

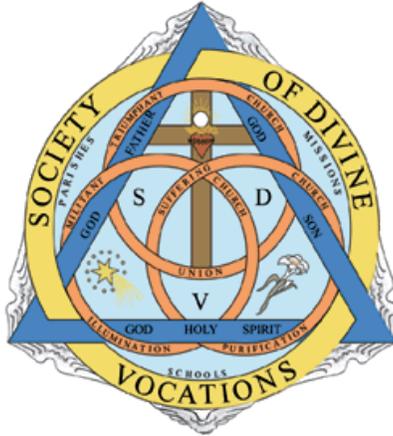
Saint Justin Russolillo, S.D.V.

Works – Volume XII

Book of the Soul

Part III

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ST. JUSTIN'S BIOGRAPHICAL NOTES AND FOUNDATIONAL PRINCIPLES

The Lord does not create people just to occupy space. God has a plan, a vocation, a mission for every human being. Many of today's problems are caused by the fact that people are more concerned about finding a job, a profession, or a career, rather than their own vocation and mission in life.

A profession or career is something we do to live, to earn what we need in order to live. Vocation is something we do out of dedication and love. A profession can be chosen or inspired by our family or by human considerations but a vocation comes from on high and invites us to loving service of our neighbor. This world would be a much better place if every profession, career or job were also a vocation!

St. Justin Russolillo is born and called to help human beings to discover and follow their vocation in life. People find true fulfillment only by discovering and following their vocation. Therefore, all life, every activity, every act of service, every life-choice is seen as vocation. The title of the biography of Fr. Justin, "*Chiamato per Chiamare - Called to Call*", written by Oreste Anella SDV, synthesizes the mission of this man of God.

The most important thing in life is to discern one's own vocation. Justin, born on January 18, 1891, in Pianura of Naples to

Luigi Russolillo and Giuseppina Simpatia, from his earliest years feels a strong and clear calling to the priesthood. An intelligent and sharp boy, Justin is known among his friends for his dedication to his studies and for his exceptional piety. He completes his primary education receiving private lessons from his aunts and from his parish priest.

When he is only five years old he receives his First Communion and falls in love with Jesus present in the Eucharist. In 1901, when he is only ten years old, he enters the seminary at Pozzuoli, his native diocese. Justin never doubts his vocation but more than once he fears that he would be unable to follow it because of the poverty, which grips his large family and because of the bouts of illness that accompany him throughout his life.

When Baron Zambaglione, to whom his mother asks for financial help to pay the seminary fees, proves unresponsive to her request, both mother and son weep bitterly. On this occasion Giuseppina tells her son, whose talents she values, "Don't be afraid, Mamma will make you a priest, even if it costs me my own eyes!" What would a mother's love not do! All the family, including the aunts, set about making sacrifices so that Justin can follow his vocation.

While all seems to be going well for the young seminarian, two painful events grieve the entire family: Aunt Enrichetta dies suddenly (she was the one who provided a notable amount to help pay the seminary fees) and his father Luigi falls from a scaffolding and is unable to work any more. There is no money for the seminary. Once again mother and son weep bitterly at the prospective of Justin having to leave the seminary. The seminary's superiors realize what is happening, and moved by it get involved in his case. Baron Zambaglione, this time at the bishop's request, agrees to pay half the fees. The sky turns blue once more!

As a result of his unsteady health Justin runs the risk on more than one occasion of being sent home from the seminary. The Superiors, who appreciate his holiness and his extraordinary intelligence, make some exceptions for him: they allow him longer holidays, provide him with a private room instead of the traditional dormitory, and sometimes even give him more nutritious food.

With his financial problems sorted out, Justin continues with his studies and moves on towards priesthood. During his holiday periods at home he discovers the seed of priestly and religious vocation in many young boys. He starts to get them together, to give them catechism classes and to teach them Latin.

On the day of his priestly ordination, September 20, 1913, Justin makes his vow of charity, promising to do always whatever would give the greatest glory to God, and the vow to found a religious Congregation dedicated to the service of priestly and religious vocations. For his priestly ordination he only asks one gift: to have all the children of Pianura receive Communion at his first Mass.

After his ordination Justin is appointed prefect of discipline at the Seminary of Pozzuoli. This appointment lasts only a few months because on account of his poor health the Bishop deems it better for the young priest to be assigned to his native town and serve as Parochial Vicar of St. George Parish. This new assignment allows him to live at home with his parents and receive all the loving attentions of his mother. The pastor asks Fr. Justin to serve as chaplain to the Holy Rosary Confraternity and to provide pastoral care to the rural area known as Masseria Grande.

From 1914 to 1920, even during his military service in World War I, Justin dedicates great attention to the oratory and especially to his future aspirants.

In 1920 he becomes Pastor of St. George Parish in Pianura. He accepts the pastorship because he sees the parish as a womb in which a vocation is conceived and nurtured. Divine Providence prepares the birth of the first Vocationary in the rectory of St George's parish, where Fr. Justin serves as parish priest from September 20, 1920 until his death on August 2, 1955.

On October 18, 1920 he starts again community life with 12 young men in the Parish House, which becomes the first Vocationary. This time his efforts are rewarded as he has the approval of Bishop Pasquale Ragosta.

On October 1, 1921 Fr. Justin welcomes six young women from the "Pia Unione" (Pious union) and founds the religious congregation of the Sisters of the Divine Vocations.

The growth of the female branch is helped immensely by Mother Giovanna Russolillo, sister of Fr. Justin, Superior General of the Sisters from 1926 to 1969. Some other young women, who are not called to traditional consecrated life but share his love for vocations and follow the Vocationist spirituality, become first Co-operators and later form the Secular Institute of the Vocationist Apostles of Universal Sanctification.

The main center of the new foundation is the Vocationary, where all those who show signs of a vocation and have not yet decided whether to enter the seminary or join a specific Religious Community are welcomed and formed, both spiritually and academically, free of charge. Poverty ought not stop them from realizing their vocation.

What attracts a lot of boys, generous benefactors and several priests who approach Fr. Justin and offer their assistance, is that interior fire that can be seen in this man of God who lives and tries to get others to live what he teaches and enjoins on those he

meets along his path: "Become a saint...make yourself into a real saint, because all the rest counts for nothing."

Fr. Justin and his Vocationists nurture vocations and direct them to wherever God calls them. To accept candidates for discernment the Vocationists ask no money and no certainty of vocations. The willingness to become saints is the only prerequisite for admission into the Vocationary.

When Justin is later asked about the birth of the Vocationist Congregations he replies, "The Society of Divine Vocations was born from a seminarian, who used to teach catechism every day and sometimes the whole day."

The Lord always shows a certain preference for the poor and it is from them that he calls his chosen ones. Justin, a faithful follower of Jesus, pledges himself and his religious families to "identifying, fostering and serving vocations to the ordained ministries, especially among those who are less well-off."

The desire, determination and concern of Fr. Justin are shown in this statement, which sets the specific mission of his apostolate and that of his sons and daughters; "Poverty must never be an obstacle to following one's own vocation." Relying on Jesus's words, "The poor are with you always," the Vocationists continue to work in order to help poor vocations.

The fire of divine love burns within him and this fire must blaze. Justin stands out for his piety and his dignity in prayer. Often, in the seminary, in the parish and in the Vocationary he spends all his free time praying. In the parish his "Most Faithful" see him in ecstasy. In the seminary his school friends see him in ecstasy before the crucifix; Fr. Salvatore Verlezza watches him in a state of levitation for 45 minutes, during the celebration of a private Mass, during a period of sickness.

Prayer, the word of God and the Eucharist are the essential nourishment for any spiritual growth and for any effective ministry.

While serving the parish and being founder, teacher, educator, administrator and untiring preacher he finds time to write. Most of Saint Justin's writings have been published in 28 volumes containing precious ascetical, philosophical, theological and formative principles.

Spiritus Orationis, is one of his masterpiece containing several autobiographical references and in many ways can be compared to the Confessions of St. Augustine. What he writes in this book can be said of all his writings:

Through these prayers, every pure spirit and great heart can be part of that special relationship to which that the poor human (alas, too human) spirit is most mercifully invited during its earthly life...

These prayers are intended not to be formulas but to be read as a meditation, and because of their great richness, to be part of spiritual study.

They are divided into stanzas, like the psalms, in the form of strophes. (In fact, they echo very clearly certain aesthetic laws of interior rhythm to which they are intrinsically bound...)

(How lovely it seemed to him the fact that someone born a poet should renounce writing about the world of poetry in order to create poetry by the way of life. And this in such a way that it could be sung later by some beautiful angel in the strophes of heaven: the only feast of glory! The only court of love!)"

He preaches every day and a lighted candle always burns on the altar during his talks to remind everyone that Jesus is the light

present in his words. He celebrates Mass at 4:30 a.m. every day in order to enable thousands of workers to go to Mass and receive Holy Communion before going to work.

Father Justin is an apostle of the courtyards. It is in the courtyards of the town that he teaches, preaches and prays and listens to his parishioners. It is there that his parishioners are formed. In the courtyards he would pray the Rosary and organize catechetical classes for the children. Through this courtyard ministry he assures help and support to the sick and the poor with the assistance of the catechists.

His work for vocations becomes increasingly difficult on account of the excessive number of aspirants, the poor conditions of some of the first residences and the constant worsening of the economic situation of Italy during, before and after World War I and II. The situation is aggravated by the opposition of Bishop Castaldo of Pozzuoli who wants to make of the Society of Divine Vocation a congregation of Oblates dedicated exclusively to the service of his diocese. Upon receiving one-sided and exaggerated reports from the local bishop the ecclesiastical authorities imposes restrictions prohibiting new admissions to the novitiate and to religious profession and rendering more difficult priestly ordinations for seven long years (1934-1941). This is felt and lived as a slow agony for the Vocationist family and its founder. The holiness of the founder, the support of many diocesan bishops and the intervention of the first Apostolic Visitor clear the obstacles. The Congregation continues its growth and expansion and in 1948 is elevated to Congregation of Pontifical Right.

Fr. Justin lives a life of continuous prayer, exceptional austerity and untiring ministry. He is endowed with mystical gifts like, prophecy, ecstasy, visions, discernment of hearts and the gift of healing. In addition to being Parish Priest, he is founder, administrator, teacher, spiritual director, preacher, confessor and writer.

His spirituality continues to attract and inspire faithful and followers everywhere.

Father Justin, with the exception of his military service during World War I and one and a half year in Mercato Cilento at the end of World War II, spends his entire life in his native town of Pianura, where he dies on August 2, 1955.

As the devotion to the holy and humble Parish Priest of Pianura spreads and intensifies, the Vocationist Fathers petition the Congregation for the Causes of the Saints to initiate the process of his Canonization. On January 18, 1998 Pope Saint John Paul II raised him to the dignity of Venerable and on May 7, 2011 Pope Benedict XVI included his name in the list of the Blessed. On October 20, 2020 Pope Francis signed the decree of approval of the miracle presented for his canonization.

The Vocationist family, made up of Vocationist Fathers, Vocationist Sisters, Vocationist Apostles of Universal Sanctification, Friends of Fr. Justin, Vocationist Missionary Cooperators, Servants of the Living Christ, Sons of the Light, Fr. Justin's Prayer Groups, Vocationist Fraternity and Shepherds of Youth, works in five continents throughout eighteen countries and continues to follow and develop both the charisma and mission of St. Justin.

For our St. Justin the most important words of the Bible are the creating words: "Let us make man in our own image and likeness." These words contain all his ascetical and apostolic program of life for himself and for every human being: To be ever more, ever better and more refined image and likeness of the Blessed Trinity. From these words he derives the main themes and development of his spirituality: Being a personal, living relationship of love with the Blessed Trinity, the relationship of soul-daughter, soul-spouse and soul-mother, divine union, indwelling of the Trinity, and universal vocation to holiness.

The second most important words of Scripture for our Saint are Jesus' words:

“Follow me. Come after me.” These words contain the Vocationist charism of searching for, cultivating and forming future priest and consecrated people, ministers of sanctification. The only way we can really become better images and likeness of God is being with Jesus, imitating his example, doing what he did, becoming what he is (another Jesus).

By proclaiming the sainthood of Fr. Justin, Mother Church reminds us that his way of life, his charism and his spirituality are valid pathways to holiness. His greeting-prayer-wish: “Become a saint” is not an option but a must!

INTRODUCTION

With this concluding volume of St. Justin's *Book of the Soul*, we have a more complete picture of his life and of his intimate ascensional journey with God Trinity. The golden thread, the backbone of his life was and remains divine union, the ultimate goal of his life and of his religious families.

Readers may find it advantageous and beneficial to take note of the synthesis of Justin's vision of the goal and divine union, as they appear in the *Book of the Soul*, and in all his writings.

About the goal in general

The goal is the first thing to be conceived in every business or project, the thing to which all our activities are directed or subordinated and the last to be fully implemented. Those who do not have a clear idea of the ultimate goal, will never be able to reach it. In the troubled process of formulating the various editions of the constitutions, regulations and statutes of our family divine union, ultimate goal and the charism of the Congregation have remained constant and unchangeable.

St. Justin states that a man's success or complete fulfillment depends on his ability to focus on attaining the goal. In fact, suc-

cess is in precise proportion to the ability of concentrating on the goal and keeping it clearly in view.

In the life and work of human beings there are a variety of goals. We speak of an immediate, near or distant goal, of particular and general, personal and community goal, intermediate and ultimate goal. The goal of every goal, the goal to which every other goal must strive is the ultimate goal. Once the ultimate goal, which remains unchangeable, has been established, all acts, all efforts, all ambitions of a person, are but means, steps or intermediate goals for the attainment of that.

Our beloved father and teacher writes: "Our predominant disease is weakness of will. Hence derives the need for continuous strength, care and training exercises to reinvigorate it. The cause of this weakness of will is the lack of strong convictions, that is, of great ideas, so bright that they ignite and excite us winning our attention thrilling us, and moving our will to implement them. Above all, the ultimate goal must be bright and dazzling, convincing and enrapturing. This will not be as long as we have only a general idea of what the goal is."¹ Every form of numbness and inertia, lukewarmness and indifference can only be eradicated when the luminous and dazzling clarity of the ultimate goal is kept in focus.

The goal of St. Justin and the Vocationist family

"You already know what our goal is: to achieve divine union, each on his own, and then to become apostles in the midst of the world, so that all souls who live in the circle of our ministry not only receive a great impulse to divine union, but a special help to achieving it.

¹ Works, Vol 6, p. 241.

Unfortunately, divine union is so little known that we Christians find ourselves, with respect to it, like infidels to the gospel! Just as for the conversion of infidels we need missionaries who, at the cost of any sacrifice, proclaim the Gospel to them, so, we Christians, who do not know divine union, require specialized missionaries. This, in fact, is the reason why we cultivate priestly vocations, and caringly look after external religious."²

In these two paragraphs, Fr. Justin gives a picture of the situation regarding divine union and establishes the close link that exists between the ultimate goal and the charism. The charism is in function of the ultimate goal.

"The Society of the Servants of Divine Vocations has as its ultimate goal to direct and lead its children, and through them all souls, to perfect union with the divine persons, through communion with the most Sacred Heart of Jesus Christ.³ (Vocation of lovers of the Trinity)."

