculus. Introduction to the supernatural. Voice of saints, voice of blood, who is calling? Who has the right to call? Who is at the top and calls! Only God! Who is calling? Who has the right to call? The way God manifests himself and calls the prophet Elijah is different from the way in which he manifests and calls the uninitiated. What does he call for? Where does he want to lead us? To the supernatural, to holiness, to sanctification.

Effects of our vocation. Our conversion and how it manifests itself through sufferings and humiliations, necessary and useful changes. Physical and moral conversions in Jesus' miracles. His entire public life is spent between the wedding at Cana and the last supper. Conversion and transubstantiation. Even in what is good there need to be improvements; something good that impedes a greater good is not good. Every conversion takes place with the Word of God in his Spirit, as in the days of creation.

For the perfect conversion, freedom and generosity are needed. For conversion from the devil to God, the sacraments and dependence on God are needed.

Conversion from the world requires esteem and love of suffering and humiliation. Conversion from oneself to God requires self-oblivion, hatred and abnegation. How? With the Spirit. *Ductus est a Spiritu - was led by the Spirit* (Mt 4, 1).

Conversion from the world to God, that is, from pride and sensuality to the cross of Jesus can take place only through esteem and love for humiliations and sufferings. We need to follow the example and doctrine of the master who is our way! We need to change mentality and criteria, weight and measure, point of view and light through which to see. Another world! How wonderful it looks in the saints! Conversion from our own self to God takes place through self-hatred through abnegation toward self-oblivion. Against the human spirit we apply the sign of the Christian, virtue of the Christian, life of the Christian, work of the Christian, spirit of the Christian.

Another language, another heart, another work, another spirit. Amen.

### **November 21, 1935 - *Presentation of the Blessed Virgin Mary***

Proof of theological virtues. Right intention in the Vocationist vocation.

### **November 25, 1935 - *In the morning holy meditation, after the Mass, in my room - St. Catherine, virgin and martyr***

Divine espousal union with the blessed Trinity is not impeded but rather gradually prepared through lesser espousal unions in the spiritual and supernatural world.

Divine nuptial union with the blessed Trinity, once it has taken place or begun, does not prevent but irradiates such unions with all capable, inferior, equal and superior beings.

Ultimately it is always divine love that is given to you in any person who gives himself to you; it is always the divine love that

receives you and takes you in any person to whom you holily give yourself in divine love.

Every supernatural relationship of charity and of friendship that you must have and do have with all beings in part participates in the nature of espousal love.

This union imports the personal gift of one to the other; it requires, as a dowry, all that one has of grace and merit for perfect union, assimilation and in order to give the Lord the glory of more souls converted and sanctified and in this sense generated in the life of grace and sanctification.

To all lower beings in the life of grace, that is, heretics, schismatics, Muslims, Jews, pagans, infidels, sinners, lukewarm, etc. you send the embassy and the wedding invitation every evening, in the name and authority of the most holy Trinity, and give them the kiss of union in the most sacred heart of Mary and in the sacred wounds of the savior, with the devotion of the many signs of the cross and kisses,<sup>19</sup> and then marry them all every morning on the altar offering the Mass for all individuals of the world and for universal sanctification. And through you the Lord calls them, wants and loves them as it is written "I found you corrupt and abandoned in the middle of a street and yet I recovered you to make you worthy of me and unite with me." Amen. Alleluia.

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<sup>19</sup> Justin, in Ascension, art. 216 describes this devotion: "Every Wednesday (Mariadì), in reparation for the kiss of Judas and for every apostasy of souls, from the priesthood, from the religious state, from holiness, from intimacy with the Lord, from holy faith and holy Church, each one in private will use the practice of the 72 kisses to the crucifix and the 72 signs of cross, with all tenderness and humility, to ward off from himself and from every soul every illusion and every guilt and repair for those of others." Another Vocationist devotion of the signs of the cross consists of three invocations: "Holy Trinity, Virgin Mary, angels and saints bless us. - *Exurgat Deus, Maria immaculata, sanctus Michael et dissipentur inimici nostra.* - On our neighbor, and especially on the souls of purgatory, on our benefactors and on those who recommend themselves to our prayers, O Lord, may your blessing come down." (Ordinary Devotional, p. 52). Each of these invocations is followed by the sign of the cross.

To all the superior beings, saints and angels, to all the chosen ones, you send an invitation and prayer every evening every morning, every day, and you are united to receive in their union the gift of their person or their merits. Also with them union takes place in the holy Mass celebrated *pro mundo*, visible and invisible, intercession for the visible world, redemption for purgatory, glorification for holy paradise.

But then in a special way with the holy Virgin Mary!

With Jesus the man-God!

With the Holy Spirit, for the blessed Trinity. Deo gratias. Alleluia.

**November 27, 1935** - *In the evening, praying the holy Breviary coram sanctissimo in the Parish*

Supreme act of love is: Lord, what do you want me to do? Here I am, I want to please you. This is fine. Woe to neglect or despise other acts of love, albeit entitatively less perfect.

We are created for the best, for the most perfect, it is true. The fact that instinctively we tend to despise, or neglect one thing for the reason that we learn another better is evidence of it.

Practically even the less perfect is necessary! As a preparation, measure and root of the most perfect.

It is the perfect, relative to our weakness and smallness, which cannot always be sustained at the peaks without a common privilege of grace. Jesus, I love you!

*From the pocket agenda of 1932 - Case solution<sup>20</sup> of November 1935*

Between the simple and solemn vows there is this distinction:

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<sup>20</sup> As part on their ongoing formation the priests had to attend a monthly meeting in which a "moral case" previously announced had to be solved; one or more priests were called upon to give their hypothetical canonical solution.

A vow is solemn if recognized by the Church as such, otherwise it is simple.

The solemn vow of chastity constitutes an impediment that renders any contrary act invalid. A simple vow makes any contrary act valid but illicit.

Nicholas had incurred excommunication as an apostate; excommunication reserved to the Ordinary as he is a member of a lay congregation. His marriage was valid, but unlawful for the impediment. On account of the sacred ordination, the marriage is invalid because it was contracted without first being dispensed from vow of celibacy. It must now be dispensed from the irregularity. Subjective good faith, or ignorance, does not excuse irregularity.

### **December 1, 1935 - *Advent***

I start feeling the desire and I sigh to have the Sacred Heart of Jesus in me, with a real exchange of hearts.

I am then told that in the Holy Mass and Communion it will be done and that he himself wants it.

This desire is first in him and from him in me.

I extend this prayer for all the members of the Congregation and of the world. Amen. Alleluia.

### **December 7, 1935 - *Eve of the Immaculate Conception - during Holy Mass, Post-communio and exhortation***

This is the way of the Lord: we must do everything that superiors, bishops and parish priests want from the Vocationists.<sup>21</sup>

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<sup>21</sup> The Vocationists are the Servants of the Saints. In force of their charism, they are devoted to serve the Pope, the Bishops, the Priests and all the people of God, with the spirit of communion to build up the mystical body of Jesus, the Church.

Only refusal is due in the very exceptional case that something sinful, even if only venial, is suggested or requested from us.

As for the sacred canons, the bishops are those who know them better than us and know how and when they can interpret them legitimately, dispense them, etc. Thus, all opposition and difficulties in mutual relations are eliminated. If one is true religious in his spirit, who can take this spirit away from him or prevent his progress?

The way of the Lord is the divine will of our Father, of my Father! I will rise up to the divine will not with simple acts of resignation but much more with acts of gratification, rest and union.

I believe that he loves me infinitely, and he wants to grant me gifts superior to all my dreams, desires and plans, an infinite good if I were capable of it; God's gift is always worthy of his infinite love. To do this, he uses his wisdom in the ways of his omnipotence, through divine means and ways that generally escape my knowledge. So, what could be distressing for me? The only sad, dangerous, tedious, painful, ugly and hostile element is my own will, if it is not entirely elevated and absorbed in union with the divine will.

*Quare (ergo) tristis es anima mea et quare conturbas me? Spero in Deo quoniam adhuc (= semper) confitebor illi, salutare vultus mei and Deus meus - Why are you sad my soul, why are you stirring in me? Hope in God, because I will always trust in him, my savior and my God (Ps 45 5). This is the way of peace and joy, of grace and glory, of eternal life.*

Properly speaking, only in my will is the sinful act. An act even minimally morally defective is not divine will. All the rest is divine will proportionately, relatively. So only the defective act is to be fought absolutely. Amen. Alleluia.

## **Novena of the Immaculate Conception 1935**

I am given to understand and I study to make others understand the personal union with:

- The angel,
- St. Joseph,
- The Virgin Mary,
- Jesus,
- The Holy Spirit,
- The father. Amen. Alleluia.

## **Christmas time 1935**

*Fregit et dixit - He broke it and said (Mk 14 23-23)*

I understand that I must begin to pay special attention, devotion and intention to the words of the consecration, from these *accipite et manducate ex hoc omnes. Hoc est enim, etc. accipite et bibite ex hoc omnes, hic est enim calix - Take and eat all, take and drink all, this is my cup etc.*

*Accipite - Take.* Every grace and treasure of grace, according to your universal needs and desires, here they are, ready, present, for you. *Accipite, accipite omnes.*

**December 8, 1935** - *From the pocket agenda of 1932 - Immaculate at Guantai*

*Tota pulchra es Maria,* beauty and sweetness, beauty in the intellect, faith and humility. Sweetness in will, charity and activity. Top of the stem, flower. Top of faith, top of love, top of days, top of works, top of prayer, top of paradise.

## **Year 1936**

**January 1, 1936**

“You want the Sacred Heart! You have to give up everything and expose yourself to every sacrifice, loss, detachment and death!”

Repugnance.

But eternal goods are worth more than anything and everyone, *quod aeternum non est, nihil est* - *What is not eternal, is nothing.*

I consent. I thank.

*Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Ita Pater - Glory to God in the highest heaven and peace on earth to men of good will (Lk 2 14). Yes Father.*

### **Christmas time 1935 - 1936**

This is the Congregation of Divine Vocations, inspirations, ascensions, etc. This work of the Most Holy Trinity must be like the soul in the already formed body. In the parish, in the diocese, in the seminary, in any organization, it spreads hidden not to form new organs when they already exist, but to vivify, nourish, bring to fullness of life, development, flowering and production of groups of God's glory.

Now it seems that the external physical organ that appears is more important and does more and is worth more than the internal, vital principle; but it is not so in reality. However, there must not even be a duality and dichotomy between body and spirit because one is made for the other and together. They are necessary for the substantially composite human being. If, for original sin there is some disharmony, it must be overcome, eliminated by God's grace and not nurtured by nature.

This spirit of good must remain hidden and it must be active in the official organs of the Church with perfect abnegation and purification of the personalism of our religious, and especially our religious superiors. Thanks be to God, Alleluia.

### **January 4, 1936**

You want the most Sacred Heart of Jesus! He wants your heart first.

He wants to be your heart.

Who will offer first? Be you, O Lord!

## January 5, 1936

There is evidence of danger for the Congregation.<sup>22</sup> All the fervor of prayer and waiting for the exchange of hearts threatens to die out.

### *At the altar*

Now is the time for you to make me feel your love in my aid. *Ad Dominum cum tribularer clamavi et exaudivit me - In tribulation I cried to the Lord and he heard me (Ps 34 6).*

He says: *At this moment the hearts come closer and closer. Above all, the heart of God is faithful to friends in adversities. Indeed, precisely with these trials and adversities, virtue is perfected, union is accomplished.*

Welcome!

You and the Congregation must remain faithful to the principle: *Resist and fight only the act of sin, in all the rest see a disposition of God.*

Again, *you and the Congregation must be totally, all soul. Enter (but immediately) into any organ and function of the body of the Church, not to constitute it, but only to be its soul.*

## January 14, 1936

Accept willingly and lovingly this will and determination of your bishop who wants to know everything and do, dispose and direct everything by himself, using you as simple spokesperson

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<sup>22</sup> Fr. Justin alludes to the restrictive provision of the Holy See of December 1, 1934 and to the risk of the suppression of the Congregation, upon continuous pressure and negative reports of bishop Castaldo. The harsh trial and the danger are faced by the Founder with humility and submission and with the strong and heartfelt appeal to consider the trial as a purification for everyone, including himself, looking not at the scissors that "pruned the tree but to the hands that moved them." See O. Anella Called to call, p. 231.

and doer. Accept and consent to be in a more intimate union with the Holy Church. Be more directed by the spirit of apostolate and of the priesthood, whose fullness resides in the bishop, and in honor, imitation and union of the hypostatic union in the Incarnate Word by which there was no human person in Jesus Christ but only the divine person, and this did not cause any detriment to the human dignity and work, but became its highest elevation.

This was the night and purification of your intellect, of your will, of your human ego. This is in preparation to the gift of divine union with the exchange of hearts with the Blessed Trinity in the Sacred Heart of Jesus Christ. Alleluia.

**January 30, 1936** - *From the pocket agenda of 1932 - Monthly retreat at seminary of Pozzuoli*

*Nisi quis renatus fuerit denuo non potest introire in regnum Dei* - *If one is not born again, he cannot enter the kingdom of God* (Jn 3, 5). It is a rebirth of the will, it is union with the will of God both preceptively and inspirationally.

You want a life of prayer and purgative, illuminative and unitive penance. *Nisi conversi fueritis* - *if you do not convert ...* Initial conversion, daily conversion (especially in the Holy Mass), periodic conversion (the sacramental confessions).

Form of conversion. The ideal child: 1. innocence (total or from now on), 2. growing and developing, 3. affection for the mother without other friends.

**January 31, 1936** - *At the altar*

The whole week must be dominated by the thought of Jesus, and of Jesus, both as a man and as God!

So, Angeldì	Monday	Baby Jesus	Bethlehem
Apostoldì	Tuesday	Jesus Adolescent	Egypt
Mariadi	Wednesday	Young Jesus	Nazareth
Ostiadi	Thursday	Jesus Messiah	Palestine

Crocedi	Friday	Suffering Jesus	Calvary
Saturday		Jesus-Eucharist	Church
Sunday		Glorious Jesus	Heaven

## February 1, 1936

Every day focus on Jesus in his Heart, the heart that I want and respectively:

Rejected heart,  
 Exiled heart,  
 Misunderstood heart,  
 Betrayed heart,  
 Wounded heart,  
 Immolated heart,  
 Triumphant heart.  
 O my God and my all!

It is always Jesus as the supreme revelation and communication of the Most Holy Trinity. Amen. Alleluia.

## February 2, 1936 - *At Holy Mass*

The novena of the Immaculate Conception of Lourdes that begins today is considered to be the octave of the presentation of Jesus in the temple and the purification of Mary. The Blessed Virgin is the angel of the Trinity who comes to prepare the throne of the Lord in souls.

With the apparition and visitation of the Blessed Virgin Mary, we intend to enter our holy season with daily celestial appointments to receive other revelations and communications of divine love. Amen. Ita Pater.

*After the holy Mass, going to administer the holy communion to a few faithful*

[I experience] an infusion of meekness and humility as a gen-

eral sense of sweet passivity to every humiliation and suffering, with the conviction and elevation that my labor glorifies you, O Lord! The Lord triumphs over all my repugnance, aversion, irritation, resistance; it is a sure and perennial victory of the Spirit of the immaculate lamb that does not resist under the storm of the passion. O my God and my all! Thank you.

You must not remain as if in a depression of spirit, but rise up as a song of perennial joyful generosity, like the Sacred Heart of Jesus that triumphs over every deadly wound.

During the second Mass celebrated in the chapel of the Holy Rosary, after the elevation and immediately before the Our Father, I am told: "it is the most Sacred Heart of Jesus that you received in that infusion of meekness and humility."

I cry.

I begin to offer the Holy Mass for the world, yes, but for the work of God, that is, divine union as a family, and apostolate in the world, not ceasing to have a particular intention for Muslims. Deo gratias.

I must therefore increasingly disappear!

## **February 11, 1936 - Triduum preached at Bellavista in Posillipo**

Intimacy with Mary! Introduction: Insufficiency of our knowledge and relationship with Mary. Its function is to put us and keep us in relation with the Blessed Trinity, starting with Jesus Christ, through the word and the host. Then with the Father through grace and charity. *Be perfect as your Father in heaven is perfect.* Then with the Holy Spirit through consolation freeing ourselves from Satan and his influences in everything.

First evening. Introduction: on the knowledge of Mary with the text: *Qui me invenerit - He who would find me.*

Second evening. Mary's maternal function for the nourishment of the supernatural life lies in putting us in relationship with the divine persons of the Blessed Trinity and with the Holy Spirit,

who comes first in the order of relations between the creature and the Lord. Our need for consolation!

First there comes the liberation from secular consolations, internal embarrassments, influences of the spirit of evil, and then purification of the heart and infusion of consolations.

*Nisi efficiamini sicut parvuli non intrabitis in regnum coelorum - If you do not become like children, you will not enter the kingdom of heaven (Mt 18 3).* (Sleep, smile, inebriation, according to Hello).

Liberation from power and the influences of Satan and of the world and the flesh. How? Weaning ourselves and despising the satisfactions of the world, those of the senses and those of the outside world. The Holy Spirit consoles from the inside, the enemy from the outside.

Third day. The Virgin Mary places us in relationship with the divine incarnate Word; it is the formation of Jesus in us through the Spirit and Mary.

It begins with the word of God, understood and tasted in intelligence. It continues with the banquet of the Eucharist. It is accomplished with the communion of the works. Thus, our relationship with Jesus, teacher, priest, and king, always through Mary inseparable from Jesus.

Text: *Veni ut vitam habeant et abundantius habeant - I came so that they may have life and have it in abundance (Jn 10:10).* *Abundantius* [more abundantly] in relation to the Old Testament, and to all who preceded us; likewise, every day in relation to its yesterday. Do we want this abundance of life? Let's see how. It is the Spirit who gives life and gives it through Mary, and life is Jesus, who must be given to us, as redeemer and as living in us.

He must be formed in us. How far we are from: *Conformes fieri imaginis filii sui - conforming to the image of his Son (Rm 8 29)*! We do not even have it in our program! Jesus is formed in us through Mary and the Holy Spirit. This is the consolation! This was for Mary; this is for us. But how? With this word inspired, suggested by the Spirit who alone gives us his intellect, wisdom, fortitude, counsel, piety, taste etc.

Food of the soul: "truth", food of the heart: "charity". Let's go to Mary. Mother, open the door to us, the door of life, of heaven, of the palace and of the chambers of the most holy Trinity.

## February 23, 1936

*Sive linguae cessabunt, sive prophetiae evacuabuntur, sive scientia destruetur* - The gift of tongues will cease, the prophecies will vanish, science will be abolished (1Cor 13: 8). Charity always remains most valuable!

Let's go back to the first program! The Lord had led you to unify everything in charity. We go back to it. Amen.

## February 25, 1936 - During Holy Mass, at the altar of the Rosary

All the humanity of Jesus is yours. He is giving himself to you forever. The effect of the food of God is not to feed his body, but to form the whole being, your whole body.

This is the consequence of the fact that the Word assumed not a person but a nature, all human nature.

Give me your humanity. Give it to my person. Remain in my person and give me your humanity.

Vice versa: take this humanity of mine in your person, without my personality, so in communion I will be yours and you will be mine. I will be you, as much as possible and you will be me. Each with his own person and one with the humanity of the other, with the nature of the other.

*Novum et aeternum testamentum - new and eternal alliance.*

## April 5, 1936

Lent of infirmity this year. (From 26 February to 5 April, Ash Wednesday - Palm Sunday). Several times I felt *usque ad portas mortis* - at the door of death. Blessed be the Lord! I was kind of isolated by my sins and debts that kept coming before me.

I have trusted in the mercy, goodness and love of God. Mercy that forgives faults and forgives debts. Goodness that spreads and gives all the merits of the savior. Love that wants me for itself, worthy of itself, and therefore gives me itself. *Et consolatus sum - and I was consoled!*

*Before Jesus in a visit to the Blessed Sacrament*

You offend him by thinking that he is looking for and doing everything possible to find you guilty and punish you.

Far from it! He is finding and doing everything possible to remove your faults and forgive your debts.

O my Lord, I believe and hope!

**April 10, 1936** - *Good Friday*

I completely abandon myself to the inspiration of the moment, recognizing in it a supreme mercy, goodness and love of my Lord for me, moment by moment. It is the implementation of divine union.

**May 1, 1936** - *At church at noon, first Friday. Sacrament exposed before the Immaculate Conception, the Community present*

*I want, also for the sake of poverty, to use this abandoned book and utilize it.<sup>23</sup>*

The Holy Virgin is entrusted with the special mission to form the soul spouse of the Trinity, precisely because she is the Mother of God-Jesus. Hence the important place that Mary must have in the prayer life of the Congregation instituted for the purpose of forming the soul spouse of the Trinity and bringing the world to divine union. I believe that the Lord wants me to compile that homage, tribute, rosary, star chart, court of love and guard of honor to the Virgin Mary.

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<sup>23</sup> This old book is an unused pocket agenda of 1926.

*At the altar, at the end of the Holy Mass*

All that the Lord has done to Mary most holy cannot be the object of envy. It is the same that other saints received. Everything is meant to give you an idea and offer you a means of what the Lord still wants to do and give to you.

Supreme idea, Mary; supreme means, Mary. If she were not first Mother of God, she would not be the soul-spouse of the Lord (I do not fully understand but I feel that it is true).

**May 2, 1936**

Reading the Ribet - mystique, etc. Dispositions of the soul to divine union:

1. Knowledge and esteem of that divine state.
2. Willingness and generosity to abandon ourselves, whatever the cost.
3. Purity of heart with the exclusion of all guilt even venial.
4. Self-control with the practice of moral virtues.
5. Detachment from every creature, not wanting their consolation.
6. Solitude with the exclusion of all curiosity and superfluity.
7. Recollection with our exercise of theological virtues in every important act.

Amen. Alleluia.

Passive recollection and all other degrees of contemplation are true divine vocations and our Congregation is made for their veneration, service and apostolate. Amen.

**May 12, 1936 - Faicchio<sup>24</sup>**

The idea of Christian life that is offered to us by the Holy Family, by the apostolic college, by the same interior life of the sacro-

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<sup>24</sup> Village in the province of Benevento, known for its thermal waters.

sanct humanity of Jesus Christ, always contains the sensitive or certainly felt presence of the divinity. First in the most sensitive form of humanity assumed in Jesus Christ through the hypostatic union with the divinity and therefore truly, truly man-God, God-man. After Ascension and Pentecost, his divine presence is less sensitive but more felt in the soul operating in life and present and operating in the holy Church (Eucharist, Paraclete, Inhabitant Trinity).

Verifying what Pope Leo beautifully teaches: *nec a Patre descendendo abfuerat nec a discipulis ascendendo discesserat. Tunc ineffabile coepit esse divinitate presentor qui factus est humanitate longinquior* - *Being incarnate, he did not move away from the Father, nor did he abandon his disciples by ascending. Then in a wonderful way the one who became the firstborn in his humanity began to be more present with the divinity.* (Sermo 2 de Ascensione).

Hence, the need to know and live Catholic mysticism according to one's grace.

## May 22, 1936

This interval from 1932 to 1936 is to be filled with the personal notes scattered in the various Agendas in which I have often written backwards, to fill empty pages, for the love of poverty. For the same reason, I start using this notebook again today.<sup>25</sup>

*Today, the first day of the Pentecost novena of this year 1936, that is, 22 May 1936, at Holy Mass.*

Old age precocious and death infirmity, but still incipient, must not prevent you from working for the glory, for the love of the Blessed Trinity. He, the Lord-Trinity, infuses you with a new force, as in Lisieux, the year 1932.

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<sup>25</sup> In this publication we follow the chronological order of the various inspirations and not the sequence found in the various notebooks and agendas. Each inspiration is dated by Fr. Justin himself.

**May 24, 1936** - *Sunday within the octave of the Ascension of our Lord*

"I fear that when I come to heaven I will be put in a beautiful place, and left with others to enjoy, but sometimes without you!"

"You will be with me as long as you keep me with you in this present life."

The soul blushed because she didn't always keep the Lord as present as she could and should have done and enjoyed always and everywhere.

"I fear that, when I come to heaven, all my personal initiatives and activities will be completely extinct and I even blessed, will be limited to this or that according to the will of others."

"Your freedom and personality will never have been more developed, affirmed, victorious, triumphant as in heaven; your will and personality will irradiate that of the Lord your God. You will be wherever I am. You will do what I will do, in every saint, in every world."

My being breaks in tears.

**May 25, 1936** - *At the end of meditation and on my way to see the Bishop*

How I feel the emptiness of everything, the danger in everything and labor everywhere. I see myself as a boat launched in a crossing that presents every day novelties of dangers and unpleasant surprises in always unknown passages.

Now I feel assaulted from all sides, and within a painful tension. I cry to my Lord: my love! My love! My love!

In the soul remains and shines the flame of faith in the Lord's love for me.

He answers: the reasons for the bride's life are in her husband. You are united to him and the divine wisdom-person is your boss, your reason, your direction.

Peace, light and strength.

*Traveling to the superior, Bishop-Ordinary*

“You must renounce all personal and Congregational rights. Like a slave, a person, a thing.”

Bitter repugnance.

But it is proper for the bride to be like this to her groom. He is your boss. Your every right and of the Congregation is transferred to him as it comes from him. He is its guardian and avenger.

The renunciation to all rights consists in completely surrendering to him. And think only of the duty to please him and enjoy only the right to possess him.

Peace, light and great strength in my heart and mind. With you, O Lord!

*While praying the Breviary in the chapel of the Blessed Sacrament in Pozzuoli*

*Per dies quadraginta apparens eis et loquens de Regno Dei - Appearing to them for forty days and speaking of the Kingdom of Heaven (Acts 13). For the entire previous Lent, and for all Lent following Easter<sup>26</sup> this year you have seen well that the Lord has been so often full of favors, words, elevations for his kingdom in you, in the Congregation and in the world. It's true.*

**May 29, 1936** - *Friday after the octave of the Ascension*

“My mother, my mother Mary.”

Begins a deeper understanding and intimacy with the mother. I have the assurance that through Mary I am freed from my physical misery that I have been suffering for about three years. Deo gratias et Mariae.

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<sup>26</sup> Fr. Justin divides the ascetic year into nine periods of forty days (nine Lents). Rules and Constitutions, chap. 59, art. 512-530.

**May 30, 1936** - *Eve of Pentecost*

Father, Father, my Father! Infinite and personal fatherhood, essential fatherhood! Begins a special confidence and union with God the Father. As with an intimate promise of his coming in my person and in my life, all new.

**May 31, 1936** - *Pentecost and conclusion of the month of Mary*

I have an intimate promise of a great gift of the Blessed Trinity, I have to wait.

**June 7, 1936** - *During the octave of Pentecost*

In reciting the psalms, intend to speak directly to the spouse-Lord, personally as to a bridegroom, confidentially as to a bridegroom.

**June 11, 1936** - *Corpus Domini and infra octavam*

Eucharist! All the gifts together, all the supernatural realities together, but every day focus on the understanding and enjoyment of one in particular. One of all the mysteries, one of all the states, one of all the mystical facts of the Eucharist.

Which one? The one he wants!

**June 14, 1936** - *At the procession*

All the time during the Eucharistic procession, carrying my Lord, he carried me out in the desire and prayer for the exchange of hearts for me and all individuals of humanity, as a new supernatural state, as a great sacrament, all the effect of the Eucharist more understood, more honored, more popular.

Not for something that I have done or suffered but for your sacrifice of infinite value, for your mercy, goodness and infinite

love, I hope, I ask, I await, this and more for me and for all from you, my Lord and my God!

**June 15, 1936** - *During meditation*

In my body his heart and through it his humanity, body and soul, and for it his divine person of Incarnate Word!

In my soul is his Spirit, the Holy Spirit of the Father and the Son. In my human person is the Father!

I feel the breaths of your grace in me, for me and for everyone. What will I do? What to do on my part? I must apply and wait to receive all the divine goods, all the merits of Jesus, all the words, gifts, deeds of the Lord. Amen. Alleluia.

**June 18, 1936** - *Eighth day of Corpus Christi*

In both preaching and writing, indulge in that rhythm, with that meter, with that writing in verses that comes spontaneously to you.

When writing, use the period and start again with each new thought as a new verse. True free verse. Let it be so!

**June 26, 1936** - *Eighth day of the Sacred Heart*

Every day, from the infinity of the gift of the Eucharist, to draw a particular gift, carried out with the most heartfelt and most personal relevance.

So likewise, in that compendium of divine wonders honor every day a special mystery, a special perfection, a state, a particular act of the incarnate Word.

Like every day, to bring something of mine to be immolated to Jesus and with the sacrifice of Jesus, something special and personal.

So, of the resolutions in the morning meditation, in the mid-day examination of conscience. A resolution of industriousness, a

resolution of humility, a resolution of charity for our neighbor, etc. Something special, extraordinary also in order to have that difference in height necessary to climb. Amen.

### **June 28, 1936 - *During meditation***

I will manifest every desire to the Lord with the formula: "your will be done, your love triumph, your glory shine, etc." For our faith in charity, goodness and infinity of God. He always wants to give and do in everything much more than I could desire, need, ask for myself and for others. Amen. Alleluia.

I believe it, I hope so, I will have it.

*While I was taking Jesus to a sick person far away in the countryside, a place called: monte (cava piperno)*

You are not a victim in prison and in chains, in these present tribulations of the Congregation, nor are the ecclesiastical superiors who have punished you and removed the faculties of admissions to the Congregation (postulancy, novitiate, professions, ordinations) are like many tyrannical and cruel despots. You are the real offender. Therefore, humbly ask the Lord for forgiveness and indulgence for the evil (which you have done or allowed or is in any way attributable to you) to the Lord's work. So it is, my Lord, and now I trust in you!

### **July 1, 1936**

I pleaded intensely, with the voice and price of the Blood of Jesus, to have again the faculties of admissions to the postulancy, novitiate, professions, and ordinations.

**July 2, 1936 - *During the morning meditation before the Blessed Sacrament.***

"Meanwhile, prepare the premises well for the novitiate - pre-

pare the formation's staff for the novitiate and then we will speak again of having the faculties".<sup>27</sup>

Give me all the necessary provisions, o my Lord, for the staff and the premises.

*The same day -*

Thanksgiving: charity for neighbor (a pair of shoes for a young man. I took Jesus to two sick people very far).

Preparation: write three letters - visit the sick aunt - do not remove the cause of the annoyance - manuscripts for *Spiritus Domini*.

### **July 3, 1936**

Sacrifice, idleness and reaction to poverty. Write the questionnaires for the exams.

Three hours of agony.

### **July 4, 1936**

Give up legitimate friendships, whenever there could be an occasion. *Et nunc quae est expectatio mea? Nonne Dominus? - Now what do I expect if not the Lord? The desert!*

Morning-extraordinary: modesty of the eyes in going to the city.

### **July 5, 1936**

Matter of the Sacrifice: do not remove the cause of physical and moral discomfort.

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<sup>27</sup> Fr. Justin hopes to obtain soon the restoration of the faculties for the admission to the novitiate, to the profession and to priestly ordinations, suspended by the intervention of the Holy See on December 1, 1934.

Morning-extraordinary: eyes closed when travelling with the Balilla.<sup>28</sup> Afternoon-extraordinary: thirst.

### **July 6, 1936**

Matter of sacrifice: speak only if questioned. The tongue. Morning-extraordinary: the directory of humility.

Evening-extraordinary: statute of the confraternity of the Blessed Sacrament.

### **July 24, 1936** - *At the altar during Holy Mass, altar of St. Raphael in the Parish of Pianura*

If the Major Superiors (Bishop, Pontiff) had loved you so as to make you aware of it and feel it, you would have loved them in a dangerous way for the dominion of Jesus' love in you. The creature easily abandons himself to the authority that loves him and that he loves too; and they abandon themselves in order to feel a false sufficiency that softens the sense of the need for God. This is bad. Deo gratias.

#### *The same day*

Do not omit to start and do all that the Lord has inspired you to do fully. The Lord wants and does it through you. The omnipotent has the hearts of men in his hands, and he knows no obstacles and enemies.

(I understood to be dealing with the multiple initiatives of the S.D.V., such as, for example, the spiritual alliance between religious families, institutes, etc.). This covenant, however, must be made and maintained entirely spiritually, with the written and oral word of God, without external material forms, such as the soul in the body, not as a dress to the body.

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<sup>28</sup> Balilla was the car used by Fr. Justin.

## **August 1, 1936**

Every apprehension is an offense to divine love. He says: "Maybe I'm not enough for you?" Isn't he "my God and my everything?"

We must therefore overcome our worries with an impetus for charity. Amen.

## **August 16, 1936 - St. Joachim - Meditation**

If you were in heaven and from there you saw our religious receiving divine inspirations for the kingdom of God, you would certainly want them to perform them more diligently and more promptly. This reproach is for me. Likewise, if you were in heaven and from there you saw the Vocationists taking lightly the observance of this point of the constitutions and of the directory, you would be very sorry. So, you have to think about yourself.

Grant, O Lord, that I may be a fullness of your will, of your grace, of your love! Amen.

### *The same day*

"Consecrate yourself every day in the Holy Mass to some aspect of divine love in order to better establish and unify yourself more to me."

## **September 11, 1936**

At the beginning of the month, an impulse to consecrate this month to the Blessed Mother,

Towards the day of her nativity and then in the triduum to her name (preached in Posillipo) an impulse to ask her the most Sacred Heart of Jesus and the Holy Spirit for me, all the members of the Congregation and of the world.

I feel a deep sense of security to obtain the request because the Lord directs me for the good, the only way of graces, the most holy Mary. Amen.

**From 14 to 18 September 1936** - *From the pocket agenda of 1932 - To the Cenacolo, to the Daughters of Mary, on goodwill*

I will use the questionnaires of the examinations of conscience on the theological and cardinal virtues, as instruction and meditate on the seven necessities according to the Gospel.

Introduction: *Mulier da mihi bibere* - *Woman give me a drink* (Jn 4 7). With Jesus and the Samaritan woman.

From what he offered we understand what he asked, in his own words, he offered the truth, he wants the truth, our truth, that is, holy humility.

*Nisi quis renatus fuerit ex aqua et Spiritu non potest introire in regnum Dei* - *If one is not born of water and the Spirit, he cannot enter the kingdom of God* (Jn 3 5).

*Nisi conversi fueritis et efficiamini sicut parvuli non intrabitis in regnum coelorum* - *If you do not convert and become like children, you will not enter the kingdom of heaven* (Mt 18, 3). A baby knows and loves his mother. He only wants to be fed and grow; he is fond of sweet, he does not know what it is to be respected, honored ...

*Nisi abundaverit iustitia vestra plus quam scribarum et pharisaeorum non intrabitis in regnum coelorum* - *If your justice does not arise above that of the scribes and Pharisees, you will not enter the kingdom of heaven* (Mt 5 20). The justice of the scribes and Pharisees was only external, to look holy, without love of God and neighbor and without apostolic attractions.

*Nisi quis manducaverit* - *If someone doesn't eat* (Jn 6 51). Matter of our sacrifice with Jesus. Practice of the morning-extraordinary and of the evening-extraordinary.

*Nisi granum frumenti cadens in terram mortuum fuerit ipsum solum manet si autem mortuum fuerit multum fructum adfert* - *If the grain of wheat does not fall into the ground and dies, it remains alone. But if he dies, he bears much fruit* (Jn 12 24).

*Nisi poenitentiam egeritis omnes similiter peribitis* - *If you do not repent, you will all perish like them* (Lk 13 3). Mandatory penances: pain of sins, determination not to sin, (this also applies expressly

to venial sins), escape of opportunities, death of passions in the abnegation of the will, pay debts with divine justice, character of penance to be impressed on life, condemnation of the sensuality of the world and its pride, list and organization of mortifications, constant work.

### **September 18, 1936** - *Conclusion of the first round of exercises at the Cenacle*

*Sicut palmes non potest ferre fructum a semetipso nisi manserit in vite sic nec vos nisi in me manseritis, nihil potestis facere* - *As the branch cannot bear fruit by itself, if it does not remain in the vine, so, if you do not remain in me, without me you cannot do anything* (Jn 15 4-5). We remain united to Jesus with the Spirit, that is, with love and with the sacrament of love and let all souls be united with him. Eucharistic apostolate. Amen.

Instruct the external religious about the Book of the Soul, and divine union.

### **September 21, 1936**

Agenda: compose our "Via Crucis" explicitly intending to represent human life, ascetic and mystical religious life in each of its stations. Amen.

Meditating on the first disciple of Mary in the book of Father Fausto Mezza, O.S.B. *Dressed in the sun*, in the morning.

Near Mary St. Joseph is like the living and personal shadow of the Father God. St. John is like the living and personal shadow of the Son God. The loving apostle is like the living and personal shadow of the Holy Spirit.

This apostle friend lays and entrusts to Mary all the germs of the divine inspirations so that she may give birth to them, nurture them and bring them to the blessed end of the flower and fruit of divine glory. Therefore, this soul is in an almost nuptial relationship with the Holy Virgin Mary. Amen.

The work that the Lord wants me to do now is the compilation of community books and the collection of good thoughts from above.<sup>29</sup> *Ecce adsum - Here I am*. I will alternate everything else with writing so that everything serves as preparation and thanksgiving together with this work which is all gift of Jesus in the Blessed Trinity through Mary. Amen.

**From September 28 to October 2, 1936** - *From the pocket agenda of 1932 - To the Cenacolo, second course of this year to pious souls.*

Themes for the exercises: the Virgin Mary, our way. Introduction: at the pool of Bethesda *hominem non habeo - I don't have a man* (Jn 5 7). Spiritual paralysis, willingness to rise again. Come Jesus to those who are alone.

**September 28 to October 2, 1936** - *From the pocket agenda of 1932*

*Hominem non habeo - I don't have a man*. Our goal is divine union. It is reached by union with others, especially with the Virgin Mary.

The Immaculate Conception, complex symbolism: Hatred of sin, complete exclusion, war to sin in us and in everyone and in the whole world. The ones I could have avoided. *Ipsa conteret caput tuum - She will crush your head, inimicitias ponam - I will put enmity etc.*

From our union with the Immaculate Conception, Jesus is born, so to speak, represented by that work that is entrusted to us and that we must nurture to growth. Maternal attachment to this work, care for Jesus-Eucharist.

My soul magnifies the Lord, the objective, formal glory of God, spirit of praise, sacrifice of praise, blessing and thanksgiving, prelude to the occupation and happiness of heaven.

*Quaerebamus te - we were looking for you* (Lk 2 48)! The search

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<sup>29</sup> Reference to book Ascension. See Works vol. I, introduction.

for God, the supernatural motives that must always animate us. The search for divine consolations, the search for divine persons, one by one considered in prayer, in holy communion, in their indwelling.

### **October 1, 1936**

I have to meet with the local council every week to take care of the individual needs. And let it be on Thursday. *Ita Pater.*

For everything related to the Congregation, I have to go, personally, to those people and authorities who may be interested in it or to whom we need to go for any reason. This is also good to overcome my native cowardice.<sup>30</sup>

### **The same day, from the pocket agenda of 1932 - *Continuing at the Cenacle***

With Mary next to Jesus. Consecration to holy life, meditation on all the states and acts of Jesus, following Jesus in suffering, the way of the cross is the itinerary, it must be a land of spiritual exercise. Our *via crucis*! When?

*Ecce ego quia vocasti me - here I am, you called me* (1 Sam 3 6). With the conviction of the importance and primacy of the spiritual, with the decision of the practical will, with the work and consecration to a totally holy life. Relive the life of Jesus, with meditation, with the liturgy, with works (always working, on the way).

**From 6 to 10 October 1936** - Preaching the exercises at the seminary in Aversa and reading for myself Gorrino's *Inner Life* (S.E.I. ed.)

The sense of divine indwelling returns with the delight of

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<sup>30</sup> Here Fr. Justin calls cowardice his innate shyness.

love with which the Lord Trinity comes to dwell in the soul, the whole soul and her being. I am struck by the idea that in grace we are united not only with divine nature and persons, but also as a consequence with the divine action of the divine persons. *Benedicamus Domino - Let us bless the Lord.*

**October 7, 1936** - *From the pocket agenda of 1932*

*Fiat lux. Let there be light!* Light is a necessity for the journey, work and spiritual struggle. When there is no light it is easier for the enemy to make us go wrong, stop the work we are doing and lose the fight. Light is my goal; the goal is what moves me to act. My goal is the Lord God. Why his thought doesn't come to me, doesn't wake and inflame me, doesn't move me? He comes and yet doesn't inflame me. Why? It is because I don't meditate on it. More exercises of light are needed. *In lumine tuo videbimus lumen - In your light we will see the light* (Ps 36 10).

I have a seed in my hands, why does it not sprout in my hand? It needs the soil to sprout. Likewise, we need the most holy Mary.

Instruction. The exercises of light:

1. Meditation,
2. Spiritual reading,
3. Study,
4. Confession,
5. Spiritual direction,
6. Examination of conscience,
7. Loyalty, truthfulness.

The formation of Jesus Christ in us. *Hic est Filius meus dilectus in quo mihi bene conplacuit ipsum audite - This is my beloved Son in whom I am well pleased: listen to him* (Mt 17 5).

*Quodcumque dixerit vobis facite - Do whatever he tells you* (Jn 2 5).

*Impleverunt eas usque ad summum - They filled them to the brim* (Jn 2 7). *Usque ad mortem - until death.*

**From October 11 to 17, 1936 - Preaching spiritual exercises in Barra<sup>31</sup> to the Community of the Poor Daughters of the Visitation<sup>32</sup>**

I am struck at the Eucharistic Benediction of the second day by the fact of my special goal. He wants me - I want him - in that union.