"The Lord wants the goal he has for each of you to become yours. May you always contemplate, desire, seek and pursue it. Only if you long for it, will you be able to love it; only if you love it, can you see it; only if you want it, (or see it?) can you reach it."⁴ This explains why we need to re-propose, review, re-meditate, re-contemplate the goal. Focusing our attention and interest on the goal is a necessity.

Almost all Vocationist community prayers are centered on divine union. Often one gets the impression that one stops at mere theoretical enunciation. What does this divine union consist

² Russolillo, *I am the Vine, you are the Branches*, p. 77-78.

³ Rules and Constitutions, art. 6.

⁴ Russolillo, *Evangelizing the Divine Union*, p. 56.

of? St. Justin explains: "If everyone fulfills to perfection the commandment to love God with all his heart, with all his soul, with all his strength, he will ascend all the degrees of the great ladder of love, up to the supreme of perfect divine union, consummated in the supreme relationship of love possible between the soul and God."⁵

Divine union is nothing other than living a relationship of love with the Lord. This relationship of love has always started with the Lord who says to every soul: "I have loved you with eternal love and always, even before your conception." "The Father loved you so much that he sent his only Son to let you enter into his love." In the moment in which the soul accepts this love and begins to correspond to it, she begins to live the divine union.

Divine union is the greatest dignity and glory that can be imagined and to which a soul can be elevated, and, at the same time, it is the greatest satisfaction of God-love, who finds his satisfaction precisely in being with us.

For the greater glory of God and for the greatest personal good, it is necessary to understand the essence of this union-relationship and how to nourish it and make it grow in every soul.

The Divine Union in St. Justin

Beginning with the principle that we are created in the image and likeness of God Trinity, and that we are created to be "living and personal relationship of love with God" it follows that we must live, in our relationship with the Trinity, all other "relationships" as they are lived and enjoyed by the divine persons in the

⁵Russolillo, Works, vol. 6, p. 253.

mystery of the circuminsession. God is love and love always tends towards union, communion, interpenetration, and assimilation. By imitating the life of one divine person in the other two, and the circulation of the same divine life from one person to another, we are called to live an almost circuminsession *ad extra!*

“Divine union, understood and desired by the Lord, is what can really be called the image and likeness of the union of God among the persons of Trinity.

Divine union, understood and desired by the Lord, is the one that most imitates and honors the hypostatic union of the human with the divine nature in the person of the Incarnate Word.”⁶

The one who was called to call others and who sees all life as a vocation also sees divine union as a vocation to which: “All souls are called to it, since they all participate in this vocation to life, to faith, to holiness. And that divine union is the blessed term, the beginning and end of every divine vocation.”⁷ There is no life that is not a participation in divine life. There is no faith that does not unite with God. There is no holiness if one is not united with God.

The *Devotional* is the last major work published by St. Justin. In it he translates into prayers all the practices and observances, the ascetic and mystical principles, the teachings and inspirations intertwined with his various works. The *Devotional* is a manual of prayer, yes, but it is also a training manual. Even today, in delivering the *Devotional* to novices in the Vocationist Congregation, it is said: “Receive the *Devotional*, a manual of prayer and formation.” This precious manual at the beginning of each month reports: “Acts of desires of divine union”; according to the footnote, these

⁶Russolillo, Works, vol. 12, see chapter 5 of this volume, n. 21-22.

⁷Russolillo, For Divine Union p. 254.

acts of desire are “to be practiced during the day and especially after the thanksgiving to holy communion, meditation, the word of God and similar instances”. Each month, these holy desires or aspirations begin and end with the following invocations: “O my God and my all, Father, Son and Holy Spirit, unite me more and more to you today and forever” and “O Most Holy Trinity, one God, unite me with you ever more in your glory, love and will.”

There is no prayer by St. Justin that is not permeated, directly or indirectly, with a yearning for this union-delight that becomes the only reason for his life.

Each invocation of his well-known Offerings of the Most Precious Blood ends with the following invocation: “O adorable Trinity in everything and above everything grant us the fullness and spirit of every law, the life and value of every virtue, the enjoyment and the fulfillment of every gift, the divine love of perfect charity for you and for our neighbor, with all the fruits of the Holy Spirit, so that we may reach the highest levels of union with you. Amen”.

Divine union is the goal of every divine gift.

Progressivity of Divine Union

Speaking of divine union, St. Justin transforms the well-known principle *man is limited and successive* to *man is limited and ascensional*. To make possible this progressive ascension, since we are not equipped with wings, he sees the world as Jacob’s ladder, or as a continuous staircase because the steps make it possible for us not only to ascend, but also to be aware that our ascent is taking place. The fullness of divine union is attained only when one reaches the last step.

“The ideal is a personal union, not only as a term, but also as a beginning and continuation, in its various degrees, so sublime from its beginning.”⁸

This divine union is always near and always far; it is close because we live and enjoy every hour and moment in an incipient and progressive form; it is always far away because the more we ascend, the higher that last step rises!

Since God said to Abraham: “Walk in my presence and be perfect,” the exercise of the divine presence has become the first ordinary means of spiritual growth for those who want to reach Christian perfection. God makes his presence felt among the people and his presence becomes a source of security and guarantee for us. In the book of Proverbs we read: “Hell and the abyss are before the Lord, much more are before the Lord the hearts of the children of man.” The exercise of the divine presence is the first step on the ladder of divine union!

Faith comes to us through hearing, but charity comes to us through vision. The person who loves is not content with seeing, but wants to touch, embrace, kiss, please, and be united with the loved one. Each of these acts is a further step towards the mountain of divine union. The last step should be deification or consummated union.

How to Live the Divine Union

“You must be in a constant longing for union with the divine persons and in an exercise, culture and apostolate of such union with the divine persons that corresponds to the union that the di-

⁸ Cf. Chapter 3 of this volume.

vine persons have accomplished between the divine nature and human nature in the Incarnate Word. The hypostatic union gives us a constant idea, invitation, concern and grace to deal with our human person, since our person must live according to our human nature, which is the principle of operation. This human nature is now completely deified because it is hypostatically united to divinity with, in and through Jesus Christ."⁹

All life, every desire, word and action must be a longing, an ardent desire, a continual determination to achieve divine union. A strong, constant and well-defined desire leads to an exercise, culture, mentality and apostolate of divine union.

The first article of the Constitutions of the Society of Divine Vocations solemnly states that the Vocationists "have as their first duty to be with him". "Being with him" for us, means being in contact with him, being in tune with him, being in love with him.

Divine union begins and grows, is lived and perfected during this life. Only in this way will it be possible to enjoy divine union in its fullness after life. Divine union is therefore something concrete, something that is lived and enjoyed here, in this life and every hour and moment.

Divine union consists above all in living the personal relationship of love with God Trinity. The myriad ways of living the personal relationship can be as many as there are human beings. "Divine union is personal also in the sense that it unites the soul to every divine person precisely in what constitutes that person in the Trinity. Thus the union with the Son, precisely as such, is totally filial. In this sense, the *nuptial* appellation can be combined with the other one concerning the person, for example: *Nuptial-*

⁹ Anella, Book of the soul, p. 610, Italian Edition.

filial with the Word, maternal with the Father, priestly nuptial with the Holy Spirit."¹⁰ Divine union is therefore a doubly personal relationship. It is personal in that it is different for each person, and it is personal in the unique way of living it with each of the three divine persons.

While divine union is always a spousal union in itself, St. Justin suggests that this journey commences with an awareness and determination of being and living as a servant of God: "On this basis every building of relationships with God is well supported, and can rise up to the skies of the perfect and consummate mystical union with the Most Holy Trinity."¹¹

- a) *Live in the presence of God.* Be aware that God sees us and strive to see him in everyone and everything, going from effects to the cause. Slowly see and deepen sensitivity to the various types of presence of God in his creatures: presence by essence, by power, by grace; sacramental presence and presence by indwelling.
- b) *Listen to God present.* Listening to the word of God, paying attention to what he tells me. Accepting his inspirations is more than just being aware of his presence. This is why Justin tells us to make ours the spirit of the young prophet Samuel precisely: *Speak, Lord, your servant is listening.* For the same reason everyone must procure for himself and for souls the banquet of the divine word every day.
- c) *Speak to Almighty God.* Talking to a person always involves a certain union, even when speaking from a distance through technical means or tools. Speaking with a person creates or strengthens existing bonds. Our speaking with

¹⁰ See, May 17, 1955 in this volume.

¹¹ Ibid.

God is much more than a simple conversation or request: it is an act of faith, an act of trust, an act of love, an act of union, an act of abandonment. Here's why "above all things, the perfect organization and constant functioning of the life of prayer must be at heart, for us and for souls."¹² The first divine union takes place in prayer.¹³

- d) *Talking about God-love.* The tongue hits where the tooth hurts! Speaking about the beloved is one of the most natural things in the world. St. Paul cannot fail to speak of Christ. Fr. Justin becomes a tireless preacher of divine union. Speaking about who or what we care about strengthens the esteem, the commitment, the bond of union and possession of the beloved.
- e) *Being with the living God.* Not only to be with the Lord, but to be delighted, to enjoy his presence and I would even dare to say to exploit his presence. To enjoy the possibility of being with the living God, it is not enough to devoutly do all practices of piety. I must multiply and prolong my encounters with him as much as possible, above all the practice of the one-on-one, until all these encounters become a continuous and more intense state.
- f) *Receiving the sacraments.* Jesus instituted the sacraments to continue his presence, his work of redemption in us, to stay in touch with us, to elevate and sanctify us. For this reason the sacraments must be celebrated and received with the utmost devotion and always with due dispositions and adequate preparation. For this St. Justin recommended not only daily communion, but also, as far as possible, reception of communion several times a day. He

¹² Devotional Ordinary p. 7.

¹³ See Works, Vol. 1, n. 41.

taught and practiced the same about the sacrament of reconciliation.

- g) *Sacramentalizing everything.* Transforming every act, even the most insignificant, into something sacred and sanctifying. Refer, subordinate and direct every thought, word, gesture and action to the greater glory of God, in union with his holy will, for the triumph of his love. Bless everything before using it. Thank the Lord for everything that comes into our hands and make of it an offering to the creator of all things.
- h) *Giving thanks.* Thanksgiving entails not only recognition and gratitude, but also disposing the giver of every good to give us more and more of his gifts, his love, himself. If one thanks the Lord for his gift, there follows a further commitment on the part of the individual to appreciate, use and develop it.
- i) *Exchanging gifts.* The gift is always an expression of love. Every gift given or received increases love and the opportunity to be together with the beloved. This is why the Vocationist lives a life of progressive consecration and makes the Offerings of the Most Precious Blood. This continual offering of gifts leads to giving oneself to the beloved. When the lover makes the total oblation of himself to the beloved, he no longer belongs to himself but to the beloved. The beloved reciprocates the various gifts and the gift of himself to the lover and then there is complete union. "God is love, Jesus is love! Love wants to be reciprocated! The correspondence is all about interchanging with the lover everything he says, offers and does."¹⁴

¹⁴ See Chapter 3 of this volume.

Pathways to divine union

To achieve divine union, the soul is led by the Holy Spirit on an ascending, mystical, relational journey. Through the writings of St. Justin, in Vocationist spirituality, we can see and follow some pathways that lead to reaching divine union. These itineraries or guidelines are not separate, but intertwined with each other and support each other; they are intercommunicable.

Divine union with Mary

On May 20, 1955, the Blessed Virgin Mary said to Justin: “Write the booklet of the Divine Union. I will help you.”¹⁵ Too bad that Sister Death did not give him the time to carry out this mandate! Who more or better than the Blessed Mother can guide us to divine union? May Our Lady help us to understand and live the divine union!

St. Justin does not hesitate to tell us that devotion to Our Lady is an accelerated course of perfection and sanctification as well as a path to divine union. Let us listen to him: “Anyone who aspires to greater union with God ... thinks that God ... wants ... the perfection and holiness of Mary, and her union with God to be transmitted to others, like the life of the mother in her child. So, he tries to understand what Mary’s dispositions and sentiments were, in becoming the mother of God, and after having understood that, he begins with diligence and fidelity to reproduce those intentions and sentiments in himself. Then he can be sure that he has started well. Wherever he is, he finds his novitiate for the perfection of union with God for the delight of God’s glory, for the eternal profession of his mystical marriage with God.”¹⁶ Therefore, just

¹⁵ See May 20, 1955 in this volume.

¹⁶ Russolillo, Works, Vol. VI, page 219, Italian Edition

as without the novitiate there can be no religious life, so without true devotion to Mary there can be no divine union!

Again, “Every soul that aspires to divine union must unite herself with Mary. Our special devotion to the Mother of God is called *Divine Union with Mary* for all possible titles: both because in imitation and honor of the union of Jesus and the individual divine persons with the Virgin Mary and because it leads us to unite ourselves with God together with Mary.

With this *Divine Union with Mary* we therefore intend to know, love and possess God together with Our Lady; and to know, love and possessing Our Lady together with God, perpetually going from one to the other ever more intimately united with one another and vice versa.”¹⁷

“In imitation of the most holy Virgin Mary, supremely daughter of the Father, spouse of the Holy Spirit, mother of the Incarnate Word Jesus Christ and of every faithful, thus the only divine union with the divine nature which is shared with us in grace, it flourishes in threefold divine union with the three persons-God, through charity, and in its turn bears fruit in the one threefold divine union of every soul to which we serve in the sacred ministries of universal salvation and sanctification.”¹⁸

The way of progressive consecrations

Love has an intrinsic need to donate, to share and to give of itself. After having consecrated to the Lord everything we have, everything that belongs to us, our every activity, apostolate or ser-

¹⁷ Ibid. p. 165.

¹⁸ See chapter 3 of this volume.

vice, we offer our every talent and faculty, up to the total oblation of ourselves.

Each consecration is a new bond with the divine Trinity, a new right that is freely given to the Lord over our life and our work. This is why St. Justin wants that as in the liturgy every feast or solemnity has its culmination in the Eucharistic celebration, so, in our ascetic-mystical life, every feast has its culmination in a consecration.

Blessed Bartolo Longo says about the rosary: *O sweet chain, which links us back to God.* We can with much more reason say the same about our pathway of consecrations.

“What is the way by which we can move towards him? Let us study it in order to walk speedily ... He came to our heart, because our heart wanted him. By the ways of the heart he has come! He calls us to the heart. Let’s go through the ways of the heart! The ways of the heart are the ways of consecration, of dedication! Not the ways of violence and fear, nor of deceptions and lies, but of consecrations.”¹⁹

The Way of Divine Inspirations

God speaks above all to the heart through the inspirations of the Holy Spirit. These inspirations are our ultimate norm of sanctification because they enable us to see and understand; they remind us, or push us to do all that the Lord expects of us in the current circumstances of our lives. Through inspirations, the Lord speaks exclusively to the individual, to me, to you. Inspiration is not a teaching or a general rule; the inspiration that the Lord

¹⁹ Russolillo, Works, Vol. 6, page 212, Italian Edition.

grants to one soul cannot or must necessarily be applied to another.

Our life must be all “fidelity, docility, generosity and obedience of love to all your inspirations controlled and approved by the Spiritual Director.” The discernment of inspirations is important because through it we ascertain whether it is a true inspiration or a false one. To be divine an inspiration must be according to the teachings of the Church, according to one’s own vocation and mission received in the Church. It must favor one’s duty and spiritual progress. Since the devil can easily deceive us with false inspirations, it is necessary to submit them to the Spiritual Director and follow his approval or advice.

Impediments to listening to inspirations are mortal sin, deliberate venial sin, lukewarmness and not being in communion with the brothers. The Holy Spirit is the Sanctifier and his work or mission is universal sanctification.

The Holy Spirit, through divine inspirations, tends to form Jesus Christ in us and through Jesus Christ leads us to the Father.

“Oh, if I had welcomed all inspirations with which the Lord was pleased to visit me every day, to accompany me in every step, to teach me in every religious truth!

Oh, if I had responded well to them, in what ineffable divine union I would already find myself elevated and established!”²⁰

²⁰ Russolillo, Works, vol. 4, p. 153, n. 601, Italian edition.

The Way of Love Relationships

The twelve relationships with the Lord are a real school of divine union. The twelve relationships are: creature of God, little Levite, valiant soldier, affectionate companion, chosen disciple, personal servant, heart confidant, ideal friend, personal lover, soul-daughter, soul-mother, soul-spouse. The adjectives used in this list denote the personal intimacy present in each of them. Is it possible to conceive of the existence of such a relationship without love and union? Absolutely not!

St. Justin starts from the principle that man is created "to be a personal, living and exclusive relationship of love with the Lord." He sees man as a relational being by his very nature." I exist only to be a relationship of love with the Trinity, and this relationship no one else is and no one else can be. I am unique, I am alone in this my genre."²¹

A relationship is not cultivated or lived because it is commanded or imposed from the outside. Every relationship, in order to exist, must have a term *a quo* and a term *ad quem*, a starting point and an ending point. For a relationship to truly be such it cannot be one-sided. It is necessarily reciprocal or mutual.

"Let's make man in our image and likeness." Since every divine person is a relationship of love, it follows that man too is created to be a relationship of love with the divine persons. In natural life, man is born a child, and then tends to the relationship of friend with others. Since this does not satisfy him fully, he tends to the relationship of lover, spouse and parent. In the supernatural state the fervent soul is not fully satisfied by being a daughter; she perfects her relationship of friendship and crowns it with the espousal relationship.

²¹ Russolillo, *I Am the Vine*, page 126, Italian Edition

“The Lord wants to raise the soul more and more to himself in the relationship as a friend, and if she corresponds to him, as he wishes, he unites her to himself as a bride.” St. Justin divides the way of union into three stages:

1. Spiritual adolescence, soul daughter relationship. It is an initial divine union, therefore purifying, illuminating, sanctifying.
2. Spiritual youth, friend (lover) relationship. It is a progressive divine union, therefore triumphant and predominant.
3. Spiritual virility, espousal relationship. It is a consummated union, therefore personal and nuptial.

In the relationship of soul-mother, the soul experiences a spiritual motherhood; she becomes the mother of Jesus in souls and expresses this relationship within the apostolate.

The soul established in grace grows more and more in charity and becomes a synthesis of Christian perfection. “Becoming all love, she will be in the image and likeness of God, who is all charity in his divine persons and relationships.” To maintain and grow in this ascensional charity, we need to practice the personal union – one on one - with the Lord, prayer of simplicity, divine friendship, spiritual engagement, mutual love, intimate facts of love, exercises of love.

“The bridegroom God Trinity, the eternal being, creator, and life-giving becomes, so to speak, the being, the generating, the life giving of the soul-spouse ... the bridegroom and the bride have become one.” It is the divine union consummated.

The way of assimilation

The way of assimilation or conformation to Christ, under the guidance of the Holy Spirit, is the way to the Father, to divine union. This way places Jesus Christ at the center. It is the Christological way.

As love leads to union, so union leads to assimilation. According to the teachings of the founder, our whole religious life, every relationship, every devotional practice tends to make us more complete, more perfect images, more similar to the reality of God himself, of God in us. This assimilation takes place when it is no longer I who speak, but Christ who speaks through me, when it is no longer I who act, but Christ present in me, when it is no longer I who live, but Christ who lives in me. This process of unitive assimilation reaches its culmination in Eucharistic Communion, "so that all men may become perpetual worshippers, daily communicants, religious of God."²²

The Suitable Environment for Divine Union

In itself, each environment is suitable for divine union. This union with God can take place wherever God is present. Even though God is present in every place, not every place is equally suitable. The safest, most suitable and most fertile environment is the very person of Jesus Christ and, more specifically, it is the very heart of Jesus. Christ is in me and I in him. His heart is in my heart and my soul. The Jesus with whom we can relate and in fact relate, in Justinian language becomes: Jesus-Gospel, Jesus-Host, Jesus-Church.

²² Russolillo, Works Vol. I, n. 237.

Jesus Gospel

The word of God is alive and effective. Jesus is the Word, he does what he says, and he carries out what he promises. Jesus meets us and gives himself to us in his word. "Blessed are those who hear the word of God and put it into practice (Lk 11.28) ... Whoever listens to you, listens to me and whoever listens to me, listens to him who sent me (Lk 10, 16)... Man does not live by bread alone, but by every word that comes from the mouth of God" (Mt 4, 4).

The Word of God is life and gives life, which is why each of us must eagerly feed on this word, or even devour it as the prophet Jeremiah did. Jesus Gospel always remains the good news that I must announce, that I want to keep constantly on my lips, that I want to announce to the poor to give them freedom and fullness of life.

In order to listen to the word, external and internal silence is necessary; this foments the desire for the word and guides us to invoke the Holy Spirit, who makes the word become flesh in us today, as in Mary.

After listening, it is necessary to meditate and to identify with the word, especially with the "word of love" that has touched our heart and our life the most. This direct word of Jesus must be meditated upon, prayed and memorized in order to be practiced. We pray: "Come, O divine words, and bring me into the circulation of love relationships." The word of Jesus has the power to make us more like himself and unites us to him.

Jesus-Eucharist

The Eucharist is the synthesis of all the acts and states of Je-

sus; it is the synthesis of his sorrowful and glorious life. He is all Jesus, body, blood, soul and divinity. He is the immolated and risen Christ and he is the living Christ who gives life.

“In the Eucharistic Communion he gives us his body, blood, soul and divinity, as our food and drink. He becomes all ours, totally ours, so in the personal divine union he welcomes, receives and unites to himself all our being and person, so that we become all his, all him.”²³

Jesus-Host is the center of the community and the center of my life. With him I want, can and must spend all my time free from other commitments. The synthesis and the apex of divine union here on earth is actualized above all in receiving sacramental communion. Jesus-Host is a transforming and assimilating force. For this reason we pray several times a day: “Eucharistic Heart of Jesus, unite us perfectly to your adoration, thanksgiving, reparation and intercession: Make of us one host of sacrifice to the Trinity and sacrament to souls.”

“Work in me, O Holy Spirit, in my person that impulse and state of union that corresponds to the assumption of my nature in the incarnate Word. That rush of states and acts of union that corresponds to the presence of Jesus in the sacrament, to his perennial immolation, and to his Eucharistic Communion, to your very presence and personal gift in your soul and to the divine indwelling of the Holy Trinity.”²⁴

²³ See chapter 3 of this volume

²⁴ Cf. this volume, 6 March 1951

Jesus-Church

The Church is the continuation of the work and mission of Jesus Christ. The holy Church (militant, suffering and triumphant) in Justinian language is the continuation of the work of salvation operated by Jesus himself; the Church becomes Jesus himself, and therefore Jesus-Church!

Divine union is realized with the living Christ in his Church. "Whoever listens to you, listens to me. Whoever accepts you accepts me. As the Father has sent me, so I send you." Jesus is the head of the mystical body and we are members of his body. You cannot think of the mystical body without penetrating the intimate union that exists between the head and the limbs. The Vocationists nurture and live filial respect, obedience and service to the Pope, the Bishops and the clergy, especially in the service of divine vocations, precisely as visible representatives of the reality of the Church.

Every brother, every sister, every other member of the mystical body is (as I am) "temple of the Holy Spirit ... a possible saint ... worthy of our esteem and love." By living in communion with the brother who is near me, I am in communion with Christ. In this way, you can see how easy it is to live divine union." Jesus takes the form of his brother; communion with a brother puts me in communion-union with Jesus Christ. Paraphrasing the well-known teaching of St. Cyprian "*extra ecclesiam nulla salus – There is no salvation outside of the Church*" we too can say, outside the Church there is no divine union!

St. Justin's last writing summarizes the suitable environment for the divine union as follows: "Let's ascend to Jesus, let's follow Jesus, the way is Jesus himself as gospel, doctrine and examples! The food for the ascent is Jesus himself as a host. The summit is his heart, in the glory of his triumphant love as on the right hand

and in the bosom of the Father! Who wants to climb to that peak? Let us resume the way every day, every day let us take Jesus Host, Jesus Gospel! Every day we serve Jesus Church, we ascend to Jesus paradise."²⁵

Apostolate of divine union

Our ultimate goal leads us to engage ourselves fully in the apostolate of divine union, because only through the apostolate can we bring souls to this lofty goal. With St. Justin, we ask: "Has the apostolate of divine union ever begun in earnest?" In 1940, he wrote: "Not only has it not started, what is worse is the fact that no one thinks of starting it! And the reason must be found in what is stated about the goal: to become apostles of divine union it is necessary that one first reach it individually; and since none of us feel this personal impulse, it follows that not even by dream does it occur to us to talk about it to others."²⁶

From this passage it seems that for the apostolate of divine union it may be sufficient to speak of it to others. Therefore, it does not take large initiatives, organizations or extraordinary structures. Simply speaking about it is enough. For religious and priests this should be easy because it can be spoken in the spiritual exercises, in catechesis, in homilies and in every personal encounter with souls.

As one learns and experiences a particular relationship with the Lord, one shares it with others. When he speaks of catechists, Fr. Justin says: Let each one teach what he knows; if one only knows how to pray the Our Father, he should teach another how

²⁵ See, this volume, 15 July 1955.

²⁶ Russolillo, *I am the Vine ...* p. 79, Italian Edition.

to pray the Our Father. If you wait to reach the consummated union before starting to speak about it, it will never begin.

On May 7, 1939, the Lord said to St. Justin (and through him to each of us): “Now here is your penance, your prayer and your work: to help all our religious unceasingly to divine union. (You must also help all those who are not in our Congregation to attain divine union and even the unfaithful that you come in touch with).”²⁷

By living and enjoying union with God, one unconsciously becomes an apostle and a monstrosity of divine union. If the word of God cannot be chained, can his love for us ever be chained?

The celebration of the liturgical year accompanies us and helps us in the growth of intimacy and union with God-Trinity. While it seems that we reach the apex of every solemnity in the celebration of the liturgical feast of the Holy Trinity, in the heart of the month of divine fervor, the soul thirsting for love and union never says enough and looks for something higher and higher. “With the utmost solemnity, I will have to honor the supreme mystery of the Trinity in the heart of the year, on its liturgical day.”²⁸

Above and beyond the solemnity of the Trinity itself, Fr. Justin devises something more personal, more intimate, a feast that does not last a day, but which, according to the spirit of the Old and New Testaments, lasts a whole week! “I will then consider as my personal feast of divine union, the eight complete and continuous days of rigorous annual spiritual exercises, which I will possibly do in the week of passion or at another opportune time. In them I will apply myself to grow in esteem and love, observance and

²⁷ Russolillo, Works, vol. 11, p. 157, Italian Edition.

²⁸ Works, vol. I, number. 37.

apostolate of the religious state, ending them with the renewal of the holy vows."²⁹

O divine Trinity, we have inherited the mystery of hypostatic union as our treasure and possession, so that we might understand and explain to others your immense desire to be with the children of man, to be one with us. May this mystery that is fulfilled in Jesus with the inseparable union of human nature with the divine nature in the person of the Word, be fulfilled in us with your grace.

Through the mystery of the hypostatic union you raise us to share and enjoy the divine union with you, Father, Son and Holy Spirit, precisely because you want to make us a unity of love, a community of love. With your dwelling you elevate us to you, you unite us with yourself and make us one with you.

"Lord, grant us the grace to make us reach the divine union, and let souls understand its beauty too."³⁰

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

²⁹ Ibid. Number 39.

³⁰ Russolillo, *Io Sono la Vite, Voi i Tralci*, p. 79

CHAPTER 1

Toward the Light

This chapter is part of the fourth seven-years period of the Vocationist weeks, entitled "Toward the Light." Before reaching illumination, St. Justin moves through the dark night confronting his anxieties, perplexities, shadows and physical-moral sufferings. Here is how he himself describes it: One day I was told: "All this that has happened to you since Pentecost of 1945 (last year) when Jesus said: "Come with me and look after me alone, without giving yourself any other thought" on the way that goes from Mercato through Laurito to Montesano in a car) it is a night of the senses from which you will come out on a more beautiful day. The Lord accompanied you through a black tunnel and you did not understand!" So many graces that filled your life with a sweet light, were as if eclipsed, certainly by my defects, and the night fell while the lights remained in the sky of the soul. Then it began to become day again (From 9, 24, 1946).

Man cannot, must not separate what God has united! Every separation is violence and suffering. Every union is peace and strength.

"The congregation is like the mystical body that the Lord has given you. It is not his will that it remains divided. You have suffered this violent separation for about two years but the fact and divine disposition that you are ordained to be united to the congregation and the Congregation to you, as body to soul, as soul to body, in the mystical order remains indestructible. You cannot go against the order established by the Lord."

Thus I return to peace and strength (26-3-47).

1946

January 8, 1946 - *At the holy Mass*

Seek only the Father, only the Son, only the Holy Spirit. Seek each divine person for themselves, and each person for the other with whom there is a relationship. Only the Father, the Son and the Holy Spirit. Amen. Alleluia.

January 16, 1946

Agenda: Place sacred images in the Vocationary's workshops if there are not any.

... Should I bring the scholastics to Conza¹ and the novitiate to Andretta? At least propose it to the Apostolic Visitor and to the Council.

January 18, 1946 - *During the Spiritual Exercises to the sisters of Stella Mattutina and to our new members.*

The Lord, who is all love, does not want us to be employees, workers, servants, soldiers, etc. but children, brothers, friends, lovers, spouses and mothers!

Only with internal acts can we reach the goal! For this reason, the Lord wants continual sparkle of acts of love and intimate love.

The man who can choose between a greater and a lesser good

¹ Conza and Andretta, municipalities in the province of Avellino. Conza, once a diocese in its own right, from 30 September 1986: in the reorganization of the Italian dioceses the four bishops of Conza, S. Angelo dei Lombardi, Bisaccia and Nusco, are fully united so as to form a new diocesan reality: St. Angelo Dei Lombardi-Conza-Nusco-Bisaccia. Undoubtedly there was some contact between Fr. Justin and the diocesan Ordinary of the time; there are no other references to the perspectives mentioned here.

and elects a lesser good, does not act reasonably, he is not suitable for divine union.

January 19, 1946

The more we unite ourselves with Mary's compassion in the mystery of Jesus' passion and death, the more we will enter in the mystery of his resurrection, ascension and divine Pentecost.

Whoever does my Father's will is also my mother (Mk 3, 35)! Says the Lord. Which will of the Father? This is the will of the Father: that I give my life for souls so that souls may have my life. (I am living in them more and more).

This is the divine will: Promote universal sanctification to the point of making Jesus live in every soul. Therefore whoever does this will of the Father becomes the mother of Jesus to whom she gives new life in souls.

January 20, 1946 - Second Sunday after the Epiphany

Flight from the world! Let us flee the world and drive it out of our homes and hearts. We flee from ourselves by going out to meet the bridegroom. We seek the Lord, his face, his word, his gift, his Spirit, no less than his grace, life and union.