He alone wants to be my consolation, he my only protection. He is offended if I seek and expect it from others. because he is for me, what he is to me.

I will give to everybody what is due, reverence, obedience, servitude of love, but I will not expect to find, nor to have consolation nor protection from any creature, superior, equal, or dependent.

**October 13, 1936 - At Holy Mass**

“After all, you don’t have many people and many things to look after. You only have to pay attention to the three divine persons, and they are one God. And to them you only owe one thing, love.”

Father Faber returns to edify me with his *Foot of the Cross*. First duty: I must not keep any gift from the Lord with me; once I have received and recognized it, I must return it or better entrust it to the Blessed Trinity through the ways of praise, thanksgiving and love without holding on it; without exchanging it for my Lord God, to whom I must always elevate myself, in him alone I must stop. *Deo gratias. Amen.*

**October 21, 1936**

I went to see Fr. De Giovanni S.J. rector of the Regional semi-

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<sup>31</sup> Location in the southern part of Naples’ belt.

<sup>32</sup> A community of religious Sisters still operating in Barra.

nary of Campania,<sup>33</sup> proposing to go to see him periodically and send to him the *Book of the Soul* for spiritual direction.

**October 22, 1936** - *At the foot of the altar after dictating the meditation*

“You preach with a strong and bitter accent because there is a lot of bitterness at the bottom of your heart. You must prepare and open yourself to supernatural love and solid sweetness that must be felt in your words. Thus, you will benefit souls.” *Deo gratias. Amen.*

**October 23, 1936** - *In the recitation of the Breviary*

A cross with the crucifix precedes every sacred procession. You must precede as a nailed, living crucifix, the sacred procession of the Congregation from exile to heaven.

(Words and sense of living and relative reality etc.).

**October 25, 1936** - *Feast of Christ the King, at the end of Holy Mass*

“As a veil of the most holy inhabitant and agent of Trinity” (words and sense of relative reality).

The Lord comes, stays and operates in the world:

First in the veil of humanity assumed hypostatically.

Then in the veil of the host.

Then in the veil of the people of his chosen ones.

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<sup>33</sup> Fr. De Giovanni S.J. was one of Fr. Justin’s spiritual fathers. He was the Rector of the regional seminary of Campania, where Fr. Justin completed his theological studies distinguishing himself for his piety and intelligence.

**Same day** - *From the pocket agenda of 1932*

It is a benefit for us to have him king in everything. Every day, if I want, he is my king present, operating and winning.

**October 27, 1936** - *From the pocket agenda of 1932*

Our particular goal. It is not enough to know it in general. There is a dark side and bright side to this revelation of our goal. Like the end of life: I have to die, but I don't know where, how, when. I have to save myself as a saint; what kind of holiness? To what extent? Holiness is always active; what work will mine be?

Practical daily goal. Slothful tendency to stop at the needs of bodily life, and the spirit? Family life, and souls? Town civil life, and the Church? *Sursum Corda* - *Let us lift up our hearths!*

Our goal is one person, it is Jesus, it is the Trinity, three divine persons.

Personal love, personal relationship, personal union, in the sense of the whole being.

Come to me, I Jesus, I will console you, I Jesus will assist you. I Jesus will console you.

I Jesus will come and get you. I Jesus will always be with you.

**October 28, 1936** - *From the pocket agenda of 1932*

Our goal is Jesus. He is our all in love. Let's avoid presumption and discouragement, let's open ourselves to trust and to holy desires.

**October 30, 1936** - *From the pocket agenda of 1932*

Show me your face, let me hear your voice, reveal me your heart, give me your heart. The Sacred Heart is revealed and given in those Gospel's words: *I am not seeking my glory, but that of the Father. I did not come to do my will, but that of the Father. I have come to*

*bring fire to earth.* This is the glory, love and will of God in everything, in everyone.

**November 5, 1936** - *From the pocket agenda of 1932 - monthly collection at the seminary in Aversa*

Meditation on the pains for each and every sin, on the basis of the right of God to all the glory of our every act.

In eternity we will find and relive all our life. Everything that is not approved by the Lord must be redone. Each will receive his reward according to his own effort, we are God's cooperators, the field of God, you are God's building.

Each one should look at his own building; no one can lay any other basis than that which is Jesus Christ. On the foundation-basis that is Jesus people can build houses of gold, silver, precious stones, wood, hay, straw. Everyone's work will become self-evident. The day of the Lord will show it. That day is revealed in the fire and the fire will test everyone's work. Those whose work built on the foundation-Jesus remains, they will be rewarded. If the building will be burned, the builder will suffer damage, but he will be saved by means of fire etc.

Do not be content and aim for a little place in heaven; do not resign yourself to purgatory after death; it is false humility, it shows little generosity and a merchant calculating spirit.

How and why to avoid purgatory: Forgiving debts, not judging or condemning others, suffering with joy, loving Jesus intensely, and getting indulgences. Apostolate for purgatory etc.

On spiritual work through study, companions, ourselves.

*Tota die otiosi - all day idle* (Mt 20 6).

Look after the supernatural goal in every subject of study. Continuous improvements in human labor, in the means of production. There is destructive work and productive work.

**November 28, 1936 - *During meditation***

All passivity of the servant according to the gospel. Forgive all offenses.

*Esto consentiens adversario tuo, cito dum est in via - Get in touch with your opponent while you are on the way to engage him (Mt 5 25); if anyone steals something from you, give him more than what he steals; if anyone beats you, let him do it, etc.*

Being passive in this way is great internal activity; great struggle and victory over self, over hell and the world.

For external activity, being passive clears the field of any difficulty, and devotes the whole time to constructive work. Those who fight back and react will spend their life facing, overcoming, eliminating enemies and will not be able to do any other good.

Being a servant is working more than anyone else; the servant really works. It is not those who command but those who execute the commands that work. Those who advise do not work, but those who carry out the advice do work. Those who express desires do not work, but those who satisfy their desires do the work.

It is the servant who does things and does them for everyone. O divine mission, so too was Jesus, so did Jesus.

**November 29, 1936 - *First Sunday of Advent, during the Holy Mass***

Sanctify the new liturgical year with holy restraint in the use of the word out of respect for the divine Incarnate Word, speaking only, only, only holy words.

**November 30, 1936 - *After Mass - during meditation***

Pay attention with all my being to the Lord God, present and active in everything, in union and imitation of attention of the angels, of the most holy Mary etc. A good servant speaks little and works a lot; he is all for the Master.

## **December 1, 1936**

I am so sick that I was unable to distribute communion to the people. In the evening the divine heart reassured me.

## **December 2, 1936** - *During the Mass at the altar of angels, votive Mass of the Holy Spirit*

Holy Mass is an infinite value! Therefore, ask and you will have the Spirit and the heart for each and every individual. Ask for every heroism, every charism, for everyone and individuals. Amen. I hope!

## **December 31, 1936**

After coming out of the grips of bodily death, here I am in a new sphere further away from the world and its things. Rather than asking for the most sacred heart and the divine Spirit in you, ask with all your being that you and all pass in the most Sacred Heart and in the divine Spirit.

Weak and coward (which I am and I feel) you must not be discouraged. Jesus is your Altar, thanksgiving, reparation and intercession, "your adequate adoration."

Return to Jesus entirely for life and death. Do not fear. All that is disheartening does not come from him. From him only joy, peace, love and life. Amen.

## **Year 1937**

### **January 5, 1937** - *Eve of the Epiphany*

Before (years ago) an inner current led you to the full denial of personality. *Vivo, iam non ego, vivit in me Christus* - *It is no longer I who live, but Christ lives in me* (Ga 2 20).

Again, one year ago I felt the strong attraction to full possession of the personality in its greatest affirmation to ask and want the heart of Jesus and the Holy Spirit in a mystical seraphic-apostolic reality.

Now the two currents are united. The soul-spouse is an adherent soul, united, who lives always with another, who is her head, represents her before everyone, a life as half, a life absorbed in another life.

### **January 6, 1937**

My head feels burned by the flame of great thoughts and feelings. In my cowardice and weakness, I fear to die of it and I try to escape from it.

Do not fear! To live with that heart, with that Spirit, it takes the temper of Jesus' humanity. Here is the Eucharist. Nourish yourself with that humanity.

O Jesus, Grant that I pass totally in you, and I will live with your heart and your Spirit. Amen.

### **January 10, 1937 - *Holy Family and following days***

I have been with the imagination and with the internal sense of coming out of the house of the Holy Family, waiting to be called inside. And outside I prayed the breviary and the rosaries, waiting to enter. I found the house. I need a home, my home. The house of Nazareth attracts me, it is the only one in which there is life, in which there is the mother, in which there is the bridegroom, in which there is the father. Oh, open up, for heaven's sake! This from my Holy Family looks like something from my Epiphany this year.

Still sick and in the domain of fear of death.<sup>34</sup>

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<sup>34</sup> The fear of death, which arises from his precarious health, was Fr. Justin's inseparable companion.

A hunger and thirst for Jesus, all Jesus, to have his life, both physical and spiritual. What can they do to me, what can they give me, all the other friends, every other being?

Here I am in the domain of fear and death, who can help me? O my Jesus, you alone! And I want you ... desperately. I despair of everything, of every means, of every way of this world. Only you are and give material and spiritual life.

### **January 15, 1937 - Cross-day (Friday)**

Since you love me, I will always want what you give me and do for me every day!

#### *Afternoon*

Suffering and fear of death come preceded by a gloomy melancholy.

*Salvum me fac - Save me.*

#### *In the evening*

See, it was a gift of small cross. He is the door through which I now enter another way. He is the way by which I now walk in a more perfect and more straight direction.

He is the life I now receive in new forms and degrees. I renounce all the sensitive past. I accept old age, chronic infirmity and death! I entrust everything to you. Amen. O my Jesus, O Mary, help me. St. Joseph assist me.

### **January 27, 1937 - During Mass and meditation**

It is vain and imperfect to escape pain, mitigate and soften it by withdrawing. You would not succeed and you would miss the merit. The Lord consoles you with internal increase of strength, with internal expansion of heart and mind.

First: "By taking away your fear."

"Do not fear - he says - neither enemies, nor diseases, nor

death." He says it, he gives it, he does it also in the soul. He alone can give it and he can do it.

Without fear, what remains of physical and moral suffering? The reality of pain and death still remains, but very different.

He gives greatness of heart and soul, greatness of faith and love, for which suffering is esteemed and loved for him, for his imitation, proof of faith, hope and love. Love wants proof, it really wants it if it is true love.

### **February 4, 1937**

Every other thought and desire fall into the same prayer and everything rises and unifies in the thought and desire of the glory, love and will of God! One thing in three words, and three in one, like the divine mystery.

Practically: for every creature, need or circumstance, ask for the triumph of God's glory, love and will. Do not stop to enjoy the small goods here below, not even if great spiritual goods, but rise to enjoy the will, glory and love of God in everything. Amen.

The infirmity with the violence of fear has devastated the internal region of ideals, dreams and illusions. It is grace of Jesus.

Jesus remains! His glory love and will! His virtues, works, acts and states. He is my head, my heart, my all. "O my happy luck" ... says St. John of the Cross!<sup>35</sup>

### **February 8, 1937 - St. John of Mata**

I consecrated myself to the sensitivity of Jesus, a reflection of his spirituality, of the simplicity of his divine being to honor it, to content it, to unite myself to it with this sensitivity of mine, which he also gave so intense, extreme, and perhaps excessive (according to the opinion also of competent doctors).

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<sup>35</sup> Cf. St. John of the Cross, Works, Ed. OCD, 1991, The Dark Night, n. 1, p. 347.

To the sensitivity of his love, of his heart (with joy, peace and strength enjoyed). O Immaculate Heart of Mary, assist me.

### **February 12, 1937 - At Holy Mass**

O my God and my all, free me from myself!

This natural search for myself, for my satisfaction, pride and sensuality in such subtle forms, makes me sick and tired. Free me from myself. That I may seek only your things, your glory, love and will in every soul, in yourself. Amen.

### **Since yesterday (2, 11, 37)**

I can't do anything except in prayer. I will limit myself to the *Religious Code of the Society of the Servants of Saints*.<sup>36</sup>

Compile it, comment on it, preach it, live it, and form each and every Vocationist to observe it.

Having Jesus I have all his priesthood, all his work, all his Church, all his worship. Therefore, I only yearn "to have Jesus more and more." Amen. Alleluia!

### **February 13, 1937 - At Holy Mass**

Nothing satisfies me among all the religious acts done by the elect as much as abandoning myself totally to Jesus and uniting myself entirely to him, his eternal worship, his perpetual sacrifice and the delight of each divine person in the other.

Jesus is my head, my heart, my adoration, my praise, my thanks, my reparation and intercession, my work and my action, my merit and my all. *Deus meus et omnia - My God and my all*.

Truly God gives himself to me with all the truth of his divine

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<sup>36</sup> Among the writings of Fr. Justin there is no work with this title. He must be referring to the book *Ascension*, published with the date of July 1, 1937, now published as volume one of his works.

being, with all the reality of his divine being. He gives himself to me and he accepts me; he is immutably part of me.

The soul calms down, collects and unifies everything in this unitive act and wants to remain in it by divine grace. Amen. Alleluia. O Jesus, Mary, Joseph.

I formally turned to St. Joseph to obtain the grace of the admissions in the Congregation and I expect more from him than I asked for. Now, after the community meditation, I trust; I promised a visit and an offering to his sanctuary in San Giuseppe Vesuviano at Ottaviano.<sup>37</sup>

### **March 2, 1937 - *During Holy Mass***

You must not refuse any grace, and therefore you must not take away any glory from the Lord for fear of some pain to suffer.

O my Lord, free me from this cowardice and pusillanimity that has remained since my last infirmity!

The Lord is delivering me and I want all his graces back. All the glory, love and will of God Trinity is Jesus Christ! I want all of Jesus Christ. He is all in me, and I am all in him. Amen!

The vow of charity is to the divine heart of Jesus in the Church, in the Holy Family, in the Trinity and to the Trinity in the divine heart.

Now I realize that this year's Epiphany is Jesus Christ for me. Deo gratias!

### **March 4, 1937 - *Preaching the retreat in Pozzuoli to the good young women of Santa Maria***

Deo gratias! Alleluia. I return to centralize, simplify, unify everything in charity!

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<sup>37</sup> San Giuseppe Vesuviano and Ottaviano are two towns on the slopes of Vesuvius of Naples.

Before men I will be in various places, before God I am always in his heart, in his Spirit.

Before men I will do various things. Before God I will only love him. Since he is charity, the soul is also charity.

(Fr. Justin M. of the Trinity)

*Jam hiem transiit flores apparuerunt surge et veni. Surgam et ibo - Already winter has passed, the flowers have sprung. Get up and come (Sg 2 10-11). I will get up and go (Lk 15 18).*

### **March 14, 1937 - At the Mass, Sunday of Passion**

Before the adorable Trinity. He says:

*I want to say many things to souls through you.*

*I want to give many gifts to souls through you.*

*You will be a simple tool.*

The soul agrees with intimate peace and joy. Amen. Alleluia.

*Later, walking in the southwest lane of my family's garden.<sup>38</sup>*

In recollection, a gift from the Lord, he says: *You have no confidence in your most holy God, you fear him, you think badly of me. You believe that I treat you as you deserve, according to your infidelities and misunderstandings.*

*It is not so. I treat you and I want to treat you according to my nature of infinite love.*

*Trust, open up, abandon yourself to confidence and joy. Why do you stand with the disposition of a stranger, hostile, suspicious, as always waiting for bad surprises from your Lord?*

After this long reasoning the soul became convinced of the love of God and reopened herself to him.

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<sup>38</sup> Villa Simpatia, formerly Father Justin's paternal home and currently residence of the Vocationist Sisters and a nursery school. It is the same place of his vision of the Blessed Trinity of May 10, 1926.

Also St. Joseph gives me good hope that he wants to help and love me more (I read the life of P. Petit).

### **July 28, 1937**

In the past months I have felt my soul being alive as in a painful prison. I wanted release. The thought that I am doing my purgatory in this world has given me peace.

I published under the title *Ascension*,<sup>39</sup> an entire collection of good inspirations received in these forty years of life after the use of reason, for the good of the Congregation. It seems to me that in their mass and substance they were received with substantial, intimate words, especially, almost all of them, during the celebration of the Holy Mass, chapter by chapter, verse by verse, in the preceptive part. In the exhortations there is more human element, it seems to me.

*(Fr. Justin M. Russolillo)*

### **July 29, 1937**

For a long time I have been having an internal feeling that I have nothing else to do in this world, for no person, nothing, no work.

This is so, because you have only to look after one thing and work: love the Lord and be united with him, one person, or rather three, the divine Trinity to ascend with Jesus. I commit myself to it. Amen. Alleluia.

### **August 14, 1937**

I ask and expect the following graces from the Blessed Virgin and through her from the Blessed Trinity on the feast and eighth day of the Assumption.

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<sup>39</sup> See Works, Vol. 1. *Ascension*, Vocationist Edition, Newark, NJ 1997.

1. In all and above all the perfection of holy charity, humility, purity, for me and for all.
2. Providence to pay the Mother House of the Sisters.
3. Permission for the admissions for the resurrection of the Congregation.
4. The return to the Congregation of Fr. Michele Schiano.<sup>40</sup>
5. The healing of Fr. Guerriero.<sup>41</sup>
6. Liberation from my daily corporal misery.
7. The *Devotional*.
8. The approval of the Society of Divine Vocations as a religious order.
9. The idea of divine union in the religious of God-Trinity.
10. The idea of the missionaries of the Ascension.
11. The idea of the new Rules.
12. Foreign missions, besides the conversion of the Mohammedans, militant atheists, Jews, Freemasons, etc.

### **August 6, 1937 - *During Meditation***

The Lord wishes that in each of our parishes the Sisters and the Fathers respectively welcome and keep all the children in their houses all day, especially those on the street.

Amen.

### **August 25, 1937**

I understand that the antichrist is not just an individual. Every nation has or will have its great test of the antichrist. Not simultaneously out of divine mercy, but successively.

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<sup>40</sup> Vocationist priest who passed to the diocesan clergy with the consent of Fr. Justin, he remained a good friend but did not re-join the Vocationists.

<sup>41</sup> Fr. Francesco Guerriero, first pupil, then Vocationist priest and dedicated educator in the Vocationary. Was affected by psychiatric disorders and spent the rest of his life going from one mental hospital to another, the Vocationary and his natural family.

So, some nations have already suffered, others are suffering and still others will suffer. *Sed Christus vincit, regnat, imperat - But Christ wins, reigns, triumphs.* Amen. Alleluia.

**August 26, 1937** - *Holy Mass at the altar of St. Vincent*

The spirit reacts (and always reacts!) to the prospective of sadness, repugnance and suffering with its afflictive sense of humiliation and debasement. I must and I only want to love the Lord! He is always what he is, always infinitely lovable and I will love him.

I don't know anything else and I don't want to know anything else. I don't do anything else and I don't want to do anything else!

**August 27, 1937**

I anticipate many humiliating evils.

"I just want to love the Lord. I don't want to know anything else, nor do I want to do anything else. The Lord is always lovable, even in adversity. I want only to love."

*During the Mass*

I must also resign again from the parish.

Reply. "The whole community serves as parish priest to the parish. So, the parish does not lose anything for the fact that you are the superior of the Congregation. The Holy Father is Bishop of Rome, and must also provide for all Christianity.

Pax!"

**August 30, 1937** - *While travelling by car*

That internal concentration perhaps affects your headache. Patience, this does not mean that it must be interrupted.

Know that also that other way and degree of concentration onto the Lord, as a volunteer, is also meritorious for divine glory.

That other way does not tire you; rather it relieves and relaxes your headache.

I understand today and feel how the Father enjoys giving, wants to give, and finds himself as in an infinite divine transport (I would say necessity and need, if these words do not suggest imperfection) to give; so, it compels me incessantly to ask! And I must ask incessantly because he wants it.

Each of my shortcomings is a crack in my ability to receive; through them escapes the good received, and at the same time, it is also an expansion. It is an abyss that opens up in my own capacity and wants to be filled by a greater outpouring of divine mercy.

It is so with all souls and the whole world. Therefore, in every lack and for every want I turn to and request the Father and receive his good! For yourself and for everyone. Amen!

### **August 31, 1937 - *At the altar***

I receive an internal confirmation to always and directly address the Father in every petition, the Son God in every oblation, both in *Spiritu Sancto*. The divinity in the Father gives, in the Son receives. Giving and receiving in the divinity is the same, although the divine persons are distinct.

If you are only and always asking, it would tire you. The same happens with giving. Asking and giving, more or less, balance each other and do not tire you. Amen!

### **October 31, 1937**

The multitude of spiritual acts had become unsustainable.

I have, in grace, returned to the prayer of loving union with the Lord in his will, in his Spirit.

It helped me to resume Saudreau: *The degrees of spiritual life* - vol. II.

### **November 3, 1937**

I was able to resume the morning rise at four o'clock a.m. and to celebrate the Holy Mass with the community and the daily exercise of the divine word.

During the months of August, September and October, I concentrated internally on the theme of individual divine persons in relation to the Eucharist.

I was afforded this opportunity by the fact that I had to present three conferences on this theme at the Eucharistic Congress of Parete.<sup>42</sup>

My Lord has given me the opportunity to return to my Trinitarian world and to make me feel and enjoy the relationship of the soul with the individual divine persons, and to know and practice the intimate religious acts corresponding to those three relationships with the three relationships (Father, Son and Holy Spirit).

### **November 13, 1937 - Crocedi (Friday)**

I am called by the Most Reverend Bishop who told me that our tribulation is about to end.

He presented to the Cardinal Prefect the new letters of our diocesan Ordinaries of Terracina, Anagni, Cava, Vallo, Badia, with his own oral recommendation. There is talk of a change of name to Missionaries of the Ascension (proposed by me months ago).

### **November 14, 1937 - At Holy Mass**

I understand for the first time that the relationship of the soul-spouse of the Lord is ordered to that of the soul-mother, and

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<sup>42</sup> These three lectures: The Eucharist and God the Father, The Eucharist and God the Son, the Eucharist and God the Holy Spirit, were published under the title *Heavens' Heaven*. See *Works*, Lectures vol. 7, Vocationist Edition, Florham Park, NJ, pages 151-234.

this to that of the soul-daughter, with an increasing intimacy of divine union.

It is a supreme relationship that in turn opens the cycle of other supreme relationships. Alleluia.

I would have many things to record in the latter period: September - October - November.

From the prophet Zechariah I learned that practice so useful to make the whole country a religious convent.

... And the inhabitants invite each other, saying: "Let's go to do our devotions before the Lord, I'll go too" (Zc 8 21).

### **November 16, 1937** - *At the Mass and meditation*

Wholeheartedly I renounce, in peace and sweetness of spirit, all intimacy with created people in order to follow, enter and be intimate with the Holy Spirit of the Father and the Son.

Amen. Alleluia!

### **November 17, 1937** - *At the altar during the four thirty a. m. Mass*

Immortality. Since your soul does not die, do not let in your thoughts or desires any end to your spiritual work for the Lord and for souls.

Amen. Alleluia!

*In the sacristy, immediately after the Mass and during meditation*

I am trying to have the Most Reverend Ordinary of Teano recognize as Vocationist Sisters Residence the house of the sisters of Pignataro<sup>43</sup> where the two former superiors of the Sisters reside, since they are so well disposed, while leaving them undisturbed,

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<sup>43</sup> Pignataro Maggiore, in the province of Caserta. This project was not carried out, but shows the Founder's anxiety and creativity to rehabilitate betrayed or poorly cared vocations.

only by adding one or two nuns sent to them from our Mother House. Amen.

**November 27, 1937** - *Feast of the apparition of the Miraculous Medal, at the altar*

I felt that the Immaculate Conception had freed me from the repugnance and fear of my cardiac physical ailment.

From the previous evening, while praying the Rosary, I have been with the thought of the ineffable and perpetual internal cross of the Virgin and blessed Jesus.

We must thank the divine goodness in some minimal trait of resemblance to Jesus, Mary and Joseph. Amen. Alleluia.

*During meditation*

By the three divine persons considered individually, I am entrusted, with the Congregation and with all its ramifications among the people, in a very special way to the most blessed Virgin Mary for life and death. Amen. Deo gratias!

Unitive acts and states. Alleluia. In the will I join the Father; in glory I join the Son; in love I join the Holy Spirit.

I receive the Word from the Father; I say the Word to the Father.

I receive the Spirit from the Father and the Son.

I offer the Spirit to the Father and the Son.

Like love, it is a gift in both directions: passive and active.

I join the Father with the Son to receive life.

I join the Father in giving life to the Son (in the Eucharist – to the souls, etc.).

I join the Son in offering him, in giving him from the Father my life, my joys, my whole being.

Since they are one, I join the Son with the Father in asking or receiving life.

I always consider all the souls with me, especially those that the Lord wants to join with me in some way.

I join the Holy Spirit together with the Father and the Son as one, loving him!

I unite myself with the Holy Spirit in loving with him, as one, the Father and the Son.

With the Father, I am son for him and image of the Father; I am as mother for the Son in souls.

With the Son I am a mother for him, and an image of a son for the Father.

I am a spouse for the Holy Spirit. Mystery of divinity and mystery of union. The revealer is Jesus, the communicator is the Holy Spirit, the Father is the beginning and end of everything.

**December 15, 1937** - *Novena of the Immaculate Conception and its eighth day*

Dominant thoughts: Stop reacting to the thought and overpowering dominion of death. Let us throw ourselves heartily into the hands of death, habitually and attentively insisting on the thought, resolve and prayer of the faith and desire of heaven. Amen. New life. Deo gratias.

*During meditation*

I vividly experience my soul-mother relationship toward Jesus being communicated to me. During the novena I deepen its doctrinal basis. On the first day of the Christmas triduum, I experience a lively contrition for my sins against the three divine relationships. Deo gratias.

**December 25, 1937** - *Christmas night*

Only the most holy Trinity counts, nothing else!

**December 26, 1937** - *St. Stephen*

Universal pardon.

**December 31, 1937**

I preach the first course of exercises to the Vocationist communities of Pianura (male and female) on the relationship of the soul *sponsa Trinitatis*. Internally I was asked for a long time, sweetly and strongly, to believe that the Most Holy Trinity wanted me in that supreme relationship. Amen!

I am also preaching the second course of exercises to the same communities, being also present two priests of Pozzuoli, on the specific relationship and on the specific point corresponding to it, with the individual divine persons and especially with the Father God. (The Eucharist and the Father) with vital effect in my soul.

## **Year 1938**

**January 6, 1938** - *During the novena of the Epiphany*

I am preaching the exercises to the superiors of the Vocationist Sisters.

I have intellectually seen how Jesus himself is the living pathway that goes from earth to the Father, and we ascend on it.

We must ascend on our knees, so as not to be overwhelmed by dizziness of the surrounding void, and always straight out of reverence for him. This way is a gift and an act of the first person. We ascend through an impetus of the Holy Spirit. Amen.

**January 7, 1938** - *During meditation*

Infinite merits of the Lord for every possible worship of soul.

For several months now I repeat the prayer: Father! God my Father, give us your Spirit to glorify and possess your Son. God my Son, give me your Spirit to glorify and possess the Father.

God my spouse, God the Holy Spirit, give me God the Father

and Son of whom you are the spirit, from whom you proceed, so that I can glorify and possess you, God my Spirit.

Father and Son, give us your Spirit to serve souls, the Church, through the most holy Mary.

Holy Trinity, Virgin Mary, give us the most Sacred Heart of Jesus. Amen.

The most Sacred Heart, the Holy Spirit in the unitive prayer. Amen.

### **January 10, 1938**

O my God-Father, make me your image and likeness of the Son more and more.

O my God-Son, make me your image and likeness of God the Father more and more.

O God the Father and the Son, make me ever more your image and likeness of God-the Holy Spirit.

O my God-Holy Spirit, make me ever more your image and likeness of the Father and the Son.

O my God-Trinity, make me your image and likeness before the Virgin Mary, the holy Church and every soul of my neighbor. So be it.

### **January 11, 1938 - At Holy Mass**

It is enough for me that God is God, his holiness, his beauty, his sweetness, his life and his work. As long as he is holiness, goodness, infinite power! I, his image and likeness!

It is enough for me that there is Jesus and that he is also in me, his soul, his flesh, his blood, his heart, in me, in the brothers, in the Congregation and in every soul!

What universal distrust and disgust! What sense of personal and universal power, incapacity and nullity should I not have after what I was made to understand and feel! Jesus is everything for me! I have the Trinity, I do not need anything else!

*During meditation*

You seem to have nothing more to do in this world. Very well. Now you have to do simply and entirely the will of the Lord. Amen.

You seem to pass the days in a void and you feel empty. Very well. Now is the time to let yourself be filled by the divine fullness. Amen.

You seem to have no desire in this world anymore, and so it is! Well. Now the Lord must be all your desire and joy. O my divine sufficiency and infinite fullness. Alleluia.

**January 13, 1938** - *Eighth day of Epiphany*

Do not fear death.

Feel free to permeate all your being with the sense of death.

Every day walk and climb in that light that is painful to nature. This sense of death builds in you and leaves you with effects of passive purifications necessary for divine union.

**January 14, 1938**

I begin to recommend my passing to every angel I meet by meeting my neighbor and the children running around the passing priest.

**January 15, 1938** - *During Holy Mass*

Oh, if every religious of ours were to go and convert one of the more than three hundred seven Protestants sects. They could do it starting by collecting all the fragments of truth and goodness that they present and combining, purifying and making them like the golden laces with which to attract them sweetly, with respect and supernatural love to the holy mother Catholic Church.

Almost every Christian sect is like a religious order that blossomed outside the garden of the Lord and soon shriveled up due

to a climate of errors, but it seems that it presents many traits of accessibility and convertibility to truth in charity for unity.<sup>44</sup>

(I have read with great satisfaction, albeit with pain, of the new Protestant movement of the Buchmanites<sup>45</sup> that pays great attention to the inspiration of the moment, to confession and spiritual direction, to the mission of the Holy Spirit, etc. Large fragments, splendid fragments of truth and charity, which must neither go unnoticed nor be lost in the dark and mysterious spheres of error).

*Fr. Justin M. Trinitatis*

### **January 31, 1938** - *In the last ten days of January*

The eighteenth of January, my 47th birthday, died Rachelina Di Feo, the cousin sister with whom I was raised as a child at the home of the common aunt Enrichetta. The sister I regarded as a mother, especially during my infirmities. Nature spent two days in frequent unsatisfied crying tears.

I seemed to feel her presence soliciting my prayers for her. Those whom I loved as a child all go before me to wait for me in heaven.

Divine will, I adore, thank and love you.

*Last days of the month*

I would like to go through the deserts of the world, every solitude of fields, hills and mountains, like a lost nomad without tribe

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<sup>44</sup> Excellent principles for a true ecumenical dialogue. Here Fr. Justin proves to be the precursor of the ecumenical movement which rests on the positive, on the points that unite us, starting from charity and moving towards the search for truth.

<sup>45</sup> Buchman Frank Nathan Daniel, Pennsylvania 1878 - 1961, first Protestant pastor, later became the promoter of the return to Catholicism movement that took its name from him.

and family, with a small safe tent with which to camp wherever the attraction to pray stops me.

What is this intimate desire to enter every lonely haystack in the fields, to stop outside every rustic house hidden in the fields, as long as they are flooded with sun?

Yet I wouldn't want to be there! It is as if another who is in me desires to rest and to encounter simple and pure souls.

But after days I am told inside that I myself am a small mobile tent, wandering, under which I welcome the three divine persons.

I finally have a sense of society, of the company of the three divine persons with whom I live, act and walk towards souls and towards eternity.

Some good spirits, a good spirit, move, uplift, store, reset, take away this small and personal tent here and there, with the nod of the three persons who live there and await innumerable flocks of souls.

### *Last day of January*

To what forest did they lead me? In which prison did they lock me? In which grave did they bury me? My whole being bursts into tears seeing the darkness that has enveloped me for four years and still paralyzes me ... *et rursum post tenebras spero lucem, and again after the darkness, I hope for the light.*

I lovingly accept this fear of death, these nervous, curious and painful sufferings and this insomnia. I am not able to use instruments of penance, nor can I perform night vigils, nor other austerities. These other things are a welcome replacement for those.

### **February 2, 1938 - During Holy Mass**

O my divine Trinity, I am not your tent, but you are my tent in which I want to hide, small point in the divine essence, reality and mystery!

### *After Mass*

*Estote parati - be ready*, (Mt 24.24) does not mean abandoning oneself to the painful, discouraging sense of the imminence of death. That sense that depresses, disheartens, does not come from the Lord and therefore is false. It is harmful. *Be ready*, means watching for good works, in a state of grace and spiritual progress.

It would be strange and bad to prepare ourselves to die living and waiting for death by going to bed, trembling with cold and fear. Voluntarily remain in the dark with the candle of the dying in your hand; this is not what the Lord meant when he said: *estote parati*.

Be prepared to receive the wedding invitation. Waiting for life and joy: Nothing is more alive and joyful than the eve of the wedding. We live doing good; so, the Lord wants to find us.

The sense of death, as dark, depressing and paralyzing comes to you from the enemy. React with the love of Jesus, with the holy name of the Lord and Mary. Here is a *lumen ad revelationem - revelation light*, a light given to me. Deo gratias.

### **February 8, 1938** - *During Holy Mass and meditation*

For three or four days, I have been taken by the good will of doing in everything the divine will as an internal connection. Alleluia.

The glory of the Lord is my great native country. The will of the Lord is my native home.

The love of the Lord is really my native family.

### *While walking*

What a joy to serve the glory of the Lord in something. What a joy to be able to actually fulfill the will of the Lord! Is it love? Alleluia. Peace. Clear days.

## February 14, 1938 - *During meditation*

... as if from the Blessed Trinity was given to me, in a particular and felt way, the most holy Virgin Mother of God as my immediate spiritual director. Amen.

## From March 2 to 9, 1938

For some time he has placed in my soul the thought, desire and prayer: that my whole body and soul be proportionately like the Eucharistic veil of Jesus.

This began in me on the altar, in front of the Blessed Virgin Mary of Lourdes, in the parish church of St. George, at the moment of consecration, in which I felt that Jesus was taking his place in me, at the *hoc est corpus neum - this is my body* (Mt 26.26).

This feeling of that divine replacement in me continued throughout the day, acts and states. My personality remained integrated as a veil of the divine person of Jesus.

Just as the Trinity lives within the soul without removing the human personality, so Jesus lives in the body, as man-God, the supreme revelation and communication of the Blessed Trinity.

On Saturday of Ember days during the holy Mass I consecrated myself to this presence of Jesus within me.

## March 12, 1938

Today, Saturday of the Ember days is the feast of the vocation for us.<sup>46</sup> Every day of the Ember days, in perpetuity, each of our religious priests, both external and internal, must offer the holy Mass for the Congregation throughout the world and for the whole world in the Congregation in force of the vow of obedience.

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<sup>46</sup> See Ascension, Works vol. 1, no. 38. 116

**March 13, 1938**

Oh, if my portrait had life, meaning and intelligence, how it would be all for me, and dear to me!

The Lord God Trinity made himself an image and likeness that has life, meaning, intelligence and love! God was so pleased in his image that through grace he even communicated his freedom and his own nature to it!

He communicated his freedom, which is completely divine, this being the cause of his acts without forced determination within! He communicated his freedom so that his image and likeness could more perfectly be totally of its author!

He communicated his divine nature to his image and likeness through grace so that his creature could join him in love.

And now Jesus man-God accomplishes in the soul the ideal of his gift and supreme act, the divine Eucharist-Epiphany.

The purpose of the divine Eucharist-Epiphany is to reveal, meditate and communicate the divine union to the creature! The supreme form of the divine union in the image is likeness and irradiation of the hypostatic union.

And here is the soul with the divine indwelling Trinity, and here is also the body with the divine Jesus indwelling as in the host. Like in the host, yet remaining safe, integral, the substance of soul and body and the human personality.

The substance and the human person becomes, in the soul and in the body, the Eucharistic-epiphanic veil of Jesus. So, the human person becomes living, sensitive, intelligent, loving and glorifying veil that cooperates with the divine indwelling man-God Jesus.

How many times have I arrived at the gates of the treasures of the greatest gifts and frightened I have turned back! I have come to be so detached as to die in the painful sense of having no one in particular for me.

Then frightened I started to grope, to whine, to try to grab and win someone for me. And so I went back!

O mercy and long-suffering of my Lord who, although offended, you have not abandoned me, and you have started again from the beginning, gently and constantly, divinely and patiently to regain me, to detach me.

Here I am again in the desert. I am not yet, however, in the reality of the complete detachment necessary for full union. If I am in the desert without having any one, I am not in the sense of having nothing, much less of not having myself! And yet I must reach this total detachment for full union with you, O my divine Lord indwelling in my soul. Amen.

I truly understand that it was the Virgin Mary during this heartfelt week of her visitation that brought me this gift. Hail Mary, full of grace!

Blessed are you, O Mary, of all women and blessed is Jesus your Son for you. So be it.

### **March 29, 1938 - At Holy Mass**

1. It is necessary to adhere with certain inflexibility to the religious Constitutions in order to avoid many shortcomings of justice, charity, prudence that cannot be lacking in those who govern themselves with method, norm and principle.

#### *The same day during the Holy Mass*

2. You have to trust more. You must expect everything from the Lord. Refer, remit to him, and expect from him every strength, every consolation, every result, every victory, especially in the oppositions deriving from the free and abusive wills of human people.

#### *The same day at the same Mass*

3. Progress, O Lord! You give me thought and desire, you give me law and grace. Give me the reality of spiritual progress beyond these limits, beyond all limits, forever. This above all I implore from you for me and for everyone. Amen.

### **March 30, 1938 - At Holy Mass**

You are now asking that you and all individuals may become an immense capacity and fullness of grace; by receiving the host, you become it. Deo gratias!

You ask, for yourself and for everyone, to be a living and growing heroism of all the theological, cardinal, capital virtues and especially of holy humility, purity, charity and behold, receiving Jesus, you receive much more than what you ask and wish. Deo gratias!

You have thought a lot of time about many gifts, charisms, privileges granted by the Lord to his saints, but you see clearly that everyone is included in the host that you offer and receive every day. Deo gratias!

### **April 5 and 6, 1938 - Returning from San Cipriano di Aversa where I went to preach nine days of spiritual exercises to the people with other confreres**

The ideal of the glory, love and will of the Lord attracts me, at this time I have a special attraction to the will of the Lord.

For the last two months I did not feel the sensitive and felt influence of the divine persons.

I spent a long period of nearly a semester suffering lack of air and subtraction of light regarding the truths of faith.

I realize that it has been over for some time. Now instead of the individual divine persons I feel the influence of the divine will as one of all three persons.

I feel the need to have before me the sign and the emblem of the Congregation as the sun of the soul in this penumbra and desert.

I am going through violent temptations of bitterness and hostility towards the secondary causes of the tribulations of the Congregation.

The thought of the root cause wins, cheers up and reassures me.

I see many of my years as being spent in a state of lukewarmness for some attachment to almost voluntary imperfections or perhaps even to true venialness on the side of the heart.

I see how natural and imperfect motivations affect my conduct.

I sigh that the glory, love and will of the Lord may be all my intention, disposition, attraction, action and all my inner life.

I see this imperfect reasoning coming from the bottom of nature in all my pain and desire regarding the confreres and the tribulation of the Congregation.

I completely surrender to the Lord, I ask that only his glory, love and will affect me.

I suffer the same painful distress of lack of air and light in the Congregation and in my relationship with it.

**April 8, 1938** - *In the church of the Hermitage of Camaldoli at the hour of Vespers for a charity to the convent*

It is said to me in the soul: You are the servants of bishops, religious and parishes. The masters know the reasons and purposes for your service, not you. Mind you, take care to serve without worrying much about objectives, programs and thus you will carry out the plan of the Lord. You cannot have a well-stylized mentality and form of life and action like that of other religious. They are completely different!

Light and peace! Deo gratias.

**April 9, 1938** - *Friday of passion, at the Holy Mass of the Sorrowful Mother*

At the offertory it is said in my soul:

The Lord wants you to accept to be before him representing

the whole Congregation, incorporating, assimilating, in a certain way, all the present and future members.

The painful consequences and repugnance of suffering immediately appear to me.

I trust in Jesus living in me. I consent with a certain internal strength and vigor.

**From April 13 to 17, 1938** - *Holy triduum of passion in holy week - Holy Thursday and Good Friday*

The Lord wants the various sections of the Congregation: Vocational - missionary - Marian etc. to be organized, visible, consolidated and developed.

*Holy Saturday*

May the Easter Candle, Jesus, always shines in my soul. Jesus, the wellspring is always sprouting. Amen.

**May 3, 1938** - *At Holy Mass*

The religious family to be formed ought to have all, all, all your energies. Instead you are wasting many of your energies in superfluous and perhaps even dangerous objects!

This work of the Congregation is a great instrument to unite souls to the Most Holy Trinity in the supreme relationship of charity. Commit yourself to offer it to the souls well structured and perfected.

Let us consecrate ourselves again and again to the work of the Lord. Every local director must think and do so. Likewise, the Sisters, etc.

Yesterday I started the reading of Mother Saveria Cabrini and it helps me.

*During spiritual reading*

“Those who prepare and offer souls-spouses to divine love

and lover are dearer to him than all others, and this is your vocation and mission.”