Let us always ask him to increase his love for us, as he wants us to increase ours. May he multiply the revelations and outpourings of his love for us so that we may love him most intensely.

After the parish Mass and general communion of men at the conclusion of the sacred mission preached by the Passionist Fathers

Divine union with the adorable Trinity.

In our life of grace, the relationship of child of God is our joy!

In our life of charity, the relationship of spouse of God is our joy!

In our life, the relationship of mother of God in the mystical body is the peak. The soul-mother relationship requires the com-

munication of grace and charity to souls through works of pastoral zeal, as a living instrument of redemption and sanctification. Amen.

January 21, 1946

The Holy Spirit does not only infuse in us virtue, especially charity, he enables us to exercise it, and increases it without end. Come, Holy Spirit!

You have the divine words of the Gospel. Nothing else is needed for the light and life of souls (for spiritual exercise).

February 27, 1946 - *During meditation*

I am powerless and incapable of all that it takes to make every soul a saint! Jesus, the Savior is always in action and can do everything. The Holy Spirit, the sanctifier is always in act and can do everything. With them you too can do everything, since the love that they are wants it.

April 14, 1946

The bridegroom is coming; let's go out to meet him! O day of the Lord, day of Jesus' triumphal entry into his Jerusalem.

Come, O triumph of love! Come, O divine Word into your humanity! Come, O divine Father in your God Son Jesus.

Come, O God the Holy Spirit, in the Father and in the Son. Come, O adored Trinity, in the triumph of love in my soul!

I come to meet you singing hosannas, waving my palms and spreading the carpet of flowers of love on the street in front of you. I sing to you the hosanna of the pure love of all the saints and of the angels, of the Most Sacred Heart of Mary and Joseph, in your Spirit of love.

I offer you the palms of all the victories of martyrs, virgins, apostles and missionaries, of all your saints and angels. Palms

blooming with the red flowers of your blood, your heart, the flowers of love, palms rich with the precious fruits of love.

I spread the carpet of all the acts of love of heaven and earth under your footsteps, O Savior, O Triumph, O Spring God!

Let me enter into your pure love, in a perennially ascending higher degree, so that I can offer you also my palms, flowers and fruits worthy of you!

April 15, 1946 - *Monday of Holy Week*

O beloved! The triumph of your pure love through the way of humility, in the ways of the wisdom of humility, with the means of the omnipotence of humility! The triumph of pure love!

I think, feel and see that I will behold the triumph of pure love in Jesus' face! When I see you I will be all a burning flame of love for you, and everything else will seem too little to me, imperfect and like nothing before you! Everything will disappear in my esteem, application, intention and attention and you alone will be everything for me, and everything in me, without any mixture of other people or things.

In your face I will see the Father, as in the word I see the thought, and in the thought I see the intelligence, and in the intelligence I see the person, O Word of the Father.

In your face I will also see the Holy Spirit, as in the eyes I see the heart and love, as in the heart and in love I see the person, O pure love!

They wanted to silence your voice by sealing your lips with death! Come into me to speak, to teach and to pray, O immortal Word.

They wanted to extinguish your gaze, sealing the divine eyes with death. O very beautiful, O sweetest, O very deep heavenly eyes, eyes of paradise, divine eyes!

Come and open them to me, and enrapture me, delight me in your gaze of love, O divine face of Jesus; face of the blessed Trinity! Revealing face of the Trinity, communicative face of the

Trinity, radiating face of pure love, in you I want to be totally and forever absorbed.

May 11, 1946

Father, my Father! When will you admit me to the vision of your face? I feel trapped by an impediment to look into your face! My Father, my Father, when will you grant me your familiarity? When will you grant me your infinite, immense, eternal, most holy familiarity with you, Father?

My Father, my Father, by your grace, O adored Trinity, I now want to see and honor, love and serve in you your Son. In you, Father and Son, I now want to see and honor, love and serve your Spirit-love-gift! In you, O source, O principle of divinity, of the Trinity, O Father! Only in you, I'm in their glory and love! And only in them you are in your glory and adequate, infinite, eternal, immense love, God!

My Father, my Father, how many thorns the enemy has driven into the faculties of my substantial human compound! How many false ideas! How many ties! How many illusions and harmful influences! Release me. Free me.

"Come with me and don't worry about anything (not even books to compose for the community), I will take care of everything," says the Lord.

May 18, 1946 - *At the holy Mass*

How many times in the past, even after the holy vow, have you put yourself, and sometimes for a long time, in such an imperfect and unpleasant state towards the Lord!

O my God, here is the object of your delights, your and my Jesus. I wish to be with him one object of your delights.

My sloth and cowardice and my subtle pride make me suffer greatly when I have to correct, sanction, and impose myself to demand the fulfillment of everyone's duty.

Wouldn't it be better therefore (as it is now²) for others to be in charge of everything? *Gloria, amor, voluntas Dei in omnibus* - Glory, love, will of God in everything.

June 14, 1946 - Friday of the Ember Days; during the morning exhortation of the minor exercises on the divine covenant

"May the divine Spirit conclude everything for us. We give him blank paper. We will subscribe everything!"

(Here is another good and beautiful method of series of consecrations, after the previous more active ones).

June 23, 1946

The soul is given to open herself to the fruition of particular divine grace (of spouse of God, like Mary, Mother of God, etc.) without the danger and consequent fear coming from the comparison with all created souls because it makes me understand and feel (in the way the Lord usually assures me of his action) that he has in his wisdom, omnipotence and love many other gifts and ways that can be equal and superior, with which to benefit all and each soul. *Deo gratias. Alleluia. Hosanna.*

While praying: *Parare Domino plebem perfectam* - preparing for the Lord a people well disposed (Lk 1 17), I experienced profound emotion. Perfect of pure love! Here is our mission. Amen.

² On April 23, 1945 the Sacred Congregation for the Religious appointed Superior General and Apostolic Visitor of the Vocationist Fathers and Sisters the Rev Fr. Serafino Cuomo O.F.M., and at the end of Fr. Cuomo's mandate, Fr. Giorgio Saggiomo, S.D.V. was appointed Fr. General from October 24, 1946 to April 10, 1947. Even though this demotion of the founder from the government of the Congregation was a state of humiliation for him, he found in it spiritual advantage.

From 20 to 27 June 1946 - *In the octave of the Blessed Sacrament*

Loving each divine person out of respect for the other divine person is not contrary to true pure love. (Not only for the reason that I already know and I have also stated elsewhere in writing). Whoever loves, regardless of how, or how much is carried totally to the beloved, and regardless of the fact that he is all centered in the beloved, and regardless of the fact that he orders all himself to the beloved, he cannot ignore himself, he cannot destroy himself. In the act and state of loving, the lover lives, rises and spreads more in life. This living completely in the other and for the other person belongs to the life of each divine person, which is essentially relationship. So, if the Father loves you for his Son, and if the Son loves you for the Father, and if the Holy Spirit loves you for the Father and for the Son, they do not love you any less personally, directly and purely! This is their personal way of living and working and above all of loving! **Gaudium.**

June 29, 1946 - *At the end of the Mass celebrated at the Vocationary not in the parish, because I was with fever*

Our life must be all worship, apostolate and divine friendship:

Towards God in himself, worship.

Towards our neighbor for God, apostolate.

In us and in him, friendship up to (and for) divine union!

Here is another unity and trinity, a reflection of the divine!

Worship as a subject (baptism).

Apostolate as a soldier (confirmation).

Friendship as a disciple, minister, bridegroom, etc.

From 24 September 1946 onwards

The heart trouble and the fear of death still recur.

“Let us throw the body to burn and consume itself in the fire

of sacrifice, while the soul continues to rise to the Lord of life and love without fear of retreating.

How could you feel the divine presence, while you did not react properly to the sense of guilt that saturates the summer's environment in the lower human world?

It is not enough to avoid consenting to evil. Even to the mere sense of evil you have to react more vehemently and more promptly."

At the holy Mass

"Throw your body in the censer of the sacrifice to burn until it is consumed." Amen. *Ita, Pater quoniam fuit placitum ante te - Yes, Father, because that's how you like it* (Mt 11 26).

Mary most holy virgin Mother of God takes special care of what concerns the life of the body with regard to sanctification.

St. Joseph takes special care of what concerns the integral support (food, clothing, shelter and financial means) of man and his works over time, all in order to sanctification.

(The sense of presence and union with the most holy Mary and St. Joseph is sharpened and spreads).

Heart disease and with it the fear of death last almost the entire month of October.

One day I was told: "All this that has happened to you since the Pentecost of 1945 (last year) when Jesus said: "Come with me and take care only of me, without worrying about anything else" - (on the road that goes from Mercato through Laurito to Montesano by car³). It is a long night of the senses from which you will come out on a more beautiful day. The Lord has accompanied you through a black tunnel and you do not understand."

Many graces that filled my life with a sweet light, were eclipsed, certainly by my defects, and the night fell while they remained in the sky of the soul.

³ It must have been a truly extraordinary mystical experience to be mentioned here for the third time! See May 20, 1945.

Then it started to get day again.

Holy Mass and feast of St. Michele! Holy feast and Mass of St. Raphael! Holy feast and Mass of All Saints!

An abundance of heartfelt union with the angels and with the saints returns to the soul.

“Your holy Mass is now among the elect of the holy suffering and triumphant Church.” From there you will be able to better resume your office in the Congregation (when I was unable to celebrate with the community due to illness; and again, when the departure of the Friar Minor, our Apostolic Visitor and General for fifteen months was certain).

September 29, 1946 - *During holy meditation*

Supreme object of love and action of love of the Blessed Mother is the formation of the soul spouse of God (of your soul and of this congregation entirely ordered to the apostolate of divine union in the relationship of soul spouse of God in every soul).

From the relationship of soul-daughter of God and from the relationship of soul-mother of God proceeds in the Holy Spirit the relationship of soul-spouse of God.

All the mystical saints are precursors of this movement of ascension to the most explicit, direct, intense and universal union. All the many sinister shadows that veiled from you the most holy Virgin Mary, her love, tenderness, care and relationship, under all the drivel of hell against the Immaculate Conception, were meant to prevent you from full and triumphal trust and communion with the most holy virgin Mary.

Now the archangel (your) Saint Michael and Saint Joseph and Saint John have brought you this gift. Alleluia. *Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis - Glory to God in the heights and peace on earth to men of good will (Lk 2, 14). Amen.*

October 31, 1946

Throughout October, in addition to the ordinary holy meditation, I had a second meditation in honor of Virgin Mary (using the book *Towards the Altar with Mary* by Franzi,⁴ excellent book).

On the feast of St. Hilarion was affirmed the thought of making small hermitages for hours and days of retreat for the convenience of the souls most attracted to contemplation and penance. These small hermitages should be built on the upper terraces of the houses as being between heaven and earth, near the church of the Holy Trinity, or of Paradise, which should be taller than each of our houses. Amen.

November 1, 1946 - *At the holy Mass*

“Celebrate in heaven” and let the soul feel like being there.

November 2, 1946 - *At the second of the three holy Masses in the novitiate chapel*

“All heaven belongs to each elect! The individualistic sense is absorbed by the universalistic sense; therefore any desire or regret for others’ glory is impossible when everything is one’s own.”

The universal sense becomes in each elect individual sense, that is, learned, felt and lived in its own way in proportion to the union with the Lord of all.

The whole interior life of prayer is concentrated and unified in the intention and yearning for glory, love and divine will in all respects. Above every desire and need, in every event and circumstance, in the purpose, in the object, in the ways, and in all, must prevail the desire and need for glory, love and divine will! Not only in general but also in particular, without abolishing

⁴ Fr. Francesco Franzi, Oblate, author of *Verso l’Altare con Maria, Santità Sacerdotale nella Luce di Maria, Il Rosario del Sacerdote, Iuxta Crucem cum Maria.*

prayer for every desire and need, but in everything by wanting and asking for what is according to the will, the pleasure and the divine thought. Deo gratias!

November 11, 1946 - *At the holy mass,*

“You trust in the Lord, trust him in everything, you will see the wonders of the Lord, you will see how he will do (will be) your purification, enlightenment, union. You will see the wonders of the Lord in the parish, in the congregation, in the world. You will see the wonders of the Lord in the community books, in the Trinitarian hymns, etc.”

Before, you believed and trusted more intensely in the gift of all the Lord God Trinity to you. Now this sky of yours has been clouded for a long time, and this light has faded. It is all a most insidious temptation of the enemy.

The love-God, the truth-God triumphs. Amen.

November 27, 1946

In the Holy Family shines the relationship of Son of God, Virgin Mother of Jesus and Virgin Father of Jesus!

In Saint Joseph, prevails the relationship of Virgin Father of Jesus over every other, in his own way no less true and real even though it is not natural in any way.

The relationship of soul-spouse of God is later added to the Holy Family with the arrival of the souls called to this supreme mystical union with the Lord.

The Lord Jesus is the mediator and author of the grace of union with the Trinity in the Holy Spirit in you, with the Trinity in the Father, in God himself no less than with the Trinity in the Word (himself) next to you.

Fecit nuptias filio suo (Mt 22 2)! Jesus, Jesus, my Jesus.

(I forgot to celebrate the apparition of the Immaculate Conception of the Miraculous Medal. It seems that the Blessed Virgin

entrusted me with these things about Saint Joseph from yesterday and then in the Holy Mass and meditation this morning I celebrated the votive Mass of Saint Joseph. Deo gratias).

1947

1 January 1947

Deo Gaudium IMI.

In the spiritual formation of the Society of Divine Vocations for the ascension to divine union with the Most Holy Trinity, the word of God should be administered daily and by every good and suitable means so that the listeners are able to understand and practice it.

1. A question every day.
2. A spiritual resolution every day.
3. A small religious-literary competition every Thursday.
4. A small ascetic competition for every Sunday.

On the days of retreat, repeat the seven letters of the Apocalypse as intentions on the various states of the soul:

1. Of sin.
2. Of lukewarmness.
3. Of illusions.
4. Of inspirations.
5. Of passions.
6. Of temptations.
7. Of fervor and fullness and so on.

Ascetical cases ... for the novices.

The Novice master entered the study. One said a very disrespectful phrase regarding him.

The novices seating next to him heard it; some of them are completely silent.

One goes to report it to the Novice Master, of his own will. Another, questioned, confirms it. A third questioned denies it.

We wonder: what was the duty:

1. Of the guilty party,
2. Of the companions
 - a) Towards God,
 - b) Towards the guilty person,
 - c) Towards the Novice Master,
 - d) Towards a major superior to the Novice Master?
3. What should the Novice Master do? And the major superior?

January 5, 1947

I would like to read all good and beautiful books, past, present and future, of all languages and authors. This desire doesn't seem as if it should be disregarded and mortified.

Why, my soul? For the same reason I would like to see every flower, every corner of the universe, the interior status of every soul and angel and feel every harmony and everything.

In every book there is some luminous idea, something of you, O divine Word, something of you, Father, something of you, O Holy Spirit! Sometimes even many of your things, O Lord!

I would like to enclose your every revelation in me and welcome your every communion in me! This is good, this is my good, and this is from you! What do you want, my soul? If you really loved, you would be insatiable in craving to taste God, in the curiosity to know your Lord more and more in the sigh for his confidences!

What do you want, soul? This I want, O Lord that my love

for you be perfect, integral and ascending in your Spirit! All your Spirit! Give me this hunger and thirst for you, in everything!

January 11, 1947

O my God Jesus, in whom I also see the Father and the Spirit, come to me and show me your face closely in which I can see you more and more, O Word with the Father and the Holy Spirit.

The Lord answers: Come to me! Rise to me, come closer to me and join me (I receive an answer from the divine child who is between Mary and Joseph as in the picture of the Holy Family by Murillo⁵ on the altar). It is much better that you elevate, get closer and unite yourself to me rather than I be forced to always lower and empty myself to be united with you in your world, in your order of things.

Oh. I really don't want it, my Lord! You've already done it enough! It is infinitely better for me to raise myself up to your world, to enter your mystery, to get close and unite myself with you!

With your spirit draw me and I will come; purify me, free me from every bond and I will come, otherwise I will stay where I am and indeed I will decay and sink where I do not want, where you do not want, O my Savior Jesus.

February 9, 1947 - *Sessagesima Sunday*⁶, at Holy Mass in the novitiate chapel

There is an action of all intimate grace with which the Lord

⁵ Bartolomé Esteban Pérez Murillo (Seville, 1618 - 1682), 17th century Spanish painter.

⁶ This classification does not exist anymore in the Roman Missal; it used to be the Sunday that occurred on the 57th day before Easter. It used to be a time of preparation for Lent.

takes charge of me; of all that can affect my physical and moral life: death, honor, sentiments, everything, everything of his soul-spouse, and all that attracts, occupies and consecrates her to the pure love of the three divine persons. The Lord makes clear that the relationship of spouse differs from that of father and of son because the spouse relationship is essentially ordered to constitute another relationship, making the two spouses as a single principle of that third relationship.

Therefore, in the supernatural life of union with the divine persons *ad extra*, the nuptial relationship for example with the Father is ordered to form soul-mothers for Jesus in other souls. Likewise, the nuptial relationship with the Son is ordered to make soul-daughters for the Father, and that with the Holy Spirit to make souls spouses of God.

In the supernatural life of union with the divine persons *ad intra* the nuptial relationship of the soul with the Father is ordered to make all souls mothers to Jesus, that with the Son to make all souls daughters to the Father and that with the Holy Spirit to make them ... (the thought is not clear to me⁷).

Oh my God! May I be in every atom and instant all for you and of you, all with you and in you, all from you, all yours more and more, all yours as much as possible in your goodness, mercy and love. All your will, glory and love, O blessed Trinity! So be it. Loving attention to living, at present, everything according to divine will and everything ordered to divine glory, everything transformed into divine love. *Amen in Christo Jesu per Spiritum Sanctum. Amen.*

⁷ Putting together ideas scattered throughout this volume we could easily complete this nuptial relationship with the Holy Spirit thus: The nuptial relationship with the Holy Spirit is ordered to make all souls priestly souls, and therefore apostles of universal sanctification.

February 11, 1947 - *Apparition of the Blessed Virgin Immaculate in Lourdes. The nocturnal litanies were sung. At the holy mass*

“Not only are you essentially a soul-spouse, but all humanity, the Church, every family, every parish, every congregation, every work, every book, every act and state and everything that is created is essentially ordered to espouse the Holy Spirit to be vivified, implemented, beatified ... and all.

It is not good for you to be alone. There is no good for anyone to be alone. But it is not spiritually healthy or even truly good to unite ourselves with other creatures as a proper end in this nuptial relationship that is essential for us.

God alone, God alone, God alone, his Holy Spirit. Amen.

During meditation

You, as a priest, espouse and commit humanity, its individual parts, works and everything to the divine Spirit. Amen.

February 27, 1947

Consecrate me, O Father, to your Word; consecrate me, O God-Son to the Father in the anointing of the Holy Spirit.

Consecrate me, O God the Father to the Holy Spirit; consecrate me, O Holy Spirit to the Father in the light of the Word.

I consecrate everything, everything to your will, to your glory, to your love, directly, intensely, integrally, exclusively.

May every state and every act of mine, of my every atom and of my every moment be all from you and all dedicated to you, all with you and all in you, all for you and all of you.

May every state and every act of mine, every atom and instant of mine be all yours so that in a certain way can be said all of you, all for you!

All your glory, all your will, all your love, according to all your thought and desire, for your pure love!

May my whole being be always understanding and intuitive

in you; all emotional, strong-willed and pleasing to you! All visual, auditory and comprehending of you!

I like to say and pray to you: May all this be infinitely more, eternally more, immensely more, immutably more mine and of everyone, in me and in everyone! Most directly, most intensely, integrally and exclusively! May everything be truly the object of your preferences and gratifications and find grace in your presence!

May your glory be exclusively my whole intention and motivation, every moment. May your love be the whole content and essence of my every act. May your will be all my action and passion, now and every moment, only for your pure love, all and always pure love for you!

O God the Father, life and will, my God and my all! O God the Son, thought and glory, my God and my all! O God the Holy Spirit, gift, love and happiness, my God and my all!

March 1, 1947 - Towards Saturday of the Ember Days of Lent

Suscipe me - take me (Ps 118, 116).

I adore you, O divine beginning, O divine end, O divine means! O divine principle, O divine end, O divine means! O divine principle God the Father; O divine end God the Holy Spirit; O divine mediator, God the Son, Jesus Christ.

O divine means and mediator, O incarnate Word Jesus Christ, O Jesus uncreated Word, true first beginning and true divine end. You end of the divine generation and beginning with the Father of the divine spirit! O you, who as true God and true man, one divine person in two divine and human natures, are the mediator between man and God, I adore you my Jesus Christ.

March 9, 1947 - Second half of Lent and time of passion

The uneasiness and the sense of violence and the torment that seems diabolical due to the near separation from the Con-

gregation are intensified, the vital influence of the authority that joins the initiator⁸ to the institute is broken by the supreme ecclesiastical authority. The soul is in an ongoing effort of acceptance of this state of violent separation that is like death.

March 26, 1947 - *During Meditation after the Mass of Wednesday of Passion, behind the altar of the Blessed Sacrament, in the chapel of the novitiate.*

“The Congregation is like the mystical body that the Lord has given to you. It is not his will that you remain separated from it. You have suffered this violent separation for almost two years, but it remains indestructible the fact and divine disposition that you are ordained to remain united to the Congregation and the Congregation to you. As the body is united to the soul, as the soul is united to the body in the mystical order. You cannot go against the order established by the Lord.”

I am reinvigorated by peace and fortitude.

March 28, 1947 - *Friday of Passion*

Unofficially, the reintegration of this body with this soul, of this soul with this body, is communicated to me by the will expressed by the Vocationist Congregation and by the Congregation for Religious. Then officially published by the Cardinal Prefect of the Congregation for Religious on Thursday of Easter in our house in Posillipo.⁹

⁸ Fr. Justin here studiously avoids the word “founder”. After the departure of Father Cuomo, the government of the Congregation was entrusted to the Vicar General of the time, Father Giorgio Saggiomo, S.D.V.

⁹ The “violent separation” between body and soul and between soul and body, between institution and its founder ends with the reintegration of the Founder to his office as Superior General, on 10 April 1947 during the celebration of the General Chapter, presided by Cardinal Luigi Lavitrano

Now I carry and am always before the Lord with all my integral being, with all this mystical body of the Congregation, as his body, spirit, mind and heart, as one moral person not only in solidarity and responsibility nor in substitution or representation, but in a reality of higher unity, in the image and likeness of Jesus with the Church, of Jesus Church, with the awareness that the Congregation must embrace, in certain respect all humanity and the whole universe. Thus, the soul spouse of God Trinity is the image and likeness of Jesus the bridegroom God, also in his being the head of the Mystical Body. *Et erunt duo in carne una - The two became one flesh* (Gen 2 24). . Alleluia.

October 8, 1947 - At the holy Mass¹⁰

Gently, little by little, your Lord disposes you to death, with very delicate finesse, as he always does with you. Deo gratias.

With the souls that from Purgatory at this moment ascend to heaven let us acclaim the Lord! Alleluia.

“Why shouldn’t I provide also for your temporal needs? Basically, you have this fear that I will never listen to you in this order of needs, but only in a higher order. It is temptation of the devil. How many times have I listened and provided for you! I always listen to you. I am in every order of things and everywhere my love reigns. My love becomes present, it is operative, it gives love in every order and state through which the creature passes.”

At the Mass celebrated in the main chapel of the Regional Seminary of Salerno in the first course of exercises that I held there for deacons in the second half of June 1947.

Peace of security has entered the soul.

¹⁰ From March 28 to October 8 there is an exceptionally long period of silence, without any inspiration. It is possible that some journal or notebook has been lost.

October 18, 1947 - At the holy Mass

I am attracted to enter into God the Father. The soul is as if at the door of heaven. I feel totally concentrated in the prayerful desire to be admitted to the Father permanently, in glory, love, will.

This yearning state persists throughout the entire day.

October 19, 1947 - At the holy Mass

“Let me enter in your every act, so that every act of yours becomes fullness of God.” Amen. Amen. Amen.

November 8 or 7, 1947

After having drunk the glass of death drop by drop or by teaspoons, during your stay on earth, Jesus will come, and with his embrace and kiss he will remove from you the wrapping of shadows, pain and mortality and will give you the feast of life. He is only life and he gives only life.

November 9, 1947

Every nation must be a great temple of the Lord! Amen.

November 10, 1947

Put aside any worries of nationalism. The whole world, all of humanity is one chosen people! And you don't know which of the nations present has the mission of unifying humanity by serving the Church. The Church has this mission of bringing all men to the one shepherd, in her one-fold.

Erunt duo in carne una - the two shall be one flesh (Gen 2, 24). Jesus gives you his body so that you too might live in his body, united with him, in the mysterious union of love that only he could know and activate!

Not only does the Eucharist nourish the life of the soul, but also it offers the soul the glorious yet immolated body in which she can live together with Jesus.

December 8, 1947 - *At Holy Mass in the novitiate chapel*

The Lord will triumph. The reign of pure triumphant love is inaugurated. From Mary souls are communicated the vocation to be like her "daughter, wife, mother of God," the synthesis of divine relationships. (The Immaculate Conception of Mary is the true beginning of the New Testament's era of grace).

O love, triumph over this sack of misery and make it your flame of love. Here I am incapable of the external work of apostolate on account of my physical weaknesses; here I am confined to the house. I suffer greatly on account of this inability.

"The center must not run up the spokes or circulate over the sphere. It stands still in its center and radiates its rays from there. Likewise, the heart does not move from its place to accompany the blood's circulation; the brain does not come out of its chest to follow the nerves in their action. From their place they do their duty well. So are you. Do not fear."

December 23, 1947

It is also a gift from the Lord to hear the application and implementation of divine Scripture, especially of the divine prophecies scattered throughout the Old and New Testaments, in the present circumstances of people and things that surround you.

Similarly, it is a gift from the Lord to see the divine words, direct or indirect, and all Scriptures in such a vivid light as to show everything in a reality superior to any ordinary explanation, to any common exegesis.

Thus: "You will see heaven opened and the angels of God ascending and descending upon the Son of man" (Jn 1 51), (on the ladder that is Jesus, way the Father), applied to the relationship of

intimacy with the adorable Trinity of all our present life. Open up, heavens! Continuous messages from heaven, continuous ascensions to heaven through Jesus!

Each and every Vocationist, even external ones, must practice the three sacrosanct hours:

1. Of sacred study dedicated to the Father;
2. Of catechism dedicated to the Son;
3. Of prayer dedicated to the Holy Spirit.

Likewise, each and every religious must have:

1. A small area as a parish;
2. A small apostolic college;
3. A little mission.

All through Jesus-Church (way), of Jesus-Gospel (truth), of Jesus-Host (life)!

Last months of 1947

Oh, how powerful is the thought of being representative of the universe, of humanity, as its head, heart, voice and soul, before the Lord in every public or private, common or personal prayer. How powerful is the stimulus to put into every act of this representation the whole being, the power and the supernatural work, realized in the divine Word and divine Spirit. All my acts, as representative of the universe, must be filled with Jesus and the Holy Spirit; they are their acts more than mine, in their causality and grace, and in their union with the Holy Trinity.

CHAPTER II

Towards the glory

“Our weeks, 1913-20, 1920-27, 1927-34, 1934-41, 1941-48” continue with another seven years period that we call Towards the Glory, which includes the period from the papal approval to the death of the Founder.

On October 7, 1943 St. Justin wrote: “The vocation to a great task on the part of God’s providence is a great blessing because it is a sign of God’s trust but for the man who is its recipient, it also means a great weight and infinity of pains. This is the destiny of the Lord’s saints and elect.”

Besides the pontifical approval and his reinstatement to the office of Superior General, during these seven years, we get to know a St. Justin who submits to the cross of debts and then to the double government in the Congregation, caused by the conferral of all the “Rights and duties of the Superior General” to the Vicar General, Fr. Ugo Fraraccio, S.D.V. by the Congregation for the Religious.

In this last part of the Book of the Soul we also see a man, who, physically consumed and morally prostrated, multiplies his ministerial activities, especially in preaching and writing. During this period two ideas dominate: Divine union and the formation of the Apostles for Universal Sanctification.

“You must always exercise the grace of felt union that the Lord habitually grants you” (23-11-51). “Let me live in you, O God the Holy Spirit! O God the Son let me live in you! Let me live in you, God the Father! Too much one suffers to live in oneself! Too much one suffers from the evils of guilt and pain to live in oneself! (29-10-1949).

“Behold, yes, Lord, I will bring you many and many groups of apostles, that is, souls who want to be apostles of universal sanctification” (22-6-1951).

1948

1 January 1948

A man of good will is only he who always wants the good, all the good, only the good.

Now only God is the infinite, immense, eternal, immutable good! God the Father, the Son, the Holy Spirit!

The soul of good will is therefore the one who always and in everything wants only God the Father, God the Son, God the Holy Spirit; so that God is truly his all!

January 2, 1948

I promised the holy souls in Purgatory for the full approval of the Constitutions, for the glory, love and divine will:

- To observe and make all the Vocationists observe the obligation of offering Holy Masses for the souls in purgatory, according to the percentage of the donations received each month, as detailed in the Rules and Constitutions, volume 1.¹

Thus every month, in addition to placing the explicit intention of prayer for purgatory for each sanctified week, they will celebrate and have all our people celebrate for the souls in purgatory, on the day that remains outside two septenaries, the novena and the octave of the Most Holy Trinity.

January 3, 1948

On January 3, 1948, the decree elevating the Society of Divine Vocations to a Congregation of Pontifical Right was signed. *Deo gratias. Alleluia.*

¹ Cf. Rules and Constitutions, The Mission to Purgatory, art. 1043 - 1071.

January 4, 1948

Coadunate senes - Gather the elders (Gal 2, 16)!

Around the sacramental altars, there must be everywhere beautiful and comfortable seats for the elderly, the seniors, who will spend hours in adoration there.

Thus, we care for the old confreres and provide for them comfort, shelter and infirmaries, material bread and also sustainment for eternal life. We aim to make them the court of glory and of love for the Lamb of God, the Lord Jesus-Eucharist.

Thus, they will represent many families, generations and all humanity before the Lord! They will do their purgatory on earth. They will crown their lives with a most worthy occupation.

The old confreres will be divided in groups or categories separated every ten years, those of sixty, those of seventy, those of eighty, those of ninety, etc.