*Ploremus coram Domino - We cry in the presence of the Lord ...*

### **May 25, 1938** - *Divine Ascension, at Holy Mass*

All the people we meet in the gospels and were admitted to the participation in the Christian mysteries find themselves outside the country and outside their home, in physical and moral discomfort. So it is in Bethlehem, so in Jerusalem, so the Virgin, the apostles, St. Joseph etc.

So, don't be afraid to go out, get away from the comfort of your town, of your room, etc. In comfort, nature overpowers and decadence takes place. In discomfort, grace triumphs and spiritual ascension takes place.

### **May 31, 1938**

Let us return with all sentiment to celebrate Mass for the intentions of Our Lady to better benefit universal sanctification and the sanctification of the Congregation.

Besides the Blessed Mother, after the three divine persons, there is no other person who glorifies more the Trinity. In her shines the divine glory, love and will. No other person cooperates more with the interests of the Lord. She is then the Mediatrix of all graces! This is the first year that I recite the office of Mary Mediatrix of all graces.

### **May 1938** - *From the pocket agenda of 1926*

Graces I have to ask and expect from the holy Mother of God, ever Virgin Mary: solid, growing religious fervor of all our present and future Vocationists and for everyone in the world absolutely.

**June 5, 1938** - *About the divine Pentecost*

I felt in a particular way that everything that is mine and my own person belongs to the Virgin Mary as her chaplain and her slave, as if no longer I but she is responsible for me from now on.

Great peace!

During the visit to the Blessed Sacrament after the meal, suddenly I am struck by the internal thought and word: "What treasure, volume, flame of love is present in the host."

Effects: peace and tenderness.

*After Pentecost*

For two days I was struck by the thought: Jesus saved me from divine justice! He, child and adult, received all the blows for me, gave every adequate satisfaction for me.

I wish I had spared him all sufferings on account of me and of others because of me. But I feel that they are weak and sterile feelings at least for now. Effects: intimate humiliation, peace, and tenderness.

**June 9, 1938** - *Thursday after Pentecost, during the meditation*

I feel that I belong and unite myself more intimately to Jesus when I do it through Mary most holy rather than when I do it directly.

Likewise, I am more intimately united to the Blessed Trinity through the Holy Family than when I do it directly. Why? I feel that it is so, I see it and I understand reasons that I could better explain later.

*Twenty-fifth of the Bishop's priesthood*

I feel great reverence and a principle of spiritual affection for the Most Reverend Ordinary, Alfonso Castaldo, for all that the Lord has done, and for all the Lord expects from him. Peace, serenity and humility. Amen.

*During meditation*

How far we are from the perfection of the true, great religious and religious families recognized by the holy Church! We must be happy that holy Church while not recognizing us as real religious allows us to live like religious, in the manner of religious. We take and keep this last place that belongs to us. It is also a great favor and honor for us to be granted the last place. Internal peace and trust. Sac. G. M. Tr.

**August 2, 1938** - *Returned yesterday evening from a course of exercises to the priests of the diocese of Policastro and a short visit to the houses of Cilento. During Holy Mass*

Here I am again in the area of internal storms and difficulties arising from my physical weaknesses and my relations with the authorities.

The Lord says: *The light, the peace, the strength and the victory is within you, it does not come from outside.* Afterwards, the soul says: *let a flood of light, peace and sweetness spread around me.*

*During meditation*

I exist entirely for divine glory (dogma and natural science serve divine glory well).

Divine glory is all in love (letters and fine arts need love).

Divine love is all united with the divine will (morality, asceticism, canon law and liturgy contribute greatly to the union of wills).

In order to have union of wills it is necessary to work on universal sanctification (for this work of universal sanctification, well-known, loved, practiced religious constitutions are needed). Amen. *Justin M. Trinitatis.*

**September 12, 1938** - *At the Holy Mass sung at the altar of the Blessed Sacrament*

*Do not be afraid of offering the holy sacrifice for the conversion and sanctification of many peoples, of all souls. The many beneficiaries strengthen and expand rather than decrease the benefits of the sacrifice of the most precious blood of Jesus; all needs of all individual souls do not exhaust its value. Beata quae credidisti quoniam perficientur - Blessed are you who believed in the fulfillment of the promises Alleluia.*

**October 7, 1938** - *At Holy Mass*

To the soul troubled and discontented for the disappointments inflicted on Jesus, for the lost merits, for the missed good occasions of the past: "Call repeatedly Jesus, Jesus, Jesus." *Et facta est lux, pax- and light and peace returned.* And so it happened. Deo gratias.

**October 24, 1938**

Father! God the Father! Attraction to the first divine person for several days.

The fact that the liturgy addresses directly the first person hits me as a constant interior novelty. The booklet "*Let's go to the Father*" received unexpectedly and from an unknown and unnamed person has influenced this gift.

**October 25, 1938**

What Isaiah reveals to us in chapter 46: *usque ad senectutem ego ipse et usque ad canos ego portabo; ego feci and ego ferem, ego portabo et salvabo - Until your old age I shall be the same, until your hair is grey, I shall carry you. As I have already done, so I shall support you. I myself shall carry you and save you (Is 46 4).*

Peace and sweetness in the Lord my God.

## **29 and 30 October 1938** - *Eve and feast of Christ the King*

May every word and deed of mine come not from me, but always from the Lord, so that I may feel and be in everything the transmitter of his thought and the executor of his will.

And may I always stay close to my king even for this purpose.

It is the God-king who rules his people and expands his kingdom. With him are his champions, his heroes, his ministers, his loyalists and his favorites.

All this together is the soul-spouse. She stays close to him and burns to establish his kingdom, his heaven in every soul.

## **October 31, 1938**

An internal, sweet and ardent desire: To form the heavens for the Lord's souls.

I would like to present to the Lord a heaven for every soul; this is the work I would love to do for him, as my masterpiece. *Quomodo fiet istud - How will this happen?* With particular union and working with each individual divine person, with sanctifying activity. May every word and every act of mine be edifying for souls!

## **December 11, 1938** - *Gaudete Sunday*

Peace and joy in accepting every injustice and violence, every overload of work, every tedious and painful experience, every solitude of the heart as gifts of the sanctifier, as exercises of sanctification, with a sense of true love and affirmation for each individual person that causes these acts and facts, these gifts and exercises.

I am absorbed in the thought of being clothed internally with Jesus. Amen. Alleluia.

## **December 13, 1938**

The joy, trust and relationship felt with the Father has lasted until now. Alleluia.

*Days ago*

Enlightenments on the mission of the Vocationist Congregation. It seems that the Lord wanted the Congregation to be in opposition to the militant atheism that has put its lair in Russia and from there spreads across the world.

It must be written in the memoirs, agendas etc.

## **December 16, 1938 - *The novena of Christmas begins - at Holy Mass***

The divine Trinity is your world, your society and family. The Father, the Son and the Holy Spirit, through the Gospel give the word that they will grant your requests!

## **December 18, 1938 - *IV Sunday of Advent***

Advent is approaching its end and my sufferings of penitential time begin to fade away. They begin to vanish through the renewed conviction and decision to get back to corporal penance.

Common life is in itself a great penance, but it is not really for me too. For me it is not enough! Illness can excuse me from certain bodily penances, but there are many others that I can well embrace!

Blessed be the Lord! He is truly about to come! This forerunner's voice is verification for me: do penance!

I had stopped all bodily austerity on account of my sufferings, and I saw them grow and become more prolonged due to the absence of bodily austerities.

O my Lord, it is a long time since I have no friend. There is no one whom I think of and desire! And it seems to me that I can no

longer think and have any friend, due to the detachment made in my heart by the sense of death.

This is your grace, O divine Lord of my soul (how much sense it makes to me today to tell you, O divine Lord of my soul).

This is your grace, O divine Lord of my soul, grant that I may correspond and carry it out in full intimacy with you.

### **December 25, 1938 - Eve**

I experience a new heavenly esteem, affection and union for St. Joseph. In his spirit, with his action I must bring the faithful to live in the Holy Family. Alleluia!

#### *Midnight*

Three hours of heart ache made me fear that I would not be able to celebrate the three holy Masses (physical temptation of illness to prevent the spiritual profit of the hour!).

The thought of the souls in purgatory, judgment and death reinvigorated me to overcome that apprehension (Mary most holy and God my Father helped me). Deo gratias.

#### *At the first, second and third Holy Mass*

Life comes from the Father! From the Son, we receive the garment of this life (inner garment, outer garment, integral garment). From the Spirit comes the fruit of this divine life! Alleluia!

Purpose: the desire and need of using words reverently as a living image of the Word returns and is strengthened. No useless words, no bad words. Amen. All charity and prudence.

#### *In the evening in the sacristy*

Now the Lord always wants to say other words of love, do other facts of love, give other proofs of love, not simply to remind me of his words, gifts and past facts! Amen. Alleluia.

**December 26, 1938** - *During personal meditation*

This fear of trust and recourse only in God the Father in everything is a temptation detrimental to the trust and faith in the other two divine persons, one God with the Father.

Never have you been so united to the Son and have you given more honors to the Son than when you go to the Father. Never have you been so united with the Holy Spirit and never have you given more honors to the Holy Spirit than when you go to the Father with the Son, led by the Spirit.

In the house and in the bosom of the Father you must celebrate all the feasts, and especially Christmas, the eternal generation of the Son by the Father and his incarnation in Mary through the work of the Holy Spirit. Alleluia.

*Same day - From the pocket agenda of 1926*

The three spheres must be entrusted particularly to the Vocationist Sisters.

I will conduct the catechesis for adults on the catechism of Pius X and will have it held in the hands of those present, dialoguing, if necessary, with them, etc.

**December 27, 1938** - *In the chapel of the Vocationary, at sunset, short visit*

He is displeased and offended when he sees you troubled, sad, discouraged, afflicted because he is with you, can do everything for you and loves you. I cannot rush, cannot be depressed sad and unhappy! I ought to be always calm and happy, always spreading peace and joy. Alleluia in the Lord!

## Year 1939

### January 1, 1939 - *At Holy Mass*

The Holy Spirit is the animator within the soul. The Incarnate Word is my friend and teacher, leader and spouse, along the journey of life.

God the Father is before me and invites me to ascend to him, paternally welcoming, all paternally, essentially Father.

I experience a heartfelt presence of the God-friend, of Jesus, the God-with-us, the truth and superior reality of the friend, instead of the vanity and unreality of the friend creature.

We rely on the Virgin Mary for the culture of grace, on St. Joseph for humility. *Humilibus dat gratiam - To the humble he grants his grace.* To St. Joseph is given Mary.

We entrust ourselves to the seven Spirit Assistants to the Throne of God for the theological and cardinal virtues. My great vow is that of religion comprising the seven vows of the evangelical counsels.

### January 4, 1939 - *At Holy Mass*

I want to make a list of seventy-two privileges to ask for and obtain for our Congregation. I hear the inner voice saying to me: *You will never be able to ask for all that the divine goodness wants to grant you! What he wants to grant you surpasses all thoughts and desires!*

I remember the intimate promise of one of the last Epiphanyes: *I will not deny you anything, I will grant you everything you ask for.* To Mary nothing is denied. Mary does not make you wait. Therefore, O Mary, pray for me!

*During holy meditation in the room*

Diffuse and gentle internal light on my guilt regarding myself, on the violations of my commitments of love with the Lord,

regarding the Congregation for presumption, attachment and obstinacy in my opinion, even in serious and compromising things such as expulsion to be made or not made of some subjects who were morally harmful and caused the loss of other subjects. Regarding community life for my many heart weaknesses, cowardice and pusillanimity; with regard to judging as errors of superiors and of Rome, as a state of violence, as a lack of justice, those provisions which, in reality, *coram Domino - in the eyes of the Lord* were due, were providential, were mercy and indulgence.

The Lord truly wanted our vocation, congregation, mission, and did not allow my deficiencies and guilt to ruin it completely.

I have great peace and hope in divine goodness. I have great faith and reverence for the divine head of the Church, Jesus, for the divine animator of the Roman congregations.

I have a serious incentive to pray and obtain more and more for the Congregation, also in reparation for the evils brought to it by me. I decided to remain and make myself increasingly hidden and buried. After such a good eve, I am permeated by confidence in upcoming great graces and favors. Amen. Alleluia.

### **January 7, 1939 - Saturday, at the beginning of the Holy Mass**

The forecasts that dampen the flame of prayer are all false because they come from the liar. If one is currently under threat, the fear of an evil that can be turned away, one must pray, pray and pray for it to be turned away. This is the grace of the hour in this circumstance.

When evil actually occurs, then we will wait to conform ourselves to the divine will with patience, humility, to which the previous prayers have well-disposed the soul. That will be the grace of that hour. When, however, foreseeing the pain of punishment, the soul resigns herself to suffering before it occurs, she cannot resign herself because that is not the grace of the moment.

The grace of prayer is given in the presence of an imminent evil and in it and with it we are given the use of good means to

remove it. To a present evil corresponds the grace of resignation and at the same time of reaction to relieve it and get rid of it when possible and lawful.

To do otherwise is out of the order established by the Lord God himself. This is the epilogue of yesterday's battle (Epiphany!) Against the thought: "You will not be heard about the Congregation; they will suppress it!" The Lord's response to the enemy's insinuations is an invitation to persevere in prayer, to insist on the divine list of privileges to be obtained for our Congregation and mission given by the divine Trinity. Amen. Amen. Amen.

While continuing to fight for the canonical life of the Congregation, you must never give up on your work for the perennial increase of the ascetic life of the congregates, of the apostolic life, of the works of our vocation and mission. Both of them require battle and labor.

Similarly: even if you continue to cultivate your personal relationship with the Lord, you must never segregate yourself from the interior care of the souls, of the entire Congregation, of the Church, of the world, of the universe, in the name of all, presenting yourself to the Lord for all and singles incessantly adoring and praising, thanking and repairing, interceding and offering yourself with Jesus-Eucharist.

Think of all souls of future centuries, from the present onwards! *Omnes isti de longe; a latere - all these from afar*, etc.

**January 8, 1939** - *Feast of the Holy Family of Jesus, Mary and Joseph - Advent and Christmas time 1938-'39*

The great reality of relationships is all based on love and therefore is in the Holy Spirit. He forms the holy family, the Vocationists of the Ascension to divine union.

The degrees of this Ascension:

1. Ascension to divine union with the holy Church, in the holy Church and for the holy Church, considered concretely in St.

Peter (the Pope) working and bringing to him all the souls outside the Church with the spirit and work of the Apostle of the Gentiles, St. Paul. Amen.

2. Ascension to divine union with Holy Family. in the Holy Family and for the Holy Family considered concretely in the Virgin Mary, working to bring all souls into the Church with the spirit and work of her virgin husband, St. Joseph.
3. Ascension to divine union properly and supremely called with divinity in its eternal source, the Father; according to Jesus' divine message: *Ascendo ad Patrem meum et patrem vestrum, Deum meum et Deum vestrum - I am ascending to my Father and your Father, to my God and your God.* We can make this ascension considering this divinity in Jesus Christ the incarnate Word, working to bring him all the elect in the Holy Spirit and with the action of his universal sanctification. So be it. Seraphim of divine union, apostles of divine union. (G.M. Trinitatis)

### **January 12, 1939 - In the morning**

List of privileges to ask for and obtain from his divine charity for the vocation, Congregation and mission of the divine union, that is, the Vocationists of the ascension to union with the Most Holy Trinity and for the communion of saints, to ask and obtain for all the diocesan and religious priests, for all Christians, for all humanity and for every other being who is capable of ascending to divine union. Amen.

For years and years I have been pushed inwardly to ask them with an intimate promise of fulfillment beyond every highest and greatest desire. Every superior of ours and every religious of ours make this the object of persevering prayer until death, as if they had never been granted but always to be obtained. Amen.

The expression "all ours" means explicitly those of the male and female branch, the internal and external ones, the congregates and aggregates and in any way or degree associated, bene-

factors and protectors. It means all, individually, collectively and distributively. So be it! Amen!

## I

1. That our vocation be directly that of the divine union and of the apostolate of the divine union.
2. That our Congregation be most especially that of divine union and of the apostolate of divine union.
3. That our mission in the Church and in the world be effectively that of divine union and the apostolate of divine union.
4. That each and every one of ours truly and most effectively await the divine union and the apostolate of the divine union.
5. That all those to whom we turn in any way be enraptured by the current of the grace of divine union and of the apostolate of divine union.
6. That all of us actually reach the consummate divine union in this world.
7. That all of us grow in this divine union for all eternity (provided that this eternal increase does not create a contradiction in the stability of the term, as it seems to me that St. Thomas admits, that is, it does not imply any repugnance).
8. That for the purposes of the divine union and the apostolate of the divine union, all of us will truly travel the great path of progressive consecrations.
9. That for the purposes of divine union, of the apostolate of this divine union, all of us cultivate union with angels and saints.

10. And especially with St. Joseph and the immaculate Virgin Mary.
11. And above all with the divine humanity of Jesus and Jesus-Eucharist and through Jesus with the Father and the Holy Spirit.
12. That we all live joyfully without any particular friendship, without any special love relationship with one's neighbor in the present life.

## II

1. That all of us live constantly in the first degree of charity, absolute exclusion of every serious sin for the sake of love.
2. That all of us live constantly in the second degree of charity, absolute exclusion of any deliberate venial sin.
3. That all men do not voluntarily commit any known imperfection but do everything they know to be of the greatest glory and pleasure to his divine charity.
4. That all ours apply constantly not only to preserve but always to increase grace with the sacraments and with charity.
5. That all ours tend and constantly manage to unify all their acts internally in the act of love.
6. That all of us tend and constantly manage to unify all our states internally in the state of the relationship of love with the Most Holy Trinity.
7. That all of us do not lose any degree of grace offered or prepared by the infinitely diffusive divine goodness of his divine charity.
8. That all of us live constantly every act in holiness that cor-

responds to all the intensity and quantity of grace accumulated in our soul.

9. That all our people constantly live in the imitation of the divine perfections considered in the virtues of Jesus Christ.
10. That all of us live constantly in collaboration with the divine operations considered in Jesus' work of universal sanctification in the Holy Spirit.
11. May all our people enjoy heaven, even on earth, in the gifts, fruits and beatitudes of the Holy Spirit.
12. That all the Vocationists may serenely achieve and unify all this in the single practice of sovereign fidelity, docility of obedience to the grace of divine inspiration, moment by moment without worries, anxiety, disturbances, scruples, doubts, or shadows. Amen.

### III

Without prejudice to the grave duty of the competent superiors to form, to choose suitable and worthy subjects, to reject the unsuitable and expel the unworthy, may the Lord still grant us the privileges of the divine vocation and especially:

1. That everyone who comes to our colleges, institutes etc. even if destined for secular states, may understand and cooperate with the vocation to true holiness.
2. That all those who come to our seminaries and similar institutes always receive and never give up their vocation to the ecclesiastical state.
3. May all those who come to our Vocationaries receive and never give up their vocation to religious life.
4. That all those who come to us, aspirants, postulants, nov-

ices always receive and never give up their vocation to our Congregation.

5. That all those who profess temporary vows may also happily reach perpetual holy profession.
6. That all perpetually professed never ask, need or accept dispensations from holy vows, from common life, etc.
7. That no one ever, of any category or degree of union with the Congregation, be fugitive or apostate or rebel in any case.
8. That no Vocationist may ever fall into heresy, schism within the Catholic Church, within the Congregation.
9. That anyone who, once ours, was for any reason outside the Congregation and would like to return effectively make himself worthy and be actually received and persevere until his death.
10. That they all live in a very high esteem, love, harmony and union with superiors and confreres.
11. May everyone live in marvelous esteem and love, harmony and union with all diocesan and religious clergy.
12. May everyone live in a wonderful esteem and love, harmony and union with the Congregation and with the holy Catholic Church. Amen.

#### IV

1. That in every diocese there be at least one of our houses of formation.
2. That in each parish there be at least one group of external religious.

3. That in each family there be at least one member of our spheres.
4. That all religious institutes may become a great league of united religious families, through our Congregation.
5. That our Vocationaries may form all the members of religious institutes so as to be like seminaries for religious.
6. That we enjoy the benevolence and protection of all the diocesan and religious priests.
7. That we enjoy the benevolence and protection of every ecclesiastical and civil authority.
8. May the Sodality of Divine Union actually welcome each and all individuals into its spheres.
9. That each of our external and internal religious truly form a temporal and eternal capital for the service of holy works.
10. That each of our internal and external religious, without leaving the Congregation, become father of a holy and lasting work in the Church.
11. That every internal and external religious manage to form the group of the seventy-two disciples.
12. That every internal and external religious succeed in forming and leaving after his death the college of twelve Seraphim and Apostles of divine union. Amen.

## V

1. That our Congregation may have foreign missions in every region outside the Catholic Church.
2. That the Congregation may have a special grace for the effective conversion of Islam.

3. That the Congregation may have a special grace for the effective conversion of the Jews.
4. That the Congregation may have a special grace for the effective conversion of separated brothers.
5. That the Congregation may have a special grace for the effective conversion of heretics.
6. That the Congregation may have a special grace for the effective conversion of lukewarm people.
7. That our Congregation may have a special grace for the conversion of sinners into saints.
8. That our Congregation may have a special grace for the conversion of fugitives and apostates from the religious state, from the priesthood, from the holy Catholic Church.
9. That our Congregation may have a special grace for the consecration and sanctification of families.
10. That our Congregation may have a special grace for the consecration and sanctification of every human association.
11. That our Congregation may have a special grace for the consecration and sanctification of nations.
12. That our Congregation have a special grace to transform all hostile or neutral associations such as Freemasons, militant atheists and every faction, every party at the service of the enemy into armies of goodness within the Church. Amen.

## VI

1. That each and every one of ours may have and develop a great special talent to make each soul a religious of God.

2. That all of us individually work constantly, soul by soul, for universal sanctification, elevating all and everything to it, making it converge as means toward the goal.
3. That all Vocationists may be victorious apostles of the nuptial relationship of humanity, of the Church and of every soul with the Blessed Trinity.
4. That they be very effective disseminators of Christian asceticism.
5. That they be very effective spiritual directors for every soul who approaches them.
6. That they be victorious fighters and destroyers of every influence, presence, and action of the world, of the devil and of the flesh.
7. That they may be diffusers of the spirit of faith, of penance, of prayer.
8. That they be precursors of Jesus in every soul, preparing the way of consecrations for each one and leading them to the highest peaks.
9. That they be apostles of Eucharistic works by multiplying the presence of the sacramental residences of Jesus with perpetual courts of daily communicants, perpetual worshipers.
10. That they be apostles of the most intense and perfect Marian works.
11. That they be apostles of parish life, of Catholic Action, of works of mercy.
12. That they be apostles of the devotion and relationship with the divine dwelling in the soul.

## VII

1. That remaining in constant fervor, our Congregation's works and spirit may never need reforms.
2. That instead there be always in it a renewed impulse of ascensional spirit and works.
3. That in every house there may always be a great saint who inspires others to follow his example.
4. That there be many saints in every house and work.
5. That especially our superiors and directors be great saints and sanctifiers.
6. That our environment be completely saturated with Christian heroism.
7. May all of us enjoy charisms of graces.
8. That the human spirit may never penetrate and dominate in works and people.
9. Nor the worldly spirit.
10. Nor the infernal spirit with its illusions and pitfalls.
11. That all may be leading everyone in the segregation from the world.
12. Everyone with true self-hatred may fight and have others fight the enemy: one's self, the world and the devil.

**January 13, 1939** - *From Advent to the eighth day of the Epiphany*

I prayed (I would almost say a lot!) For our vocation, Congregation, mission!

Now I feel myself slowing down in this flame. Persevere, my soul! Let us persevere! The shipwrecked victim is recovering; we will not leave him right now. Let's pray! Let's pray.

**January 22, 1939 - During meditation**

Enlightenment and enjoyment of love for God the Father, the eternal young that eternally communicates all himself to a Son who is never a child, but eternal young too.

Fully giving.

Fully receiving.

I am also in that mind, in that Word, in that love, and so is also our vocation, Congregation and mission.

*The same day - third Sunday after Epiphany throughout the day*

Since you apply yourself directly to love and unify yourself in love, it is no wonder that the enemy attacks you or assails you to make you lose so much good.

Be watchful! Sad experiences, defects of anger and bitterness come to disturb that peace and sweetness. *Pater, ignosce - Father forgive. Amen.*

*Same day - In the evening*

Your religious will decay, they will not be able in any way to raise the world to holiness, but they will be absorbed by the world in profanity.

Temptation.

The Apostles were not absorbed by paganism but established Christianity in the world.

The divine life of the Church does not cease to unfold in its divine talents and powers. It will bring the whole world to universal holiness. Our vocation and Congregation have this mission, and will triumph *in Spiritu Sancto per Jesum Christum in gloriam Patris - It will triumph in the Holy Spirit through Jesus Christ for the glory of God the Father. Amen.*

Aniello Pirozzi, our ex religious, died in Spain. He was accepted back during the war against the Communists. He knew and wanted to fight for religion. He went on forever as a Vocationist! I cried!

## January 23, 1939

I celebrated the Holy Mass of the *Desponsation of Mary with St. Joseph* with the commemorations of St. Raymond, St. Emerenziana, St. Idelfonso.

Your whole being, life and action is in power of the jealousy of divine love. I would not want it otherwise. It is infinity. So I want it. Do not react to any pain whatsoever. With it the Lord purifies you, detaches and elevates you. So be it!

### *At Holy Mass*

Truly there is no need to fear reaching divine union and bringing all souls to it!

The presence of the host on earth deserves it. The coming of the host in the heart deserves it. It is the full effect of Jesus' merits, of Jesus' treasure, of the sanctification that God himself makes of the soul.

Resume and complete the directory *Toward the Ultimate Goal*, i.e., of the divine union<sup>47</sup> goal and apostolate of the vocation, congregation and mission.

## January 25, 1939

Our life is a daily conversion to a greater degree of practice of religion, correspondence to love and increase in grace.

No lesser divine help and effort of human goodwill is needed to convert from fervor to a higher degree of fervor than from the state of lukewarmness to fervor, from the state of sin to grace.

*Deus in adiutorium meum intende - Lord come to my aid!*

O Mary, we entrust our grace to you!

O Joseph, we entrust our religion (virtue) to you.

O Jesus, we entrust our love to you. Amen.

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<sup>47</sup> See Russolillo, *Journey Toward the Espousal Union, Vocationist Edition, Palisades Park, NJ, 2013, Part II, Toward the Ultimate Goal, pages 37-165.*

### **January 26, 1939 - At Holy Mass**

Don't you know whom to entrust each religious vows of your crown, rosary of vows? Entrust them to the princes of the nine angelic choirs as well as to the Seven Spirits Assisting at the throne of God.

Do not be afraid to entrust them also to particular saints. In every saint do not pay attention to human benefits for which no one is properly a supreme ideal of some virtue. Think of Jesus living in them and you will have the supreme ideal of every veiled more than revealed virtue in every saint, to be accessible to everyone.

### **February 1, 1939 - XVII<sup>48</sup> - At Holy Mass**

Tribulation also aims to exercise the dominion of the soul on your lower world.

Joy and internal peace are also militant. Each gift, fruit, bliss of the Holy Spirit participates in the condition and spirit of the Militant Church where you are now. Therefore they do not exclude but demand the struggle, of which they represent the final phase, the victory and the triumph.

### **February 22, 1939 - XVII - For Holy Lent**

My fast:

1. - Do not read the newspaper.
2. - Do the afternoon walk on the terrace.
3. - Abstain from any outpouring of affection.
4. - Abstain from drinking between meals.
5. - Do not accept coffee outside the house.
6. - Abstain from the enjoyment of flowers and pigeons.
7. - Abstain from any useless word and moments of rest.

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<sup>48</sup> XVII, as elsewhere, the Roman numeral after the date indicates the year of the fascist era in Italy.

**February 24, 1939** - *St. Matthias apostle, during meditation*

The human soul, my soul was desired and continuously made a living and personal image of the three divine persons.

The mother sees the portrait of her son and says "my son" and everything is moved and tightened in the heart, kisses and tears that wet the portrait.

That portrait in itself is a painted piece of paper, to which kisses, tears, or embraces of love of a superior creature are not due.

The kiss, hug and cry that are reserved for the Son and are lavished upon him far exceed the natural need of painted portrait.

The Father sees in the soul the image of his Son and says: *My son*. He draws that portrait to his chest and wants it on his heart, he kisses and fills with his life that living and personal image of his Son.

All this love and communication of life are not due and are superior to the natural needs of the human soul and of each spirit to creatures considered in themselves; yet are proportionate and due to the Son of the Father by nature. This is the supernatural!

The Son sees in the soul the living and personal image of the Father and says: *My Father, my Mother!* And pours all himself, communicates and unites himself to that soul precisely filially, reverentially as to his Father!

The Father and the Son see in the soul the image of the Holy Spirit and say: "*My love! My joy! O my spouse! My life!*"

Similarly, the Holy Spirit sees in the soul the image of the Father and of the Son and says. "O my love! O my joy! O my spouse, O my life!" and they unite themselves with the soul, in the soul.

Here is the supernatural in its origin, in its reality, in its activity. It is love, it is the gift, it is the union of each divine person to the other in their respective created image. The origin of the supernatural is the love of each divine person to the other two, in their image.

The reality of the supernatural is the gift of each divine person to the other two in their image. The supernatural activity is the union of each divine person with the others in their image.

All this love, gift and union is essentially superior to the natural needs and abilities of every human soul and every created spirit precisely because they are the love, the gift and the union of God to God; no human soul and no created spirit is God.

For this reason the soul will not be able to exhaust even for all eternity the understanding of that love, that gift, that union being her creature and therefore limited, while that love, gift and union is infinite and uncreated in itself. Only within the limits with which the soul receives them and only with respect to the soul that receives them are they a created gift. This grace comes from an uncreated and infinite love, from an uncreated and infinite gift, from an uncreated and infinite word, from an uncreated and infinite life, from an uncreated and infinite being.

On the day of the creation of man, on the same day of the creation of the animals, in the earthly mud used for the composition of his body, our creation must be seen in the natural order; but in the words "Let us make man in our image and likeness" we can see our elevation to the supernatural order.

*Simultaneously erat condens naturam et infundens gratiam - it formed nature and instilled grace.*

### **February 26, 1939**

I am attracted to the desert and I go to stay there with Jesus. I understand something of the desert of the immaculate heart of Mary that remains alone in Nazareth and something of the desert of the adorable heart of Jesus because of his remaining without his mother's presence.

### **March 3, 1939 - during meditation**

"The Lord possesses the soul with a timeless grip and inefable dominion. Not as I own a book, keep it in the library or pass it on to a friend, etc. I am always in his hands, in his power of love that creates me, that saves me, that makes me his."

All day I feel this being possessed by my love and my God.

### **March 4, 1939 - At Holy Mass**

The true humility that the Lord wants in those who love him is an unlimited trust, a boundless courageousness. It is a question of corresponding to infinite love! What confidence could suffice?

#### *During meditation*

O love God, let us inaugurate the phase of holiness, the age of prayer always answered, the age of universal and perennial flowering of prodigy. You will continually intervene also with miracles in the painful cases of your creatures whom you love and who love you.

### **March 7, 1939 - At the altar for Holy Mass**

It is a day of consecration and you have not provided it.<sup>49</sup> It must be done in common according to the rule. Ita Pater.

In all good internal suggestions, it is certainly not enough to be merely passive; a feeble consent is certainly too little to allow more or less. Instead, you have to actualize the thought, the affection and the good act that is inspired and implement it explicitly, with your whole being. Therein, you will have deeper connections.

You felt that you were not praying when you prayed only with the mind. They were acts of prayer; it is true, but very weak.

### **March 12, 1939 - Third Sunday of Lent - during meditation**

How can I be satisfied with what I am, what I say, what I give, what I do and what I acquire?

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<sup>49</sup> The spiritual program for the month of March requires: "As a way of major consecrations: that of the Congregation to St. Thomas Aquinas for sacred science" (March 7). Dev. p. 291.

Unite yourself with the Lord and you will participate more and more in what he is, in what he says, in what he gives, in what he does, he, one person for the other, he, one person in the other. Only in this divine being and divine work do I remain satisfied. Above and beyond the communion of saints there is divine communion. Thank you! Amen. Alleluia.

### **March 19, 1939 - *Laetare Sunday***

I wished this Sunday were spent much more in the desert-Lent.

#### *On the eve, in the evening*

I understand that: when it comes to asking, and I always have to ask, formed by his divine teaching, I must turn to the Father; when it comes to exercising, expressing love, I have to turn to the God-man, to God who became my brother and my friend and spouse.

Now I understand how these three relations are one in Jesus Christ, as for example, they were among the first sons of Adam.

The divine Spirit is in me, this Spirit of love for the Father and for the Son. As in God everything is substantial and personal, so proportionately all that is a gift of grace in us is participation of the divine nature and simultaneously communion with the divine persons.

So, in the very act with which I address the Father and the Son I am in grace and grace unites me to the divine Spirit. When I turn to the divine Spirit I am, in that act especially, united to the Father and the Son.

#### *At Holy Mass*

From the Lord God, considered in the first person, one can only receive, continually receive, always receive. The offering of sacrifice is also not so much an offering of Jesus as it is receiving

Jesus. It also appears from the same institution of the Eucharist: *Accipite et manducate et bibite - take and eat and drink* (Mt 26 26-27).

The offering of the creature is only this receiving. Only this I can offer: my receiving, my ability to receive, my willingness to receive. All prayers and asceticism must be animated by this principle. Praise is also a receiving, even thanksgiving is a receiving, even reparation is a receiving.

This intimate sense is something of worshipping “in spirit and truth.” Put together this light and this practice with the other of the early times of the Congregation, i.e. of praying not in your own person, but in one of the three divine persons according to the case, and you will find a more simple and deeper asceticism of prayer.

Humiliation is a simple and good immersion in the ability to receive from the Father. Physical or moral pain is a tearing and expanding of the boundaries of your present capacity to make a greater capacity to receive from the Father. Blessed be the Lord. Amen.

I recently started asking the Lord: “Establish me in the truth!” For example “in the truth of what is pain and humiliation, in sanctification and in the truth of every other virtue, work, vocation and mission.”

Trust, my soul, trust.

*St. Joseph*

Do something for St. Joseph! Internal response: “Offer the breviary, the Holy Mass. Because they are mandatory acts are not less accepted, less glorifiers. You voluntarily took on these obligations to make these glorifications.”

**March 20, 1939** - *Liturgical feast of St. Joseph*

Moments of grave apprehension for the imminence of a European or world war. Moments of black sadness and subtle temp-

tation about the triumph of evil, of the State over the Church. Immediately there is light in faith, with recourse to God the Father.

The state is the great body of humanity, the Church is the soul of this great body. The one and the other are wanted by the Lord; one ordered to live with the other. The one subordinate to the other, the State to the Church, like the body to the soul.

The one rebellious to the other, the State to the Church, like the body to the soul. Yet the Church will not cease to animate it and, through its saints to curb it, tame it, elevate it. Since the primacy belongs to the soul, it belongs to the Church. So it is.

*The same day in the evening, in Camporotondo, the house of the Vocationary*

Father! Father! All our shortcomings and deficiencies are open sores that beg for your merciful compassion. Father, Father! All our desires and needs are arms that open and rise up to you to implore your outpouring of graces.

Father, Father! Even our physical penalties, even our financial debts, but above all our need of saints, of true superiors, of approval are arms that open and rise up to you. O Father! Father, Father! My need of a friend! And that he be not a man, but your Son!

Now I understand and feel how the God-man is my brother, friend, lover and my spouse, if he had not yet begun to be such.

### **March 22, 1939 - During meditation**

In the supernatural order it is the Father who transmits divine life with the free and adoptive generation. Therefore, he is my Father. My receiving of this life and my becoming by grace his son and invoking him Abba – Father - this is by virtue of the Holy Spirit who comes, of the Holy Spirit animator, present in the soul.

In the supernatural order the God-Son transmits divine life, infusing me with grace simultaneously, indivisibly, together with the infusion coming from the Father, not as a free adoptive gen-

eration, but, as it were, as a free combination through which Jesus is brother, friend, lover, spouse of the soul to whom he communicates his treasure of merits, his flesh and blood, his soul and divinity.

The soul receives the divine good from Jesus through what I call divine combination, divine communion. This takes place through the Holy Spirit, who is present and animates the soul.

The Holy Spirit is no less present in the persons of the Father and the Son. They are equally present in the communication of divine life to the soul, in the communion of themselves to the soul. He, the third person, is personal substantial love, personal substantial divine union in the created gift of grace.

Full of grace the soul is led to cooperate with the Lord in trans-fusing this grace into other souls, by the very nature of divine goodness inherent in grace. Since grace is the divine life in souls, for her cooperation in communicating this life the soul becomes as mother to souls, and mother also to Jesus united to souls, living in souls; and likewise to the Holy Spirit as a spouse. What about the relationship with the Father? *Labor est ante me, donec etc - there is still a lot of work to be done, until ...*).

### **March 22, 1939 - St. Benedict**

Continue writing about *love for Jesus*, daily conversations, your song of songs, based on his inner word. If you want, I'll take it back. If you speak I will answer. If you remain present I will elevate myself to you.

O brother-friend God Jesus. O lover and spouse God Jesus!

Very bad letters from Anagni make me suffer. False apprehensions of non-existent faults steal my sense of peace.

Courage, overcome these temptations that want to prevent you from gathering, uniting and elevating yourself to the heart-felt love of Jesus.

*Sursum corda - Lift up your heart.*

*The same day, in the afternoon*

Physical-moral suffering as it is usual at the beginning of each preaching course. It was overcome, in the room of Incurabili hospital in Naples, while I was waiting to start the short course of spiritual exercises for the Sisters of Charity.

A beautiful light and internal strength, with peace and a certain initial joy, makes me understand, feel and taste that if God - Jesus is my brother and friend, lover and spouse, I must also share with him the same way of the cross, the same portion of chalice, the same legacy of sufferings, the same lot of humiliations.

*As a friend, friendship aut pares invenit aut facit ... eadem velle eadem nolle, friendship finds or makes people alike ... wanting the same things, not wanting the same things.*

Much more as a brother and much more as a bridegroom he wants me in his state no less than in his work and with his person.

I felt as if I were waking up from a long and hard hibernation. I knew these principles well, but I haven't felt them work in me for five years or more.

A certain esteem and heartfelt desire for the cross begins. The present time seems lost if not made precious by the cross.

I understand that it is the Holy Spirit who effects in me this good esteem and hunger for the cross, this true real union with Jesus. I ask for more and more light and strength.

I entrust everything to the Virgin Mary of the cross and of sorrows, of the agony and death of Jesus.

Within my lower self surfaces a quiet apprehension: what cross now awaits me and approaches me? As long as I have Jesus and he has me, everything else is nothing.

**March 25, 1939 - At the Mass**

The mystery of the Annunciation has also been given to our vocation and precisely to our internal and foreign missions.

We also dedicated and consecrated to Mary, in a very special way, a period of our religious formation.<sup>50</sup>

The whole mystery of the Incarnate Word, from the Annunciation to the Ascension becomes, in a very special way our own as a Congregation.

In the Annunciation we find ourselves with the Seven Spirits Assisting at the divine throne, with the supreme revelation of Mary, with the exposition of the program of the kingdom of Jesus.

We find ourselves with the highest consecration of Mary to the Lord, with the first consecration of Jesus.

We find ourselves with the Holy Spirit and with the Father, with the first great, explicit revelation of the Trinitarian mystery.

We find ourselves with the revelation and functioning of the divine inspirations and with the mission of sanctification starting with the children who are destined to be precursors of Jesus, the first fruits of the special divine vocations.

We find ourselves with the most effective method of apostolate: First the angels, then Mary, then the precursor, then Jesus comes.

We, who want to be the synthesis of everything, find everything in the Annunciation no less than in the Ascension.

**March 27, 1939** - *In the evening, while reading the life of St. Gerard Majella during the evening meal*

The consciousness of my vow of charity returns; this consciousness was tight and asleep for a long time.

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<sup>50</sup> The formation in the Society of Divine Vocations consists of twelve periods of two years each. The twelfth period is called *Annunzionato - Annunciation-Period*.

### **March 28, 1939 - *At Mass***

Concentrate all the internal senses, seeing, hearing, tasting, smelling and touching, on Jesus! See him and find him in every person.

His will in every event. His pleasure and his delight in every act!

To cooperate with his divine work of sanctification in every act of mine moment by moment; this is what my vow of charity requires of me.

Aim and work on these points. Amen.

### **March 29, 1939 - *During meditation, after Holy Mass, walking through the countryside***

To say that our ultimate goal is the glory of God and our happiness is true, but only in the natural order and in philosophy. In the supernatural order and in theology, the ultimate goal is not glory, but love; we could also say the glory of love, not the love of glory. Saying the glory of love, we must understand not the glory that comes from love, the triumphant love, but rather the love fully revealed, fully corresponded.

All asceticism, mysticism, (... what do I say?) Also all morality must be seen in this light. Dogmatic theology is already full, overwhelming with this principle, but it is not reflected enough.

And isn't it already a new spirituality, a new mission for a new vocation and a new congregation? Alleluia.

### **April 9, 1939 - *Easter time***

The Lord gave me the Cantic of Canticles of Fr. Dèsiré Des Planches. It is really very helpful for those who want divine union for themselves and for others.

Love, love, love, endless sigh! As in a prolonged intoxication!  
After about seven years, that happiness and sweetness of love

returns, that unification of everything, in the theoretical and practical order in the love of God.

I understand the good revelation that would come from establishing profoundly, doctrinally, genuinely philosophical - theological theses that the ultimate goal on the part of man and the Lord God is love, his love; not the means of human happiness and the glory of the Lord but the end, essence, of human happiness and divine glory itself.

The glory of love not the love of glory wants the Lord and moves the Lord. The happiness of love not the love of happiness, this moves man. I would really like to clarify well this foundation of true spirituality, and I hope that others will establish it more clearly.

O, inebriation of love, song of songs!

Man is created as an adult and the first relationship to which the Lord directs him is the nuptial relationship: Adam - Eve. In the supernatural order, man has been an adult since baptism; every sacramental grace is an adult grace to which is always added the beauty of further development, but it is in itself an adult, overflowing fullness, and therefore the man in the supernatural state is directed and ordered to the nuptial union with his Lord.

In eternity, without any succession of time, in indivisible eternity the Father, who is love, all love, generates the Son by communicating his whole being and therefore all love to him by generation, all love. An eternal infinite giving is this eternal and infinite generating of the Father.

An eternal infinite receiving is this eternal and infinite being generated by the Son. Thus the Son is love, all love. The Father is for the Son, the Son is for the Father all love, all love!

Here is the espousal love. Love is essentially nuptial, love is divinely nuptial, eternally nuptial, infinitely nuptial. This nuptial love is in the divinity, divine person, breathing from the Father and the Son just as from a single principle, and if nuptial, it is eternally, infinitely, immensely, mysteriously fruitful for us.

... I was afraid of suffering a lot during Lent. Instead, there have been only a few days and a few weeks spent in acute physical and moral pain.

I surrendered to the intoxication of love, love, love and I turned especially to God Jesus.

In my suffering I feel attracted to the Father. Father, my Father! *Deus totius consolationis - God of all consolation* (2Co 1 3)! I experience God as the God of all consolations. Nothing is denied me. Why fear?

... As for you, do not close your heart to anyone. Be always in the outpouring of maternal love, transmitter of divine grace, trusting in the Father, overcoming any resistance, any human hostility. The Father is displeased if misunderstandings, ingratitude, financial straits and betrayals sadden you.

Isn't there God the Father? Father, my Father! I felt reproached as having some almost unnoticed sense of distrust in prayer. I trust in God.

**May 7, 1939** - *Fourth week after Easter. Along the way, during meditation or morning walk*

See well that divine inspirations have guided, led, brought and animated you from your childhood to this day. Do not fear!

Every idea, work and practice come from a divine inspiration. The end results of your inspirations are the *Rule, Constitution, Directory* and *Devotional*. Do not fear! Lord, establish me in your truth.

The Congregation for Divine Union is for the wellbeing of many, many souls! Now here is your penance, your prayer and your work: helping all our religious unceasingly to reach divine union (all those also outside, even from the world who enter into relationship with you in the divine union).

*During the Mass*

For many years you have been feeling stunned by the blows

received in your physical and moral life, and this pains you. Rise, recover, and reinvigorate yourself in the Lord.

Focus again upon the awareness of your vocation, mission, congregation and union with the Lord. Amen.

Blessed Easter time of 1939! Most blessed Song of Songs in my soul! The work of Father Dèsiré des Planches on the Cantic of Canticles, Ed. Siena, Cantagalli, which I received at Easter, was a sign of graces and help to my graces.

### **May 8, 1939**

Think only of the Lord's service, of the Lord's love and not of this or that work. Be always ready to abandon this or that work if required by the love for the divine service, for the service of divine love.

What counts are the direct, unitive acts; the rest is like leaves or at best as flowers. I think that the flower could remain with the fruit; below the flower the fruit can mature. Why should the fruit be a hindrance for the flower, or why should the flower be an impediment for the fruit?

Do not go back to re-think the goal and work of the Congregation; these things have been settled long ago. Continue to give a clearer and shorter form to the *Constitution*, continue to work on the formation of the subjects... and that should be enough.

*While distributing Holy Communion to the people*

*If you have to render a valid service to universal sanctification, you must first be of universal consolation. You must console anyone who approaches you.*

You, Lord, must also be of consolation to me.

### **May 28, 1939 - Easter time**

O divine Pentecost!

Giving me his Spirit and re-energizing my soul and my whole being with his Spirit, the Lord unites me to himself in a superior reality, e.g., when my soul vivifies a part of my body that part becomes mine because it is united to me. So, it is with the Holy Spirit.

### **June 8, 1929 - *Corpus Christi***

Oh! This continuous nourishing myself with Jesus! O divine union, Eucharistically established and nurtured!

### **June 10, 1939**

*In finem dilexit eos - He loved them to the end (Jn 13 1).*

Only with heroic acts, I would say mortal, could I correspond to his love! My cowardice receives good blows. But when will it be completely won?

### **June 23, 1939**

I was no longer working for the approval of the Congregation thinking that I had only to love my Lord directly; everything else is his business.

He, my love, moved the Most Reverend Father Mazzei who asked me to prepare a petition and memorial for the Supreme Pontiff with copy of the Constitutions and the program of the Congregation (Servants of the Saints). He himself will present it personally to the Holy Father.

### **July 10, 1939 - *At the Mass***

*At every sermon I will communicate my Spirit to those who listen to you.*

**July 11, 1939** - *At breakfast with the novices, that is, those preparing for private vows*

“One must die for the observance”. And it must be me first. Amen.

I felt physically very bad, but notwithstanding all this I celebrated and preached as usual and I held the exhortation for the so-called novices; I felt good afterwards. Wasn't it the demon of infirmity who wanted to prevent me? Frequent experiences.

*In the morning*

The *Verbum Crucis* - *the word cross* is often missing in your exhortations and directions.

**September 1, 1939** - *From July 15 to today*

The soul *sponsa Dei Trinitatis* - *spouse of God Trinity* is not like a rival for the Mother of God, for the Son of God, it is their flower and fruit; what horrible temptation ever crossed your mind?

Each plant loves its own flower and fruit! How does the plant want it! How does the plant offer it! This month ends the jubilee year of my priestly ordination and vow of charity. I end the silver jubilee of my espousal.

Let's start the golden jubilee.

Recognize and welcome your vocation to be all and only a direct and intense act and state of love for the blessed Trinity!

Do not ask for anything but an increase in charity for you and everyone in every occasion.

At the Vocationary, thinking of the Seraphim, reading the writing on the angels of the German "*Ancilla Domini*".

**September 2-3, 1939**

... *Christus dilexit ecclesiam et seipsum tradidit pro ea, ut illam sanctificaret mudans lavacro aquae in verbo vitae ut exhiberet ipse sibi glorio-*

*sam ecclesiam non habentem maculam aut rugam aut aliquid huiusmodi sed ut sit sancta et immaculata ... quia membra sumus de corpore eius, de carne eius et de ossibus eius - Christ loved the Church and gave himself up for her, to sanctify her, making her holy by washing her in cleansing water, so that when he took the Church to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and immaculate, because we are members of his body, his flesh and his bones - (Eph 5 25-30).*

### **September 10, 1939**

*In nomine Sanctissimae Trinitatis - in the name of the Blessed Trinity.* Amen. During the spiritual exercises at Sezze at the Institute of the Child Jesus, and at the same time while reading the life of St. John of the Cross by Fr. Bruno, I am deeply taken by the truth, reality, continuity and divinity of the divine sanctifying action in souls. The soul remains humble and happy in doing small deeds as an apprentice and tool of the three divine persons, not realizing the divine work that takes place in her, but knows that it is divine work.

### **September 30, 1939 - In nomine sanctissimae Trinitatis - Amen**

During the first and second course of spiritual exercises I preached to the Vocationists in the chapel of the Vocationary in Pianura. I was intensely interpenetrated by the truth and reality of being the soul living and personal image of the three divine persons, and precisely of one for the other. In this reality I feel how the soul is espoused to one person and from this person is offered and espoused to the other in a triple and unique bond. For example, the soul is espoused to the Father:

- 1) Because she is his image;
- 2) Because she is the image of his Son;
- 3) Because she is offered to him by his Son.

So, for each of the divine persons. During the second course of exercises, applying that truth of the living and personal im-

age of the Lord, which is the human soul, to the life of perpetual prayer that the soul must live, precisely because she is and must become a perennial living and personal image and likeness of the three divine persons. I was intensely interpenetrated with the Trinitarian-Eucharistic prayer; that is, to always pray in the name and person of one divine person to another and so on; with elevation, self-denial and absorption of the human personality in each divine person. Thus, returns to me the grace of the early days of the Congregation, when I wanted to make this way of praying as an article of the *Constitution*.

In general, during all the five courses of spiritual exercises held this summer the dominant thought and grace has been to centralize and unify in charity; since we have meditated in the daily exhortations on the Banquet of Simon the Pharisee and the episode of the sinner in it.<sup>51</sup>

The inner word received that in the exhortations the Spirit would be communicated to us in an intimate way infused a spiritual vigor throughout the preaching of this time. Glory to the Blessed Trinity!

### **September-October 1939**

I asked permission of my spiritual father (Fr. Mazzei of the S.S.R.) to consecrate myself in a special way and degree of love; culture of love and in particular not to ask for other graces for me and for everyone but love.

I expected this permission for the anniversary of my ordination and therefore of the consecration to charity. It came to me precisely on the anniversary of my first Mass; and I made the consecration. It is a more religious observance of the holy vow.

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<sup>51</sup> See G. Russolillo, Works vol 5, For Mental Prayer, Vocationist Editions, Florham Park, NJ, 2018, At the Banquet of the Pharisee, pp. 77-161.

**October 15, 1939** - *At the Holy Mass in the Chapel of the Sisters not in the Parish because I could not sing the Holy Mass.*

Instruct your religious on the holy vow of charity. For this reason you now have more freedom of action.

*In the evening, at the Eucharistic Benediction in the Parish*

Since you are the servants of all, the last place among the religious families is appropriate for you. Not even a Congregation, but a pious society, without public vows. The other three or seven evangelical councils must be an integral part of the vow of charity. Amen. I have been filled with these thoughts as an almost sure manifestation of the divine will.

Perhaps to bring us back to this idea of the vow of charity and to this humility of organization, the Lord has prepared the present test. I communicated it to Fr. Vicar, Fr. Saggiomo,<sup>52</sup> who shares my ideas.

**October 29, 1939** - *Sunday XXIII post Pentecostem - At the post missam meditation*

Temptations against not asking anything but love. Victory for the resolution of asking only for love. There is an agony of many imperfect, human and natural things in this praying only for the triumph of love in everything. In love there is every formation, every approval, every permit, every expansion, every progress, every virtue, every work, every eminent thing. My soul, sursum corda!

Feast of Christ the King:

1. Make all your parishioners external religious, and you will have fulfilled well your service as parish priest.

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<sup>52</sup> Fr. Giorgio Saggiomo was born in Pianura in 1901 and died there on April 12, 1959. He was part of the group of "fedelissimi" whom Fr. Justin had already cultivated as a young seminarian.

2. Avoid all unnecessary talk; this helps to keep your strength to preach and avoid any idle rest.
3. Always examine and ponder the pros and cons of things and people, so, no haste to act.
4. Write the book of the soul every evening, when your young confreres do the same.
5. While supervising the three meals, concentrate explicitly on the love of the Most Holy Trinity.

### **November 1, 1939 - XVIII - All Saints**

The young regency spiritual prefects make the promise of the three degrees of charity for the Lord.

### **November 2, 1939**

Depression caused by so many things that have to be done. "Trust in the Lord and everything will be done."

The small Rule of the Congregation of Saints has grown from ten to seventy-two very dense articles. The duplicator's first job: twelve copies of it.

### **November 5, 1939 - At the Mass**

"Accept to live in this tomb of your self-love and inferior heart." Accept to work in this penumbra of uncertainties from the earth, in this catacomb.

Grow in the love of the Lord and be always available to foster his love for souls. This being all love and available to love is the spirit and observance of our members.

### *Memories from September of this year 1939*

With the prohibitions of December 1934, was not cut the root but the new branches of the Congregation.

Root are the professed priests, and for them the plant lives and sprouts many other vital peaks.

All past, present and future prohibitions are purifications and preservations of many of your defects.

With them the Lord makes his designs, and programs triumph over human intentions. You therefore think only of being all about love. He will do what has to be done.

**November 19, 1939** - *Sunday XXV post Pent. - at Mass*

It is not something sensitive that souls expect from you, but just something from heaven, and from the Lord, Ita Pater!

*From the past days*

I feel as if I can no longer live, operate in my name and in my own person! Deo gratias. Living and working in the name and in the person of one of the Trinity, one no longer feels any weight of responsibility, difficulty, incapacity, both for the sake of love and through love!

This, not in order to suffer less and live better naturally, but better supernaturally. I see in every human person the one who assumed human nature in his divine person reliving in each individual!

I see a particular relationship of the whole angelic world with the Holy Spirit; a particular relationship of the entire human world with the incarnate Word, and of the whole world of time, space and created things, with the Father. Time and space are like the bosom of the Father in which everything unfolds and rests.

**From 20 to 26 November 1939** - *During a canonical visitation done in obedience to my Spiritual Director (Fr. Mazzei) to the communities of Perdifumo and of Mercato Cilento.*

The practice of not talking about oneself neither positively nor negatively, neither of the things of the mind nor of the heart, neither of one's own bodily nor spiritual life (with anyone) is intended as a preparation and as an effect of my being, wanting and

having to live in image and likeness, in imitation and in union, in the name and in one person of the Trinity.

Internal silence to listen to the Word, with the love of the Holy Spirit in the immense bosom of the Father! The whole soul becomes auditory, opens and tends to hear the Word with new feeling.

I remain several days in this grace. Internal silence is not possible if not listening to the Word. Only while listening we do not speak internally. Only while receiving the word we do not utter words.

*In Cilento, in the small church of the Convent of Perdifumo, St. Mary of the Angels*

Loneliness of Cilento. Spiritual desolation of tepid and cold populations!

Infinite love, however, is present and always in progress. So the Father, so the Son, so the Holy Spirit. Only with you and in you will I love you.

Every other love does not seem love outside of love-God in eternal infinite act of love.

*In Altavilla Silentina - in the parish church of St. Antoninus - on a fleeting visit*

You seem to be able to educate and transform only young people.

Jesus took the adults for himself, the formation and transformation of the adults, the apostles and with his Word and with his Spirit he accomplished it.

He always intends to continue this work of his. Even adults, even adults, will be transformed by divine action! Amen. I trust.

**November 26, 1939** - *Returning to Pianura*

Is it due to the tiredness of the canonical visitation? Or is it due to the winter cold? The need for human friendship takes over.

*Deus in adiutorium meum intende! - O God come and save me! Exurgat Deus et dissipentur inimici! - God arise and enemies be scattered.*

All around people who don't understand me. It is mercy of divine love and divine jealousy, blessed purgatory of the human heart. Amen.

### **November 30, 1939** - *Novena of the Immaculate Conception*

As I approach special preaching courses, I feel ill and nature would like to escape the ministry of the word. It is temptation. Just start and the temptation passes.

O Word, O Word! O song of the Trinity,

O weeping of the divinity, O my Incarnate Word.

#### *In the evening*

It is necessary to compose our calendar and include in it afternoon and evening prayers, in imitation of the universal calendar of the holy liturgy. In this calendar we should specify the place of our inner life for every day of the year; e.g. I will celebrate, etc. in the soul of the Prince of the Seraphim etc. and then in the individual capitals of evil and good and then in the residences of religious orders etc.

### **December 2, 1939** - *At Mass*

I am preaching on the "Stains of love" during this novena of the Immaculate Conception

What does it matter to me about the congregation?

It is the Lord's concern.

What does it matter, my health? It is the Lord's concern. Free me from any thought other than your love! What peace and happiness it would be! But not for this enjoyment I ask to "concentrate myself totally and only on pure love, O my God."

**December 6, 1939** - *I didn't preach on account of hoarseness. During personal meditation*

You must not expect, desire, accept nor like anything personal in anyone - (services - regards - affections) because you are a simple image and likeness of the Trinity. In your life, in your personality, in your heart, you are and must be more and more an image and likeness of the Trinity in all.

*Reading the Diary of the Renewed Passion in St. Veronica Giuliani*

The Congregation is your cross, agony, scourging, crowning of thorns, postponement to Barabbas, dragging through tribunals, death sentence, agony of heart and body and crucifixion, spear and all the rest.

*Ita Pater. Deo gratias. Alleluia.*

**December 7, 1939** - *Eve of the Immaculate Conception, I preached throughout the novena on the "Stains of love"*

I have decided to stop preaching in the morning when I have to preach in the evening and vice versa.

*At the Benediction*

Grumpy sense of my nothingness while I would like to say, give and do for the Lord something worthy of him and appropriate to him, I cannot do it!

**December 8, 1939**

Great esteem and desire for yet another usual degree of grace.

The strong desire to say, give and do something worthy and adequate for the Lord continues; and so does the bitter sense of nothingness and powerlessness.

Everything is nothing except the grace that comes from the

Lord, and the cross that comes from creatures. Grace and cross!  
Nothing more!

You will do what is worthy and pleasing to the Lord if you will listen to his Word with all your being and you will receive his Spirit with all your being!

May it please you, O God my Father, because with your grace I want it to be so! O listening and speaking to you using your own Word, receiving and offering your Spirit to you.

Now I feel more at ease within myself being united with the Holy Spirit and in his image and likeness, in his imitation and union, in his name and in his person, loving the Father and the Son. Deo gratias.

## Year 1940

### January 1, 1940

I cannot stay or live without the intimate spouse, without the exercise and function of this espousal love. Let others have other friends down here, but me.

May they become saints in upright and holy Christian friendship. I cannot stay or live without the intimate bridegroom: the Holy Spirit.

*In the evening, a question in the soul:*

Here I focus on the love of the Holy Spirit. Am I not also to think and love those whom the Lord has given me as disciples and children?

*Next day, answer:*

Concentrate and unify in the love of the Holy Spirit. When necessary, he will lead you to serve souls in all the internal and external ways that will be helpful to them.

You must be faithful to holy inspirations.

## January 1-2, 1940

All beings seem to me like my arms with which I embrace Jesus.

All saints and all angels are my arms with which I embrace Jesus.

Most holy Mary and Saint Joseph are my intimate embrace of Jesus.

With the Holy Spirit I embrace him and kiss him in the Father.  
Amen.

## January 13, 1940

O infinite love, God the Father, be propitious to me a sinner!

O infinite love, God the Son, be propitious to me a sinner!

O infinite love, God the Holy Spirit, be propitious to me a sinner.

O infinite love, God the Father, for your truth and for the Virgin Mary, make us more according to your Son.

O infinite love, God the Father and the Son, for your charity and for the Virgin Mary, make us more according to your Holy Spirit.

O infinite love, God the Father, Son and Holy Spirit, for your glory and for the Virgin Mary, let us enter, live and transform us in you. So be it.

O infinite love, God the Father, reveal your Son to me.

O infinite love, God the Son, reveal your Father to me.

O infinite love, God the Father and the Son, reveal your Spirit to me.

O infinite love, God the Holy Spirit, reveal to me the Father and the son! So be it.

O infinite love, God the Father, make me more and more image and likeness of your Son.

O infinite love God the Son, make me more and more image and likeness of your Father.

O infinite love God the Father and the Son, make me more and more image and likeness of your Holy Spirit!

**January 13, 1940** - *Throughout the octave of Epiphany*

How many good things about the divine life in us, about the spirit of unitive prayer, on our incorporation with Jesus into his Holy Spirit!

The incorporation with Jesus appears to me more intimate than the divine indwelling of the three persons in the soul in the state of grace.

A clear Epiphany of the Virgin, as if the whole Trinity had become a mother. For this reason, the bride of the son is also the daughter of the groom's mother, because they become one, a firm unity. Amen!

The skies of our work and the armies of our workers:

Annunciatory: missions among future members of the Catholic Church.

Ascensionary: ministry among Catholics in the parishes.

Vocational: ministry among various religious institutes.

Communionist: ministry among various lay Catholic associations.

Unionists: ministry in Houses of formation.

Predilectionary: Particular ministry of spiritual direction for the elect.

Maybe I can say it differently:

The servants will be assigned:

To the divine Annunciation – Missions

To the divine Ascension – Parishes

To the divine vocations – Institutes

To the divine communion – Associations

To the divine perfections – Religious

To the divine predilections – Individual souls

To the divine union – Servants of the Saints

All centuries are nothing before your eternity, Lord!

All universes are nothing before your eternity, O Lord!

All matter is nothing before your spirituality, Lord!

O lord! I abandon all time to your eternity!

I abandon all space to your immensity!

I abandon all matter to your spirituality!

I abandon all fantasy to your beauty!

I abandon all feelings to your sweetness!

I abandon all my heart to your holiness!

O Lord, in your holiness I see the essential embrace of truth and beauty, of charity and sweetness! O divine holiness!

Since you are the way, I abandon myself to you, God the Father.

Since you are intellect I abandon myself to you, God the Word, God the Son.

Since you are will I abandon myself to you, God love, God Holy Spirit.

Since you are person I abandon myself to you, God Trinity.

Since you are pure act I abandon myself to your act-love.

Since you are state I abandon myself to your love relationships.

You are my all, Trinity.

The Son proceeds eternally from the Father by way of generation.

The Holy Spirit proceeds from the Father and the Son by way of *spiration*.

My soul proceeds from the Father, Son and Holy Spirit by way of natural and supernatural creation.

### **January 15, 1940 - *During morning meditation***

With calm, positivity and thoughtfulness, but together with firmness and vivacity, remain in a state and act of union with the Father in pleasing the Son, pouring yourself entirely into the Son, etc.

Remain in a state and act of union with the Son in everything open up to receive the Father, his life, his thought.

Remain in a state and act of union with the Father and Son in loving the Holy Spirit with a perennial sigh, moan, embrace, kiss, poetry and original human-divine, divine-human romance.

Remain in a state and act of union with the Holy Spirit in always letting yourself be animated and transported to a new act and state of union with the Son to the Father, with the Father to the Son.

In every form of teaching, focus on the union with the Father in pouring himself into the images of the Son (the pupils) with the image of the Word.

In the liturgical prayer of the Breviary cherish union with the Son in welcoming, asking and receiving the Father for the benefit of the brothers, in themselves and for themselves.

Reduce, reduce, and reduce the material element of sensitive personal human nature. Do not wish to have more taste whatsoever in the human, natural, personal, sensitive and material world.

All delights in Jesus, for Jesus! All delights in the Father, for the Father! All benevolence of love in the Holy Spirit, for the Holy Spirit!

### **January 24, 1940 - During meditation and study**

*Faciamus hominem ad imaginem et similitudinem nostram - Let us make man in our image and likeness (Gn 1, 26).*

The three divine persons made this image of them in love. Each person made this image of the other person. Each person made this image for the other person. Each person took this picture together with the other person.

*Faciamus hominem ad imaginem et similitudinem nostram.* We enter, after having begun to exist and operate, we enter this divine plural to be and operate ever more in the image and likeness of the divine persons; to be and operate in imitation and union of the divine persons, to be and operate in the name and person of

each person towards the other, with each towards the other, living and personal image and likeness of each divine person; image fused with each divine person, image animated by each divine person, image married to each divine person.

Espoused to the Father:

- 1) Because made by the Father,
- 2) Because image of his Son,
- 3) Because offered to him by his Son,
- 4) because his image (i.e. of the Father) made by his Son.

Espoused to the Son because:

- 1) Made by the Son,
- 2) Image of his Father,
- 3) Offered to him by his Father,
- 4) Image of the Son made by his Father.

Similarly espoused to the Holy Spirit:

- 1) Because it is made by the Holy Spirit,
- 2) Because image of the Father and Son as one,
- 3) Because offered to him by the Father and the Son as by one alone,
- 4) Because image of the Holy Spirit made by the Father and the Son as one.

Divine love is not satisfied with having made this image and likeness, and made it living and personal. The three divine persons communicate their nature to their images and likenesses by sharing their grace with them. Every divine person unites himself more and more to his image for the love of the other person.

To his image the Father sends his Son. The Father and the Son send the Holy Spirit to their image, the Father comes to it.

The Son gave, in the incarnation, his life, to redeem his lost image, he gave his blood to clean it up because it was the image of his Father and he did not want to lose it!

The man-God incorporated his image to himself to revive it and made it a new humanity so that besides being a living, personal and living image of Jesus, it is like another Jesus.

In all this that the Son has done and does for my soul and in my soul there is the will and action of the Father and the Holy Spirit. For all this the soul becomes more and more bride united to the Son, and through him to the Father and for the Father and the Son to the Holy Spirit.

The Holy Spirit who for salvation and sanctification of the soul worked the incarnation of the Word in Mary, finding the soul embedded in Jesus everything in her is poured out and expands from the head Jesus, from the heart Jesus, and ever more form Jesus in her.

Here she becomes more and more bride united to the Holy Spirit and through him to the Son and to the Father. And all this is vital and progressive, it is organic throughout the normal life of the soul in grace, of the soul *sponsa Trinitatis*.

### **January 26, 1940 - In the morning study-prayer**

I asked St. Paul for the knowledge of the divine plan of salvation and of conversion to divine union. There is a plan. God's love is free, and has its predilections. It's true. However, this preferential freedom takes place in the same lines and directives of that plan.

The same thing, the same divine gift, word and deed reaches variously to souls. On the common background takes place all the various divine work.

If I consider the unity of the Lord I say with everyone else that his glorification is the ultimate goal of everything. But if I consider the Trinity of the Lord I must say that one person's love for the other is the beginning and the end of everything. But thinking about it better, even the divine unity alone leads me to admit and recognize in love alone the beginning and the end of everything.

*Giving communion to a sick person*

Saying *Deus, Dominus, et similia* - God, Lord, and the like, always say "love" inside!

The flame of divine life has kindled in the soul incorporated into Jesus, all I do in the supernatural order, being incorporated into Jesus, it is Jesus who does it in me! In humanity assumed in Mary he became incarnate. It is incorporated into my humanity.

I am another humanity of Jesus man-God. I live and yet *vivit in me Christus* - Christ lives in me (Gal 2, 20). Not a member of Jesus, but a whole new humanity of Jesus, save my human person, while living in it Jesus.

I do not receive a divine personality, but a new personal character, a divine personal character.

In the Synod of Hippo, year 393, present St. Augustine, was formulated the liturgical law: *Semper ad Patrem dirigatur oratio* - Prayer must always be directed to the Father (*Per Christum* - in *Spiritu Sancto*, through Christ in the Holy Spirit, of course).

A possible formula to be submitted to the Catholic truth under consideration: The soul marries the divinity in the Holy Spirit to form with her divine spouse the Son Jesus. Thus, through incorporation, the soul becomes another Jesus, reliving Jesus in her; she glorifies the Father and saves souls bringing them to repeat the same process in themselves.

### **January 30, 1940** - *Meditating on the Mystical Body of Jesus*

Jesus must be formed in humanity and in individuals. Divine incarnation has already taken place in humanity. Divine incorporation must take place in individuals.

We do not like to think of this incorporation as a graft of limbs in Jesus. Better, we like to think of it as Jesus who lives again in every human life. This is the reason why we dedicate the work of the missions to the Annunciation.

With the Annunciation begins the incarnation of the Word.

With the missions of those who announce the good news begins the incorporation of Jesus man-God in every soul.

Evangelizers everywhere will find souls already predisposed and prepared by grace to receive the message, and to let Jesus relive in them as the angel found the Blessed Virgin.

Among the faithful unfolds the mystery of the divine ascensions through the ministry of the *ascensionists*. They rose with Jesus - *iam non moritur, one no longer dies*; afterwards it is a question of ascending to the Father.

*Prima transierunt - ecce nova facio omnia - The former things have passed - here I am making all things new (Rev 21, 5).* All boils down to the commandment of the love of God and neighbor and charity leads to inspirations accepted, followed, carried out with fidelity, docility, generosity of obedience of love. Amen. *Laus tibi Domine - praise to you Lord.*

### **January 31, 1940**

You need the daily study of philosophy and dogmatic theology more than any other.

Engulfing yourself in supernatural life, you have to fear that you have a lot to suffer from some stumbling block of error, even if only material.

### **February 1, 1940** - *From yesterday and this morning during the Mass*

"In the last decade you have not fought well about the three holy virtues: purity, humility, charity of God and neighbor." So, you suffered from it. That notwithstanding the Lord has continued to bestow upon you his special graces and predilection. Now it is time to come out from this state of decay.

The Father looked through me at his Son in the host. He looked after me. The divine life that ignites in you is not an ordinary flame, it is a person. It is the person of the incarnate Word

who comes to live his life with you and in you. It is Jesus of the resurrection and ascension who is incorporated into you.

This is the earthly paradise you felt and sought after the fulfillment of redemption. *Benedictus Dominus qui non amovit misericordiam suam a me - Blessed be the Lord who has not withdrawn his mercy from me* (Ps 65 20).

### **February 3, 1940 - During the ascetic lesson**

The soul that spontaneously and constantly is led to meditate on the divine law and sanctions, is in purgative life, or needs to return to it.

The soul that constantly and instinctively is led to meditate on the life of Jesus, the words and virtues of Jesus and the divine perfections, is in the illuminative way.

The soul that instinctively and constantly is led to contemplate on the divine relationships, that is, on the divine persons being divine relationships and on her own rapport with them is in the unitive way.

The soul that instinctively and constantly is brought to meditate on the divine operations received, or is about to receive, some special mission in the Catholic Church, for humanity.

### **February 4, 1940 - Study**

“Faith is an aspiration full of love for God as the principle and purpose of revelation” Scheeben.<sup>53</sup>

Revelation is confidence of love, divine personal love for the purpose of love. Faith is the living foundation of the incorporation with Jesus. Faith is the living food of this union with Jesus. Faith is the living instrument of this life in Jesus.

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<sup>53</sup> Matthias Joseph Scheeben (1835 - 1888), German theologian.

*The same day*

O prayer of Jesus on this day! O sacrifice today! O divine complacencies of the Father in Jesus on this day! O love of today, O glory of today, O will of today! O divine action of today, O court of today, of angels and saints! I join you today, in my today, you and I in this today.

**February 6, 1940**

Being a living member of Jesus is also a great foundation and security of going with him into eternity.

The instrument of divine omnipotence, of divine wisdom, of divine mercy, of divine goodness, of divine love, trusts that through it the divine work will be accomplished.

The Congregation in general and every one of its works, every one of its houses is a moral body, with only one leader.

It can be said that it all depends on the head. If the head is full of life, it vivifies the body. If the head is sick, rebellious, rotten, the whole body goes wrong. The same can be said of every dormitory, every class-group.

The superiors, the superiors must be saints. (e. g. Cluny and its first three holy abbots<sup>54</sup>).

**February 13, 1940** - *Tuesday of the first week of Lent, during the reading of the epistle*

*Dicit Dominus - says the Lord:* I myself will gather the scattered people of the Congregation and bring the wounded and perfect healthy ones and be their shepherd.

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54 Refers to the three rebel friars: St. Robert of Molesme, St. Albericus and St. Stephan Harding, founders of the Cistercian and Trappist white monks.

**February 14, 1940** - *Holy Mass, at communion Dicit Dominus - says the Lord:*

Even among religious institutes how many must be conquered to divine union. They don't look for it and they don't even know it. They must be a field of action for the Congregation of divine union.

*During meditation*

Word - Host - Prayer

In the ministry of the word we are especially united to the Father because we receive the Word from him and because we pronounce the Word with him.

In the ministry of the consecrated host we are especially united with the Son because we receive him and we distribute him.

In the ministry of prayer, we are especially united with the Holy Spirit both in speaking to God and listening to God.

In loving, we make the image of the Holy Spirit because our love proceeds from living and knowing from a single active principle, as the Spirit proceeds from the Father and the Son as from a unique principle.

In knowing we make the image of the Son-Word because our knowing proceeds from our living as the Word Son proceeds from the Father.

In living we make the image of the Lord God the Father because our living is the principle of knowing and loving as the Father is the principle of the Word and of the Holy Spirit.

*During the ascetic lesson*

O unspeakable sensitivity of the humanity of Jesus! For the infinite love that he is, for the infinite spirituality in which he is, for the multitude of wounds in his body, the wounds in his heart, the thorns in his head.

With what tenderness I must speak to him, I must touch him,

I must treat him in the mystery of his sacrifice! And how badly I treated him!

**February 15, 1940** - *During the Mass, at the altar of St. George, on the sacred stone that contains the relics of the saints Faustinos and Giovita, whose feast is today - at the Gospel*

*Filia mea - this Congregation! - male a demonio vexatur - My daughter - this Congregation - is tormented by a demon (Mt 15 22)!*

The Lord has mercy, for his own sake, and puts himself in me, for their sake and mine.

**March 11, 1940** - *Monday of Passion*

Reading and meditating *De Vita Cristiana* by St. Augustine. *Omnia ad utendum non ad fruendum - all things are to be used and not to be enjoyed.* (Only the Lord is ad beatitudinem - for blessedness!)

Liberation! Alleluia.

**March 18-24, 1940** - *Holy Week*

1. - Consecration to the knowledge and correspondence to the divine love through the knowledge and observance of the divine approval.
2. - Consecration to the perpetual formation and expansion of the Congregation to do something to the Lord and for the Lord.
3. - Consecration to recollection, humility, and internal ascetic effort as means and ways to the goal.

**March 30, 1940** - *Easter Saturday - At the study of the Mystical Body of Christ*

He also suffers what we suffer (he suffered it).

What he suffered we also suffer. It is a consequence of the union between head and limbs.

Just as some burned signs on the body indicate the belonging of a slave to a master, so the stigmata of sufferings indicate the belonging of people and works to the Lord Jesus. Alleluia!

“The thought of the communion of sufferings with Christ is very opportune to overcome the fear of suffering, the indolence of suffering, the flight before mortification, the fear before renunciation, reawakening in their place the joy of suffering and readiness for sacrifice. Suffering is the profession of the member in the mystical body of Jesus.”<sup>55</sup>

**April 17, 1940** - XVIII - *Easter Time, eighth day of the patronage of St. Joseph*

It is necessary to put a solid doctrinal basis for the evangelization of the nuptial relationship, which the most holy Trinity wants with every soul.

Demonstrate from the beginning that love is the ultimate goal of creation, redemption and sanctification for all mankind in the light of revelation and elevation to the supernatural.

### **From the Passion week of this 1940**

I start again in the grace to have neither really, nor emotionally any real friend of the heart.

Days of bitterness and days of joy, depending on whether the friend and spouse God Trinity shines more or less in the third person, the Holy Spirit.

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<sup>55</sup> Jurgensmeier Federico, *The Mystical Body*, Brescia, Morcelliana publishing house, reprint 1946.

*During the Mass*

I ask in grace, but it is the divine grace that makes me ask: Take, Father, my whole life, really all. Take, my Word, my whole mind, absolutely all. Take, O Holy Spirit, my whole heart, absolutely everything!

*From the past few days, Easter time 1940*

There is a lot of natural love in me. Not having and not wanting to pour it into single people, I see it spread on things, on flowers, on animals and on nature.

Take it, please, Holy Spirit! Take it yourself! Don't let me waste it! I don't deserve this grace at all. Yet I expect it. My happiness would be if you really took everything from me!

*During meditation*

You will love the Lord your God with all your soul, with all your mind, with all your heart, with all your strength: that is, with all your soul, God the Father, with all your mind, God the Word, with all your heart, God the Holy Spirit!

With all your strength you will love the divine perfections, missions and operations. As if you were three in one; certainly, you are in your soul to love the Father, you are in your mind to love the Word, you are in your heart to love the Holy Spirit. Alleluia!

**Easter Time 1940** - *Towards the Ascension*

Obedience to the counsel of my Father Director (De Giovanni S.J. once, now to Fr. Mazzei C.S.S.R. and both of the same opinion) led me to read the Works of Saint Theresa.

I experience a revelation of many graces of prayer; an almost resurrection of many graces of prayer; an ascension to such grace of prayer. Deo gratias. Blessed obedience!

At age fifty St. Vincent<sup>56</sup> became ill to death and Jesus entrusted him with his special mission as evangelist of the holy fear of divine judgments.

I will have the same grace to better know and begin to fulfill the most holy will of my Lord God Trinity. Deo gratias. (About the end of the 1940 Ascension novena.)

### **May 3, 1940** - *Friday after the Ascension*

For redemption.

From the incarnate Son I receive being son, by the grace of God the Father.

From God the Father I receive, by grace, to be the spouse of the Holy Spirit.

From the Holy Spirit I receive, by grace, to be mother of the Son and of man in souls; of all humanity in Jesus, I am mother by grace. Every neighbor is my son in this heaven. Amen. Alleluia.

#### *While meditating*

It is not good for man to be alone. It is not good for man to feel or to think that he is alone. Lies!

Let me think and feel that I am with the spouse-God, with the Son-God, with the Father-God in the truth of the supernatural reality. Amen.

### **May 6, 1940** - *During meditation reading St. Theresa's autobiography*

But everything happens only through you, O Lord Jesus Christ!

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<sup>56</sup> This is the Spanish Saint Vincent Ferrer; the motto-program of his preaching was: "fear God and give him honor."

Through you the most holy Trinity reveals himself, communicates with and joins souls. Through you, O Lord God Jesus Christ, I am elevated and united to the Father! Amen. Alleluia.

Through you, O Lord my God, Jesus Christ, the Father unites me to the Holy Spirit as a spouse of my soul. Through you, my Lord, my Jesus Christ, the Holy Spirit unites me to all souls as to my son; and to you in them, as to my Son in humanity. Amen. Alleluia.

May all the grace of incorporation with you be in me as knowledge, as possession, as reality, as outpouring, O Jesus Christ, my Lord and my all! Amen. Alleluia.

### **May 12, 1940 - Pentecost**

What St. Philip Neri did with the young people of Rome, you must do it wherever you are. Attract them to religious piety with all the love you feel for them, always spiritualizing everything. Amen. Alleluia.

### **May 13, 1940 - Monday after Pentecost**

Liturgical Jesus on the altar is my perpetual sacrifice. Eucharistic Jesus in my being is my perpetual sacrament! Mystical Jesus, supreme reality is alongside me always and everywhere, my companion and my head.

*Dominus vobiscum! - the Lord be with you!*

Who understands the vital principle of vegetative life alone? Who understands how the vivifying, sanctifying divine action expands in the soul?

I adore you, O mystery of the divine action of the divine act, of the divine operator of the Father, Son and Holy Spirit! All through Jesus!

Liturgical - Eucharistic - Mystical Jesus brings me to the Father, reveals him to me, gives him to me.

The Father through Jesus brings me to his Spirit, gives him to me as my spouse. The Holy Spirit reveals and gives Jesus to me.

Jesus takes me to the Father and the divine circulation begins again. But at each circulation there is always a new effect, a new degree, a new way of revelation, of effusion, of union. O my day of faith, you have sprouted!

All the time before the big graces looks like night and winter. *Salve dies dierum gloria - Hail day, glory of all days! Amen.*

### *Ascension and Pentecost*

“Consecrate yourself to prayer.” I did it.

An intimate sense of silence, peace, docility, attention, correspondence to Jesus, close to mystical Jesus, to Jesus of the *Dominus vobiscum*.

Jesus close to you, goes to form in his Church, in his universe, this organ of universal sanctification, you quietly follow and obey. All you have to do is love him and out of love obey him. Amen. Alleluia.

### **May 17, 1940 - Friday of Ember Days of Pentecost**

Intimate sense of the presence of Jesus on my left! If only it would last forever! You need not lose this sense to enter into the enjoyment of union with the Father and then with the Holy Spirit. *Omnia per ipsum, all for him*, that is, through the Incarnate Word. And so also through the grace of the mystical Jesus, *in ipso cum ipso per ipsum - in him, with him, for him* you will have the sense of the Father’s presence and, through Jesus and by the Father, you will have the sense of the Holy Spirit’s presence.

We need sensitivity of conscience, universal detachment, recollection and attention, in a word “perpetual prayer.” With divine grace I consecrate all of us tomorrow, Pentecost Saturday.

**May 19, 1940** - *In the time of the feast of the most Holy Trinity*

"We are one life." You pay attention to your vow. The life of the most holy Trinity participated in your soul in every way. *Vivo, iam non ego - I live, but not I* (Ga 2 20).

*During the octave, at meditation*

A very high esteem for the twelve Apostles for their gift of gifts, the Holy Spirit of Pentecost.

**May 25, 1940**

Today May 25, 1940, having finished the 1933 agenda, I resume writing in this of 1934, the year of the Holy Cross of the Congregation, noting the dates on which I write. If there is no date, that of the year, month and day of the same agenda applies. It doesn't seem good to me to leave so many pages blank and use a new notebook. Sac. G. M. Tr.

This morning, May 25, 1940, I feel a supernatural infusion of the will to obey the Most Excellent Ordinary of the Congregation, Bishop Castaldo of Pozzuoli. Sweetness, peace, inner strength!

We are not made for battle. Jesus will use him for the good of the congregation. I can peacefully apply myself to prayer and obedience. The Holy Trinity will do all the rest. Alleluia.

**May 27, 1940** - *At Holy Mass*

"The Holy Spirit now comes in the gift of the host." What for others was the sign of fire, the dove is now the host for you and everyone. In the reality of Jesus the reality of his Holy Spirit!

**May 30, 1940**

Fr. Mazzei, my spiritual director, writes to me, "for the things of the Institute, let everything be in the Lord's hands, he will perfect his work that no one can spoil."