January 8, 1948

The supernatural filial precedes and then sustains the nuptial supernatural and then the priestly one. I will never be able to be in another relationship of divine union as a spouse, or as a mother, if first I am not a good son!

In divinity, the filial relationship excludes all dependence, just as it excludes all posteriority. He is in full equality with the Father. Father and Son are co-eternal.

In filial love there is the note of equality essential to love! But this only in divinity!

(Epiphany of filial love, of filial supernatural, principle of all other relationships, gift of the Sacred Heart).

January 12, 1948

(First of all, a clear, complete idea of the apostolate's goal).

The aim of the apostolate is to bring souls one by one to cor-

respond to God's love to the point of divine union. Souls are to be guided and reach divine union one by one, since divine love wants the individual, the person in individual and personal relationship.

Family, association, state, parish, diocese, Congregation, Church, society, humanity are all means, not ends.

The apostolate leads every soul to know divine love, to want to correspond to it in the sphere and empire of her Spirit. Hence, arise the necessity, theory and practice of the pathway of Consecrations, through the degrees of perfection to the states of ascending relationships.

January 15, 1948

The evil of guilt naturally generates the evil of pain. Divine wisdom and mercy has disposed that the evil of pain should be turned entirely against the evil of guilt. Thus, the evil of pain by its nature preserves from the evil of future guilt, eradicates the evil of present guilt, repairs the evil of past guilt.

The more a soul loves the Lord, the more she hates every evil of guilt and therefore esteems, loves, desires, seeks and embraces every punishment, humiliation, suffering, and death to destroy in herself and in the world every evil of past, present and future guilt.

The Lord in his infinite love for the soul remains absolute truth in every evil of guilt and pain of his creature! On the one hand, he absolutely does not want the evil of guilt; on the other he suffers, to express us thus, every pain of his creature, feeling it in himself mysteriously, infinitely more than the creature itself feels it.

As he intervenes to erase every evil of guilt in his blood, so he intervenes to console every evil of pain in his heart. The soul that is aware, in the wisdom of the Holy Spirit, asks the Lord for forgiveness of every evil of pain as well as of every evil of guilt,

albeit for various reasons which, however, are unified in the reason of divine love!

When, completely and voluntarily the soul has offended and offends God abusing her freedom, she clings to the great means of pain to repair, eradicate and preserve herself from moral evil, or fault. Then when she suffers pain, nature cries out to the Lord!

Many times the whole physical and moral being of man, unable to stand up, or thinking of being unable to withstand the pain, cries out to the Lord. The bowels of the infinite mercy of infinite love are always moved by the painful cry of the beloved creature. The Lord comes even if not invoked. He rushes to console, to relieve, to lift up, not to impose, aggravate or extend the pain!

Whoever truly loves the Lord with pure love, hates unto death every offense against him and therefore each and every evil of guilt of past offenses. He wants to repair all the evil of guilt related to present and future offenses. He wants to prevent, preserve and guarantee every soul.

Whoever truly loves the Lord with pure love not only holds and nourishes this hatred and fire of war against one's past, present and possible future sins, but also against every offense to the Lord from any real or possible creature.

If the soul were to limit her hatred, pain and holy war to the evil of her personal sins, this would not be animated by the pure love of the Lord; together with the love of the Lord there would be a mixture of self-love that might be prevailing. This is what spoils and greatly harms every good soul. Many servants of the Lord (I would say almost all) lack this, and it makes them weak or non-victorious in struggles for the kingdom of heaven!

Thus, the soul wants for herself every real and possible pain of punishment. She also wants to live for centuries and centuries, even for eternity in a state of death in order to repair, eradicate, and prevent even a single venial sin. And what about all sins?

Behold the spirit of Jesus crucified and of Jesus in the Blessed Sacrament! Here is the victim of pure love. All truly pure love, entirely free! Just as guilt entirely and freely proceeds from the self-

loving human spirit, so the antidote of guilt proceeds completely and freely from the Lord's loving human spirit.

This I always want to ask the Lord and preach to souls: Fire of hatred and war against the evil of guilt, as a first step toward heaven of pure love and first divine union with Jesus, with the Spirit, with the Father. Amen.

January 18 - 25, 1948

Spiritual exercises for the Congregation.

January 21, 1948

"Infusion of the sense of servant of the Father, of the Son and of the Holy Spirit, in Jesus to whom the Father gives me, to whom the Spirit leads me, unites me." I am personal, inseparable, perpetual servant. O paradise of joy!

January 29, 1948 - At Mass

Your heart is entrusted to a devil in order to deceive, torment, agitate and make it unhappy in every way; this is a result of any defect or imperfection, excess and superfluity in loving. With the usual arts of liar and accuser of the brothers he does his job. He does the same for every dominant (and non-dominant) part of your physical, intellectual and moral organism.

Ab insidiis diaboli, libera me Domine - From the snares of the devil, free me Lord.

January 30, 1948

Many pains caused by your exaggerated, exasperated sensitivity hurt you from every part and person. They are also a great collection and offering of merits that divine grace grants you. Amen. Alleluia.

Grant, Lord, that I may receive the greatest possible profit!

February 1, 1948 - *After the morning meditation*

With external religious we solve the problem of the religious house in each parish. An internal religious Vocationist opens and maintains, even alone, a center for external religious, where local clerics, priests and levites, i.e. seminarians on vacation, etc. can also be welcomed in community life. It should be the heart of all the local ascetics. Deo gratias. Alleluia.

February 2, 1948

O my divine Lord, out of love, be you alone, you always, you all my divine companion, without whom the soul cannot live, without whom there is no good for man!

Human heart, what do you want? Only from Jesus can you have health and vigor, comfort and joy, in every occurrence of life and death, of time and eternity.

February 4, 1948 - *During Mass and meditation*

As the poor body is the incentive and nourishment of natural love, so the divinized, glorious and immaculate body of Jesus is the food of supernatural love.

O Divine Lord, you allow yourself in an intimacy above any possible intimacy and tenderness above any possible tenderness, may the communion of your body be in me an everlasting incentive and nourishment for supernatural love!

February 7, 1948

Since I do not have the strength to recite the divine Office while walking, as I have wanted for years, I transform my walking into an hour of loving attention, of loving conversation and of loving walk with the Lord God, my companion!

February 8, 1948

“You always talk to the Lord as you wish. Why then you fear? (Of not being able to do anything or little, and you suffer in your physical weakness?) You can do everything in him.”

February 9, 1948

“Everything depends on the divine will” (the triumph of his love over everything, over everyone, in everything and for everything). “Speaking and dealing with him, this divine will unites itself with you and yours, and unites you to him.” *Omnia possum in eo - all I can in him* (Ph 4 13).

Walking

I long for my planet, my homeland, my country, my family, my mother, my little brothers and grandchildren in heaven, in eternity, in eternal rest and joy! Let's go, Lord!

I sigh for your vigor, your fervor, your standard of living, even physical, O my Lord! In it may your love triumph over all my depression, weakness, inertia, cowardice and fear! O my Lord!

“Even your weakness, depression, fear and all suffering can be offered to the Lord, as a worship of penance!” React gently to his love with the sweetness of charity, faith, trust and fidelity.

February 11, 1948

A great door is always opened before you: *Ianua (tua) coeli (tui) - the door (yours) of heaven (yours)*, concentrate, unify, fulfill yourself in the love of the divine persons, directly, explicitly, intensely. Deo Gratias. Alleluia.

February 12, 1948

O my Lord Jesus! May I see and contemplate God the Father in you, in your face! May I see and contemplate in you, in your

face God the Holy Spirit! Grant that I may always see and contemplate you in your face, O divine Word and Son, made man for me!

February 13, 1948 - *At the holy Mass*

“Why would the Lord have revealed so many truths about the mystery of his charity, of his Trinity, if not to make us understand that he wants us all in the supernatural relationship of his personal servants, children, spouses and mothers?”

May the whole world, soul by soul, join the Sodality of the Divine Union! Let us Pray!

February 15, 1948

What a great gift is the consciousness of the presence and love of the divine persons! Deo Gratias. Alleluia.

Now the irradiation in our whole being of the uncreated grace of our head Jesus, the hypostatic union, which is only in Jesus, radiates throughout the whole mystical body and in every soul in proportion to her union with Jesus. Deo Gratias. Alleluia.

March 9, 1948 - *Meeting of priests, afternoon*

“We (the superiors) are the representatives of the Lord. To every request, prayer, need, complaint of the subjects, of the neighbors, we cannot respond with refusal, regardless of the way we may express or motivate it. God doesn't answer like that. He responds with consolation, with fulfillment, albeit not immediately. If we are not able to satisfy any petition with what we are or have, we should bring the request back to the Lord and then take from him what the brother expects.” Amen.

March 17, 1948

Greedily I throw myself in the reading of *Friendship with God*

by Noble. "Reciprocity is essential to friendship." For years and years I have dwelled on the *ad alium* of the essence of the relationship, purposely I excluded reflecting on divine love for the soul, as if it were more suited to pure love. Instead, reciprocity is essential to the relationship.

March 18, 1948 - *Eve of St. Joseph*

"All that I have told you, that I have given you, that I have done for you remains forever and all this grows forever because it is a living gift of the Lord."

March 21, 1948 - *During meditation*

The divine persons are more directly the principle of the states and acts of love in you, and of every other state and act only in so far as it can be love.

Only love is worth, only love deserves, only love is divine. The mystery-God is a mystery of love. Deo Gratias. Alleluia.

March 22, 1948 - *In the same meditation*

This divine life is all a living transport of love towards Jesus and for him towards his neighbor, and from his neighbor and from Jesus towards the Father, always coming out of you, with direct, expressed, and as far as possible pure acts immune to any hidden selfishness. Deo Gratias. Alleluia.

Trust in Jesus. Do not fear.

March 28, 1948 - *Easter*

O my God and my all! O my God the Father, I want to please you in everything, I would like to be all glory for you and your happiness!

O God the Son! My God, and my all, I want to please you in

everything! I want to be all glory and happiness for your heart!

O God the Holy Spirit! My God and my all, I want to be all in your graces! I want to be all glory and happiness for you, worthy of you!

O God my Father! O God my spouse! O God Jesus, my Son in souls! I want to be all glory and happiness for you! I want to be your favorite! With you, O Son, I will be the glory and happiness of the Father! All the glory and happiness of the Father with you, O Son, who deign to be all mine!

With you, Father! Who deign to be all mine, with you I will be the glory and happiness of the Son, of your Word, of our Jesus!

With you, Father and Son, I will be the glory and happiness of the Holy Spirit, whom you deign to send me and give to me forever and in whom you dwell in me. Amen.

April 21, 1948 - *Patronage of St. Joseph*

The three divine persons make you worthy of them.

There is nothing to fear or be wary about your demerit and inability.

The same day

How defective are all my external and internal actions, externally and internally. Forgive me, O Lord, even the good that I have done. Detach me from it. I would not like to come into your presence in heaven, dressed in my deeds, even the best ones!

The Lord gives you the inner and outer garment. His robe. His garment and his glory, his glory is Jesus. The Most Holy Trinity is giving you his garment, his glory, Jesus. So be it! Be you my garment, O Father, O Son, O Holy Spirit!

You in your glory are my garment; you yourself, my Lord Jesus, are your glory! With you, O Father, I will please Jesus, with you, O Jesus I will please the Father, in the Holy Spirit.

23 April 1948 - *Saying: Behold the Lamb while giving a Communion outside the Mass*

The Lord wants to make you God-like.

What a great thing! Yet, no wonder.

This is worthy of God! It is proper of God to act as God; it could be expressed more clearly saying: To make other beings in his image and likeness is the only objective adequately worthy of God. All other objectives are somehow ordained to this main one, in different orders and therefore, it does not follow that every being must have the same excellence.

All beings of the universe share this dignity of being like God in as much as they are intelligent, loving and free and also angelic.

May, 6-15, 1948 - *From the ascension to Pentecost, in the morning Mass*

1. O glory, love and will, be my every act and state, in every atom and instant! O will, glory and love of God be my every goal, object and situation.
2. O full triumph of wisdom, understanding, science and counsel, piety, fortitude and fear of God in my soul and in everyone and for everything (May 10, 1948).
3. I am nothing but sin, deficiency and decay, ignobility and cowardice, weakness and torpor. I renounce all this and all of myself!
4. You, O Holy Spirit, are in me my all interior world, my whole universe and humanity. You bring me to the Father and to the Son!

You are my spirit and my love, my act and my state, remain in me forever! You want it!

May 10, 1948 - *Yesterday morning and evening*

There is no other Christian religious formation than follow-

ing the three divine persons, living in their company and uniting ourselves with them in everything, always more and better.

Not so much to their divine doctrine, works and law, as to them as persons, even though, ultimately their doctrine, laws, works, glory, love and will are themselves.

Thus, it remains established that our Vocationist and Christian formation must take place in all our neighbors in this new world and age. Amen, Alleluia! Come, Holy Spirit!

May 11, 1948

For all that is outside of me and outside of the Lord, for all the work of God *ad extra*, the whole universe, humanity and world of acts ... be you, O divine Word, who in everything and for everything represent him as you are the Word of glory to the Father in the Holy Spirit!

It remains established this way because you want it, my Jesus. But for all that you are in yourself *ad intra*, O my God Trinity, it is you, God the Father. O infinite tenderness! O principle and source of divinity and Trinity, you are my eternal and infinite life of glory of love for the Word and the Holy Spirit; you alone, O God the Father!

Let it be so, because you want it so! Amen!

June 24, 1948 - *Pianura, Mother House, during the Mass in the private hour in the presence of our Lady and of the Sacred Heart of Jesus*

The soul learns keenly and indelibly impresses herself as being assumed in the person of the Holy Spirit who unites himself with the wretched human person to elevate him, perfect him and give him supreme merit in every act and state.

So, the creature begins in a more perfect way, in a higher degree, in a sublime reality to love the Son and, with the Son, the Father through the Holy Spirit. Just as the grace of the presence

of Jesus at the side persists, the grace of the presence of the Holy Spirit in the person becomes heartfelt. *Deo gratias.*

August 27, 1948 - *Perdifumo, Vocationary, on the day of St. Joseph Calasanz - Friday*

The soul felt and understood the special presence of the eternal Father God! Not in the external sky, as she thought, but in the inner heaven with an intimate sense of the perennial elevating creative act. This is felt with a more mysterious localization, not like that of the divine Word or like that of the Holy Spirit at the peak of the personality. In this sense it appears to be accomplished the gift (divine supreme grace) of the permanent presence of the three divine persons.

Therefore, the whole interior life must be easily reduced to paying loving attention to the almighty Lord in the poor unworthy soul.

September 8, 1948 - *Perdifumo*

The Lord has always dealt with me as with his saints, but I have not corresponded at all like his saints.

Near the feast of the Exaltation of the Holy Cross

The Lord has chosen us

1. From among the possible ones to life²,
2. From among the living ones to faith,
3. From among the faithful to the priesthood,
4. From among the priests to religious life,
5. From among the religious to servants of the saints,

² See *Spiritus Orationis*, Works Vol. 2, p. 232-233.

6. From among the servants of the saints to missionaries of the ascension,
7. From among the missionaries of ascension to lovers of the Trinity,
8. From among the lovers of the Trinity to divine union,
9. From divine union to synthesis of the relationships³ of servant, friend, son, spouse and mother,
10. From among the Trinitarian souls to the apostolate of divine union.

Misericordias Domini in aeternum cantabo - I will sing the Lord's mercy forever (Ps 88 2).