“... Work on your annihilation. Do acts of total abandonment of yourself and of the work to the divine will, to the divine heart, and together with the maternal care of our blessed and dear mother.” *Deo Gratias - Thanks be to God.*

*At Holy Mass. On the eighth day of the Most Holy Sacrament*

Heartfelt presence of the saints and angels inviting to the banquet and sacrifice “only with the Holy Spirit can you worthily pray, celebrate, communicate, treat souls, do the work of the Society of Divine Union.”

**May 31, 1940** - *From previous days*

“You will enter other environments, you will feel other presences of fellow citizens of heaven.” What I want is you, O divine Jesus, O divine Spirit, O Father! Amen.

**June 2, 1940** - *At the Corpus Christi procession*

“You alone know how to be in humanity, O Jesus! You alone know how to deal with men, O Jesus! Stay with Jesus as a victim immolated to him, treat people as a sacrament that depends totally upon the priest.

O Eucharistic life’s program! With respect to the Lord, all is sacrifice of love; with respect to others, all is a gift of love as bread to eat. Both of them in perpetual obedience to the Lord’s minister and carrying out the true theocracy of the Kingdom of the Lord in this way.

**June 30, 1940** - *At the Mass*

“Mystical Jesus does not cease to call you. Wake up, get up, look at him, answer him, join him and prolong this act whenever you hear him call you.”

Your Spirit in me, O Lord, does all this. In your grace I want to do it, as you want it to be done. Amen.

## **2nd and 3rd July 1940**

Jesus near, always, close to you.

He has come and will remain. He is faithful!

He does not inhibit any duty. He wants us to do it together. O supreme adventure!

The sacred fear and reverence that inspire his presence are imagine and likeness of what the soul of Jesus felt in the hypostatic union with the person of the Word for which: *Et adimplebit eum spiritus timoris Domini* is written - *And he will be filled with the spirit of the fear of God* (Is 11, 3).

Jesus is near, always at my side. His embrace and kiss is called communion; with it he feeds me, he becomes my food; he made me feel like it.

Come, let's do everything together, preach together, walk together, confess together, rest together.

The Holy Spirit in me, Jesus beside me, together we ascend to the Father! We go with the Son, in the Spirit, to the Father. Amen.

**July 15, 1940** - *From the past few days, meditating and preaching on the passion and method of participating in the Holy Mass.*

It would be good to ask the sacred Congregation for Divine Worship the privilege for our Community Mass to always read one of the Holy Masses of the Passion by collecting them from all the approved missals and therefore varying for many days.

On the previous evening, before the Eucharistic Benediction, the celebrant would read the Introit, the Epistle and the Gospel of the Mass of the following day assigned in the Roman Liturgy, as preparation for the Mass of the Passion. Because we would like to have more and more present the passion and death of the Lord in every single part of the Mass.

### **July 16, 1940 - Carmel**

I cannot exercise my priesthood over you, O Son Jesus, I cannot immolate you, O Son Jesus, if I do not consider myself an instrument of your love, if I am not an instrument of your love! It is you who sacrifice yourself, O Son Jesus, through me; it is not I who immolate you, O Son Jesus! I wouldn't do it if you didn't force it upon me.

### **July 17, 1940 - St. Alexis**

I am the living and personal instrument of your love, wisdom and omnipotence, in immolating you, O Son of God!

I want to be so united to you, O Son God, that everything you do in your crucified and sacramental humanity is done in me too! May I be united to you, O Son God, to have everything for me and in me and, through you, to have all the Father and through the Father and you all the Holy Spirit.

Every moment in the eternal divine present, in the perpetual actuality of today, that I give the Word of the Father, that I give the Spirit to the Father and the Word and the Father to the Holy Spirit, and I am happy.

### **July 22, 1940**

For the first time I do my spiritual exercises, closed in my own room, in the parish house of Pianura.

The Lord truly wants us servants of all. The works we embrace and the spirit that animates us do not want us to resist anyone, neither dissatisfy anyone, much less fight against others except sin.

We only have to establish ourselves more and more in the observance of all the articles of the rules and in reverence and obedience to the authorities of the Institute and of the holy Church.

Reading the biography of the Blessed de Vialar.

## July 25, 1940

There is a benefit in having the same prayers repeated during the formation in the Vocationary, or at least for the first three years, that is, without changing every week or every day.

The benefit consists in the fact that they will easily learn them by heart and so, if they return to secular life, they can also continue them in whole or in part e. g. the Offertory, the Tribute, etc. Deo Gratias. Alleluia.

## July 31, 1940 - *Passim*

We absolutely must free ourselves from all local, home and parish responsibilities, and appoint at least a small number of priests to concentrate on the government and direction of the Congregation and association, etc.

Our Vicar General, Fr. Giorgio Saggiomo begins to do it; therefore, he starts to carry out the relative notices of obedience, day by day, after entrusting his parish of Posillipo<sup>57</sup> in good hands with the permission of the Curia Archiepiscopal of Naples. Deo Gratias!

We formally establish to erect the communities of Altavilla and Bovino with a good community of religious and to gather a good number of aspirants from the Vocationary there.

We aim to recruit the pre-vocationary among the best children of the elementary classes, and about twenty good children started in Pianura entrusted to the care of the young Cesare Caradonna<sup>58</sup> who has talent and grace.

### *During the morning meditation*

Every day we die. Space is a torment for the immense soul and time is an executioner, which takes away life, day by day.

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<sup>57</sup> Santa Maria Assunta di Bellavista entrusted to the Vocationist Fathers.

<sup>58</sup> Vocationist Priest (1919-2006).

I consent.

Offer me passion of love and I accept passion.

Offer me torments of love and I accept torment.

Offer me the death of love and I accept death.

Offer me also pains of love and accept pain.

Don't talk to me about death and pain outside of love. I can't accept them outside of love.

### **August 11, 1940** - *Beginning of August*

You are very gross in observance of the rules, in the fulfillment of parochial duties, in the exercise of charity of God and neighbor, in Christian forgiveness, in the powers of the soul, in everything.

Now the Lord applies himself to purify, soften and ennoble you, because he loves you and wants to be with you always, but making you worthy of himself. *Ita, Pater, quoniam sic fuit placitum ante te. Amen. Alleluia.*

### **August 23, 1940** - *At sunset, in the parish church*

Entrust to the Father the parish, to the Son the Congregation and to the Holy Spirit the individual souls you direct to the divine union; as for yourself concentrate on loving the Most Holy Trinity and everything will be fine.

The Lord takes special care of these three fields of works.

### **August 24, 1940** - *Passim*

O my Lord, grant that I may think of you alone, of your personal things, and you will think of mine and me.

What a liberation it would be for me, if I could think of you alone and your personal things!

You see how every other thought tires me and alienates me, disturbs me and always makes me suffer in some way.

Only abstracting myself from everything and applying myself to you with my all being is peace, rest and sweetness.

Grant that I may not come to you to find this peace and sweetness, but to please you only ever more. Amen. Alleluia.

### **August 27, 1940**

O love, love, love, attract me totally to you. I trust in your loyalty and therefore I pray to you. I believe in your infinity and therefore I pray to you.

Every moment that I don't think of you or see you is a moment of hell, or certainly purgatory, equal to that except for the duration.

Grant me the grace to always think of you in everything and to always see you in everything. The stimulus of suffering takes me outside of me in you. This too is your grace; this also gives glory to you. Then you will bring me to you, the stimulus of pure love will soon bring me to you.

That I may pass totally in you. Amen.

This is my earthly paradise in which I must prepare myself for my heavenly paradise. You are my love, my love, my love.

My physical body forms with the soul one substantial composite being. My moral body is the Congregation and the whole work of divine union is the irradiation of the soul.

My world is Jesus the Incarnate Word. My heaven is the Father to whom I ascend. My Spirit is the third person who deigns to animate my soul.

### **August 29, 1940** - *While meditating after Holy Mass during the short morning walk*

The thought that you, my God and my all, are all mine doesn't frighten me anymore, but it comforts me,

You must be all mine, O God my Father for your Son who is in me. You must be all mine, O God the Son because your Father

remains in me. You must be all mine, O Holy Spirit because the Father and the Son are in me. You are all mine, O Father, O Son, because your Holy Spirit is in me.

### **August 30, 1940**

It seems that I can say that the only I is my soul in this substantial form of my body. I can also say that my only I is my spirit as I am animated by grace, charity and the Holy Spirit.

My only I is my person as I am the term object of the relationship with the Lord; in imitation and image of the three divine persons who are the three love relationships.

### **September 1, 1940**

I am confirmed in my deep conviction that, like death, so any other physical and moral suffering comes directly from the diabolical influence caused by original sin and my personal faults, even if only venial sins.

The Lord is only and always intent on resurrecting, consoling, and exalting and vivifying, only and always and nothing more. So, in every suffering I have to see my failure and regret it, the diabolical influence and subtract me, one and the other with the humility of penance; but I must not get lost in offensive reasonings about divine mercy, goodness and love of the divine will, nor subtleties of permissions, etc. God loves me and wants only my good and my greater good; he wants to give himself to me and he also wants me all for himself. Praised be God!

**September 5 and 6, 1940** - *Concentrating myself in the Trinity, present as for months - September 6 - at the Holy Mass of the Sacred Heart, first Friday of the month, day of retreat*

The Holy Spirit in you offers Jesus, loves the Father and the Son continuously.

It is very good for you and for the work of the Congregation to live in this penumbra of misunderstanding, opposition, contradictions and humiliations. Full benevolence, approval, protection and favors would hurt the soul as too much light and heat damage the tender plants.

*From the crumbs of theological meditations*

Grace - love - Holy Spirit.

Through grace you enter into communication with divine nature. Through love you enter into communication with the divine perfections. Through the Holy Spirit you enter into communication with the divine persons.

The Most Holy Trinity in the Father, principle of divinity, gives you grace.

The Most Holy Trinity in the Father and in the Son gives you the Holy Spirit.

The Most Holy Trinity in the Spirit gives you the love of charity for the Lord and for your neighbor.

### **September 12, 1940 - At Mass**

“You don’t seem to be doing much.” It is true; in me and by myself I am nothing and sin.

This uniting yourself continually to the three divine persons, your saying his Word to the Father and offering the Holy Spirit to the Father and the Son and pouring into the Son the whole Father and in the Holy Spirit the Father and the Son makes you in a certain way as a person-synthesis in the image and likeness, in grace and charity, person-synthesis of the most holy Trinity. Alleluia.

### **September 13, 1940 - During holy meditation**

Your Word is my Word, O Father God. He speaks to you about all my being, all my dependence, my obligation, my affection, all of myself in action and state of love. But he is also my Word be-

cause in him and with him I say to you eternally, O Father, he himself and in him yourself, O Father. His infinite delight, glorification, divine life!

Thus, your Spirit is my Spirit, Father and Son, he perpetually brings you all my love! But he is also my Spirit and in him and through him I offer to you all the love that he is, all the love that you are.

I also intend to say this Word perpetually to Mary most holy, to each and all angels, saints, neighbors and beings.

I intend to offer this Spirit in love to Mary most holy, to each and all angels, saints, neighbors, beings, alleluia.

*On the same day, at the same time*

It seems to me, O Word Jesus, that you are not giving me anything. "It's true, because I give you all of myself. It's true because those things and those human satisfactions you think about are sometimes nothing." It is true: I also do not give material things or human satisfactions to those I love because they are worth nothing, nor do they express love.

**September 20 and 21, 1940** - *At Holy Mass, at confession before the introit*

I was expecting - I would have expected - some particular gift from the one who loves me for this day when<sup>59</sup> ... Nothing at all. "You too are sorry if someone you love asked and expected from you this or that particular gift, while you are everything or would like to be everything for him. How much more the Lord your God!"

The same was repeated to me on the feast day of the whole angelic world, September 29th. Nothing is everything!

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<sup>59</sup> September 20 is the anniversary of his vow of charity, of the vow to found the Congregation and of his priestly ordination.

## September 24, 1940

A great lively desire to please the Lord, the three divine persons individually contemplated, as state, life and act of the soul-spouse.

Pleasing the Lord with real joy of pleasing, with great pain of having displeased, with great fear of displeasing, with real desire to please more and more. O grace of graces!

## September 30, 1940

I wanted to follow in some particular cases the ordinary light of reason and not the heartfelt action also felt of the holy gifts.

I regretted it. Lord, forgive me. The Lord forgives provided I go through a real conversion to docility to the gifts of the Holy Spirit. Amen. *Deo gratias - Thanks be to God.*

## October 3, 1940 - *During meditation, on the way*

We bless truly Christian friendship, truly a means of friendship with Jesus! Let me bless this Christian friendship in all those who approach me and especially in those that I would like exclusively for me.

This is flawed. I renounce any exclusive, particular affection, precisely for friendship with Jesus, with my Jesus. *Deo gratias.*

## October 6, 1940 - *At Holy Mass*

This is Sunday of the divine union of the most holy Trinity with the soul. Sunday is the most holy day of the week. Trust in the divine action of the most holy Trinity in souls.

Everything that the Lord works every day, every moment, is no less grandiose, no less wonderful, no less sanctifying than all the work of the days of creation, of the days of redemption! O divine action, I adore you; I want to be united with you more and more!

*From yesterday*

If the Congregation is the work of Most Holy Trinity, it is so above all in the vocation it transmits to its members, in the sanctification it carries out in its members. It is the Lord who works in them, one by one, moment-by-moment, grace-by-grace. How then can you not trust that they truly become saints?

**October 13, 1940** - *Sunday, leaving for Montalto Uffugo*<sup>60</sup>

I go away, I will die, I will no longer speak to souls! "Forever in the Word you will continue to speak to every soul, in the Holy Spirit, you will continue to turn every soul to the Lord even if you come out of time and space."

*On the train*

I wish I were all about receiving from the Father and saying to the Father his Word! I wish to be all a receiving from the Father and Son and giving the Holy Spirit to the Father and the Son!

**October 14, 1940** - *Monday*

"You receive, you offer with the Holy Spirit an infinite, substantial, personal love, a divine person who is love to other divine persons!"

What is this love, person, not faculty, but person? We adore.

**October 21, 1940** - *During meditation*

Since you are totally with me, I cannot care about anything or anybody but you!

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<sup>60</sup> City of Calabria, in the province of Cosenza, where Fr. Justin preached the yearly week-long retreat to the Rural Catechists.

## **Between the end of October and the beginning of November**

Behold your day, O Lord Son, Spirit, Father! You do in it no less wonderfully than in creation, than *in diebus carnis suae - in the days of his earthly life* (Heb 5 7), in me, beside me, upon me.

Your day is also mine because you are mine, like the work of my head, my heart also belong to my hand and arm. And so, of all the ancient and future days. So, of your eternity!

### **November 6, 1940 - At Holy Mass, altar of St. Raphael**

I cannot think that your Lord Jesus, your Spirit Lord, your Lord and Father is with you, in you and upon you idle, when it seems to you that he does not look, does not speak to you, or that he does not work in you.

“When you are at fault, in some spiritual infirmity, in some punishment bestowed by the Lord, then he is even more with you, in you, upon you in activities of sanctifying and saving love.”  
*Dicit Dominus - Says the Lord.*

### **November 7, 1940 - While praying the Liturgy of the Hours after the Holy Mass**

“The major superior finds his own exercise of humility and dependence in the respect that he must have for the local superiors not only in affirming their authority but also in disposing of their subjects through them. Immediate disposal of a subject is not to be done and approved except in exceptional cases” says the Lord. Deo gratias - Alleluia.

### **December 11, 1940**

From Lent this year they seem to have ceased! After about eight years!<sup>61</sup>

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<sup>61</sup> This is a note added to the agenda of December 11, 1933, referring to what

**December 13, 1940 - At Holy Mass**

Preparation for holy death.

*On another day*

I desire to see God! I desire to see the human soul of Jesus, during his temporal life. Your vision, O Jesus! To see you and what you saw, O Jesus! Amen.

**December 20, 1940 - During holy personal meditation**

The Holy Spirit is in my soul; and in him are the Father and the Son. Jesus is at my side and in him are the Father and the Holy Spirit.

Above is the Father to whom I ascend and in him are the Son and the Holy Spirit. *Facta est lux. Amen. Alleluia.*

My love, God the Holy Spirit! Inside me I embrace you with the Father, I kiss you with the Son. I would like to love you more and more!

My love, God the Son, I embrace you with the Holy Spirit, I kiss you with the Father. I would like to love you more and more! My love, God the Father, before me, I embrace you with the Holy Spirit, I kiss you with the Son. I would like to love you more and more!

(And the soul turning to each of the three persons, in union with the other two, acts as a unity and trinity, which turns to unity and trinity, the unity of the marriage relationship to the three divine relationships each considered as unity espousal relationship).

O divine unity! O blessed Trinity! Alleluia.

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was written there, namely: "Repeated general confession of those physical miseries, after being harassed by apprehensions, perhaps scrupulous, 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, 1940** - *Friday, eve of St. Thomas the Apostle*

The princess of San Valentino Torio has come on behalf of the Most Reverend Bishop of Cava and Sarno, to offer to the Vocationist Sisters, the mental health home for women, that should be transferred from San Valentino to Sarno. I accept, seeming to me a good beginning for our female branch to do some corporal works of mercy.

Our Sisters' specialty is in the ascetic care of the souls of orphans, old and sick. Many institutes do works of mercy. We do them for this purpose and with this particular spirit of the apostolate of the ascetic, of the mystical elevation in the humble and suffering. The birthday of this branch of the "Society of Divine Vocations," the Mothers of Saints after the Sisters of Saints, has come. Deo gratias.

**December 27, 1940** - *St. John the Evangelist*

Be all mine, O divine mercy!

Be all mine, O divine goodness!

Be all mine, O divine love!

No less than all, O my Lord, no less than everything.

You must be all mine, O God the Father, precisely for your Son in me.

It is necessary that you be all mine, O God the Son, for your Father in me.

Be all mine, Father and Son, for your Spirit is in me.

Be all mine, O Holy Spirit God, for the Father and Son are in me.

How can I truly love you, as you deserve by myself alone?

Eternally I intend to tell you your own Word, O God my Father!

I intend eternally to yearn for your Holy Spirit, O Father and Son.

Eternally I mean, Holy Spirit, to pour out the Father and the Son on you.

I cannot know you, Father, without your Word.

I cannot speak to you, O my God, without your Word.

I cannot love you, Father and Son, without your Spirit.

I cannot receive you, O Holy Spirit, I cannot embrace you if I am not possessed by you, nor can you animate me without the Father and the Son in me.

O divine grace! O divine love! O divine Spirit! My God and my all!

I intend to belong to you, God the Father, as the Son belongs to you.

I intend to belong to you, O God the Son, as the Father belongs to you.

I want to belong to you, Father and Son, as the Holy Spirit belongs to you.

O God the Holy Spirit, I want to belong to you as the Father and the Son belong to you.

Amen. Alleluia.

## **December 29, 1940**

The entire Holy Trinity is my father and mother in God the Father!

The entire Holy Trinity is my brother in God the Son Jesus.

The entire Holy Trinity is my spouse in God the Holy Spirit. I am the son of the Trinity in the Father.

I am the brother of the Trinity in the Son.

I am the spouse of the Trinity in the Holy Spirit, alleluia.

### *While walking*

O supreme fatherhood which is espousal on the part of the Father!

O supreme brotherhood which is espousal in the Son!

O supreme vitality which is espousal in the Holy Spirit!

Be you in me, O Father, my act of consecration to your Son.

Be you in me, O Son, my act of consecration to the Father.

Be you in me, O Father and Son, my act of consecration to the Holy Spirit!

Be you in me, O divine Holy Spirit, my act of consecration to the Father and the Son.

Be you in me, O divine Trinity, my act of consecration to the holy Church, to the Holy Family, to our Congregation. Amen.



## CHAPTER 2

### Toward the light

*During the years from 1941 to 1948 the Vocationist Congregation sees lights and shadows. With the first apostolic visitor, the Congregation obtains permission to admit candidates to the various levels of formation and sacred orders. Here is how Fr. Justin reports this event: "In this same Book of my Soul in which the date of the condemnation of the Congregation is marked, after seven years, the Lord grants me to mark the acquittal of the condemnation, obtained by the Most Reverend Visitor verbally on October 11, in writing on October 30, officially communicated to me in writing on November 21, 1941."*

*The succession of various visitors and two general superiors imposed from outside cause further disbandment especially among young members. "Follow the divine Spirit, master and father, moment by moment, without worrying and aggravating yourself with human-temporal thoughts and concerns. The Lord governs and directs the Institute, the houses, the staff and everything! He is omnipotent and merciful, faithful and loving and all! You will see everything going well, prospering and flourishing with holiness under divine government. Tu sequere Deum - you follow God. Alleluia" (September 21, 1942).*

*The most tragic event in the history of the Congregation and perhaps in the life of the Founder himself is thus described on May 31, 1945: "Since Saturday of the Ember days we knew of the new Apostolic Visitor given to us. Then on Tuesday after the Trinity, he arrives, not as Apostolic Visitor, but as Superior General, appointed by the Holy See. Thus, ends a long period of life for me and another opens ... He keeps me high in the glory, love and will of the Father. Voices of tears come from the earth, human reaction of the nuns, of the novices, of the students who bring me down into the sphere of tears. I abandon myself to the relief of my lower part which then lifted up follows the spirit of Jesus. Purification? Ita Pater. Similarity with the saints? Ita Pater. Why wait for the external ascetic apostolate and ascetic Vocationist conquest? Ita Pater.*

*This seven-year period leads to the reintegration of the Founder in his role*

as Superior General, to the elevation of his religious family to a Congregation of Pontifical Right and the assignment of the Cardinal Protector. It is moving as he describes his reelection to the office of Superior General on March 28, 1947: "I am unofficially informed of the reintegration of this body with this soul, of this soul with this body, by the expressed will of the Vocationist Congregation and of the Congregation for Religious. This was later officially published by Cardinal Prefect of the Congregation of Religious on Thursday of Easter in our house in Posillipo."

The events of the Congregation sometimes explicitly, often implicitly appear in the inspirations and illuminations from above, as well as in the prayers and supplications of Fr. Justin. The ups and downs of internal history lead him to appreciate his family more and more and see it higher and higher in God's plan. "I see the holy Church as the rose of the Lord. The corolla in all its petals are all religious families. At the center, in the heart, ours, from which the seed begins to perennially reproduce and bloom the rose" (April 18, 1942).

## Year 1941

### January 1, 1941

*Domine Jesu, suscipe spiritum meum. In manus tuas, Pater, commendo spiritum meum - Lord Jesus, receive my spirit. In your hands, Father, I commend my spirit.*

That I may become totally part of your life, Blessed Trinity.  
That I may be as assumed in the three persons of my God!

#### *Feast of the Circumcision and following days*

God the Father, God the Father! You are the principle of divinity, the principle of divine persons, the principle of divine relationships.

I go back to you and I turn to draw from its only source every relationship with the divine persons. O God the Father, O God the Father! O God the Father, only by espousing you, will you communicate to me your relationship, what you are and do for your Son.

O God the Son, only by espousing myself to you will you communicate your relationship with the Father!

O God the Holy Spirit, only by espousing you will you communicate your relationship with the Father and the Son.

O Father, O Son, O Holy Spirit, take me totally in you. Be mine. Amen.

O my Lord and God the Father, unite and take me totally in your attention to the Son.

O my Lord and God the Son, unite and take me totally in your attention to God the Father.

O my Lord and God the Father and the Son, unite and take me totally in your attention to God the Holy Spirit.

O my Lord and God the Holy Spirit, unite and take me totally in your attention to the Father and the Son. So be it.

O inspirations! O Father!

O attentions! O Son!

O docility! O Holy Spirit!

O love, O love, O love,

I see in the spouse the synthesis of the Father and of his only Son. Synthesis-supreme unity. Alleluia.

O love, O love, O love,

I understand that the act of love is this: I want you!

I want to possess you.

I want you completely.

I want you always.

I want you alone, you always and totally.

O love, O love, O love, since I must love you with all my heart, with all my mind, with all my strength, with all my soul, there is no place in my time, in my acts, in my being, there is no place for other occupations, there is no place for pain, since everything is love!

How will I fulfill all my duty and all justice, if I only have to love?

If you want all the individual perfections, the divine operations and the divine relations you have everything, you do everything, you give everything!

I want you, O divine glory (here is the righteousness of intention).

I want you, O divine will (that is holiness in all circumstances).

I want you, O divine mercy (this is all hope).

I want you, O divine justice (here is every reparation).

I want you, O divine love (that is every divine imitation).

I want you, O God the Father (every ascension).

I want you, O divine sanctifier (every apostolate). Alleluia.

*From the agenda of novitiate*

Notify that there is no recreation after breakfast; that we must always walk with our eyes down, so as to seem closed.

### **January 5, 1941**

I must procure the rules of St. Francis, St. Domenic, St. Ignatius, St. Alphonsus, St. Vincent De Paoli and especially of Rosmini.

### **January 12, 1941 - From the day of the Holy Family**

*Agenda:*

1. Organize better the changing of rooms.
2. One hour per day is not enough to take care of the mail; you have to dedicate two days a week for it, e.g., Monday and Tuesday, or Friday and Saturday.
3. Having goodwill, time and means, compose good elevations for ours.
4. Write a letter to the soul for Fr. Giuseppe Di Fusco on an effective way to have good governance.
5. You cannot expect anything from your confreres except to be saints, to be united to the Lord and nothing else!
6. Begin your month of the Epiphany of Mary and of St. Joseph on the Saturday after the Epiphany, from January 14 to February 11. You must compose a beautiful hymn to Mary of the Apparitions.

7. Begin the affective commentary on the divine words and on the entire bible; publish some inspiring prayers in each issue of Spiritus Domini.

*Every morning after the exhortation.*

Have the chanting of "Homo quidam" several days in a row.

Close the doors gently.

The notes of personal asceticism.

"Ascension" by paragraphs, three times a week.

For the Immaculate Conception of Lourdes read *La Veggente* in common.

## **February 9, 1941**

We enter the desert with Jesus. A new inner heaven is the desert. The Lord wants to inaugurate a new way of speaking to you, of being present, of operating in you.

Don't be afraid of Lent! it is a time of greater love and therefore of greater strength, of greater joy, of greater union. There is no place for other emotions, for other worries. Cheerfully! Deo gratias!

I always trust in the grace of being admitted to heaven immediately after death, after having made purgatory in this world, in the flame of love and zeal. I can see how many debts I have to pay. It is said to me in the soul: "The Savior your spouse will take care of you. Your spouse will save you."

*Amen. Laus tibi, Domine - praise to you, Lord!*

## **February 21, 1941 - While distributing holy Eucharist in the Holy Mass**

"Every soul must be treated like the bride of the Lord! The love for neighbor must be animated by this vision.

Help to form every soul to be spouse of the Lord, without ever wanting any soul to relate to you in confidences, familiarity

and exclusivity which belong, properly speaking, to her supernatural-nuptial relationship with the Lord."

Amen. *Laus tibi, Domine, rex et sponsa aeternae gloriae! Praise to you Lord, king and spouse of eternal glory.*

**March 25, 1941** - *After the holy meditation, on the altar, and while taking the Eucharist to the sick ...*

Jesus' words to that mother Genoveffa of Lisieux "Open your heart to my children and I will open my heart to you."

My Lord!

Each angel is your particular friend.

Every saint is your particular friend.

Every man is your particular friend.

I said: I don't want any particular friend.

The grace wants everyone to be my particular friend. So be it.

**April 5, 1941** - *Passion Saturday, during meditation*

Consecrate yourself to triumphant love, which only creates, redeems, sanctifies and glorifies. All love is espousal when it triumphs!

*The same day, the same hour*

Every Vocationist must be a perpetual, daily catechist. The daily sermon must be a catechetical instruction. Each ministry of the word should be conducted in form of catechesis, questions and answers, real or imaginary dialogue.

**May 6, 1941**

The heightened sensitivity of the heart makes you suffer.

The Lord says in my heart: "You must be intent on promoting the spiritual good of the neighbor, to please God in the neighbor

and in himself - without reference to you, without any advantage for you."

He says it and he does it in the heart. Amen. Alleluia.

### **May 11, 1941**

"You can do a little catechism every day and let the children come with you for a walk; while you pray the Breviary, your companion looks after them."

Yes, my Lord, I do it joyfully! Amen! Alleluia.

### **May 16, 1941**

The feast of the Ascension is coming. Why are you crying? Are you upset?

One Says: He will leave you.

Another says: He will take you with him.

Now there is peace and joy. Amen. Alleluia.

He said to me, "I will be faithful to you" and was referring to the gift of his presence. Amen. Alleluia! It is now about a year. Alleluia!

### **May 29, 1941 - *During the Octave of the Ascension***

He brings me with him, close to him, to his paradise, before his angels and saints, to his Father.

The soul feels confused but also happy, confused but also confident. I think it is fulfillment of the previous gift of having him with me in temporal life. Being always, always with him, in this present life as in his Paradise.

There is a difference between having Jesus in my own sphere, and being with Jesus, walking alongside Jesus, as if I were already outside my sphere, introduced and established in the sphere of Jesus.

The soul remains confused but confident. This sense remains

alive and active for three entire days, then it remains as a resource that I can draw upon when I want in divine grace.

**June 8, 1941** - *Novena and octave of Pentecost*

I enter, or the Lord makes me enter, into an experience of divine vision of the Word, (the invisible mission to the soul) of the divine mission of the Spirit (the invisible mission in the soul) and giving a sense of possessing the divine persons for enjoyment and gratification; I feel that I can ask and obtain all that I could desire and have. I feel that divine omnipotence, wisdom, mercy and goodness are at my disposal, for the love and gift of the divine persons.

The great supreme trust of the *omnia possum* - *I can do all things* (Ph 4 13) and therefore the idea of the kingdom of divine union truly active in every soul is reborn. O feast of the Most Holy Trinity!

**June 15, 1941** - *Sunday between the octave of Corpus Domini*

I am told: "That gift of divine presence in you, around you, above, before you, you can enjoy it as long as you want; you can enter into that sense, in that gift, in that spirit, in that supernatural atmosphere of espousal intimacy whenever you want and for as long as you want.

Before you were there as brought and maintained by others; now it is as left to you to rise up and be there according to your own capability while being all grace of the Lord."

I feel all this is true. Did I demerit to be elevated and kept by the Lord? Or is it a development and perfection of the previous way (of the gift)? I do not know. Maybe both.

I hope in the Lord, I will not be confused. I now feel this deeply, and especially with regard to the vocation and mission of our Congregation.

## **After the feast of the Most Holy Trinity and in the octave of the Blessed Sacrament**

If you believe that the Rule belongs to the Lord God Trinity, you must value it highly, and work on achieving a wider and deeper observance of the Rule. So, I commit myself to a more complete and loving observance and to inspire and encourage others to do the same. Deo gratias.

### *Sunday between the octave of Corpus Domini*

In each issue of Spiritus Domini it will be good to introduce the rubric "From Sacred Theology" and to report from the greatest authors the great theses of the treatise *De Trinitate, De Gratia*<sup>1</sup> and particularly of the Divine Missions etc. Amen. Deo Gratias.

### **June 24, 1941** - *In the evening, during recreation*

(I recognize that my flaws are like the original sin for the Congregation. Not being able to give good examples of mortifications harms the Congregation).

"I will be the edification for them and redemption for you."  
(With me, he says).

### **June 30, 1941**

Perceiving the reminder of the special presence of the three divine persons is their calling you to it. They call you. Suspend everything and respond and prolong your loving attention to the divine presence.

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<sup>1</sup>Two great theological treatises written by St. Augustine, bishop and doctor of the Church.

**July 4, 1941** - *During meditation*

I said to God Trinity: I know and feel your love from many trials, but I would like to see it on your face, from your eyes. "I'm close to you this way because I love you, we love you."

Deo gratias. Alleluia.

**August 6, 1941** - *Transfiguration of the Lord - at Holy Mass, at the altar of St. Raphael*

In the depth of my soul takes place profound renunciation of every human creature.

The sense of sacrifice is overpowered by the sense that the Lord wants to be everything for the soul.

**August 9, 1941** - *St. John M. Vianney. Walking and meditating after the Holy Mass*

To the soul deeply aware of her debts, duties, responsibilities, innumerable deficiencies and insufficiencies, the Lord says: We are together to compensate, to work, to glorify, to save, etc. You are not alone, we are together.

*Et facta est tranquillitas magna - there was a great calm (Mt 8 26).*

**August 28, 1941** - *After many days of tension, during the meditation after the Holy Mass*

To a spirit that led me not to take into account every pain of the lower part, my heart and my flesh and my blood and my nerves said to the Lord: "You are also my Lord and Savior, and to you I cry in my pain too!

Take me entirely in you and let my blood flow with yours, and let my nerves be musical strings for you, and my bones bloom with new life in you."

The tension has relaxed in peace.

### **September 1941** - *At the altar, for several days*

Don't be afraid to love. It is Jesus who loves the souls who approach you. Work on purifying your human-natural being more and more.

In reality you have no friend, you are attached to no one and, therefore, you are free from all attachments to offer and apply yourself to the Lord.

### **October 1, 1941**

In the three divine persons you have infinitely more than any friend, more than any mother, more than any other good.

accept peacefully these pains of sensibility, being wounded from all sides, by every person for your purification in preparation for divine union.

Write the interior word that comes from above, but not the resonance and correspondence of the soul; the Lord will write this. You must write what comes from the Lord.

### **October 13, 1941**

At the railroad station of Cassino coming down from the Abbey,<sup>2</sup> after a short course of spiritual exercises preached to the seminary, I learned, from Fr. Vicar, George Saggiomo who was returning from a visit to the Apostolic Visitor in Rome, that we had been granted again, after seven years of interdiction, the faculty to admit candidates to the postulancy, novitiate and professions (October 12).

Glory be to the Father, and to the Son and to the Holy Spirit. Amen.

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<sup>2</sup> The abbey, is the famous Abbey of Montecassino, founded by St. Benedict in the year 529. Some Vocationist students, sent by Fr. Justin, served as educators in the college directed by the Benedictines.

## October 14, 1941

Act of contrition for the many times I did not render to the Lord that greater joy that I could have given and that he expected.

## October 15, 1941

All room services (order, neatness etc.) are rendered to Jesus, who lives there. Your room is his house.

### *During the Mass*

All our private liturgy must be entrusted to the religious brothers. Constitutional liturgy is lay liturgy.

During the offertory, the lay brothers will hold a large crucifix, all bloodshed, on the altar. This crucifix will face the cross in the middle or in front of the community, more or less as we do in the Stations of the cross, but, I repeat, with the face to the cross. Deo gratias.

Try to compose a Devotional book without all the scriptural pages and your canticles, useful for the entire devotional year.

Jesus died drained of all his blood. All his blood was shed with immense love for the world and every soul in particular.

At the offertory of the Mass, a lay brother will raise and hold high a large crucifix, all bloodshed, in the midst of the community.

I want and must be very attentive to the Lord in order to render him what I know to please him most and to satisfy him in everything, for pure and intense love!

The commitment of love is superior to the obligation of loyalty, justice, religion, superior to any promise, contract, vow and oath as much as the charity on which it is based is superior to all other virtues.

In every holy Mass, in the only reality of the sacrifice of cross renewed, there is a wonderful variety on the part of Jesus who offers himself in sacrifice and sacrament and on the part of the soul who receives and joins him in the one and in the other act.

## **October 21, 1941**

When my lower part, my heart above all, feels calm and joy in creatures, albeit the most innocent, my upper part, my spirit falls asleep, then dries up, and begins to agonize.

The conflict between the two parts is perennial. One must prevail over the other. I want the upper part, the spirit to prevail.

The lower part, my heart, suffers especially when I feel or imagine that I don't have a friend. But never has my upper part been purer and more ardent, penetrating and close to the divine union (or immersed in it?) as when I am without a friend.

Again, I put myself in this crucifixion of the lower part, and in this ascension of the upper part.

## **October 30, 1941**

You must renew the offering and consecration of yourself at the beginning of each new day and of each new series of acts. The future is very improperly said to be offered and consecrated. We cannot offer what we don't have. We don't have the future yet, but when it becomes present, then it is ours and then we can and must offer it to the Lord. Amen.

**October 31, 1941** - *At the Mass in which I offered to the Lord the aspirants to the Congregation.*

I offered the aspirants to the triumphant love of the most holy Trinity. Upon your entry into heaven, the Lord will grant you those privileges for the Congregation.

At each absolution, communion and holy Mass, the Lord will renew the divine marriage with your soul. Your grace is always that of the soul-spouse of the Most Holy Trinity. Your every grace is within it.

## November 17, 1941

From the communion of the celebrant, for an hour, every member of the community will attend to holy meditation in the chapel occupying also the three classrooms so that each one is at a convenient distance from the other, supervised by each other or by the superior, in silence. They will meditate on the points suggested the previous night according to the method of St Ignatius.

The meditation ends with the canticle of the Magnificat, instead of the Salve Regina. Soon after, the Marian antiphon of the time will be recited without singing.

*On the same day, celebrating in the Parish, because there were no hosts in the Vocationary's chapel*

Why not celebrate in the parish church and immediately afterwards preach to the people, and then at noon to the male community and at sunset to the female community?

You already do it, but instead of doing it for the same audience, you would do it to three different groups of listeners; to the religious outside the parish church, to the Vocationists Fathers and students at noon, to the Vocationist Sisters at sunset.

*Utinam, Domine! Amen. Ita, Pater, in honor of the Trinity.*

The formula and the name of the external religious: *The Religious of the Most Holy Trinity, with the Holy Family, in the holy Church.* O my God and my all!

## November 21, 1941

In this same Book of my soul in which the date of the condemnation of the Congregation is marked, after seven years, the Lord grants to sign the exoneration of the condemnation, received by the Most Reverend Apostolic Visitor<sup>3</sup> by voice on October 11, in

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<sup>3</sup> The Apostolic Visitor was Fr. Raffaele Baldini of the Oblates of Mary Im-

writing on October 30, officially communicated to me in writing on November 21, 1941.

Glory be to the Father, to the Son and to the Holy Spirit. Amen.

### **November 30, 1941**

We must resume the morning walk, in prayer with the Blessed Trinity, for the indispensable relationship of love (I took it up every morning by going to the Tavernola's cross).

The continuous action of the Trinity in your soul and in all souls never ceases. I love, trust and abandon myself to it!

*At the end of the spiritual exercises to those who are to be ordained and to the novices*

I preached on the perfection of humility as a path to reaching the perfection of charity, seeing in each of the beatitudes as many degrees of humility and especially the humility of the heart.

With the eyes of the Soul I see I Moses that all alone goes to the holy mountain and goes up, and immerses himself in the Lord and receives the law for his people.

*Ita Pater, quoniam sic fuit placitum ante te - Yes, Father, because you liked it so (Mt 11 26).*

*At the altar, in the Holy Mass at the Vocationary*

"I remain faithful to you." But faithfulness in love is loving more and more. Loving is always giving and giving more and more. He will give to me more and more joy and peace, strength and peace. Alleluia.

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maculate. He understood the spirit of Fr. Justin and valued his holiness of life. He understood that the main problem of the Congregation was Bishop Castaldo of Pozzuoli. In his final report to the Congregation for the Religious he strongly recommended that the Congregation be subtracted from the excessive authority and interference of the Bishop.

## **December 24, 1941**

What will I offer to the divine child?

I will offer my commitment to the formation of the various spiritual families of the Society of Divine Vocations.

Ita Pater!

## **December 26, 1941** - *At the Holy Mass in the Parish*

Always rise before the superiors for all your duties towards them. There are many superiors, and you also have superiors among the angels, among the saints. Who are they? They are the heads of the angelic choirs, the apostles, the founders, the patron saints, etc.

## **December 31, 1941**

In prayer we find a more special union with the Holy Spirit.

In preaching we find a more special union with the Father.

In the life of relationship with neighbors, for any other business, we find a more special union with Jesus, the Incarnate Word.

For the Immaculate Conception, the extraordinary consecration to holy humility, entrusted to St. Michael the Archangel.

For Christmas, in honor of St. Joseph, the extraordinary consecration to universal integral purity entrusted to St. Gabriel the Archangel.

For the Epiphany, in honor of Jesus, the extraordinary consecration to love our neighbor, entrusted to St. Raphael.

All three on the day of the Holy Family. Amen.

## Year 1942

### January 1, 1942 - *New Year*

O my Lord, O my God and my all, how many sparks of heavenly fire you have made fall into my soul!

Now, I beg you very warmly, gather them all together so that they make a great flame.

It seemed that your graces disappeared one by one to make way for the others that you gave me day by day.

All the acts of my life are present to you so that I do not need a historian or poet or chronicler.

All your merits that you communicated to me from your infinite treasure and made them mine are safe with you.

All the graces that you shared with me both habitual and sacramental are accumulated in the soul.

O my Lord, add all the other graces that you would have given me if I had always corresponded to you.

Grant that all your graces together, merged into one great grace of life, adoration, faith, works, zeal and union, like a great sky and a great sun, a great flame, wealth, beauty and sweetness, make me dear to you.

O my Lord, may my life, person, conduct and work be all grace, all union with you, O Trinity my God!

#### *At Holy Mass in the parish*

The Lord is in you and with you before and above you, and for as long as you want him. As long as you want him, you have him. (He is always willing to speak to you and to favor you. He waits for you; you do not wait him. He is faithful to all his words to you, in all his gifts to you. Be faithful to him too). So it is.

The lower part settles in sadness and the upper part in numbness. The Lord watches over me and for me.

**January 11, 1942** - *From Christmas to the eighth day of Epiphany, during Holy Mass*

I am concerned about the dangers of the cold and humid morning, going from the Vocationary to the parish, at 4:00-5:00 a.m. "Don't worry: you've never been so good as now."

He wants it. Let's continue.

*During Holy Mass*

"Just as the bride takes care of the house and the interests of the groom, so you must take care of the house and work of the Congregation." This sense and spirit of bride and mother lasts two days.

*Epiphany*

I expect a gift, a word, and I do not get anything, but concerns and sufferings.

*Eve of the Holy Family, during a walk*

"He will take your way of loving. He will take it for himself as you have asked many times." You asked with little faith.

*Holy Family*

Consecration of the Congregation to the Holy Family.

During Holy Mass Jesus gave me the gift of accepting my way and degree of love for him. As he was coming, I heard the whisper: "He does not want that way and degree of love for himself because it tends by nature to the sensitive."

O sadness! Then comes the light. Grace elevates and takes all nature, even that way and degree of love.

He gave me the gift. I had my Epiphany. He is with me, the divine Son, friend, young, teenager God! Deo gratias. Alleluia.

## **January 12, 1942 - During Holy Mass, at the Gospel**

He remained in the temple. He wanted you to live with him in the temple of Heaven since last year's ascension. We live together in holy Paradise. There are souls and worlds on earth that live in paradise. O sweetness and peace! So be it.

*The same day from the agenda for the novitiate*

It is better for the novices to use the Psalter with the Italian version; It should be combined with rather long scriptural readings. In a similar way, it should also be integrated the Office of the Blessed Sacrament, of Christ the King, of Mary, Mediatrix of all graces and of the Dead.

## **January 17, 1942**

The seven practices:

1. The extraordinary;
2. The matter of sacrifice;
3. The sorrow for the past;
4. The consecration of the present;
5. Self-accusation outside confession;
6. The spiritual note;
7. Visits to the Blessed Sacrament and spiritual communions.

## **January 23, 1942**

Send a petition to Rome for the consecration of the world to the Immaculate Heart of Mary, and to the prelate of Pompeii for the crusade to pray for the conversion of the Mohammedans.

## **February 8, 1942**

The twelve practices of the members of the Secular Institute:

1. Elimination of everything useless,

2. Specialize in the fight, even external, against one particular capital vice,
3. Be constantly engaged in the practice of a work of mercy,
4. Practice and promote daily Sacramental Communion,
5. Practice and zeal parochial perpetual adoration,
6. Daily reading and continuous diffusion of the lives of the saints,
7. Docility and loyalty to approved inspirations,
8. Form the family of souls to be brought to Jesus,
9. Devotion of obedience to the holy Church,
- 10) Devotion of obedience and imitation to the Holy Family,
11. Devotion of obedience and union to the Holy Trinity,
12. Monthly practice of spiritual direction, means, guarantee and synthesis of all mental prayer.

### **February 13, 1942**

The twelve convictions:

1. God loves us and wants to be loved by us.
2. God wants to make us worthy of himself and he wants our cooperation
3. After God, there is no greater good than grace and charity.
4. We must always grow in grace and charity by every means available.
5. Everything is vanity outside of divine love and its fruits.
6. We must absolutely guard against mortal and venial sin.
7. Holiness is possible and a must for everyone.
8. The Lord wants us to look like himself in Jesus Christ.
9. The Lord wants to communicate his divine perfection to us.
10. The Lord wants us to be students and cooperators of his divine works.
11. The Lord wants us to unite ourselves with him in every Christian mystery.

12. The Lord wants us to be a personal relationship of love with the three divine persons.

## **February 14, 1942**

I see a plant with roots and a bunch of leaves on the ground, but the stem rises up to the sky and the flower blooms in the Blessed Trinity.

I see that the Holy Spirit invests, warms, ignites and transforms from the roots to the flower. This vision remains for a long time and still remains present and alive in my imagination.

Abandon your lower part to the earth, time, environment, vicissitudes, and the many different influences and affects. While the lower part passes through its purification in the fire, the upper part, the flower, is in serenity, in joy, in the Lord.

From time to time the lower part becomes sad and weeps and invokes the Lord who is its God and wants consolation. From time to time the upper part does not always sustain itself at that height and gets caught in created things. Troubled and pierced, the upper part abandons once more all created things and is brought back to its place in the Lord.

The acts of the upper part are sometimes so tenuous and so occult that I fear they are not meritorious. "The sensitivity of the acts is not always their perfection; it is often a mixture of bad league."

O my Lord, take all my being to you: absorb the lower and the upper part all in you!

In all visits to the Blessed Sacrament, several times during the day and a few times at night, I repeat the prayer to be completely absorbed in the contemplation of what each divine person is for the other, for the Holy Family, for the Holy Church, for our Congregation.

I wait for this grace to live totally in the Most Holy Trinity, and await it for myself and for all members of our religious family. Amen.

I see and feel myself as a vessel filled with pride, greed, lust, anger, gluttony, envy and sloth. Although it may be empty, the walls are impregnated with it, and a dreg remains at the bottom. The divine gifts that the Lord bestows upon me to fill my emptiness remain all more or less altered and saddened.

O my Lord, by your grace I suffer! O my Lord, with your grace, purify me totally with fire!

Therefore, let your Spirit always purify me with his fire, and bestow upon me his divine gifts.

My efforts to communicate to souls these gifts that are yours and mine remain ineffective. The souls feel instinctively the disgust of my pride, avarice, lust, anger, gluttony, envy and sloth that alters the gifts of the Lord as they pass from me to them.

May the divine Spirit be in me to speak to souls, to act and bear fruit in souls!

I am deeply saddened because all the Vocationists do not burn with love for the most holy Trinity. They are not filled with fervor and do not fly toward the Most Holy Trinity.

I suffer deeply in my heart for being guilty of their coldness and lukewarmness! Mine has been a continuous influence of lukewarmness, vainglory and hidden sentimentality.

O my Lord, I beg you, be you in person their sanctifier, or send them your authentic representative! I would like to please you, O Lord! O Most Holy Trinity, in God the Father!

May I receive more and more your life, principle of all good! O Most Holy Trinity in God the Son! May I imitate you and unite myself with your states and acts of Incarnate Word.

O Most Holy Trinity in God Holy Spirit! May I live and work animated by your gifts, vivified by you.

With faithful attention and adherence to the three divine persons, you will do what is in you because divine life is your life, and you will please and glorify one person with the other, in the other. So be it.

The Lord gives you his life. The Lord is your life. He gives you

his perfections and his works. The Lord is your life, perfection and your work. Amen. In grace, in the Eucharist, in Holy Mass, in preaching!

### **February 14, 1942 - *During meditation***

“For many years you have been thinking more directly about loving the Lord and are not reflecting on the love that the Lord brings you.

You believed better this way, to be and become more truly a living and personal love relationship with the divine persons.

No relationship is one-way relationship; every relationship is mutual! You are loved infinitely!”

### **February 15, 1942 - *Sunday at Holy Mass***

May I enter totally into the mystery of your passion and death, O Incarnate Word! The mystery of your passion and death in the present time! Not only. It is not enough, married love. In the mystery of your passion and death in all past and future time, as everything is present to me, as everything is present to you!

May I enter your passion and death like the Virgin Mary for love and compassion. You, immolated Jesus, are the supreme revelation and communication of the Blessed Trinity. The Father has given you to me, O immolated Jesus! The Holy Spirit wants to glorify you in me, O Jesus, immolated Jesus.

*Amen! Laus tibi Christe!*

### **February 16, 1942**

O my God and my all, you now enrapture me and move me with your thought of the ineffable reality of being admitted to live in you!

Now you say “enough” to my living in myself, to my living in human, created orders, and you want me to live in you. What is,

O Lord, this living in you, O divine unity and Trinity, this living in you, O God the Father, God the Son, God the Holy Spirit?

What must I do, and how must I live in you my Lord, I who cannot live well even in the created natural human order? You in divine exchange want my soul to live in you, my very soul that wanted you to live and dominate in her. I feel sorry for you.

What else have I done but sadden you, living in me, preventing your sanctifying action and mortifying your Spirit?

How do I live in you? What does it mean to live in you? What mystery is this of living in you in which you want me and establish me?

## **February 19, 1942**

The seven inner goals of the Vocationist after perpetual profession:

1. First seven years, the holy vow and state as victim of triumphant love.
2. Second septennium, the holy vow and state of perfect charity.
3. Third septennium, the holy vow and state of transformation in Jesus Christ.
4. Fourth seven years the holy vow and state of love of slavery to the Holy Family (may be the first).
5. Fifth seven years, the holy vow and state of self-annihilation.
6. Sixth seven years, the holy vow and state ...

Simultaneously the seven goals to be proposed in the works:

1. Make many, many priests,
2. Establish many scholarships to continue your apostolate,
3. Establish many new religious houses to continue your own apostolate,
4. Build many churches where to continue divine worship,

5. leave many holy books authored by you or others to continue your own preaching,
6. Erect many Vocationaries for the formation of future vocations,
7. Start many missions to continue your mission, after you are gone.

## February 22, 1942

You cannot be happy in any room, in any valley, on any peak, neither near any lake or river, nor overlooking the gulfs: your room is God alone.

You cannot be happy in any building and dignity, in any harmony, in any relationship since your place, your honor, your joy is God alone.

You cannot be happy for any blooming of flowers and shining of stars, except seeing forever the eyes of Jesus gazing at you in love and his face, all love for you.

You cannot be happy with any friend and mother and any created love, if not the only and triune uncreated love, Father, Son and Holy Spirit! God only!

You will be happy only being a living image of him, being a personal relationship of love with the Lord, being all capacity and fullness of God alone.

You will be happy only if you become more and more directly, more and more explicitly, more and more intensely, more and more ascensionally, more and more divinely living image of God and personal relationship of love with him.

Grant, O lord, that I become more and more according to the thought of God, according to the will of God, according to divine action, according to divine life, according to the Father, the Son and the Holy Spirit.

This is why I don't want to know or do anything else, my Lord! But no! You must be and do this in God alone, in all cre-

ation, in every order of things and duty in which you are for the Lord!

O my Lord, Grant that I may be infinitely more, eternally more, immensely more, immutably more, according to your thought, will and action, O my God and my all!

### **March 14, 1942**

I thank you, O love, that for the feast of your sacrament of love you sent me the book: *Adornment for the Spiritual Wedding*, in light of my relationship with you and of my mission to souls.

According to my heart, according to the heart of my God! My heart! O Lord Jesus, my heart! O holy Trinity, my heart! O my God and my all, give me your gospel and make me your living gospel!

### **March 16, 1942**

Your kingdom is the kingdom of love and your kingdom of love is in intelligent, angelic and human creatures and in all others capable of corresponding to you in love.

Your kingdom is similar to ten virgins, all humanity is in these ten young women, waiting for their wedding, prepared and ready for the wedding, by nature and by grace ordered to the wedding.

In grace no less than in nature, in the supernatural order no less than in the natural order, indeed more because nature is for grace, and not vice versa. Each soul is the virgin destined to the bridegroom, God.

In the natural order, it is highly virtuous to renounce a natural marriage to better prepare for the supernatural marriage. It would be indescribably monstrous to renounce the supernatural marriage for a lesser purpose.

The ten virgins, all receive the lamp of life with its faculties and its time, with its graces and talents, with its duties and powers, but only for the imminent marriage feast, uniquely and exclusively.

The lamp must be filled with balsamic oil of merits of healthy works, all of which can be ignited in a flame of love, because the lamp is not needed for anything else. Nothing else is required for that wedding party, for that marital relationship.

Five wise virgins, five foolish virgins! The wisdom is all in providing food for the flame of love, in waiting directly for the culture of charity. Neglecting it is the greatest foolishness.

The time of arrival of the groom is not known. The hour of God is the hour of great divine graces, the hour of the marriage, the hour of assumption in the ascension of the Lord, the hour of the bridegroom.

You must wait for it being watchful, prepared and ready. Not only prepared, but also ready for the marriage. O Christian duty of waiting, waiting for the groom!

It is night. Everyone is sleepy and everyone falls asleep. O visible world, you are all in the night and fantasy works, the only sleepless one. How beautiful your day must be, Lord, if these days of life are, by comparison, night.

O humanity, you are all asleep, in various degrees of sleep! Sleep of death! Lukewarm sleep! Sleep of satisfied insensitivity, sleep of dizziness and intoxications.

### **March 17, 1942**

O grace! O charity! O union!

Oh how many degrees in grace, in charity, in divine union!

O grace, O charity, O union you are in the image of divine unity and Trinity! You are one as a state, you are three as an act.

O grace, cause of charity! O grace and charity cause of union! As the Son proceeds from the Father, so does charity proceed from grace; and as the Holy Spirit proceeds from the Father and the Son, so from grace and charity proceeds the union, inseparably, simultaneously, perpetually.

*During personal meditation after Mass and preaching*

Divine adoption in children begins with grace, develops with charity, perfects itself with betrothal.

The bride will call with the maximum title "Father! Mother!" the father and mother of the groom who gave him all his being out of love. Thus, the term of this supernatural nuptial relationship is the incarnate Word who married and assumed human nature to marry and unite himself with each soul living in human nature in the supreme love relationship.

*Alleluia. Facta est lux.*

### **March 20, 1942** - *At the community's preached meditation*

The habit of doing everything against your own natural taste, always saving one's duty and the most perfect, is the maximum guarantee from every deliberate mortal and venial sin and is the closest thing that resembles the exceptional grace of confirmation in grace. Amen. Alleluia.

### **March 21, 1942**

Since I was in Montecassino for the exercises at the Abbey's minor seminary, I have felt more of a relationship with and devotion to St. Benedict. And, returning, at the railroad station of Cassino I had the first announcement of the reintegration of our Congregation.

The preservation of our motherhouses in Pianura from the repeated threat of occupation by soldiers for the needs of war, also seemed to me a grace.

*Saturday at Mass*

Now the images are covered for the week of Passion and Jesus will hide from you, taking away that sense of his presence. "No, my Lord! But let's hide together however and wherever you like. Let's hide together, never from each other."

When he, Jesus or another divine person, calls you to enjoy his presence, it is not necessary to recite vocal prayers, with pre-determined formulas, the attention to which prevents rather than intensifies loving attention on the divine person (except the duty that is his will).

He who truly loves and finds his delights with the children of men is pleased and enjoys your loving attention and your delight in him more than in any other pious exercise of yours.

Now your union with the Lord must be especially in hatred, pain and struggle against moral evil in yourself and in others, and therefore you will find it in that virtuous habit of always contradicting yourself, denying your taste in everything, continually renouncing your personality and any activity that is not inspired, directed, animated by the Spirit of the Lord. Amen. Alleluia.

### **March 30, 1942 - *Abnegation***

Every act must be pure love, so that it may become all worthy of being carried out by you and truly all yours, in such a way and degree that it can be said to be all you!

Would that all my internal and external acts had been so! Instead even those that were the best shared the defectiveness of my own self and spread its miasma.

My poor neighbor and good works have suffered and continue to suffer from it. How much more will they suffer? I trust in you, my Savior!

What unhappiness and what baseness from this element of the ego always present and operating in every internal and external act and state! Please free me, and save me, O Lord!

What happiness of perfection! What glory of sanctification if you give me such a union with your divine persons who actually empty my own self of its evil.

I want this and I ask for it not so much for my good and for my neighbor as for yourself, dearly beloved, to love you worthily with your own self, O pure love!

Ever since we have been raised to supernatural order, since we have been favored with divine revelation, since the incarnation happened, nothing else deserves our attention!

Since the life and doctrine, passion and death, resurrection and ascension of Jesus Christ, and the divine Pentecost (and all this takes place perpetually between us!) has taken place between us, nothing else deserves our attention.

Since we know that the Lord perennially carries out, in ever new and alive actuality, his work of creation, redemption and sanctification for each and every soul, nothing else deserves our attention!

For this reason, I must be totally and always, in every act and state, atom and instant in the light of faith and in the spirit of love. Every object, purpose and circumstance of my internal and external actions must be all from God, all for God, all of God, all with God and all in God. Amen!

Be it so, O Lord, I mean it. I expressly protest and beg it, and it is such as to be everything and always pure act of faith and love, all worthy of you, all inspired and animated by you, all full of you, all yours to be all you! Amen.

All angelic and human thought, all the affection of each creation goes and must go (if it wants to be upright, true, healthy, worthy and meritorious) to Jesus, the Holy Spirit and the Father; go to the divine Eucharist, to the divine Gospel, to the divine Church!

All the rest appears as it is, vanity of vanity and affliction of spirit according to the human way of seeing. Instead, it seems a useful means for divine work according to the divine way of seeing and only as such can and must be considered and done.

I cannot and must not judge and do differently, nor think, see or speak differently of the Incarnate Word, of the Holy Spirit of the Father of Heaven if I do not want to be in error, in evil and in the abyss of damnation with the enemy.

This is why I must be all and always, in every act and state,

atom and instant in the light of faith and in the spirit of love; every object, purpose and circumstance of my internal and external actions must be all from God, all for God, all of God, all with God and all in God. Amen.

May it be such, O Lord! I make an explicit protestation and perpetual plea. May it be such that it is all and always, pure act of faith and love, all worthy of you, all inspired and animated by you, all full of you and all yours so that all can be of you! Amen.

### **April 5, 1942 - Holy Week**

"With all his sufferings he has conquered you, bought you and made you worthy of himself. Each of his sufferings is a new title for which the soul-spouse belongs to him."

"All creation, redemption and sanctification tend to form the soul spouse of the most holy Trinity."

"The whole Passion is also for the Congregation, vocation, mission of divine union" in a special way this year because the Lord wants to do everything anew.

Given the marvelous sensitivity of the physical and moral humanity of Jesus, he suffered, it can be said, more than adequate for every human fault, as for his divinity he gave adequate satisfaction to the divine justice of the most holy Trinity for every evil of guilt committed by man. Likewise, in his humanity he has adequately suffered every pain of punishment due to every evil of guilt (it is terrible to think so). If it could be without offense to the Holy Trinity, I would say: "I want hell for me, instead of the passion and death for you, O my love Jesus."

But the Eucharist with its institution before his passion and death says with what love Jesus wanted to sacrifice himself.

It seems to me that there is a way of crying and pining with tears worthy of heaven and possibly in Paradise seeing every angel and saint in this love yearning for the passion and death of the Lord by his loved and ungrateful souls.

How will the soul-spouse handle the passion and death of her Lord? The Lord clothed his soul-spouse with his purple. The flame of the spirit from within shines in that purple.

No word that is not an accent of the Word. No feeling that is not a breath of the Holy Spirit. Silence and effulgence of holiness envelop you.

**April 8, 1942** - *At the Holy Mass in the chapel of the Novitiate*

Jesus is among us. We trust! Jesus is in the world. We follow him. We will see day by day the wonders of his works. As then, so always. His works are as occasioned, provoked by the needs of a soul, a need that blossoms in prayer. We will see God's works if we pray.

**April 18, 1942** - *Preaching the spiritual exercises for the Vocationist Sisters in the evening before the Eucharistic benediction*

I see the holy Church as the rose of the Lord. All religious families are the corolla in all its petals. At the center, in the heart, there is our religious family, from which the seed begins to reproduce and blossoms into a rose.

*After the spiritual reading, life of Rosmini<sup>4</sup>*

"There is no work or art superior to the work of sanctification of souls." For this reason, now the taste of preaching has come back; for many months it was almost lost.

*Reciting the Breviary, walking*

I understand that the leaves, the flowers and everything will revive in the glorified body, that all the earth will be glorified bodies. This might be the reason for my tenderness toward things.

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<sup>4</sup> Blessed Antonio Rosmini, (1797 - 1855), theologian and philosopher, founder of the Institute of Charity, beatified on 11-11-2007

It is a presentiment of eternity and of the assimilation that has already taken place or is happening, (O blessed fortune!) of all the lower creatures in humanity (this later in the Eucharist), O divine poem!

No divine idea will die but every divine idea will appear in greater light and sweetness in eternity. So, every flower is a divine idea. Now it appears to us in its guise of colors, smells and material signs. Then it will appear to us in a glorious garment of colors, smells and spiritual signs. *Salve dies, dierum gloria - hail day, glory of days!*

### **May 1942** - *From Easter to Ascension and Pentecost*

1. *You do not worry about doing well and better; in many things you are content only to do. Sign of lukewarmness.*<sup>5</sup>
2. Practice every day repentance for past sins to stimulate and give rise to permanent fervor.
3. Entrust to the most holy Virgin Mary all graces to keep them, increase and develop them, and enable you to understand and correspond to them properly.
4. You must aim to attain the goal in every action, and in every action you must reach it. Not only at the end of life, but proportionately every day. Every action is achievement of the goal, possession and fruition of the goal, if you want to walk on the pathway to the goal with the best means to achieve it better. The goal is God (Father) and the way is God (Son) and the means is God (Holy Spirit) according to truth. Amen.

### **May 24, 1942** - *At the parish Mass*

Bring me with you, so that I no longer have my own home, or my own business separated from you!

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<sup>5</sup> For signs of lukewarmness, see Ascension, Works, Vol. I, n. 8. 232.

With the acts you can follow me (internal acts, that is, faithfully, gently and generously by carrying out those acts of virtue that the Lord inspires). With the acts you will follow me. Amen. Alleluia.

**June 7, 1942** - *Sunday of the octave of the Blessed Sacrament - At the Holy Mass and Eucharistic procession*

I understood and strongly felt that the research and formation of external religious [Secular Institute] is our work *aeque principalis equally important* as that of vocations.

The fusion of the love of God and neighbor is zeal. Amen.

**June 22, 1942**

Open your heart entirely to God! In every neighbor and in every creature respect him. So, every look, smile, hug and caress is directed to him alone. God is the Father, the Son, the friend and the groom!

The enemy of joy and love wants to numb your joy, and to corrupt and prevent your love! With the sign and seal of the cross put the enemy on the run and thus keep everything safe. God alone, God alone in all. Amen.

**June 30, 1942** - *At Holy Mass*

"I am your life!" Really I can't live in this way anymore; I don't want to live as I am anymore.

**July 1, 1942** - *Precious blood*

The most holy Trinity in the Holy Spirit is your life in your soul! The most holy Trinity, in the incarnate Word, communicated to you, feeds the life in your soul every day through your dispositions and expanding outreaches to receive it more and more. Alleluia.

**August 6, 1942 - *The Transfiguration - at the meditation***

In your face, in you, O Jesus, I will also see the Father when your grace brings me to him. In your face, in you, O Jesus, I will also see the Holy Spirit when your grace brings me to him.

Always you and in you and for you and with you and from you every union with the divine persons, O man God Jesus.

**August 9, 1942 - *At Holy Mass***

Sadness and agony for the divine judgments on account of vague apprehensions for unexpiated, unpardoned sins. "He died for each of your sins." Trust, great and joyful trust.

O my Lord, you cannot be happy with me; you cannot be happy with my behavior so weak, so lax. I trust in you.

"Practice holy desires, great desires, you can do this."

I can't satisfy myself in anything but in you. Give me your perfections, your operations, yourself. Live you in me, I in you, according to the will of your love.

I can't satisfy myself in anything other than you, all of you!

**September 26, 1942 - *After the Mass***

During the meditation on "Christ Life of the Soul" of Columba Marmion,<sup>6</sup> walking (on Via Cannavino Marano) light invaded me and I found the groom, my spouse among the divine persons, the incarnate Word. The Holy Spirit is in the soul to make her worthy of Jesus.

The Divine Father waits for me to be the chamber of divine union. He is the one who *fecit nuptias filio suo - made a wedding feast for his son* (12 Mt 22 2). With creation, redemption, and sanctification *fecit nuptias filio suo - He prepared the wedding banquet for his son*. Amen. Amen. Alleluia, alleluia, alleluia.

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<sup>6</sup> Dom Columba Marmion, (Dublin 1858 - Maredsous 1923) monk and abbot of Benedictine monks.

## **September 29, 1942** - *During holy meditation*

In Eucharist-Communion, Jesus brings you many gifts with himself. It is like a large closed gift box. Do not leave it closed and do not throw it in a corner. Spend all day opening and enjoying those gifts that will fill you with Jesus all day, time and eternity. Amen.

### *In the evening*

That light, that sense, that peace and that strength contained in this thought returns: you are all in the divine mercy of the three divine persons working in you and through you in good works.

Follow the divine Spirit, teacher and father moment by moment, without worry and without aggravating yourself with thoughts and human-temporal concerns. The Lord governs and directs the Institute, houses, personnel and everything! He is omnipotent and merciful, faithful and loving and all! You will see everything going well, prospering and flourishing with holiness under divine government. *Tu sequere Deum* - you follow God. Alleluia.

## **Late October and early November 1942** - *During the Holy Mass in the novitiate chapel*

The Son proceeds from the Father through eternal generation. From the Father and the Son as from a unique principle proceeds the Holy Spirit by active *spiration*. Father, Son and Holy Spirit are three necessary relations.

From the Father, Son and Holy Spirit proceeds by creation the soul-spouse of God, free relation. In the image and likeness of the three divine relations, the soul-spouse is all a relation of love; and it is the synthesis of the three uncreated relations. The Father is only Father, the Son is only Son. The Holy Spirit is only love, the gift of one and the other together, more than of one to the other together.

The soul-spouse is successively and simultaneously (and this is because is a free relation) daughter - spouse - mother. In this order: First through grace and the spirit of adoption she is elevated to be daughter. Then, growing in grace she becomes an adult, ready for marriage and then she becomes the spouse of the Word. Then, through the fullness of grace, she becomes mother of souls being united and participating in the divine fatherhood of the Father.

O my Lord, my God and my all!  
Give me all your will.  
Give me all your glory.  
Give me all your love.  
May your will be all my will.  
May your glory be all my glory.  
May your love be all my love!

**November 14, 1942** - *During Holy Mass and later in the novitiate chapel at Camporotondo*

If you knew who are those in Paradise that belong to the Congregation of Divine Union and Divine Vocations! How many saints and angels! The Lord made our Congregation first in heaven and then on earth.

All the Holy Founders belong to the Congregation of Divine Union and Divine Vocations (fathers, doctors - I add the princes of the angelic choirs, but I may be wrong in this addition).

When the ray of God is hidden, then appears the darkness of pride.

When the inner word of God is silent, then appears the confusion of pride in the human being.

*Deus, in adiutorium meum intende! Domine, ad adiuvandam me festina! God, come to my assistance! Lord, make haste to help me!*

**Towards the feast of All Saints and All Souls - During Holy Mass in the Novitiate chapel at Camporotondo**

Only the Lord gives life and ever new degrees of life. Take me totally in you. In no degree of life can I satisfy myself except in your divine life.

**November 19, 1942 - During Holy Mass in the novitiate chapel**

May I be your glory, your will, your love! May I be your glory with the Word, your love with the Holy Spirit, your will with you, Father, and always with one divine person for the other. Amen.

**November 20, 1942 - At Holy Mass, in the novitiate chapel, offered for the Trinitarians, in union with St. Felix**

Give up recreation and walking, even if you take it praying. Go to the parish house immediately after lunch to train the aspirants and the Altar Servers. Also resume the evening sermons to the people.

Each courtyard must have its "spiritual mother." You must form them with divine grace. Amen.

**November 22, 1942 - Going for the Mass to the parish**

"In the past, you have always had to fight a certain involuntary indifference to the Blessed Virgin Mary. It was a special demonic influence that you experienced and suffered."

Reading the life of Fr. Lamy,<sup>7</sup> a devotee of the Blessed Virgin, has helped me a lot as regards the devotion and desire of the most

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<sup>7</sup> Father Jean-Edouard Lamy, France (1853 - 1931). His whole life was studied with extraordinary mystical visions and phenomena. He had an extraordinary devotion to the Blessed Mother. He founded the Servants of Jesus and Mary. See *Le Père Lamy, apôtre et mystique*.

holy Mary that remain in my soul. What is said about the sad seriousness of the Lord Jesus is also in my sense of his presence.

### **On the same day, at Holy Mass and meditation**

The Holy Spirit is united to the soul and resides within her. He vivifies the soul so that she can be the bride of God-Trinity.

A body, even the most beautiful and strong, no longer pleases us when it has no soul. Likewise, the soul only through the Holy Spirit pleases the Holy Trinity. The Holy Spirit gave himself entirely to you, and his whole act and being of love is yours. Because of his presence you can please the Lord and be his spouse. Alleluia.

(Is it not the Holy Spirit who in me loves the souls so that I have the sense of knowing them all already, and experience the transport towards the souls, for a long time, but now more than ever?)

### **October - November 1942**

I was moved to use as a text for my personal meditation the *History of Piety through the Ages* by Saudreau. "The Lord wants to have his entire family reviewed before his bride to take maternally possession of it."

So now dedicate yourself to the study and meditative reading of the history of the Church of the universal history (history of theology and sacred sciences included).

### **November 29, 1942 - Advent**

I enjoy the grace of desires for a life truly of Christian heroism in every little act, a truly divine life!

I feel the sense of the possession of the Lord, in the gift that the three divine persons make of themselves, in every Eucharistic Communion and in the perennial communion of their presence and action.

I sense a conviction and desire for corporal penance, implemented in the many small contrarities. The sensitivity heightened by spirituality is the source of healthy penances where no one from outside imagines them. Deo gratias.

### **December 23, 1942**

Novena of the Immaculate Conception and of Christmas preached in the Parish for the concrete purpose of truly arousing and training external religious among the people. For this purpose I also offered the Holy Mass in the novena of Christmas.

I am endowed with a desire of intimacy with the Blessed Virgin, of felt union with her, of her presence and action as that of the three divine persons. So also for angels and saints.

A grace of more intimate union with the Blessed Virgin coming from Fr. Lamy of whom I have read something.

#### *Intimate novena of Christmas*

The grace of the gift and possession of himself that the Lord offers me is added every day to the previous one and an inexhaustibly marvelous bond, presence and possession of love is formed. Blessed be my God!

I begin to receive the absolution twice a day, and I implore the grace of:

Greater seriousness of detachment from everything,  
Greater spirit of internal contrition and external penance,  
Greater sense of my own nothingness,  
Lifelong unrighteousness,

Awareness of my immense unworthiness of the gifts of the Lord. Deo gratias.

### **December 24, 1942 - At Holy Mass in the Novitiate chapel**

More than thinking of yourself, think of the saints, the angels and the most holy Mary. Place yourself in them to glorify through

them the Holy Trinity. Serve at the feast that they make to the Lord on this and every other solemnity. In the Holy Spirit I am able to do it.

After this word I feel a disorientation and disappointment of my nature. Then grace wins and the soul takes up her spirit and sense of bride of the Trinity in every angel and saint.

The Virgin Mary procured, obtained and transmitted the grace of the presence, possession and action of the Trinity, of the Holy Spirit in you, of the Trinity in the Incarnate Word Jesus risen, near you, of the Trinity in the Father before you.

And you haven't understood it for a long time except in a very vague and general way. Mary is the virgin mother of Jesus who seeks and forms his bride. O my most holy Mother.

## **Christmas 1942**

I waited for the birth of love as a virtue; instead I had the birth of love as a person from the Trinity. It is the spouse God who is born, who asks me, who wants me, whom I receive. Alleluia.

The saints and angels are very free! Each of their princes (see? Listen?) organizes its own feast to the Lord. In the novena the people made you feel the sweet responsibility of preparing them well for a holy Christmas.

*In the Office of the Nativity sung in the afternoon of the eve for the state of war*

The soul heartily joins the party that the choir of glory, that every prince of angels and saints directs and presents to the Lord. The soul settles into tears, as if hidden in a corner of paradise. But the spirit leaves the heart in tears and joins the prince of angels and saints to sing to the Lord, and to welcome him.

**December 27, 1942** - *St. John the Evangelist - At morning prayers*

*More than speaking to God, you have to look at God! Less talk and more look!*

*At Holy Mass*

All angels and saints love you and want to join you in the Lord and marry the Lord. Each one of them gives you all of himself because the Lord gives you all of himself.

**December 31, 1942**

I had more physical strength to be able to accept more preaching engagements. By means of some simple medicine, blessed by the Lord, and by a greater parsimony in food and above all by the Lord's grace which is my health! *Dominus salus mea – the Lord is my health*, in every sense! Alleluia.

## **Year 1943**

**March 5, 1943** - *During meditation and Mass*

O my Lord God Trinity, my all!  
O God the Father, be my whole life of love!  
O God Son, be all my work of love!  
O God Holy Spirit, be all my spirit of love!

**March 14, 1943** - *First Sunday of Lent at Mass*

The Holy Spirit is the bridegroom within me.  
The Son is the bridegroom beside me.  
The Father is the bridegroom ahead, above me.

Not absent, but far away. Not too far away, but to be reached eternally! (it is the first time that I feel God the Father as a bridegroom).

### March 17, 1943

The soul heartily desires for the Lord to call her his bride. Answer: "Divine union is progressive!"

I am gifted with pain for the lost degrees of grace, and with ardor to prevent the loss of others.

O my divine union, successive and gradual!

O my divine, progressive, ascensional union

May I not lose even the smallest particle of your gift!

### June 8, 1943

The Lord bestows upon my soul an intense and fascinating will to be fully under the dominion of divine love. The soul understands the happiness of every action of the divine lover intended to transform her into himself and possess her.

This action seems painful and crucifying to others; in essence it is only elevation, attraction, union with infinite love.

This is in response to the fear of not doing well, of not wanting physical or moral pain directly, wanting nothing except the love of compassion for Jesus crucified, for the Sorrowful Mother, for the souls who are lost, and the pain of contrition, of excessive work, of exile and similar aches triggered by love.

### June 9, 1943 - *At the altar during the Mass*

"My own grace is the transformation of souls" says Jesus. The transformation that most glorifies the Lord is the transubstantiation of many, many, many particles that takes place continually throughout the world! Trust therefore.

*Days before*

"You don't trust me!"

At this reproach, many memories arise in the soul of transformations that have not yet been asked and hoped for; but inside

I am told that every prayer has been answered. Every prayer is answered. Later on we will see how. Amen. Alleluia.

### **July 12, 1943 - At Holy Mass**

As with the first apostles, so always, the Lord reserves their full transformation for himself through his Spirit! Therefore, there should be no discouragement about our religious and all others. They will be apostles through the transforming work of the Holy Spirit.

### **From April 25 to July 30, 1943 - *Passim***

With the grace of the presence of the divine Trinity:

1. I am in the Holy Spirit, in the substance of the soul,
2. I am in the Incarnate Word, Jesus, alongside me.
3. I am in the Father, ahead of me.

We add:

1. We are living with the divine persons in the Holy Spirit our life and every act of ours, like praying, preaching, loving, working, going, coming, etc.
2. We are living in divine persons, in the Holy Spirit.

This has been constant for many days and I indulge in it during meditation.

*During the Mass of the precious blood, at the altar*

“This is the covenant in the blood of Jesus, this year and forever: the divine persons living completely in you and you living in them. “

I spent the entire sorrowful Lent, before Easter and the glorious one after Easter, writing the holy Rules, in prayer: “O Divine Trinity! Give us your divine rules, your divine spirit and divine observance.”

“It is not much effort for you. You do nothing but remember

and copy. You had them article by article, almost all of them at the altar during the most holy sacrifice. Each article sprouted from the Spirit and was written in the blood of Jesus." Ita Pater.

*In the afternoon of the solemnity of the precious blood*

The soul meets with Moses for the first time with the personal intimacy of supernatural relationship made by the Blessed Trinity. With him I speak of the "Law," i. e., the holy rules, to the chosen people, i. e., the Congregation. The people are on one side and God on the other. The Lord is present more than represented in his divine Rules.

The blood of the covenant sprinkles the book and the people and unites them in a covenant of life.

**July 28, 1943** - *In the afternoon sermon at the Vocationist formation house*

"Our mystical life must be based on the work and discourse of Jesus in the Upper Room, on the evening of his passion. We will find everything there."

**July 29, 1943** - *At the afternoon sermon*

Before the Eucharist, as before every word, gift and divine mystery, the Vocationist and every soul, must think and say: "I want to correspond to love."

I want, O my God, to correspond to the Eucharist, to the visible and invisible mission of the Word! I want to correspond to the visible and invisible mission of the Holy Spirit!

But how? I can do everything in you! Corresponding with internal acts that reciprocate the word, the visit, the gift and the divine act! Everything is possible with prayer, with divine omnipotence, wisdom and love. Everything is done through prayer.

**July 30, 1943** - *At the morning sermon to the people*

We all have hard and hardened hearts! It is the daily dust and filth that hardens it and the Lord does not speak his inner word to a hard heart!

To soften it we need the corporal works of mercy. Amen. Let's organize them "in the parish church." Amen.

**August 1, 1943** - *In the afternoon, at the Benediction, in the house of the Vocationist Sisters*

How empty my day seems to me. "The spirit that lives in you is full of its divine action."

How I would like to reach every soul and conquer her for the Lord. "The spirit that lives in you does it for you."

**August 31, 1943**

The grace and sense of the special nuptial presence of the Trinity in the Holy Spirit within you, in the divine Word Jesus beside you, in the divine Father before you, ahead, near and far, everything must absorb you, elevate you, transform you.

The soul responds and corresponds but as dazed and dreamy. She feels as if there were veils interposed between herself and the Lord. Let these veils fall, O Lord!

*About the Assumption and the gift of the Assumption of Mary*

The Holy Spirit is the one who lives in you, and gives each of your acts a value that you cannot understand.

Be you truly, O my God, to live (it is not enough for me that you direct and inspire) every thought, word, look and step, every action of mine!

*Approaching the Assumption*

"Only the infinite can satisfy me; everything that is not infi-

nite displeases me! I would like and want to give and be infinite praise to the Lord, infinite love, infinite compassion for Jesus crucified, infinite acceptance of Jesus-Communion.

“The Holy Spirit living in you is the infinite adoration of love for the Holy Trinity for you and yours.”

To the grace and sense of the triple unique divine nuptial presence within, alongside, ahead, is added that of divine life in me, outside of me, in God himself, as development, as well as a new gift. Alleluia.

### **September 3, 1943 - *At Holy Mass***

O new life! ... The most holy Trinity in the Holy Spirit lives my life in my internal world, which is also all mine. The Blessed Trinity in the divine Word Jesus lives my life in the external world, which is also all mine. The Blessed Trinity in the Father lives my life in his internal world, which is also all mine for his love.

In the Father I live divine life in God himself. In the Son I live divine life outside of God himself. In the Holy Spirit I live the divine life within me!

May all this be in the highest and most perfect degree every moment more. More and more, according to all the will, glory and love of the Lord God Trinity. So be it.

### **September 12, 1943 - *About the nativity and the name of Mary***

True praise and glory is only that which comes from love. Only from the loving heart comes true praise and glory. Glory proceeds from love as the Son proceeds from the Father. Therefore the goal is love. Glory is the same love that is poured out in loving words and acts.

*Holy Name of Mary at the altar, during the Mass*

With your correspondence you can and must dispose yourself and obtain the grace and sense of the triple, unique nuptial

presence of the most holy Trinity inside, ahead and near you; may it grow more and more, indefinitely until death, for all eternity.

**September 15, 1943** - *At the altar, during Holy Mass*

The grace and sense of the triple, unique, nuptial presence, becomes more inwardly real and side by side with the soul.

Jesus lives all humanity, all centuries and therefore all his work as savior and teacher, king and judge, priest and host in divine actuality, all his passion and death, resurrection and ascension, and you must live it with him.

As for the Father and the Holy Spirit there is no other vision in the world and in time than Jesus, no other attraction than Jesus. So also for you he is all at your side and he accomplishes everything around you.

**September 16, 1943** - *At meditation after the Mass*

He turns to me, confides and shares everything with nuptial intimacy felt in a new way.

**September 17, 1943** - *Friday of the Ember Days - feast of the holy stigmata*

The chorus of the stigmatized saints did not allow me to read the weekday Mass as I wanted.

At the last Gospel, that of the sinner, the reproach comes to me and hurts: "I have come close to you (in the way I know) and I stay by your side and you do not treat me as I would like and you should." *Aquam pedibus meis non dedisti, osculum mihi non dedisti* - *You didn't give me water for my feet ... you didn't give me a kiss* (Lk 7 44).

## September 30, 1943 - August - September

The Lord in me had pity for the thirsty town. I asked for water with all my being. It came. He took pity on me and on the town terrified by the fear of bombings. I asked for their end. It came with the armistice, almost immediately, unexpectedly.

I believe in the word and divine promise about prayer.

Beginning to tremble with fear of the bombing, I began to pray the whole Rosary again. I understand the divine actuality and eternal newness of every mystery for Mary most holy, for Jesus, for everyone and I say the Hail Mary in the present and for the present.

There are new annunciations every day. She leaves every day for new visits,

I believe, I hope, I love.

I have preached the spiritual exercises to the two communities, together with the participation of the novices, the students of philosophy and theology. I preached on the theme of how to relate perfectly with the Lord within, beside and before us, through the holy Rules.

They followed with interest for ten days, from August 29 to September 8, with four daily sermons, except Sundays, and the last day with fewer.

With all my being I embrace the Spirit forever in me. My whole being is an embrace of the Spirit. With all creation I embrace the divine Word outside of myself, attracting him to me. All creation is an embrace.

Each word embraces a thought and does not want to let it go. Each created being embraces the Word of God in that thought, type and divine idea that the created being contains, expresses, embraces and does not want to leave. If that thought, type, idea, created being departed from him would fall into thin air.

Attachment to life is the embrace of creation to the divine Word! With all creation I embrace the divine Word. With all di-

vinity I embrace the divine Father, God the Father, the source of divinity, the principle of the Trinity.