1949

February 2, 1949 - *As a conclusion to this very favored Christmas time 1948-49*

The whole life in the Holy Trinity is simplified in the embrace and kiss of each divine person through the other two. This is mutual between the divine persons and the soul.

Let us commit ourselves to enlighten the minds with our perpetual preaching and to move the wills by our good example (of every virtue and good work), all in the Holy Spirit.

February 16, 1949 - *To the poor Daughters of the Visitation in their mother house in Barra*

We contemplate our ultimate goal. It must move us, attracting us from the outside to the inside, and from the inside to the outside. It is God's love that attracts us. It is love that drives us.

³ Ibid. page 240.

It is the sun that makes our days and our seasons. It must triumph, with its supreme reasons, over all the innumerable lower human reasons, teeming with our unhappiness, within us.

March 16, 1949 - *At the holy Mass*

All the evil foretold by the Lord, including and especially the Apocalypse, must be prevented, impeded, removed by the power of the virtue and by the prayers of good people in the infinite efficacy of the blood of Jesus and in the fire of the Holy Spirit. Only for this purpose has it been foretold. Alleluia.

April 30, 1949 - *At the evening prayers*

Work to make each one according to the divine model that you expect, so that each individual may become completely divine and totally united with each of the divine persons for the other.

The Lord alone can make those whom he loves worthy of himself and according to his Word and his Spirit. But even in this he wants your cooperation.

During meditation

The gift of the person of the Father, of the Son and of the Holy Spirit to the soul, to the institute (to the Church, to the universe) has great similarity (not identity) with the hypostatic union, it is the supreme gift. The state of this union and the acts of union with the eternal exercise and act of the relationship of the Father, the Son and the Holy Spirit, are the supreme point. The soul cannot do better than to exercise these acts of union by asking and trying to do it as much as she currently, directly, intensely, exclusively, continuously can succeed. *Deo gratias. Alleluia.*

July 21, 1949 - *At 10:45 a.m.*

In heaven, we will see, in a marvelous way, in God the Father and in God the Holy Spirit, the ministry of Jesus' passion and, so to speak, reproduced Jesus crucified by infinite love, infinitely assimilating.

August 14, 1949 - *During the meditation after the Mass - It is Sunday*

1. The light is given to you to contemplate, walk and work, not to apply yourself to analyze it.
2. You have the heart of Jesus and the Holy Spirit who is personal love. Therefore, do not say "physical weaknesses and little physical resistance prevent me from always loving and being all love for everyone, on every occasion." God is. God wills it. The heart of the glorious Jesus does not know weakness, it has no weaknesses. The Holy Spirit is love, omnipotence, love and omniscience! Love with the heart and with the Spirit of God. The heart and the Spirit of God love through you everyone and everything, in everything and for everything! (Even hatred of sin is a form of love).
3. There is nothing better than God for your every thought, affection, act, state, atom, instant! So, there must be no turning back on you as a distinct person. You are what you are, in fact, by divine will. You are especially so because you are a living relation with God the Father, Son and Holy Spirit. As far as it is in you, go and stay in God alone!
4. You are a pen with which the Word writes a word in the souls, God's word of glory. The Spirit enables the souls to read and taste this word with his gifts. Clean up, replenish this pen, keep it and use it for this purpose. Subordinate everything to this end, food and rest, motion and study.
5. I don't know how to love! Teach me, O heaven! O Holy Family, O blessed Trinity! Teach me!

September 7, 1949 - *Eve of the Blessed Virgin Mary's birthday*

As religious orders have undergone decadence and reforms, so must they have ascensions and transformations following the Holy Spirit! By virtue of what they are, their nature and purpose they are not made for material stability but for ascension and perpetual transformation.

September 10, 1949

You lean on your good, laying down to enjoy in your natural upbringing, albeit in the joy of the good. Thus, your good becomes natural well being from which you must always rise to a higher good. How providential are the changes and so many kinds of stimulants and bitterness around you!

O supreme good! The Lord himself wants to be the fullness of every capacity of the soul, of every state, faculty and act. Amen.

Go to the souls, be always among them! There you have the exercise of virtues, the procurement of heaven, the practice of the relationship of soul-mother of Jesus. This spiritual motherhood is the most laborious, relentless and the most glorious and blissful, since in it are gathered all the fruits of fully accepted and developed grace.

October 18, 1949

You have almost unconsciously slackened on having faith in prayer, because something may always be missing in your request for its effectiveness. Do not fear! Even this something that can always be lacking must be asked for and will be given to you through prayer.

Always pray! God is infinite eternal giving. You, poor being, are an eternal receiving. The giving of God joins the receiving of the creature through prayer.

October 21, 1949 - *During meditation*

Live in the Lord, live the life of the Lord, the only fully worthy life. "Concentrating in the present, for you, is above all living in the light, meaning that the Lord gives you every day and more than once a day."

More stable than any law is the Lord of the law. Above every law stands the goodness of the highest legislator. More ordinary than any ordinary course of laws, is the extraordinarily extraordinary divine love! Ask wonders upon wonders of every order!

"Live in understanding and cooperation with the divine gift! O divine presence and indwelling! O divine persons and relationships! O divine perfections and missions also given to the soul!"

Ask for the love that enjoys giving! "Because he loves you, he will give you everything. He loves you for Jesus, for Mary, for himself, he loves you and he will give everything because he loves you."

"Only the Lord is pure love and he alone loves you with pure love." O powers of prayer! Return, my soul, to faith in the immense powers of prayer.

October 28, 1949

Joyfully welcome all suffering for reparation, eradication, preservation of every evil-sin in you as a person and in the mystical body. Joyfully react in order to triumph with pure love over every evil of guilt and over every evil of pain. The Lord wants to be reciprocated in his love. He wants every soul (you) to be happy in his love. Amen.

October 29, 1949

Let me live in you, O God, Holy Spirit! O God, Son, let me live in you! Let me live in you, God the Father! Too much one suffers when living in oneself! Too much one suffers from the evils of guilt and pain to live in oneself!

October 30, 1949 - Christ the King!

Give me the triumph of your love in all my being and acting.

From days ago

When the soul says to the Lord: "My love!" Also, the Lord king says it to the soul! So, when the soul says "my all", the Lord also says it to the soul! "Is this possible?" If you understand the reality of infinite love, you also understand how this is not only possible, but real.

November 1, 1949

O my God the Father, for you and for your Son, I want all souls to be so united to Jesus as to be like him and with him and in him, your Son.

O my God Jesus Incarnate Word! For the Father, for you I want myself and all souls to be so united to the Father as to be like him, with him and in him as many mothers for you.

O my God, my Holy Spirit God! For you, for the Father and the Son I want all souls to be both soul-mothers and soul-daughters, inseparably, indivisibly, as a single heart of love for you!

After the meditated reading of Depollient's *God's Plan about God's Love*.

In every object of love comes first "the something" and then "the someone".

Something you love as a means; someone you love as an end, something for someone.

Also, in every act of love, the gentle movement comes first, then the strong movement!

O my God and my all, I want you for yourself, you for all, and all for you!

November 2, 1949 - *At the holy Masses*

“Let Jesus live first in yourself (in your esteem and love) and then in every neighbor!” Says the Lord.

November 30, 1949 - *At the meditation after Mass at the end of the month*

“The divine Son is always in the bosom of the Father! Jesus is equally in your arms.”

December 1, 1949 - *For Advent*

Be more and more my persons, O Father, Son and Holy Spirit, in a union that resembles as much as possible the hypostatic union!

That I may see you and gaze on your face in faith and in the internal sense, O Father, Son and Holy Spirit!

December 10, 1949 - *At the holy Mass*

“He is always beside you and always as savior from every evil of guilt and also from every evil of pain. Even death he will make sweet for you.”

The natural satisfactions of the affection to which you let go of your heart in the past, prevent you now from the full sense of his presence even in your sensitive part. O my savior Jesus!

1950

“Criticism and blame are the most frequent expressions of human wickedness” (Dom Venier). Evidently it alludes to criticism and blame of others, not self-criticism.

January 5, 1950

By spiritual exercises we mean a complex of:

1. Spiritual studies;
2. Spiritual examinations;
3. Spiritual discoveries.

January 9, 1950

Quid hic statis tota die otiosi? Ite et vos in vineam meam - why are you idle all day? You too go to my vineyard (Mt 20 6-7).

To all the disoriented, unemployed, marginalized, abandoned, we transmit the vocation to work directly in the Lord's vineyard for the kingdom of the Lord.

January 13, 1950

Before the courts and in the trials *nolite cogitare quomodo aut quid loquamini; dabitur vobis in illa hora quid loquamini; (erit) spiritus Patris vestri qui loquitur in vobis - Don't worry about how or what you have to say. At that moment it will be suggested to you what you must say, the Spirit of your Father will speak in you (Mt 10 19-29)*. Proportionately, this can be said of our speaking to souls at the tribunal of consciences in the trials brought by the truth against error, by holiness against sin, by the love of the Lord against infidelity. Continuous education and sacred culture are always needed, but no worries when we have to be witnesses to souls. The Holy Spirit will speak to the prodigal sons in the bosom of the Father. Amen.

January 23, 1950

Your particular mission is to lead souls to divine relationships.

Now your personal union with the three divine persons must be achieved on your part, in grace:

1. No imperfection, but every act should be such that it can be fully assumed;
2. Continuous sigh with favorite ejaculatory prayers;
3. With them feed the divine presence and the gazing on the holy face, the divine conversation and gift, the divine embrace and kiss, the divine action and union;
4. Go out to souls for all the duties of the apostolate, which is your state;
5. Radiating the religious status in each class of people through the Secular Institute and the Spheres of the Society of Divine Vocations.

January 25, 1950

From the contingencies of the moment, the master developed the theme of his exhortations for each time. Every person in charge of soul should do the same in the ministry of the public preaching.

February 1, 1950 - *At the audience with the Vicar of Jesus Christ*

Homage of fidelity and obedience from the S. D. V.

1. Decree of approval.
2. Mission to Brazil and Mexico (San Salvador of Bahia) Campina Grande, Amargosa?
3. Parishes, people of Catholic Action, imitation of the sacred Roman Congregations.
4. Sanctification of families as small independent, autonomous religious houses.
5. Ascetic apostolate and radiation of the religious state in world.
6. Plenary indulgence for every kind of charity and contrition.

Give me more and more, O my Lord, your very divine per-

sons, your faces, your gaze, your smile, your embrace, your kiss, your word, your action, your union and apostolate of your union!

May my correspondence to all this be worthy of you, O my Lord, my God and my all.

February 27, 1950

Stop making internal plans for yourself, the sanctification of the moment must be sufficient.

February 28, 1950

The ever-greater good is being all love for the Lord, in all your being.

March 20, 1950

A great door is always open to you: *Ianua (your) coeli (tui) - The door of heaven*. Concentrate yourself in everything, simplify yourself, unify yourself, fulfill yourself in the love of the divine persons, directly, explicitly and intensely. Deo gratias. Alleluia.

A great means, a secret of serenity, peace and strength is given to you in living totally in the present (the divine present) doing, suffering, praying what you know to be most pleasing to the Lord your God at the time. Deo gratias. Alleluia.

A great gift, in the sense of the presence of the divine persons. Deo gratias. Alleluia.

In the radiation of the uncreated grace of our head Jesus, stands the hypostatic union, which is only in Jesus, but from Jesus spreads out to his whole mystical body, and to every soul in proportion to her union with Jesus. Deo gratias. Alleluia.

March 21, 1950 - During meditation

The divine persons most directly are the principle in you of

the states and acts of love and of every other state and act only in so far as it can be love.

Only love is important, only love is meritorious, only love is divine because the mystery-God is a mystery of love. Deo gratias. Alleluia.

March 22, 1950 - *During meditation*

On account of this union (could it be called minor hypostatic?) you have so far thought that the Lord lives in you. This is true. But from now the three divine persons (do you understand that?) attract you to live in them, in their divine life, in each of the divine relationships, living and personal image and likeness in the relationship of love of each of them. Deo gratias. Alleluia.

In the same meditation

This divine life is all a living transport of love towards Jesus and through him towards the neighbor, and from the neighbor and from Jesus towards the Father, always coming out of oneself, with direct and expressed acts as much as possible free from any form of selfishness, even if only hidden. Deo gratias. Alleluia. Trust in Jesus, do not fear.

March 25, 1950 - *Annunciation*

Beata quae credidisti quoniam (ideo) perfecta sunt in te quae dicta sunt tibi a Domino - Blessed are you who believed in the fulfillment of what the Lord told you (Lk 1 45). Haec est annuntiatio! This is the Annunciation!

Haec est Fides - this is faith, as a fruit of the Holy Spirit, believing in the realization in one's person, by grace, and precisely of all revelation. Amen. Alleluia.

Let us therefore say our joyful *fiat* to every revealed divine religious truth so that it may be fulfilled in us. What good prayer (semi-contemplation?) this slow, profound *fiat*, conscious of every divine word, mystery and example of Jesus!

Fiat to the grace of the union of our head Jesus, communicated proportionately to every part of the mystical body. *Deo Gratias!*

May your every act be worthy of a divine person, as far as you are concerned, so that it is not only inspired, but also operated, and as assumed by a divine person, and alive of the act that is the Lord. Amen

March 31, 1950 - Friday of Passion

The pains and compassion of the most holy Virgin Mary.

Et ex illa hora accepit eam discipulus in sua - And from that hour the disciple took her to his home (Jn 19 27).

I was made to hear the Virgin permanently given to the disciple, to live in his house.

Gloria Patri et Filio et Spiritui Sancto!

April 5, 1950 - Wednesday of holy week - at Mass

Rise above all things, in the heaven and in the heavens of divinity with loving attention to the Lord. In this heaven every action shines as a star and constellation of glory to the Lord. Alleluia.

All life is a banquet at which Jesus participates and with each of your acts you can offer him the food he likes: the will of the Father fulfilled in the soul with the gift of the Holy Spirit. Amen.

From Ash Wednesday to Easter

How many times have you let yourself be deceived by following a lesser good than that which the Lord inspired! Therefore, you need a constant effort towards an ever better, ever greater good.

April 7, 1950 - Holy Friday

At the kiss of the cross: renewal of the holy vow:⁴

- Fidelity, docility, generosity to the Most Holy Trinity in the Holy Spirit.
- Attention, adoration, adherence to the Most Holy Trinity in Jesus Word incarnate.
- Glory, love, will to the Most Holy Trinity in the Father.

May all humanity, not only the holy Church, all humanity in the holy Church be:

- The daughter of the Father;
- The bride of the Spirit;
- The mother of the Son of man!

So, one by one, each soul must become such through the practice of the more perfect for the greater glory of the Lord.

To be concrete: I will apply myself to study what is most perfect for the greater delight of the Lord. I apply myself to knowing and practicing more directly, explicitly, intensely the greater pleasure of the Lord through the *Constitutions*, inspirations, directions, duties of state (parish, congregation, school).

April 9, 1950 - Sunday of the Resurrection

Throughout your earthly pilgrimage takes place in you this conflict between death and life, that is, between the Lord's greatest delight and every other natural pleasure. In Jesus you have every grace to always win this whole series of victories, which in time are the glory of eternity, participation and union with the resurrection of the Lord.

⁴ Fr. Justin wanted our total oblation to the Lord to be renewed twice a year, on Christmas Eve and on Good Friday, and that this be sealed with the kiss of the Child Jesus and the crucifix respectively. See *Devotional*, page 408.