But my embrace is a small image of the Lord's embrace of the soul, a small image and my answer.

### **October 7, 1943** - *During the sacred study*

Vocation has a great task on the part of the Providence of God, it is a great blessing because it is a sign of God's trust but for the man who is the object, it also means a great weight and infinity of pain. This is the fate of the saints and of elect of the Lord. God's friendship is at the same time the "divine yoke and his word is alive, effective, cutting more than a two-edged sword and penetrating to the point of dividing the soul and the spirit, the joints and the marrow. (from Holzner's "S. Paolo"<sup>8</sup>)

Abraham obeys "heroically even when the divine command is against the divine promise. The command is above the promise with respect to the creature, but thanks to the merit and reward of this heroic obedience he becomes father not only of the Jewish people but also of all the humanity of the Church.

Thus, obedience to sacred pastors, even when it seemed or was harmful to the life and growth of our Congregation, even though it was done in a good spirit, supernaturally, not out of cowardice or false prudence and worldly diplomacy, did not in fact harm us but it was the principle of ever greater improvement and increase of our Congregation. So we don't want the privilege of exemption."

Hagiography is the story of the holiness of the Church. The aim of the Church is not the external organization of humanity, nor the physical and temporal well being of humanity, but the sanctification of humanity through the elevation and union of individual souls with the Lord.

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<sup>8</sup> Holzner Josef, *The Apostle Paul*, Morcelliana, reprint 1987.

Therefore, the history of the Church concerns not so much unity, catholicity, apostolicity but her holiness. Of all the characteristic notes of the Church, we apply ourselves to putting her holiness in full and ever greater light. First of all as history, we go from the least to the most, from the outside to the inside, from the temporal to the eternal, from the human to the divine.

This is holiness, the divine in the human, or the elevated and united human to the divine; and this is the Church, the kingdom of heaven among men, since this time, since this earth. The history of the development of dogmas and sacred science and heresies, liturgy and hierarchy concerns the unity of the Church. The history of the expansion of the Church and its relations with peoples and their states concerns the catholicity of the Church.

The history of the uninterrupted succession in the representatives of Jesus, and first of his Vicar, the first constituted by Jesus, concerns the apostolicity of the Church.

The history of the elevation of peoples and souls to divine union, the history of holiness, is the true integral history of the Church, of her work in the world and must be integrated, not replaced by the other stories of her unity, catholicity, apostolicity.

It is said that the history of the Church's holiness eludes testimony and therefore truly historical narrative.

The history of the lives of the saints proves otherwise. Every life of a saint, if it can be called a page from the life of Jesus, must be said to be a page in the history of the Church. Will the collection of the lives of the saints be the true history of the holiness of the Church? Of course not; but they are its main source and the most splendid chapters of the general history of the Church's holiness.

If we ourselves were the immediate witnesses of the facts we tell, our history would have great value and great efficacy of life.

This is possible if we are seriously applied to our personal sanctification. In an affirmative case, we would be fighters in the great battle of holiness that we tell.

We would be experts of the divine in ourselves, in our personal life and relationships, as well as being in the best position to evaluate and describe what happens to others and in others.

Therefore, the history the contemporary sanctity in the Church should be written first, and later the history of the ancient Church.

As the Old Testament receives light from the New, so past Christian centuries would receive light from the present century. In the future, it would be enough to put together the histories of the various centuries written by contemporaries, which is the best we can have and do.

There would be no risk of spoiling contemporary holiness by pretending to assimilate it in the old way. The present assimilates the past; the past does not devour the present.

Therefore, the practical introduction in our Congregation to the hagiography chair is the practice of keeping every house and every community aware of all the work of religious families, Dioceses, Roman Congregations, Christian peoples and states, etc. through periodic prints that must not be missing from the community rooms, and then their neat and tied collections that must not be missing from the internal libraries. Deo gratias.

**October 24, 1943** - *19th Sunday after Pentecost. I begin the preached novena of All Souls. It is the feast of the Archangel St. Raphael. It is Mission Sunday*

In the last spiritual exercises, I said: *Cum me laudarent astra matutina - the morning stars will sing with me* (Cf. Jb 38 7). In the days of creation the angels, previously created assisted the Blessed Trinity, and their love sparkled praises of love to my creator God.

Now I say: in the Seven Supreme Angels shines the relationship of spirit-spouse of God. That is why he sent St. Gabriel to finalized the divine wedding with humanity in the incarnation. That is why St. Raphael is sent to free a pious young woman from demons and enable her to enter in a happy marriage. He is sent

to heal and console the blind and paralyzed so that the soul can see her blessed goal, can find the way and reach divine union (Cf. Job 38, 7)!

At the end the soul is taken by St. Michael and brought before the Most High to receive the divine ring for eternity.

#### *At Holy Mass*

With the Most Holy Trinity also the Seven Angels Assisting at the throne of God are always present to you.

#### *In the evening, during the Holy Rosary with angels*

I enjoy a special presence of the Blessed Virgin Mary, the mother of the soul-spouse.

#### *At the solemn morning Mass*

God-Word is the garment of the soul-spouse. God the Holy Spirit is like the life and spirit of the soul-spouse. Only God can be the worthy garment, the worthy spirit and the worthy life of the soul-spouse of God. The bridegroom is the divinity, is the Trinity in the Father, the last and first term of this relationship. The relation of soul-spouse is a single, triple relationship. The whole Trinity in the Spirit is the intimate bridegroom within us. The whole Trinity in the Word is the bridegroom, alongside us, very close to us. The whole Trinity in the Father is the ultimate and first spouse, supreme, ineffable, inaccessible, invisible who reveals himself, gives and unites himself with the soul in an eternally new way and degree in his divine mystery.

He sent his Word-Son and gave him to me to make me worthy of him. He with his Word-Son sent me his Spirit and gave him to me to make me worthy of him.

He gave me his Word as my wedding garment, his Spirit as my wedding life. He is the Father of mercy and the God of all consolation. He is my creating, saving and sanctifying love. Come! Amen. Alleluia.

## October 1943

During this month of October we also started the *chapter of the faults* with the priests of the motherhouse and of the parish, in addition to the weekly day of priestly study already begun some time ago and the Sunday get-together, which begins today.

The personal, spiritual interview is also to be done on another day.

## November 2, 1943

Souls are nourished with the exercise of the word. The little ones must be offered appetizing food prepared like food appropriate for children.

The adult eats chosen food, abundant, but in its integral, natural, or supernatural forms. He must, he wants and he enjoys choosing, preparing and eating it according to his taste and then he consumes and assimilates it.

Therefore, we must always propose the truth to the adult as a summit to be conquered with his effort, as questions to be solved with acumen, as a conquest to be achieved with struggle and the like. The parable and the simile facilitate the transmission of the truth.

If the adult is not capable of this personal work, he must be treated as a child or a blind man or a sick person or, worse, a madman.

If he is capable of doing this personal work, but refuses to do it, he must be induced at all costs, with good manner or forcefully, before offering him the food of the word. Otherwise it will be a sinful waste.

## November 18, 1943 - At Mercato Cilento

*Haec dicit Dominus - Thus says the Lord:* Now you will be flooded with love.

**December 5, 1943 - Mercato Cilento - Second Sunday of Advent**

Aim to achieve these Virtuous habits:

1. Loving elimination of everything superfluous;
2. Loving attention to the divine presence;
3. Loving adhesion to divine persons;
4. Loving cooperation with divine action;
5. Loving intuition of the divine will;
6. Loving execution of divine desire;
7. Loving irradiation of divine love;
8. Loving attraction of souls to Jesus;
9. Loving ascension of souls to Jesus;
10. Loving transformation into the Lord God.

So be it. Do so always progressively for all eternity. Alleluia.

**December 9, 1943 - At Holy Mass**

Desire the infinite in everything. "Only the desire of the infinite can satisfy you. Infinity in action is not possible (for me) then I will practice infinity in desire." Deo gratias. Amen.

**December 10, 1943 - During morning meditation**

*Haec dicit Dominus:* "Yes, the Lord will grant you all you want and ask because he loves you."

**December 12, 1943 - Gaudete Sunday**

"You have to divide the day into many sections and to consider each of them as a contemplative meditation to extend the good spirit to the entire day."

**December 13, 1943 - Angeldì - Monday**

"Every morning with Jesus you offer yourself to the Father in

*Spiritu Sancto* thus entering to live in a new sphere, new heaven in the mystery of love operating in you new purification, illumination, perfection." *Haec dicit Dominus.*

### **December 14, 1943**

Confirmation of the above.

### **December 15, 1943**

"Divide every day into twelve parts for the practice and the aim of devoting loving attention to the Lord." And you, my Lord, renew always and ever more your missions, your dart of fire in my soul.

### **December 18, 1943** - *Four o'clock a.m. - Saturday of Advent*

O Father, consecrate me to the Holy Spirit in the blood of Jesus!

O divine Word, consecrate me to the Father in the fire of the Holy Spirit.

O divine Holy Spirit, consecrate me to the divine Word in the life of the Father, with grace, charity, your gifts and yourself.

### **December 19, 1943** - *Fourth Sunday of Advent - During the meditation before the Mass*

*Haec dicit Dominus* - *Thus says the Lord*: "I consecrated you as a personal relation of love with the three divine persons." I grant you the grace to always contemplate the face of one of the three persons, and totally immerse yourself in a perennial attraction of love.

If you look into yourself, you meet with the Most Holy Trinity in the Word. If you rise and immerse yourself in God, you meet with the Most Holy Trinity in the Father.

Oh grant that I may be in reality an infinite, eternal, indefinite, everlasting and eternal coming out of myself and coming to you and joining myself with you!

*At Holy Mass*

By truly offering Jesus to the Father you give him infinite joy! Take me also in him and let me be of infinite joy with him and in him and for him. *Haec dicit Dominus*: "I love you Justin, Justin I love you."

I received these thoughts: "Only the Holy Spirit immolates Jesus, on the cross and in the Holy Mass, through the ministry of priests, he, priest God, priest love, first priest."

"To form the concept of 'person', like everything else in man, we must draw from the revelation about the divine persons. The divine person is essentially relationship. The ordinary definition of person given in philosophy (Boethius, Saint Basil, Leontius from Byzantium) lacks its main point. It is, so to speak, brought to the next level. It is to be considered as its specific difference the *esse ad alium*, or to be "*active and passive term of relationship*", first passive and then logically active, yet in reality, both of them simultaneously.

**December 23, 1943** - *In the name of the Blessed Trinity - Mercato Cilento*

I put you and sent you into the world to produce fruit and your fruit must be lasting, that is, capable of producing other plants so as to fill the world for all centuries. Now in our supernatural order, we know no other production that is called fruit, except the twelve fruits of the Holy Spirit. These we must also produce and in ever greater quantity and ever better quality.

As the holy Virgin our mother is the immaculate stem on which blooms the divine flower, Jesus, on whom the Holy Spirit rests and lives, so the soul-spouse of God is a consecrated stem on

which must blossom every day a different flower for each of the twelve months of the year. These are like twelve ascetic-mystical-apostolic seasons, and the Holy Spirit descends and rests on this flower. He confers to us the lasting divine fruit.

Only God gives the fruit. Neither the one who plants, nor the one who waters does much, but only God gives life and the increase of life to its supreme product, the fruit. We therefore always keep consecrated the stem of life, and we consecrate it more and more.

Let us apply ourselves generously to make this daily flower bloom, so that we may receive and offer the Church, to the Holy Family and to the divine Trinity this supernatural fruit of the Holy Spirit. Grant that this flowering may be always more beautiful, noble and rich every year. Grant that this production may always be more abundant, sweeter and perfect.

We ourselves will be the fruit of glory, of love, a productive and fertile bride according to Jesus, the blessed fruit of the Virgin Mary. So be it.

### **December 24, 1943** - *During holy meditation*

I begin to be born in holy Paradise, in the divine fusion of heaven with earth, of heavenly Paradise with the earthly.

I begin to have a total feeling of the Trinity in me, in the Holy Spirit, a total feeling of the Trinity outside of me in the Word, a total feeling of the Trinity in the Father. Oh! How I would love an infinite feeling of the Trinity in me!

### **December 25, 1943**

*Ecce sponsus venit - Behold the groom comes!* He comes for you. I become silent in order to marry the Word, and I become all his word, all smiles and ascetical work for my neighbor. No longer a human word in me but only divine-human word. Alleluia.

I would like to make a vow of perpetual silence!

**December 31, 1943** - *Thought received on the previous days*

Year of war: frightening day and night bombings that are truly formidable! I remain more or less calm for three years! But the Germans came to Pianura. The danger was near. I lost the enjoyed peace. I was reduced to the extreme. O Lord! I could not go on. We had the armistice of September 8. Mary gave it to us. Then the British came.

St. Joseph gave me the large field opposite the Vocationary: I thought, I would make it the field of angels, the vestibule of the future temple,<sup>9</sup> the court of angels before the throne. The Americans, or people from every other country came, and they immediately occupied it, like a village of savages with their tents in front of us, like a landscape of various peoples, like a crowd of angels who come to take possession and invite us to missions.

We blessed them and we embraced them with motherly more than brotherly love. Italy's declaration of war on Germany comes. The bombings resume. The danger is near. The organism is weakened. We see death with our eyes and feared for our own death. I feel dejected and sick.<sup>10</sup>

O love God, triumph in me and I will not fear, indeed I will enjoy the near death that brings me closer to you.

O heart of the one who loves, wrap me in you and be my safe shelter. O you, who love me, make those you love feel your embrace even in their humanity. Calm and peace return and are enjoyed.

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<sup>9</sup>Fr. Justin wanted to build a large temple in honor of the Holy Trinity across the Vocationary. Years later, a large church was built and dedicated to the Holy Family.

<sup>10</sup>It was because of this fear and physical deterioration that Fr. Justin's doctor and his confreres pressured him to take refuge in the Vocationary in the little village of Mercato Cilento. Fr. Justin remained in Mercato Cilento from November 11, 1943 to May 24, 1945. There he wrote *Faciamus Hominem - Let us make Man* (Volumes 3 and 4 of his Works) and the two volumes of *Regole e Costituzioni - Rules and Constitutions* (Volumes 22 and 23).

“It is the enemy who exaggerates things in you; he fakes imminent danger to upset you.”

## Year 1944

### January 13, 1944 - *Eighth day of Epiphany*

“I begin to celebrate in you the triumph over sin, death, hell.” Triumph supposes decisive victory; this supposes pitched battles. So be it.

### January 17, 1944 - *St. Anthony*

From today in every Mass you offer yourself as a bride “in Nuptial Mass” with Jesus and the Holy Spirit to the Trinity in the Father.

#### *During the Mass*

Divine love says: “They slandered me by speaking of predestination as the word sounds.” He wants souls in his image and likeness! Hence we have the need of freedom in our relationship of love. Freedom is necessary for that relationship. There is a way to shed light on the mystery.

From Christmas to Epiphany, I experienced a great sense of incapacity, weakness, nullity, even painful, then ceased with trust in the Lord and in prayer.

### January 22, 1944 - *While praying the Breviary, in the afternoon*

“Each verse of the psalms must be thought of and recited as in a great exclamation of admiration, adoration, love, and longing. In this religious, poetic and mystical spirit, they have been received, inspired, composed. In the same spirit they must be used.”

I find great advantage and spiritual enjoyment. For some months I have begun to call "Jesus" at each verse at the end or at the beginning invoking the holy name expressly with various intentions, besides the general one of having "all the good contained in the psalms, according to divine thought."

### **January 28, 1944**

I have an intimate awareness of great impending graces, and then a sense of greater presence and intimacy with Mary most holy as my special mother.

### **January 30, 1944**

My Lord, may the grace of every sacrament received, every other favor that you have bestowed on me and all graces that I would have had if I had always corresponded, fully possess me. Amen.

*During holy meditation*

The Lord wants the S.D.V. to be not only a Congregation, but the center of a super nation of most holy peoples.

### **February 2, 1944**

Lumen! You, O divine Spirit, light the candle of my intellect, memory and fantasy!

Light the candle of my will, freedom and feeling! Enkindle the candle of my body, soul and person!

You, my flame of divine fire! Amen!

### **February 3, 1944 - *During holy meditation and Mass***

"You must advance toward the Lord and his thought, life and action, not the Lord toward you because such a move would lower, shorten, deface him in your little imperfect world."

### **February 6, 1944 - Mercato Cilento**

“Slaves of love of the Holy Family will be raised to brides of the Trinity and mothers of the holy Church.” *Laus tibi Domine, Rex aeternae gloriae - Praise to you, Lord, King of eternal glory.*

### **February 9, 1944**

“Ask for new life, that of the soul of the Church in relations with one’s neighbor on earth, that of the holy Family with one’s neighbor in heaven, that of the same divine Trinity with the same divine persons.”

The new life is all contemplation, conversation and compassion with Jesus, the incarnate Word and in him, with him, for him and through him, with the Holy Spirit and with the Father of whom he is the supreme revelation and communication.

*Amen. Laus tibi Domine - Amen. Praise to you, Lord.*

### **February 20, 1944 - During Holy Mass**

All heaven attends your Mass.

### **February 21, 1944**

Definitive consecration to be a slave of love of St. Joseph, of the Virgin Mary and of Jesus with effective entry into the holy Family. Hosanna.

### **February 22, 1944**

... Similarly, consecration to be a mother of the holy Church. Hosanna.

*During mental morning prayers*

With the Holy Spirit present, living in me, I can see the three divine persons in me only in the Holy Spirit. Outside of me, the

three divine persons only in the Word, in the Incarnate Word. In the divinity, I can see them only in the Father. Hosanna to the light.

### **February 23 and 24, 1944**

“The Holy Spirit will do everything in you.”

Difficulty for the three courses of exercises in three distant parishes, St. Joseph will provide. You proceed with the Holy Family now.

### **February 29, 1944 - *During holy meditation***

“It is necessary that the Holy Spirit first fill all your internal being with his presence” faculty by faculty.

### **March 1, 1944**

“This can only happen through the Word. Every faculty therefore awaits its word from the Word.”

### **March 2, 1944 - *During holy meditation***

“I must purify myself of every desire and fear, hate and love.” (Giving up my desire for spring in Pianura; for the Easter blessing of the houses, etc.).

*At Holy Mass*

“The Lord wants you with all your acute sensitivity; not without it and not after killing it, which is impossible.”

*The same morning*

*Ex fructibus eorum cognoscetis eos - You will recognize them by their fruits* (Mt 7.16). The human fruit is voluntary and therefore conscious. From your fruit that you want to produce, that is, from

the divine nuptial union that you want in every soul, you will know that the Lord wants you as his bride, and mother of his people. Hosanna.

### **March 24, 1944 - St. Gabriel**

“I am sent to you because you are the man of desires;” the same must be said of you and every religious Vocationist.

Let’s start by honoring compassion through the sorrowful seven days preparation for the passion.

All Mary’s sensitivity was concentrated in Jesus. So, we too can move on to live in Jesus. Amen.

All our novitiates are dedicated to the Seven Archangels and celebrate the three feasts: St. Michael, St. Gabriel, St. Raphael. If and when the Lord reveals the other four Archangels and the Church approves it, [we will celebrate also their feast days.]<sup>11</sup>

### **March 26, 1944 - At Mercato Cilento**

Only in the Immaculate Heart of Mary and in the Most Sacred Heart of Jesus did suffering reach the extreme limit of human capacity and beyond, causing the cry: *Quid fecisti nobis sic - Son, why did you do this to us (Lk 2 48.)? Deus meus, Deus meus, ut quid dereliquisti me - My God, my God, why did you abandon me (Mt 27.46)?* The creature can never question the Lord for the reasons of his actions.

Any suffering, physical or moral, always comes from the creature, from me. Consequently, I simply have to ask “Lord, will you forgive me? Lord, will you condone this punishment?” Hosanna.

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<sup>11</sup> Fr. Justin’s attraction and devotion to the angelic world focuses, in a special way, on the Seven Spirit Assisting at the Throne of God. He sees a special relationship between them and the Congregation. Therefore, references to seven spirits are frequent. They are also represented in the emblem of the Society of Divine Vocations.

The loving divine lover never abandons his creature! He never ceases to fill her with his tenderness.

It is always on the part of the creatures that some of their actions of mind and heart cause them to suffer deprivation of light and warmth, as happens with the sun and the earth. The earth keeps turning its back to the sun. It sends vapors and blacken the sky and veils itself from the sun.

### **From March 26 to April 8, 1944 - *Passion week, and Holy Week***

The state of Jesus' sacrifice in the Eucharist dominates within me. The victim for the daily sacrifice and immolation is not taken from things, creature and lives existing upon earth. It is given to us by the Blessed Trinity.

"Will I sacrifice the Lord?" There is an extreme repugnance in my sensitive being, in my human heart. The Blessed Trinity wants it to be so. Jesus himself commands me to do it! In your name I will do it, even though I remain wounded by violence. *In nomine Patris et Filii et Spiritus Sancti. Amen. Introibo ad altare Dei - In the Name of the Father, the Son and the Holy Spirit. Amen. I will ascend to the Altar of God.*

### **April 8, 1944 - *Holy Saturday***

*Lumen Christi, Deo Gratias!* I am the *arundine* dressed in flowers;<sup>12</sup> I carry like a trio of candles, each one opening into another trio of candles 1) Body, 2) Spirit and 3) Soul.

1. Body bearing: sense, fantasy, feeling. Light them, O Lord, by the light of your Trinity. Deo Gratias.

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<sup>12</sup> The arundine is the cane, used in the past, for the liturgy of Holy Saturday. It carried three candles on top which were lit at the beginning of the celebration and then the Easter candle and the lights of the church were lit.

2. Bearing spirit: memory, intellect, will. Light them, O Lord, with the flame of your Trinity. Deo Gratias.
3. Soul bearing: life, freedom, person. Light them, O Lord, for the sake of the Trinity. Deo Gratias. Alleluia. Amen.

I renew the perfect consecration in the form of permanent loving attention to the divine delight in order to please him, please him and unite myself to him.

Father God, be my adoration.  
God-Son, be my glory.  
Holy Spirit God, be my love!  
The love I give to the Trinity!

To the Trinity known, contemplated, reached through the glory of the Word that I render to the three divine persons: Adoration. This is embrace and kiss that communicates life, since the Father is the principle of the other two divine persons; that is, sacrifice of all myself in glory and love, in the glory of love, sacrifice-life, life-sacrifice.

### **April 15, 1944** - *Saturday in albis at Mercato Cilento*

Our Marian Vocationist rosary:

Joyful mysteries:

1. Immaculate Conception
2. The Desponsation of Mary and Joseph
3. The Annunciation and divine motherhood
4. The Visitation to St. Elizabeth
5. Nativity of Jesus in Bethlehem
6. Presentation of Jesus and Purification of Mary
7. Loss and finding of the boy Jesus

Sorrowful mysteries:

1. Conspiracy of the Sanhedrin and betrayal of Judas

2. Agony of Jesus and sweat of blood
3. Flagellation and derision
4. Crowning with thorns
5. Trial, conviction and journey to Calvary
6. Agony of Jesus and compassion of Mary
7. Death and burial of Jesus, desolation of the mother

Glorious Mysteries:

1. Resurrection of Jesus and apparition to his mother
2. Ascension of Jesus
3. Descent of the Holy Spirit upon Mary and the Apostles
4. Foundation and propagation of the holy Church
5. Sacrifice and sacrament of the altar
6. Death Resurrection and Assumption of Mary
7. Crowning and universal mediation of the Virgin Mary.  
Amen. Alleluia.

**May 7, 1944**

1. How wonderful it would be and how necessary it could be if the matter of the divine sacrifice, host and wine, were first blessed by the celebrant or by the Rector of the Church for all the celebrants of the day, in a very beautiful and pious sacramental. This would be a remembrance of the Passover Meal, representative, commemorative and figurative sacrifice of the cross before we come to the actual sacrifice, which is the holy Mass with its transubstantiation and real communion with the immaculate victim.
2. How helpful it would be if the parish priests were given the benefit through a sacramental like the abbot's blessing and were given the faculty to administer Holy Confirmation *in articulo mortis - at the point of death*, while remaining firm that the bishops administer it to every other Christian in any other case! So many souls would eternally give more glory to the Lord, glory coming from that sacrament and character,

besides having more bliss, which renders greater glory to the most holy Trinity.

3. How helpful would it be if all religious members of the clerical orders (at least, but why not also of the other lay orders?) were to receive the Minor Orders<sup>13</sup> not as steps for the ascension to the priesthood but as a peak of their own. Thereby they could disengage many offices (which, however, they do anyway) with greater spirit and merit, for the grace received through those sacramentals; and they could worthily help the clergy in the sacred liturgy of the private, sung, solemn Mass and other extraordinary functions.
4. How good it would be to print the letters of the saints, which were most effective in shaking sinners, in strengthening bonds, in overcoming temptations, in instilling courage, to encourage the apostolate, to call to the religious state and to the missions etc. (for example, the letter of St. Gerard to a novice tempted on her vocation) and send them as fliers to souls whose needs may be met. Send them in the name of the saint, who, seeing thus continued the good of his written word, of his work and of his example, would commit himself from heaven to intercede for their success. Amen.

How good it would be:

1. An anthology of all the most famous vocation stories;
2. An Anthology of the deaths of the saints;
3. An Anthology of the vows of perfection, devised by the saints, indeed inspired to saints by the love of the Lord, formulated, issued and observed.

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<sup>13</sup> Minor orders were: Porter, Lector, Exorcist and Acolyte. Today only the ministries of the reader and the acolyte remain. This desire of Fr. Justin is somehow fulfilled in Commissioning ceremony for various lay ministries, like extraordinary ministers of the Eucharist, Lectors, Ushers, Catechists etc.

## **Easter time** at *Mercato Cilento*

The light of Jesus' sacrifice remains in the soul.

A lively understanding of the state of sacrifice in which Jesus remains in the host.

A lively understanding of complete, though bloodless, renewal of the Lord's passion and death in Holy Mass.

A vivid understanding of my priestly action in the oblation or immolation of the victim Jesus.

It is I who immolate Jesus, O my Lord! Do I have to kill Jesus? Oh, my Lord! it is true that you want it, but must I want it too? it is true that you, O Spirit of love, are the priest immolator God, but must I immolate him too?

O my Lord!

1. May I sacrifice myself with you.
2. May I sacrifice myself for you.
3. May I wound you from now on only with wounds of love as you have done to your saints with extraordinary mystical gifts.
4. May everyone wound you only with darts of love! Place and nourish in me these three desires, O Spirit of love, and bring them to full implementation.

For many days the repugnance of martyrdom dominated me, being sure that it would hit me any day. Then I was made to understand that it is all a great grace that comes to me from the Lord.

The repugnance was overwhelmed by trust and confidence in the Lord. I ask for the value of every martyrdom in charity.

From the Father comes the fire of hatred and battle against all moral evil.

From the Son comes the fire of contrition and compassion with him.

From the Holy Spirit comes the fire of zeal and of heaven for sanctification.

**May 18, 1944** - *In Mercato Cilento, Ascension of blessed Jesus. Between meditation and solemn Mass*

In the Ascension, Jesus brought and presented my soul to the Trinity, as a bride, offered by each of the divine persons to the other! This relationship centers on and culminates in the soul-spouse. From the relationship of the soul-spouse flows the doctrine and gospel of this relationship of the Lord with every soul! As a bride my soul struggles to make sure that every soul reaches the same grace in perpetual increase. The Lord does it all! There is confusion, sweet humiliation, sweet peace and ardor, sweet confidence and certainty in the soul.

**From May 25 to May 28, 1944** - *From the octave of the Ascension to Pentecost*

Another (or the last?) thread is broken by divine love, because it could delay or slow down "my God and my all. You alone and forever!" For thirty years and more I have lived leaning on another for my physical external needs. Now someone else will be there, who will periodically change, and, therefore, without a certain union of hearts being formed. *Deo gratias! A Domino factum est istud - This was done by the Lord* (Ps 118, 23). Finally, I consent to every martyrdom, loss and humiliation.

Everything is nothing, outside the Lord!

I consent to the small number of ours, even though they must become a people and super nation.

These external changes are the sign that the Lord has accepted my consecration. Alleluia.

## **Pentecost Sunday**

"Let's move on to living in the divine Trinity." Amen!

"You are not alone, all good beings are like children to you and they will turn to you as a mother."

“The sense of nothingness pervades you because someone who is not you has gotten close and united himself to you in everything.”

**June 17, 1944** - *Sacred Heart of Mary*

Even for your physical life, you must completely abandon yourself to the Lord.

**June 18, 1944**

He is faithful! He will also make you faithful.

**June 20, 1944**

I am between heaven and earth, zone of endless offenses that men make to the Lord every day. You too are hurt. *Unus militum lancea latus eius aperuit* - *One of the soldiers with the spear pierced his side* (Jn 19 34).

**June 23, 1944**

“You are in a new world.”

For days now, I am with a sensitive and continuous agony of loss.

**June 24, 1944** - *During meditation*

How many times has the word of divine love hurt the being *usque ad divisionem animae ac spiritus* - *to the point of dividing soul and spirit* (Heb 4 12)? Only the direct word of divine love can have that effect. I must resolutely remain in that triple and unique gift of the triple and unique presence of the three persons, one God. I must make sure to please him at every nod of his approval. Amen.

**June 25, 1944** - *During meditation*

I understand the humility of the saints, the humility of Mary. God is everything! Everything is his gift including my being, freedom and merit. Blessed is he who knows how to receive it, without ever refusing any gift from the Lord. The Lord is everything!

**June 30, 1944** - *St. Paul. At Minor hours after the Mass in the cloister of Mercato Cilento*

This will and duty to bring each soul to correspond to the divine love in the marriage relationship with the Blessed Trinity is like starting afresh the evangelization of the world.

Will we make it? Will the Vocationists do it? "If they put on Jesus, they will certainly succeed." If the enterprise is inspired and conducted by the Lord, it cannot fail.

Atqui ...

Ergo.

O holy apostles! O holy missionaries! O holy shepherds and directors of souls! ...

**July 1944** - *Mercato Cilento, meditations*

1. I trust in you, O love!
2. You are everything and you do everything, O love.
3. I wish, I want to be like you in everything.
4. Let us join each other more and more, O love.
5. What do you want in me?
6. To be in everything, in everything, the soul spouse of God.
7. Finally triumph in me, O love, (7, 13, 44).
8. Only you can make me worthy of you.
9. Give me the infinite! But an infinite that will marry you.
10. O meaning of God giving himself to me!
11. Bliss of having espoused God.
12. I want you, I want you directly!

13. I await the triumph of love in me.
14. Repetition.
15. Repetition.
16. All theocentric inside, all Christocentric outside.
17. O my supreme fortune!
18. How do you love? "I am love!"
19. You! I want you! (Wanting the person is nuptial love!).
20. Tell me every day that you love me! - "I have been telling you every moment and in many ways."
21. Our Lady of Mount Carmel! The holy mountain of the Lord!
22. We adore the groom's predilections and we unite ourselves to them. (St. James 7, 25, 44).
23. Oh, let us unite each other more and more!
24. The created human trinity and unity<sup>14</sup> espouses me with the divine uncreated unity and Trinity.
25. The grace that Jesus communicates most, grace (so, to speak) more proper of Jesus is the nuptial grace.

Very painful assaults and sieges to the grace of espousal union with the three persons present. I didn't immediately understand that they were coming from the enemy.

**July 25, 1944** - *St. James. At the exhortation, but after the reflection*

In our being there are three ego: The ego of life, the ego of intelligence, the ego of will, not three men, but one man, one human individual, living in this created unity and trinity in the image and likeness of the divine and uncreated unity and Trinity.

Like three personalities in one nature in one human individ-

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<sup>14</sup> The created human trinity are the "winged children, winged youth and winged masters. The created unity is the "queen person". (Cf. introduction to this volume). The created human trinity and unity are explained above.

ual, so that those three personalities are an indivisible, individual unity, the human person, in the image and likeness of the Trinity in unity; and for this same image and likeness each of the three divine persons is all in the other. Each is in all equal to the other, even though the intellect proceeds from life, and the will proceeds from life and intellect. The same image and likeness, in our external life and in our relationship with other beings, is revealed more at one time than another of our three intimate selves (intellect, will and life), one man, indivisibly one.

This created and human trinity marries the uncreated divine Trinity. Life to life, intellect to intellect, love to love.

My life is married to the Trinity in the Father; my intelligence to the Trinity in the Word; my will to the Trinity in the Holy Spirit. Father Son and Holy Spirit are one spouse of life, intellect and will, one spouse, as one God to one individual man. "My Lord establish me in the truth."

My living and personal 'I' turns and opens the intellect and the will to the Lord God as its arms embrace the bridegroom!

It is vain to speak of primacy of intellect (Thomists) or primacy of will (Scotists) while in us life, intellect and will are three distinct and equal faculties in the image of three divine persons, among whom not only is it vain but false, heretical, damnable to speak of primacy and subordination. The distinction and equality appear evident from the side of the need that each element has of the other. My life without intellect would not be human, and intellect without will, would not be human, and intellect without life would not exist, and will without intellect would not exist, and life itself without the intellect and will would not be human life, and therefore would not be at all. Thus the Father without the Son would not be Father, and therefore would not be at all.

### **August 6, 1944 - *Transfiguration***

You must do everything in the grace and spirit of the bride: prayer, sacraments, preaching, contrition, virtues, etc.

### **August 7, 1944**

You must recognize the temptations both by the assault and by the siege with which the enemy wants to deprive you of grace and spirit, of the states and acts of the supernatural nuptial.

### **August 8, 1944**

At least exercise great desires every time, especially when you feel your nothingness and endless miseries.

### **August 9, 1944** - *During the Mass in honor of the Curé of Ars*

The Lord penetrates your whole being, even in the most intimate and hidden parts with his action as creator, savior and sanctifier!

### **August 10, 1944** - *at the Mass I attended after my celebration because it is Thursday*

Jesus is the author of grace and of all graces. Most Holy Mary is the mediator of graces. St. Joseph is the dispenser of graces. *Ite ad Joseph* - Go to Joseph (the Lord is pleased that we go to him for the exercise of religion and charity, for any other favor, he tells us to go to St. Joseph).

### **August 15, 1944** - Assumption of Mary - *During Holy Mass*

An explicit intimate confirmation of the divine election as soul-spouse of the Trinity, in a supreme form and degree, also relative to every created being, in any world and order of the universe, except the Holy Family.

### **Eighth Day of the Assumption** - *During Holy Mass*

“You must believe in this election, relation and function in or-

der to receive, correspond and live them more and more. If they are not freely accepted, they do not happen. It would be an offence against the Lord not to believe him, not to correspond to him, not to want him as he wants to be sought."

This is the flower and supreme fruit of the divine revelations, operations, perfections and missions of the Trinity *ad extra*. In addition to the divine, catholic faith, this divine faith is needed. Amen. Alleluia.

**August 31, 1944** - *During Meditation - in the evening and morning, for days*

O my Lord, that my body, with all the senses, fantasy, feeling, may be a continuous super-nuptial love relationship with you! That all my soul, with its memory, intellect and will, may be a total super-nuptial love relationship with you.

May my whole personality, with all my life, conscience and freedom, be a whole super-nuptial love relationship with you!

*At the beginning of the novena of the Nativity of Mary*

I experience intimacy with the Virgin Mary as the beginning of a greater relationship.

For almost one year, after the continuous recitation of the fifteen decades of the Rosary, I sense the presence of the Blessed Virgin.

**September 1, 1944** - *Mercato Cilento - During the Mass*

"You are always the infinite. Before you the creature is always nothing regardless of any dignity to which you like to raise it, even as a soul-spouse."

"You (say to me) elevate yourself with infinite desire eternally alive, ardent and confidential towards God, always infinite love. Do not indulge in the depressing sense of nothingness, in adora-

tion that is not also a vehement ascent to the embrace and kiss of your Lord." Alleluia.

**September 5, 1944** - *At study and during the Rosary*

All the redemption and sanctification is no less than the creation of the Lord alone.

Great faith and trust is necessary for the soul to attract, indulge and reciprocate the merciful work of the savior! And greater faith and trust is needed to attract, support and reciprocate the work of the sanctifier!

How much deep faith and trust is needed for the divine work of the formation of the soul-spouse of the Trinity! The three persons of the Holy Family, the three persons of the Most Holy Trinity work directly in this soul (yours) in this supreme work.

You must work with them for this grace in all the souls of the one hundred tribes of the Congregation, and through them, in all souls of holy Church and through it of all humanity treasuring this great prerogative for the benefit of the holy Church, bride of God. This is your specific mission; this is the specific mission of your Congregation, this is the integral mission of the holy Church in the world; this is the integral aim of all humanity; this is divine love poured out into Jesus, the man God that he implores for each of his disciples. In Jesus supremely as head of humanity, the divinity married humanity. Deo gratias. Alleluia.

**September 6, 1944** - *At the Mass, Wednesday, Mass of St. Joseph*

Also the holy Church of the saints, of the angels, of purgatory and of the earth (albeit unconsciously in the individual members of the Militant Church) works in spirit and union with the Holy Family and divine Trinity in the perfect formation of the soul-spouse. So, the Church is delighted with this soul, her own flower and fruit offered to the Lord.

Even the lower creatures - flowers, stars, diurnal and noctur-

nal things and phenomena - serve and help and beautify the soul-spouse of the Blessed Trinity. Amen.

**September 8 and 9, 1944** - *During meditation*

“If you do not make yours the human-divinized nature of Jesus, if you do not become like Jesus fully consecrated, you cannot reach divine union. The life of divine union is a perennial formation of Jesus in you, and of yourself according to Jesus through the work of the Holy Spirit and of the most holy Mary in the bosom of the holy Church by the will of the Father.

The human nature of Jesus must be the nature of every human person in order to reach the supreme relationship of divine union. The divine union of the human person, even divinized with grace, is essentially different rather than distinct from the hypostatic union in Jesus.

Let us begin the great work of formation according to Jesus Christ, more directly, more intensely, in the harmonious action of the whole Church, of the Holy Family, of the adorable Trinity *in Spiritu Sancto*. Amen.

It is the gift of Mary as a child!

**September 10, 1944** - *During spiritual study*

“O my Lord, why do you expect so many acts and acts from me? Is it you who want them, or is it an illusion of mine?” *Sonet vox tua in auribus meis, dicit Dominus* - *Let me hear your voice* (Sg 2, 14), says the Lord.

**September 11, 1944** - *At the Mass, in the chapel of the Novitiate in Mercato Cilento, half sick*

“Do not be afraid ... That super nuptial union beyond all degrees granted and to be granted is entirely according to the will of

God-love who is infinite and never says enough. Oh! This union, too, is eternally ascending!"

### **September 12, 1944 - During Holy Mass**

"I want to join you in doing everything for everyone in order to bring all souls to the union with the Blessed Trinity. I want to be and work as a slave of love of each and all souls to raise them to the relationship of spouses of the most holy Trinity." The soul rejoices remembering that he who wants to be the first must become a servant of all. Confirmation of the gift. *Vitam et misericordiam tribuisti mihi et visitatio tua custodivit spiritum meum* – *In your love you gave me life, and in your care watched over my every breath* (Jb 10, 12).

### **September 30, 1944**

*Beati estis cum maledixerint vobis* - *Blessed are you when they insult you* (Mt 5 11) etc. A sense of this bliss has been with me from the Holy Mass through the entire day and beyond. Deo gratias.

### **October 9, 1944**

"Really and unceasingly concentrating on Jesus all human sympathy, all human sentiment, all passions and motions of love, according to the understanding and extension of the '*You shall love with all your heart.*' This is also a beautiful love for Jesus. He wants it and I want it too." Amen.

(All novices and professed members, students and priests fall in love with this way of loving and are willing to truly begin to live a relationship of friendship with Jesus! Deo gratias. We have been talking about it vividly since October 1st).

*Angeli semper vident faciem Patris* - *Angels always see the Father's face* (Cf. Mt 18 10). So you, too, while reciting the Breviary and the Rosary, while celebrating and preaching, always with the high-

est and most intimate part of yourself, take care of the vision and conversation with the Lord. I do it well for several days.

My director Fr. Michael Mazzei approved what I received or heard since the Ascension of the Lord, about the love relationship with the Blessed Trinity. Quite rightly, he wants me to avoid any comparison with the saints and anyone else favored by the Lord. Deo Gratias.

**October 15, 1944** - *Mercato Cilento* - *In the morning* - *at the canonical hours*

My soul, always be, every day, act and state (sickness and health, humiliation and honor) in:

Infinite desire!

Infinite emptying!

Infinite expanding!

Infinite receiving!

Infinitely joining life!

Infinitely joining yourself to the thought-Word!

Infinitely uniting yourself with love-Spirit!

O infinite immersion with one divine person in the other!

O state, O life, O act of the soul-spouse of the most holy Trinity in every divine person!

Take me and all of us into your glory, love and will! Take me, and all of us, according to the desire of your church, your family, your Blessed Trinity! Take me, and all of us, in the name of Jesus, of the blood of Jesus and the sacrifice of Jesus into your Eucharist. Take me, and all of us to you, O God, the Father, to you, my God Jesus; to you, Holy Spirit God. O my God and all. Amen.

**18 October 1944** - *At Mass*

All of a sudden, I understand that the sense and the life of dependence on the Lord is the unique method of holiness and

of divine union. In it I see like a special gospel to be heard and preached to souls. It is a grace and gift of St. Luke. (We have started to use incense at the conventual Mass, according to the decree of the Congregation for Sacred Rites).

### **19 October 1944** - *During the morning meditation*

I begin to feel around me the presence of the princes of the angels and of the Seven Spirits Assisting at the Throne of God, of the holy Apostles and Founders and others such as the members of the Holy Family of Jesus, Mary and Joseph, and also members of my religious family by God's mercy. Thanks be to God.

### **October 20, 1944** - *During meditation*

Upon the state, sense, and life of dependence blooms alive the relationship of daughter, spouse and mother with the Blessed Trinity, respectively as soul-daughter toward the Father, as soul spouse toward the Holy Spirit and soul-mother toward the Incarnate Word. I see these relationships in the divinity itself in the Father, in the divinity in myself in the Holy Spirit, in the divinity outside of the Trinity and outside of myself in Jesus. Amen. Alleluia.

#### *Chronicles*

The novena of St. Raphael, like that of St. Gabriel and of St. Michael, are solemnly practiced by us as a novena of all the Seven Spirits Assisting at the throne of God. Now (1944) there is also a course of spiritual exercises for our novices (in preparation for the profession) and for the priests, among whom there is also the Rector of the seminary of Vallo, Fr. Fulvio Parente.

The theme was *faciamus hominem ad imaginem et similitudinem nostram* but in fact we meditated our dependence on the Lord as a method of sanctification. Everyone was attentive in each of the twenty-four talks and accepted making it their personal method.

All the priests present did so and many young people also. It seems to me that the Lord wants me to continue preaching on this topic during All Saints' novena that follows St. Raphael's novena. With his divine help, I will do it.

### **October 21, 1944 - Saturday**

In the afternoons of this month, more than in the rest of the day, I experience sadness.

With the departure from the community of A.D.O.<sup>15</sup> the last empathy is broken. My three winged-children<sup>16</sup> cry and suffer greatly.

### **October 24, 1944**

Our congregation must obtain from the Sacred Congregation of Rites a monthly holy Mass proper for each angelic choir and first that of the Seven Assistants at the Throne of God and at the end a Mass for Jesus, king of the angels, and Mary Queen of Angels with St. Joseph. Amen.

### **October 25, 1944**

"Every political party, like every human-natural work, is born with original sin and therefore enslaved by Satan, as for example, Communism. It must be brought to baptism in the Holy Catholic Church. Mother Church never refuses baptism unless there is too much fear of relapsing into idolatry and apostasy; provided that the education and training of human-natural offspring is guaranteed." Ergo etc.

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<sup>15</sup> A . D. O was a young student who served as secretary to Fr. Justin.

<sup>16</sup> The three winged children are: sense, feeling and fantasy. See *Faciamus Hominem, Works, Vol. II, n. 1083.*

*Qui erudit derisorem, ipse iniuriam sibi facit et qui arguit impium sibi maculam generat. Noli arguere derisorem ne oderit te. Argue sapientem et diligit te - Reprove a mocker and you attract contempt, rebuke the wicked and you attract dishonor. Do not rebuke the mocker, he will hate you. Be open with the wise and he will love you for it (Pr 9 7-8).*

All fraternal correction, which must always be done also to the mocker and to the wicked, consists in reminding them of the inevitable end of life and of every earthly thing, reminding them of death.

*Sapientia aedificavit sibi domum, excidit columnas septem misit ancillas suas ut vocarent ad arcem: venite "si quis est parvulus veniat ad me etc" - Wisdom has built herself a house; she has hewn her seven pillars. She has dispatched her maidservants and proclaimed from the heights above the city, who is simple? Let him come this way (Pr 9 1-3- (Vocation and mission of the Vocationist Sisters).*

I preached fifteen days of spiritual exercises to the superiors of the Vocationist Sisters gathered in Mercato Cilento with the usual benefit for my soul.

## **November 18, 1944**

A compelling inspiration during the Holy Mass made me renew my consecration as a supreme synthesis of the three relationships with the three divine persons with the specific purpose of bringing all the souls of all times and places to this state, as the last spiritual slave of all, but affectionate and faithful. Deo gratias.

Is this my compensation at the end of the exercises? Or is it the grace of the dedications of the major Roman basilicas?

*In the second half of the day*

Elevation to the three divine persons. Before the three persons, everything disappears. Even the most sublime things and spiritual gifts are like nothing. This made me feel very simple and sweet, as the return of a grace that was very frequent and pro-

longed in this sabbatical year of residence in Mercato Cilento, in our Carmel. Deo Gratias.

During holy Mass, I felt a principle of new life in the soul, in that relationship of synthesis of the three relationships, in order to cooperate with the divine work of sanctification of the souls by the Blessed Trinity. This, too, is a return of grace already felt, frequently and prolonged last year in Mercato Cilento.

### **November 19, 1944** - *During Holy Mass*

The infinity of mercy, goodness and love of the Blessed Trinity was made known to me and felt in its present readiness to be poured out with its triumph, in the world and in individuals, despite unworthiness and universal demerit. Thus, equally the work of Jesus the Savior with his infinite merit and adequate worship.

My God and my all, I trust totally in you!

### **November 29, 1944** - *In the evening, in church, at the Eucharistic Benediction*

"I am still fasting for days for lack of good reading. Give me some books and time to read them."

"Angels do not use books and in heaven they do not use books, yet they are nourished by the Word. I will do the same to you when you cannot feed yourself differently."

O may I be your book for all souls, O Lord! Hail Mary! *Ave liber incomprehensus qui Verbum Filium Patris mundo legendum exhibuisti!* - Hail misunderstood book, that you have shown the Word, Son of the Father, to the world! (St. Epifanious).

### **December 12, 1944** - *During Holy Mass*

"We need a very special *ad hoc* devotion to the senses, fantasy, sentiment of Jesus, to the soul, memory, intellect, will of Jesus, to

the life, conscience, freedom of Jesus, just as it already flourishes the devotion to his name, blood, heart! Very intellectual devotions.

**December 13, 1944** - *During holy meditation and Mass*

The Most High offered me a covenant of direct and ever more intense union with the divine persons in every order of things, ideas, actions and relationships, in each of my nine faculties and three constitutive parts.<sup>17</sup> He also offered me direct and intense enhancement of that grace of divine presence always felt. Alleluia!

**Year 1945**

**January 11, 1945** - *During holy meditation*

Each entity is what it will ultimately become (not in time). So, I can think of the Lord! He is, what he is, the last divine procession - Love!

*During the Holy Mass*

Covenant with the Most Holy Trinity for the transformation of the soul and the Society of Divine Vocations into the Spirit of the Father to love the Son; in the Spirit of the Son to love the Father; in you, Holy Spirit, personal love, I espouse God!

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<sup>17</sup> In the Justinian 'I' the nine faculties are: Sense, fantasy and sentiment; memory, intellect and will; conscience, reason and freedom. The three constitutive parts are the: Winged children, winged youth and winged lords. All together these nine faculties and three constitutive parts form the "Queen person."

**January 12, 1945** - *During holy meditation*

Little Epiphany of the Holy Spirit!

**January 13, 1945** - *During meditation*

“Live with the Holy Spirit.

Ascend with the Word.

Aim to the Father”.

On this is based the covenant in the blood of the sacrifice.

*In the afternoon - During a short visit to the Blessed Sacrament*

All you see is darkness if you don't see the star, Jesus. See him in everything and in every order of things.

*Yesterday at Mass*

Light on the entity of the star: It is Jesus. *Ipse luce sua se signat*  
- *He manifests himself in his own light.*

*Today*

The light of the star continues, and I understand how to ascend to the Father, with the whole Church, humanity and the universe. Amen.

**January 14, 1945** - *During holy meditation and Mass*

Covenant in the blood of Jesus: living with the Holy Spirit to ascend with the Word Jesus to offer oneself to the Father.

Jesus-star: See in the star above all (now) its orbit, its way and its wondrous speed.

*On the previous days*

1. “Ask a lot and everything. Love is not reluctant to give, but enjoys giving to you!”
2. How I wish to live of your presence, word and life!

3. "Only by feeling the presence does one really live in his family!"

**February 2, 1945** - *During holy meditation and Mass - Purification of the most holy Mary*

"You almost obstinately want to think only of what you must be for the Lord. This is only one term of the divine relationship. Even what the Lord is for you and does for you, you must think in order to live my full relationship."

This is true, good and beautiful like you, Lord!

*In early February, at Mercato Cilento, during the meditations*

Direct acts, acts directed to God alone and for God alone and in God alone and with God alone and all God and only God!

Where to find an image of it? The star! It emits rays, and the rays come and go, and do not return to it. So on every side. As to infinity! The star of the Word comes into me and with it I glorify the Trinity in the Father.

The star of the Holy Spirit comes to me and with him I love the Trinity in the Father and the Son.

Here I am all in the star of the Father, with him I live in the effulgence of God, I glorify him and the whole Trinity in the Son, in the Holy Spirit, in the Church, in the Holy Family, in the universe with the Congregation.

This union remains in the soul with the direct, adequate, infinite glorifying action of the Word, of the Spirit to the Trinity in the Father. Deo gratias.

**February 5, 1945**

The Lord gives himself entirely to you. Oh, see how he comes in a new way. You don't know how to live, you don't know how to pray, you don't know how to love, you don't know how to win.

He (one person for the other always) lives in you. The Holy Spirit God lives, works, prays with his unspeakable moans in the soul and with the soul and for the soul. Amen.

### **February 6, 1945** - *After the Holy Mass*

Here is the evangelical organization of external religious. One attracts, maintains and cultivates twelve more people closely, and seventy-two more extensively. This goes for both men and women. In each parish they are the center of the perpetual ascetic mission in the whole area they can reach, like good spiritual servants according to the gospel for the daily banquet of the Word and the Eucharist. All these pious practices and approved initiatives are an element of this banquet! Without any limitation or exclusion. Especially with the modern and always modernizing exercise of the works of corporal and spiritual mercy.

For us they are above all:

1. Give men to angels and angels to men;
2. Give the Church to men and men to Church in the parish.
3. Give the Holy Family to men and men to the holy Family. Give Mary, give St. Joseph, give Jesus to every soul, and every soul to St. Joseph, to Mary, to Jesus.
4. Give the divine Trinity to souls and the souls to the divine Trinity. This is the summit, to reach it. Give the grace, give virtues, give gifts, give the beatitudes, give the flowers and fruits of the Holy Spirit, give the same works of mercy to each soul and vice versa. Amen.

### **February 27, 1945** - *After the Holy Mass, while in thanksgiving and before the morning exhortation*

“Work at bringing the twelve and seventy-two to Jesus in every parish and in every social class; then he will do the rest.” As

for all forms of apostolic works necessary in modern times, in Pianura and everywhere. Deo gratias! Alleluia!

(To the soul aware of her physical and moral inability for the pastoral, modern parish apostolate).

### **February 28, 1945**

Applying yourself above all to external dynamism in the apostolate is to betray and dissect it. That is a means of apostolate, it is not the apostolate. That is needed and can also be said to be necessary, but the main thing is always the union of personal love with the Most Holy Trinity in Jesus Christ and through Jesus Christ. Our association of the Divine Union directly awaits this through that very simple organization of the twelve and seventy-two around Jesus in the Blessed Sacrament in every parish and hamlet and social class, etc. Alleluia.

### **March 1, 1945**

Let's start the double novena, this month, or rather the Pentecost of St. Joseph.

What will I do? Ask for a grace each day. You will have it and you will know, love, serve and glorify him more and more. So will I do. I start.

The star with its supreme emission of rays that never return to themselves is the most beautiful image of what the soul must be in her direct and intense acts of love for the blessed Trinity.

The three divine persons under the symbol and image of star come successively, in my mind the star of God the Father, in my heart the star of God Holy Spirit, on my lips the star of God's Word, Jesus.

Suffering for the daily waiting to return to Pianura, and at the same time, fear of having to face again that state of violence. The Lord (it seems to me) makes it clear that he wants this definitive detachment from the native town; I offer myself and I do it.

The Lord (it seems to me) makes it clear that he wants a first expansion of the Congregation in Calabria,<sup>18</sup> which I have underestimated and not at all desired, but now the Lord transforms me, and I esteem and love this region because of souls.

How beautiful it is to find yourself after death at the mercy of the love-God who can manifest himself, give himself to the soul as he wants without any impediment on the part of the soul!

Take me now as I am, my Lord, even in my present life. The soul too will then possess the Lord fully. Blessed be the time when you will come to take me and admit me to your presence and possession for eternity!

Could this be a passive night I am going through?

*At the altar*

My children, after they have suffered, remain somehow uneasy with the Lord. They don't want to receive caresses. They burst into tears so easily at every small or great momentary consolation, as if they had suffered some kind of injustice in suffering, and fear to be subjected to it again.

Your duty of state, if you understand it properly and fulfill it, will free you from any illusion and violence of repetition of formulas. They are good deeds, but they are a lesser good than the fulfillment of the duty and therefore, it is temptation to prefer them.

### **May 9 - Eve of Ascension Day**

I sang the Mass and I preached *post evangelium* - after the Gospel, as an exception, to somehow distinguish the holy day.

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<sup>18</sup> In 1945 the Congregation opened a house in Scigliano in the province of Cosenza and for many years staffed the then famous Gymnasium, the boarding school and the attached church of Our Lady of Monserrate.

**May 13** - *Sunday infra octavam Ascensionis, after the homily on the Epistle*

We open up our being to host the world. "I also want to come under your tent and stay there," he says.

Crying, the soul exclaims: "Receive me in your tabernacle."

I saw and felt death approaching and taking me on Wednesday after the third Sunday of Lent, and again in the afternoon of Holy Easter of Resurrection and on the evening of Ascension Day. Blessed be the Lord! Deep in my lower part there is a fear of holy feasts.

May it be a purification of the too natural and imperfect joy I experience on these feasts. May it also be a refrain of any exuberance, superfluity and human joviality, ordinarily so defective in me.

I am given a great hope of graces for the mysteries of the Ascension, Pentecost, Blessed Trinity, Corpus Domini and Sacred Heart since the eve of the beginning of the Ascension novena.

**May 18, 1945**

An intimate sense of the presence in me of the third person: gift, love, Spirit more accentuated, continuous and intense.

**May 19, 1945** - *Saturday of Pentecost*

One could say that the divine dwelling is in the Holy Spirit in the soul, and our divine circuminsession is in the Word "*I in the Father, and you in me and I in you*" says Jesus.

The same can be said with the Holy Spirit: "I will be with you and in you", therefore you in him (with you, around you) he in you.

Everyone in the Father. Alleluia.

*At Mass in our chapel*

Consecrate us, O Lord, seraphim and apostles for the con-

quest of the world to faith and holiness. All great missionaries! Alleluia. Amen.

I gave the devotional habit to Francesco Frieri,<sup>19</sup> a good brother, pious, mortified, very hardworking.

The prayer and the internal action predominating from my first small death in the third week of Lent is: "the ascetic conquest of the world to the most holy Trinity by means of the Society of Divine Vocations," of which the Rules and Constitutions<sup>20</sup> have been completed and printed.

Father Mazzei approves that exercise of charity consisting in responding to the inner impulse to what many ask for their consolation.<sup>21</sup>

Triumph in me, O divine glory (as the first, only, total and supreme intention) with the ascetic conquest of the world!

Triumph in me, O pure love (as my elevation and stabilization in the divine face, in the three divine persons, directly wanted for themselves).

Triumph in me, O divine will (as a conscious fulfillment required by the divine benevolence in all respects).

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<sup>19</sup> Francesco Frieri, S.D.V., born in Cairano (Avellino) in 1899. As a widower he was accepted as a brother in the Congregation and was an outstanding example of humility, piety and laboriousness. When the Congregation experienced a financial crack, he became a collector of alms for the Congregation throughout Italy and the Americas and became the main channel of divine Providence for the sustainment of the Vocationary of Pianura and houses of formation. He died in Naples on April 17, 1972, full of virtues and merits.

<sup>20</sup> See Russolillo, Works, Volumes 23 and 23, Edizioni Vocazioniste, Pianura Napoli 2012.

<sup>21</sup> Fr. Justin is referring to the fact that during the World War II, many turned to him for news of their loved ones, who were not giving news of state and whereabouts. Father Mazzei, at the time his spiritual father, advised him to freely and simply tell people what the Lord was making known to him, as a true act of charity towards others. See: *The Apostle of Divine Vocations*, Vocationist Ed., Naples 1956, pp. 57-60.

Triumph in me, O divine act (as supernatural activity in perpetual implementation in me *in Spiritu Sancto per Verbum ad Patrem - In the Holy Spirit through the Word to the Father*).

Triumph in me, O divine presence, through divine gift, already known and felt but as veiled. The veils fall. Triumph in me!

I feel as being in dark, cold, monotonous life imprisonment! Come and visit me, my Lord.

All this month of May we aim to exercise immense desires as our special spring!

O my God and my all, give me all the blessings of the Ascension and Pentecost.

O my God, I would like to infinitely please you, to be, to operate and to feel as you wish. I trust in you!

With the joy and fortitude of the Holy Spirit, triumph, O love of God, over my cowardice and fear of death, over my weakness and all the snares with which the enemy binds me and draws backward and then pulls me down.

### **May 20, 1945 - Pentecost**

Feelings of infirmity and misery, pains of other detachments and fears of other travails take away all sense of joy and fervor.

Behold what I am before you, O Lord, what I am without you, O Lord! Let your Spirit come to transform me into your glory, love and will, into your perfections, works and happiness, for yourself, my God! You want me to know and feel what I am without you, what I am with you. May I always know and feel what I am without you, so that I may be and do more and better what I am with you. Alleluia.

I leave this last house and refuge with an invisible and ignored detachment, but known and wanted by the Lord. Now here I am completely with you, in your power, my God and my all! Which house could I like now? Or in which country could I ever enjoy living, or which parish might I like to cherish? I do not

have, nor can I have, nor do I want to have home or country, parish or people, family or friend in which to please myself, because you, O my God, have taken me and here I am as wounded by immensity, eternity and infinity so that nothing can please me more, rest, or enjoy if not you alone! You alone!

Come on, let's go as lost in the world of exile, to the world of the homeland; we have already entered this world of the homeland. You, O my God are the endless world of the homeland, of the friend and of endless love. You have taken me, and given yourself to me. How great is your creation! From the heights that I travel, I see the panorama that opens before me, (O Rofrano, Laurito, Montesano<sup>22</sup>) how great is your creation! Much greater is your redemption, O Lord, O Eucharist, O perpetual sacrifice and sacrament of the Incarnate Word in every church in the world, in all past, present and future churches, many, many! How great is your redemption! So our sanctification is equally great and immense. O divine Pentecost, O divine person, our sanctifier and intimate comforter!

Convent of Montesano! Ruins and ruins, rubble and filth. Here is your soul and your life! But now you live in it, O Lord, and all you restore, amplify, decorate, layered with saints. So be it in my soul, all over the world.

Here I am only with you. You enjoy - it seems to me - to have me all yours and all for you. So be it.

Without faith it is impossible to please God. Without faith, without trust, without faithfulness, in every sense it is true! Give me therefore, an infinite faith, an infinite trust, an infinite fidelity because I want to please you infinitely. So be it.

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<sup>22</sup> In Montesano in the province of Salerno Fr. Justin opened a Vocationary in the former Franciscan convent. Leaving Mercato Cilento after a year and a half of stay in that "house and refuge," he goes to visit the Vocationist community of Montesano, already foreseeing what was expecting him back in Pianura.

From Montesano they drag me to Pianura after a year and a half of absence. Darkness in the spirit, death in the heart! What awaits me?

**May 31, 1945** - *I have been in Pianura since May 24*

Since Saturday of Ember days, we had known that a new Apostolic Visitor had been given to us. Then on Tuesday after the Trinity, arrives, not a Visitor, but a Superior General<sup>23</sup> appointed by the Holy See.

Thus ends a long period of life for me and another opens.

I see myself in front of the teacher who wants me to follow him as in a new way, as more sensitively my superior, without any worry of command, of the future and the like.

He keeps me high in the glory, love and will of the Father. Voices of tears come from the earth, human reaction of the nuns, of the novices, of the students who draw me down into the sphere of tears. I abandon myself to the relief of my lower part, which, once relieved, follows the spirit after Jesus.

Purification? *Ita Pater.*

Similarity with the saints? *Ita Pater.*

So that I may dedicate myself to the external ascetic apostolate and Vocationist ascetic conquest? *Ita Pater.*

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<sup>23</sup> Fr. Justin had learned of the appointment of Fr. Serafino Cuomo, O.F.M. as Apostolic Visitor. His appointment as Superior General caused great consternation among the Fathers and the Vocationist Sisters. Perhaps reacting with excessive authoritarianism to the emotion of the young Vocationists and some Sisters, Father Cuomo assumed an attitude that made his effective service in the Vocationist Congregations almost impossible. The grievances of some Vocationists, the intervention of Fr. Michael Mazzei and of the N.D. Laura of the Marquises Rossi made sure that the superiorate of Fr. Cuomo was revoked by the Holy See within a few months. Fr. Cuomo appreciated the virtues of the Founder and participated with visible emotion to his funeral.

## June 1, 1945

With new strength I preach the month of the Sacred Heart in the parish. The strength comes from internal violence caused by the current state, and also from a certain zeal for the ascetic apostolate.

I am struck by the idea: "Everything can be ascetic in human life, except sin. Everything can be mystical. Ascetic in a broad sense everything in which man acts, mystical everything that man endures.

## July 31, 1945

From the Carmel's novena onwards, I preach in Camporotondo (About the Congregation):

1. Pruning is never done to the roots but to the less useful branches;
2. A body cannot be forced to walk successfully with head down and feet up;
3. Even from the head down flows life to the feet up.

Don't fool yourself! Jesus is the only head and teacher who goes on and on. Let us faithfully follow him, fearing nothing with him. *Ita Pater.*

I pointed out the need for the novices to have an ascetic instructor and the so-called "annual novitiate for the students during their vacation." (It seemed an indictment, against all my intention) and now I am more relaxed. I thought it was my duty to point out certain very particular deficiencies.

A new chapter is added to the exhortations on the most precious blood: that is, how the offertory must correspond to all the various sacrifices of the Old Testament - more and not less - and how, to offer it we need the cup of sacrifices that consist of our virtuous and painful acts, both spontaneous, imposed, or occasional.

It can be made, like the other already existing chapters (vox

sanguinis and pretium sanguinis<sup>24</sup>) as the invitatory for the priestly Lent, as the one for the transfigurational Lent. In a similar way do all the other invitatories for the nine annual Lent.<sup>25</sup>

### **August 10, 1945**

Extract from the unified Gospel and from all divine writing the “most important religious rule” especially for use by external religious called precisely the “servants of the gospel.”

### **August 18, 1945**

I feel a more distinct internal attraction to progressive intimacy with sovereign creatures and with the three divine persons.

### **August 19, 1945**

You must practice the prayer appropriate to your state of union, not in other forms, at least habitually.

### **August 20, 1945**

He wants to be loved as you are led to think of love full of flame, mutual enthusiasm and delight of paradise. So, he wants to be loved by you. Trust in him.

May your will, glory and love be done in everything, act and state, in the object, purpose, circumstances and in all things, everywhere!

The imagination must also be kept busy in the Lord in order to concentrate more fully and readily on him.

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<sup>24</sup> See Russolillo, Works, Vol 8, pp. 103-118.

<sup>25</sup> Fr. Justin divides the calendar year into nine periods of forty days. He calls each such period ‘Lent’ and it reminds us of the ongoing need for penance and mortification.

**August 22, 1945** - *First universal feast of the Immaculate Heart of Mary - During meditation in the room, after Mass*

O my adorable Trinity, your infinite goodness is the source of the grace with which you share your own nature.

In your wisdom, mercy and infinite justice that I adore, you have ensured that your grace be with us even after sin.

You have given an endless number of secondary graces to prepare us and lead us to receive primary grace!

Be infinitely blessed and glorified for all the secondary graces, thanks for graces of every kind and of every order that you bestow on us.

You are infinitely repaid and reciprocated in love for all degrees of the primary grace of union with your nature and your divine persons.

You made and gave us Jesus the man-God author of grace and all graces and Mary mother of grace and mediator of all graces.

You made St. Joseph first dispenser among all the princes of angels and saints, first dispenser of all graces to souls.

O my adored Trinity, who will be the soul-receiver of all graces and transmitter of all graces and cultivator of all graces?

Through all the secondary graces of favors, who is the soul that receives eternally all grace?

Who will be the soul who will cultivate graces and grace mysteriously ever more eternally in herself and in all intelligent beings?

O adorable Lord, make the soul of your servant such, the souls of all the internal and external religious of the Society of Divine Vocations.

May each be the receiver of all grace to the glory of Jesus, the transmitter of all grace for the glory of Mary, the cultivator of all grace and glory of St. Joseph.

May each one be the recipient of all the graces for the glory of you, God the Father, transmitter of all graces. Your glory, God the Son; cultivator of all graces for your glory, God the Holy Spirit.

O immaculate heart of Mary and St. Joseph, thanks to you for this gift that you obtained from the heart of Jesus, from the most holy Trinity. Alleluia.

**September 3, 1945** - *During meditation after Mass*

All your glory! All your will! All your love, O my God and my all! May your glory, love and will be done in everything, object, end, circumstance, both mine and of every neighbor, of every being and of every order of things, of life and of works. Amen.

This is your being, living and operating, to lift yourself up from everything to souls and from souls to glory, love and will of the holy Trinity; to an ever greater union with the glory, love and will of the Trinity, without stopping at any order of things, at any degree of being, at any state and act; but only to an ever greater attention to the divine presence, adherence to divine action, union with divine persons. (Ask the director whether to omit any request for particular graces and insist, in their place, only in asking for glory, love and divine will in every particular need, in every circumstance and detail of life). Here is my world and my sky, unlimited world and sky!

Glory, love and will of the Blessed Trinity. Amen. Alleluia.

*After a few days*

It is more perfect and more in conformity with the teaching of Jesus (and his example) to combine the request for particular goods with that of the universal good, and from the relative rise to the absolute. Ask for this or that favor and in everything and above everything ask for the fulfillment of his divine glory, love and will. Amen

**September 7, 1945**

I resume writing particular inspirations detailed from this morning, September 7, 1945, after Mass and meditation.

1. Thanks to the Lord, you can resume abstinence from everything, between meals.
2. Get a report from the various parish workers about their accomplishments at the afternoon meeting.
3. A zealous promoter is needed especially for the sanctified weeks, months, lent, pentecost, etc.
4. Stick to Saudreau: *The Degrees of Spiritual Life*,<sup>26</sup> etc.
5. Ask everything that seems good to you by combining each particular request with the highest one of divine glory, love and will triumphant in all things.
6. Cultivate now, above all, the divine presence for the divine union, with the ever more lively sense of the will to please the Most Holy Trinity in every act and state.
7. The divine Word is your glorification of God. The divine Spirit is your court of love to God, supreme object of your faith and hope.

**September 8, 1945** - *Nativity of Mary* - after Mass during meditation

1. Do not have a secretary or other stable assistant for fear of unnecessary attachments. Ask the help of the best you can, time after time.
2. Compose and establish accurately the books of the liturgical formation for the communities in order to render your duty and service to the Congregation.
3. For this reason, it is good that I do not have the responsibility of external government.
4. Have a daily meeting of education and reporting for men about their apostolic-parochial cooperation in various categories, etc.

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<sup>26</sup> Saudreau, *The degrees of spiritual life*, Milan, Life and Thought, 1937.

5. The S.D.V. with all its ascetic Vocationist apostolate, must be your work, prayer and sacrifice.

*Oportet nasci denuo* - You must be born again (Jn 3 7), always, again, in the Lord, in an ever higher and divine order.

Community books to be produced:

1. Trinitarian hymns,
2. Supreme Rule,
3. Vocationist asceticism,
4. Fruits of the Spirit,
5. On divine words, etc.

### **September 11, 1945** - *After Mass, in meditation*

1. Every local director, or, in his absence, every educator of spirit, will do every day in common with the group of souls entrusted to his care the half hour of meditative and explained reading, theoretical, on books of ascetic instruction not of meditation. And at another time, the half-hour of meditative reading explained of an ascetical practice, that is, of the lives of saints, in addition to the meditation done every morning and the points of meditation in the evening.
2. Similarly, in our parishes and other churches open to the public, there must be three major devotional exercises, in the morning, noon and evening, (I have a constant desire to add a fourth one at midnight). In each of these exercises there will be half an hour of special spiritual reading, theoretical and practical that the parish priest or rector deems more advantageous to souls.
3. Each month, the third order [the consecrated who live in the world] that is charged with the sanctification of that month will have (every year) a small course of spiritual exercises preached by a religious invited specifically for this

purpose, for at least three days. Everyone must be available to take part in these exercises.

4. Every year there are sacred missions always held by religious of different orders, every seven years the same religious may return if their rules allow it (the same religious or of the same order), On the Ember Days spiritual exercises to the people will be preached by the Vocationist priests.
5. Every novena, or seven days preparation to a feast, that is preached should be attuned to spiritual exercises for a specific, apostolic, ascetical purpose.

### **September 11, 1945** - *During Holy Mass in the novitiate chapel*

I begin to feel what I believe to be a form of the circuminsession of the three divine persons: the Father before me, the Son next to me, around me, the Spirit within me. O my God and my all. Amen.

I focus my examination, exercise and special application on that felt divine presence, recognizing the divine gift, after days of great confusion and humiliation of spirit for the overwhelming guilt of my whole life. Amen.

At the same time I suffer confusion and humiliation of spirit for the multitude of very imperfect and highly stained acts of pride that I offer and send to the Lord every moment with the sorrow of which he graces me. However, I feel that the Word (made mine by grace) is the glory that I give to the Trinity. The Spirit (made mine by grace) is the love that I give to the divine Trinity and only in glorifying and loving God with God can I be satisfied. *Deo gratias et Mariae Immaculatae* - *Thanks be to God and to Mary Immaculate*. Amen.

*In the afternoon while going for an ascetic-apostolic gathering of souls*

Haec dicit Dominus: "I am going to sanctify the parish" with

a lecture on the ascetical Vocationist apostolate that he wants to be done, and I do not have the physical strength to do it. I want to do it and I trust to do it with his grace. Now I have to go after him and serve his mission because his words have remained alive in my soul: «I am going to do». Amen, Come Lord Jesus.

### **September 12, 1945** - *Eve and feast of the most holy name of Mary*

After the holy Mass and during the meditation I had an internal certainty, from above, of the victory of Jesus over my miseries, sufferings, tribulations and sleepless nights, and the beginning of a new life in heaven, I am more his. Amen.

Blessed be the name of the Virgin Mary, mother of Jesus! A whole rosary of similar blessings for every virtue, privilege and work of the Blessed Virgin Mother of God! It appears to me like the flag of the Immaculate Conception with her name, her heart, her star, waving and announcing victory, setting out on a new path, struggles and conquests. Amen. Is it not elevated and carried by St. Michael, the prince of the angels? Amen.

I die to many, many, many small tastes and personal comforts that I have served for years and years with little or almost no conscience. Amen.

### **October 3, 1945**

I feel that I am waiting for a new outpouring of divine goodness, and since it is the Trinity itself, I hope and expect a new union with the divine persons. Amen.

### **October 4, 1945** - *At the Holy Mass of St. Francis*

I have a communication of light and sense of the servant of all, after accepting until death the present state of humiliation, as the first outpouring of divine goodness and divine persons, but servant-son, servant-mother, servant-bride. Amen.

(I imagine a garment of bright purple, which symbolizes the blood of Jesus, on the soul that lives of the flame of the Spirit of the Lord).

O Lord, give me in my physical, moral behavior and in everything a new tenor, vigor, fervor, so that I may be all yours, all of you, amen.

**October 6, 1945** - *Eve of the Holy Rosary, at vespers*

You don't think directly enough about your vows and your vow.

**October 7, 1945** - *During the meditation before Mass*

Intimate, alive sense:

The Father is your vow-bond of love with the Son!

The Son is your vow-bond of love with the Father!

The Father and the Son are your bond-vow of love with the Holy Spirit!

The Holy Spirit is your vow-bond of love with the Father and the Son!

The Holy Trinity is your vow-bond of love to itself in the Holy Church, in the universe, in the Congregation! Amen.

*At Mass; for indisposition, despite being Sunday, I celebrated at the Vocationary instead of celebrating in the Parish*

At the introit I hear internally: "This is the inauguration of the Vocationist Missionary College for the Muslim world, here in Pianura, in Camporotondo. I carry all Islam *coram Domino Deo Trinitate* in the holy Mass! Amen. Alleluia! *O quam bonus Israel Deus* - *How good is the God of Israel* (Ps 72, 1)!

That sense of death that has dominated my being and pervaded me for entire months (this year) and was expelled on the day of Mary's name, returns from time to time, especially in the afternoon. [It is for me] the chalice of sadness, in which to offer

the most precious blood, especially for the dying and the communists. My being cries to the Lord for liberation with 1) victory, 2) triumph, 3) empire of pure love.

“You must react precisely with this constant prayer and hope of victory, triumph, empire of pure love!”

“You must not slow down, weaken any spiritual, seraphic, apostolic activity for the approach and imminence of death. It does not turn off the spirit-soul; it initiates her ever more in immortal growing youth; it is the dawn of eternal life, the sunset of temporal life! Amen. Alleluia!”

### **October 14, 1945** - *At Mass and meditation*

Desire for a new, more than greater, truly new intimacy with the Lord God Trinity.

### **October 15, 1945** - *At Mass and meditation*

The Lord makes me understand: “That the desire for a new intimacy is first in the divine persons! It wouldn’t be in you if the divine persons didn’t want a new intimacy with you first.”

This understanding and meaning is then extended to all the good desires of the Trinity affirmed in your soul!

My intimacy with the Father is precisely the Son! My intimacy with the Son is precisely the Father. So, with the Holy Spirit my intimacy is God himself Father and Son. With God himself Father and Son my intimacy is the Holy Spirit.

(Isn’t this the gift of St. Teresa?).

### **October 16, 1945** - *At meditation and Mass*

Realize yourself totally in each divine person! The Blessed Trinity wants this and this is the reason why the three divine persons make you desire it! The soul feels permeated with amazement and sweetness thinking about all this, all that the three di-

vine persons want to tell me, give me, do to me, and that has been revealed and is continually revealed to me in holy thoughts and desires. O goodness!

### **November 4, 1945**

O my God and my all! O my God the Father, Son and Holy Spirit, see how by your grace I wish to please you. I really want to please you infinitely!

You answer me in my soul: "I gave myself totally to you in communion." I understand in your gift today what I knew but did not feel so heartily.

You give me, in the gift of yourself, all your perfections and all your works, all your missions, your glory, love and will in the gift of divine persons.

O good Lord, give yourself, all of you, to my memory, intellect and will, to my fantasy, feeling and all the senses, to my conscience, reason, freedom and person!

Give yourself, all of you, good Lord, to me every day, hour and instant, to every state of mine, action and deed, to every atom of mine, so that I may please you infinitely.

As with infinite wisdom, you have found the way to be all in the consecrated host, so in every atom and moment and act of mine be you, O divine Word, you, O divine Spirit, you, O divine Father.

Let every atom of mine, instant and act be a perfect perennial Eucharistic ascension, so that I may be fully and always implemented in you, O Trinity, and you in me, O adored Trinity.

Since only with you, O divine Word, I can glorify infinitely, only with you, O divine Father, I can love infinitely and only in you, O divine Spirit, I can live in such a way as to please you infinitely.

Realize me totally in you, find all your delight in me, indefinitely more and better eternally more and better because I will never be adequately capable of receiving your entire gift.

Only in you, O Most Holy Trinity I can be totally satisfied, and please you and if I do not reach you I am in torment. Nothing means anything outside of you, O my all!

**November 16, 1945** - *During meditation after Mass*

“To be all Trinitarian-unitary! Make everyone and bring everyone to be ever more unitary-Trinitarian! Give to the souls all creation, all redemption, all sanctification in their divine extension and divine understanding! Amen!”

**November 17, 1945**

O my God and my all, my God the Father, my God the Son, my God the Holy Spirit, I can no longer be satisfied but in you alone, you alone!

Only the unitary and trinitarian life is the life of glory, love and will, and this I ask you, for myself and for all the individual brothers.

For each and all individual brothers of the Church, of humanity, of the universe! I ask you this for all beings as much as they are capable of it.

You are the beginning, O Trinity in the Father, you are the way, O Trinity in the Son, you are the ultimate goal, O Trinity in the Holy Spirit.

So, O adored Lord, deign yourself to create, save, sanctify my poor soul that you love and favor so much!

When I come to you, O adored Lord, you are the only origin of everything, O Trinity in the Holy Spirit. You are the only way, O Trinity in the Word. You only are ultimate goal, O Trinity in the Father!

God beginning, God way, God goal, giver of every life, motion, flower and fruit to this beginning, way and goal that is your very self! Inseparable principle from the way and the goal; O in-

separable way from beginning and the goal; O goal inseparable from the beginning and from the way!

One contained in the other, as the unity in the Trinity and the Trinity in the unity, the one leading to the other, as the divine persons.

Free me, purify me, my adored Trinity, from the sense and idea of beginning and end that applies to creatures in a false, vain corrupt way and degree.

Free me, purify me also in the sense of the way which is convenient for creatures. Bring, O my beloved Lord, that elevation in the divine mediator and way, Jesus, who is in the truth of the divine reality.

Above all, free me and purify me of the immense filth of the sense of my own beginning, in which I see everything submerging and profaning!

### *Evening*

“Don’t pay much attention to detailed work to be done. You know enough. Look to your internal opening to receive, give, follow and please Jesus. Work on the intimate ascension with Jesus.”

(Light, peace and strength). Amen.

**November 18, 1945** - *From the day of Pentecost and precisely from its afternoon, while I was traveling from Mercato Cilento to Montesano on the Marcellana way through Laurito etc.*

I was told in my soul: “Everything is finished and your previous world has changed completely, now follow me (Jesus) without any other concern,” and then on the eighth day of Pentecost I found my deposition<sup>27</sup> already occurred and my almost moral annihilation among men.

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<sup>27</sup> A clear allusion to the appointment of Fr. Serafino Cuomo, O.F.M. as Father General of the Vocationist Fathers and Sisters.

Truly a great transformation has taken place, as a real elevation to the order of pure love and of the whole Trinitarian-unitary, all unitary-Trinitarian life.

*Magnificat anima mea Dominum. Et exultavit spiritus meus in Deo Salvatore meo. - My soul magnifies the Lord and my spirit rejoices in my Savior God (Lk 1 46-47). Alleluia.*

*During meditation after Mass*

There is a divine distinction, equality and circuminsession (so to speak) among the three relationships of the soul with the Lord.

First the relationship of soul-daughter of God, of spouse of God and then of mother of Jesus in souls.

The unity is the divine union.

The Trinity is the three relationships with the Lord, all three supreme, none greater than the other, distinct and equal. Amen.

### **December 2, 1945 - Advent**

Knowledge and intimate meaning, especially in the meditations on the life of the three divine persons in the soul, as never felt before. Before I felt the presence of the three divine persons outside of me, in them and outside of them.

### **December 7, 1945 - At the confession and introibo of the Holy Mass**

To the soul prostrated and saddened for several days by her insufficiencies and innumerable miseries, the Lord says: "You are mine and I am yours, I live in you and you live in the divine persons".

Yet, I feel strongly and also joyfully that an institutor<sup>28</sup> does

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<sup>28</sup> The term "institutor" refers to the person who established an institute. In his humility Fr. Justin does not presume to be a "founder" as he does not feel like putting himself on par with the great founders, like St. Benedict, St. Francis, St. Domenic, St. Ignatius etc ... On the same line: When as

not necessarily have to be also superior general, for the advantage of having from Holy See one in charge of the interests of the Congregation with the Ordinaries etc.

### **December 16, 1945**

It is enough for me that you are God and you are my God and I am yours. What does it matter the rest?

### **December 24, 1945** - *During holy meditation*

I understand that wanting to please creatures, even if only for the good, is always imperfect (at least it has been so far for me). We ought to desire always and everywhere, directly, intensely, continuously to please the divine persons.

### **December 25, 1945** - *During this novena I preached the spiritual exercises to the Camaldolese Hermits at the Camaldoli of Naples*

#### *At the Holy Mass of the Ember Days - Saturday*

A heartfelt consecration to live in the Trinity present in the Holy Spirit in me, within me; in the Word in me, outside of me; in the Father in me, within the adorable Trinity. The Lord God Trinity deigns to live similarly in me, in God in the Father; in me and outside me in the Word; in me and within me in the Holy Spirit.

Only offering God to God in the three divine persons, the soul is satisfied in the desire, duty and need to please him worthily, always more and better (exercise of the desires of the infinite, for the glory of love, for the Lord).

This lasts on this holy Christmas. Alleluia. Silence, silence!

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young cleric Fr. Salvatore Verlezza asked Fr. Justin who was the Father General of the Congregation he answered: The great and venerable Religious Orders have a general; at best, we could have a squad leader.

**December 27, 1945** - *During meditation*

*Discipulus quem diligebat Jesus - Jesus' beloved disciple.*

"I don't know how to live in the three divine persons."

"Each divine person will make you understand it. Each divine person will do it for you in many way."

Even internally you have to be silent. Trust: He will triumph over your every defect. Amen.

### **Day after**

With one divine person in the other, that is, for example with the Son only and in the Holy Spirit only, you can live in the Father and so similarly for the other divine persons.<sup>29</sup>

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<sup>29</sup> The Book of the Soul continues with Part III, volume XII, covering the period from January 8, 1946 to July 15, 1955.



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