A dirty face, dirty hands, a stinking breath prevent the embrace and kiss of even a great lover! I imagine how repugnant I am to the Lord! With all my background of pride, sensuality, sloth that permeates more or less every act. If I let every act and state be inspired and animated by the Holy Spirit, I will please the Lord. Amen!

April 10, 1950 - *Monday after Easter*

A life in a glorious state, all spiritualized in the body, all ascending in the spirit, all nourished by Jesus Christ in the Eucharist, all animated by the Holy Spirit! Amen. Alleluia.

April 11, 1950

Having habitually a sense of the presence of the divine persons, the best you can do is to live in loving attention and adhesion to each one. Amen. Alleluia.

April 12, 1950

If you want to see the face of a divine person, you must look for it with one person and in the other person. So, you can gaze on the face of the Father by joining the Son in the Spirit. You must do so habitually and at every moment in reverence and loving diligence. Amen. Alleluia.

All the grace of Adam and Eve, as first parents, would have come to us if they had not committed sin. Likewise, all the gifts of original justice would have been ours. So now all the graces of our head Jesus and of the most holy mother Mary will be ours if we remain united to them.

All the grace of the Most Holy Mary is summed up and sublimated in her three relationships as daughter, spouse, mother of God respectively to the three divine persons. This grace of relationships comes to us in proportion to our union with the Lord.

The grace of our Lord Jesus is infinite and is the hypostatic union, uncreated grace. It too, proportionately, according to our limitation and union with the Lord, is bestowed on us; thus, (as for some example) the human person is not exclusive to the head or any other part of the body, but is of the whole substantial compound of body and soul, even though it may reside and manifest itself above all in the upper part of the body and in the superior faculties of the soul.

This grace of union (not the same as that of Jesus but in his image and likeness and participation) is offered and given to us if we welcome it and correspond to it. Through the grace of union, our very person, while always remaining unmistakably and distinctly unique, remains in function of nature with respect to the three divine Persons. It is actualized by the Father with regard to the Son; by the Son with regard to the Holy Spirit and by this towards the Father and the Son.

I always want with your grace to be all implemented by you, Father, Son and Holy Spirit. Amen.

April 23, 1950 - *St. George martyr and 2nd Sunday after Easter*

Oh, how I wish to be totally and always carried by the Father towards the Son! Actuated by the Son towards the Father! Actuated by the Holy Spirit towards the Son with the Father, towards the Father with the Son!

How does this happen? With love you unite yourself to the Father and he transports you to the Son! So do the Son and the Holy Spirit. Let us go back to insisting and repeating the act of love, implementing the state of love, exercising the relationship of love with each person of the Trinity, elevating, simplifying, unifying everything to the actual, explicit, intense, exclusive act of love. Amen. Alleluia.

April 26, 1950 - *Day of the patronage of St. Joseph*

"As soon as you get a glimpse (far or near) of human or brute being, look away to guarantee your perfection of purity, in so many dangers of mud." Consider this a grace working in you.

May 3, 1950

Clarifications. We must be and increasingly become the image and likeness of the Lord God Trinity and therefore of the three divine relationships. Therefore, to be and to become ever more perfect images of Jesus Christ, supreme revelation and communication of the Most Holy Trinity to us.

Our union with the divine persons must be in the image and likeness of the divine union of Jesus, that is, the hypostatic union. This hypostatic union is not in our souls with any divine person, but an image and likeness of the hypostatic union with the Father, with the Son, with the Holy Spirit, respectively, relatively and proportionately.

Our divine union is in the image and likeness of the divine union of Jesus our divine exemplar and, what is more, our head in the mystical body, which is the Church of which we are, by divine grace, members. As grace, in general, is not the identical divine nature that is given to us, but the consortium and participation of the divine nature that is communicated to us with a created gift, so by the hypostatic union of Jesus (uncreated grace of our head) the divine union comes to us as participation and consortium but always as a created gift, and not the identical but image and likeness of the hypostatic union. The hypostatic union can best make us understand our divine union with the three divine persons. Amen. Alleluia.

The nuptial supernatural is our supernatural. We were born from the nuptial supernatural, to which we are ordained, in which we must establish ourselves, flourish and bear fruit, in the image and likeness of the Lord Trinity. We have an idea of this from the

natural order itself, in which we are born from a relationship and we reach the end of the development and perfection in the nuptial relationship.

May 8, 1950 - *Apparition of St. Michael*

I feel a sense of isolation and deprivation on the part of man and total insufficiency. "The Father, Son and Holy Spirit are enough for you! The Father always instills new life in souls, the Son enriches them with new works of divine glory, and the Holy Spirit animates them with a new spirit of fervor. Trust in God!" Amen. Alleluia. (For novices, professed members, parish, congregation, everyone).

May 9, 1950

"You are at the center, you are at the peak being with the Father, the Son and the Holy Spirit. Do not think of them as distant, but present, close, intimate in the mystery of love that they are in themselves and for you." Alleluia.

June 10, 1950 - *At the beginning of the holy Mass*

"All the moral miseries (of the congregation) are your work. Now you will see the work of the divine persons (in the holiness of the brothers)." *Salutare tuum expectabo, Domine - I hope salvation from you, O Lord (Gn 49 18)!*

12 June 1950 - *During the octave of Corpus Domini, at the holy Mass*

Only the divine thought and taste is the intimacy of the three divine persons! What goes through your mind, heart and senses is of no value or merit. Bypass it to become fixed in union with the thought, taste and intimacy of the three divine persons.

(This is a form of self-denial and the effect of personal union with the three divine persons).

June 28, 1950 - *Post Missam*

Your daily exhortation ought to be a real lesson of religion, on a specific topic of catechism integrated with sacred history and liturgy, of theoretical and practical asceticism, of catechetical and pastoral pedagogy. All members of the community should have and follow the catechism. They are questioned by lot and examined during the Ember Days on the program carried out. Amen.

June 29, 1950

By grace you are granted (accidentally, but also formally) to know God as he knows himself, to love God as he loves himself and therefore to live and work as he lives and works.

This means knowing, loving the Son as the Father knows and loves him, and also knowing and loving the Father as he knows and loves his Son.

The same is true of the Holy Spirit. The same is true of every soul that is given to you to know, love and help toward holiness as the Most Holy Trinity does.

(Is this a gift from St. Peter? Everything permeates this light and this sense of deiformity. It came through the ascetic lesson of Tanquerey on grace).

June 30, 1950 - *At Mass*

Not only live, but also abide in the third heaven, the Holy Spirit, Amen.

Everything the saints have done is entirely of the Lord! What is most personal to them is the way and degree of intimate love with which they loved the Lord. In this I want etc. (Is this a gift of St. Paul? Yes!)

We must engage ourselves in fraternal exhortation! Everyone ought to compel his neighbor to the most perfect! This is the supreme apostolate. Let us win souls to this method for the triumph of God's love. Alleluia, alleluia.

When will nations and their political and moral government start to compete with each other in public and private ascetical practice of the gospel? Amen. Come, Lord Jesus.

Every state and government should take to their immediate service all the unemployed and all those who prefer to be salaried rather than free and independent workers. This will be a helpful way to occupy them. And the question is resolved quite well.

We instinctively want to enjoy love. We call love what makes us enjoy and this is above all friendship and, among it, the nuptial one. For us of the human race, love is primarily and essentially the nuptial one, the unitive one and this bears fruit. The same happens in the supernatural world. *Fiat lux.*

July 1, 1950

Code of sanctification:

1. Go and ask for the will of holiness purposely and only for it;
2. Do not relent until the will is exclusively dominating;
3. Observe the commandment of charity to a heroic degree;
4. Always address the three divine persons in their personal distinction;
5. Attach yourself to Jesus Christ the man God, revelation and communication of the Father and of the Holy Spirit;
6. Aim always at Jesus in the Eucharist, our mutual gift and possession;
7. Strive for the Eucharistic state as for the concreteness of every heroism of love;
8. Be united with the Holy Spirit in such a way that he may be like the person of our person for the Father and for the Son;

9. Be united with the Father in such a way that he may be like the person of our person for the Son in the Holy Spirit;
10. Be so united with the Son that he may be as the person of our person for the Father in the Holy Spirit.

July 11, 1950

Do penance because the kingdom of heaven is near (Mt 4, 17).

Multiply your activity of fervid internal acts, desires of self-denial, fears, joys and pains, work and rest and every other sense:

1. As a guarantee against any fault;
2. For the internal serenity needed to deal with the Lord;
3. To channel all human forces into the search for the Lord.

July 18, 1950 - *At the holy Mass*

It is now necessary to get out of the limited confines of fraternal correction and move on to fraternal exhortation, just as it is necessary to pass from the defensive to the offensive in order to conquer.

Every soul should be well trained to ascend to the supernatural, to elevate herself and take with her all her neighbors, brother by brother, with perpetual, small, private and common exhortation, true duty of charity, supreme spiritual mercy.

The particular examination of conscience of the Vocationist always directly concerns self-denial through self-oblivion, neglect, contempt and self-hatred, especially in all internal reflections as a fight against evil. Beyond this he should be attentive to direct his attention to other things outside of himself, so as not to focus on one's sufferings and satisfactions, impressions and emotions.

As a struggle for good, he concentrates on loving attention to the divine Lord's presence with fidelity, docility, generosity to his inspirations.

At the community's holy Mass, (and it is also valid for the

parish Mass) on the first Friday of each month the other usual practices of piety are omitted, and at confession the *Cor mundum crea in me, Deus - Create in me a Pure Heart* is sung (Ps 50 10) or *Miserere*. At the offertory, the *Cor Jesu, flagrans amore nostri* is sung and immediately after the elevation the litany of the Sacred Heart is recited. At the communion we recite rosaries of short prayers for the gifts of Mary, of the Sacred Heart and of the Holy Spirit.

July 26, 1950 - At the holy Mass

Abnegation.

Every act must be pure love so as to be all worthy of being performed by you and really all yours, in such a way and degree that it can almost express all you! If only that had been the case of all my past internal and external acts! Instead, even my best acts were tainted by my defective ego and spread its miasma.

The poor neighbor and good works have suffered and suffer and God knows how long they will suffer. But I trust in you, my Savior!

What unhappiness and how much baseness from this element of the ego is always present and operating in every act and state, internal and external! Please, free me, save me, O Lord!

What happiness of perfection! What glory of sanctification if you give me such union with your divine persons to make my ego all yours, emptied of its evil.

This I ought to want, ask and obtain, not so much for my own good and for my neighbor, but for yourself, O most beloved, to love you worthily with yourself, O most pure love!

It is you alone, O Lord, the creator God always in action! O most holy Trinity in the Father, I trust in you! The whole universe entrusts itself to you. I entrust it to you too. All your glory, love and will be fulfilled in it.

You alone, O Lord, are the ever-active Savior God! O most holy Trinity in the Son! O Jesus! You purify all the work of man in rebellion against grace every day in your blood! I trust in you.

May you also be the only sanctifying God always in act, O Lord, O Holy Trinity in the Holy Spirit! You elevate all human activity to divine Christian holiness. I trust and entrust myself to you!

July 29, 1950 - *During meditation*

Make sure that every act of yours is heroic, so that it is worthy (as far as it is in you) to be assumed by the person of the Spirit.

In the reality of the grace of union it is little to call it "heroic" since it, in fact, belongs to your Lord God, and therefore it is divine. How to do it? Oh, how I long to please you in everything! How to do it? With the powerful act of love. Amen.

July 31, 1950 - *Rome*

The divine word most particularly ours, after *Faciamus hominem* - *Let us make Man* (Gn 1 26), is *Venite post me! Veni sequere me* - *Come after me*, and *Follow me* (Mt 19 21).

We too say to him "come"! If we go to him, then, together Jesus and we can say to every soul "Come to the three divine persons." Amen.

August 13, 1950 - *During the meditated reading*

Jesus the incarnate Word is the revelator of divinity (of the Father, of the Word, of the Spirit). I see him in the mystery of his passion and death voluntarily embraced, divinely intensified, infinitely valued, but above all I see him as supreme revelation. What does he reveal? He reveals what sin is all about; what man with sin does to the Lord God; what man with sin does to himself; what man with sin does to his neighbor, to all humanity.

What man must want for himself and do is to eradicate all present sins, make amends for all past sins, protect himself from all future sins. This is what the soul must want for herself and do

in order to exercise and give proof of her love, in order to give the Lord the greatest pleasure, in order to render the greatest benefit to the neighbor!

The mere presence of the Word in humanity, the incarnation itself, the fact that the Word became our head was infinitely enough for the divine justice to reconcile us to the Lord. This, however, was not enough for the love of the Incarnate Word, our head and mediator, both towards the Father and towards us. He wanted to suffer all that and die.

How can the soul live the passion and death of the Lord? Through the ways of compassion of unitive love, which lead her to: *Vivit in me Christus - Christ lives in me* (Gal 2 20); through the ways of imitating Jesus crucified and Jesus-Eucharist through external mortification, internal self-denial, humiliations and privations but only and always in love and for love!

“To believe, to deny oneself, to love”: This is the ascetic Gospel.

August 14, 1950 - *Eve of the Assumption at the Mass*

The perfect organization and firm discipline of all things, actions, works and offices is imitation of creation and of the creator, perfect in the constitution and order of every minimum element and their composition. Hence, the need for perfect observance also in natural external things.

It is false to justify a certain indiscipline and non-observance with some example of the Lord and with the spirit of the Gospel. Jesus revered and observed the law of Moses. He did not cancel it, but completed and perfected it, infusing us with his spirit. Humility, charity, mortification and all the virtues are combined together in establishing religious observances.

External observances affect the body, it is true, and the body needs the soul, i.e., charity to live and grow. The body is also necessary for our normal constitutional state, we are men, not pure spirits; and the Lord (who made us) wants us so.

August 17, 1950 - During meditation

Divine revelations. The only triple relationship of dependence (subject soldier minister with reference to each of the three divine persons); servitude (servant, disciple and Levite); friendship (friend, lover and spouse); family (Father, Son and Holy Spirit).

As a nuptial union, the soul joins each of the three divine persons because the spouse's relationship indicates the last term of the friendship. In this nuptial relationship of soul-spouse of the Trinity, the Lord is my Father, my Son, my Spirit in a higher sense. Amen.

September 4, 1950

Rise above all human concerns for the Decretum Laudis⁵ and ask instead:

1. Divine formation and expansion;
2. Divine approval and praise;
3. God's complacency and predilection.

That is: to deserve it right before the Lord for every house, work, subject and for all institutes. Amen.

The Lord will do it.

Since yesterday, "The Lord loves you in the natural and supernatural order, temporal and eternal, corporal and spiritual, human and divine, moral and intellectual, in everyone he wants you and will do you good, and only good, and through every good he wants you and gives you all of himself."

Facta est lux in ropes - The heart has become light. Alleluia.

⁵The Decretum Laudis is the pontifical document with which a religious institute is elevated to the rank of Congregation of Pontifical Right. The decretum laudis, so desired by the Founder, was granted to the Society of Divine Vocations by St. Paul VI on January 18, 1966.

September 5, 1950

The Lord gently and strongly brings you to the limits of the ability to do, receive or give because only in this way can you exercise virtue heroically and ascend to higher heavens and experience your limited and deficient being, the gift and divine action, sufficient to everything. Deo gratias. Ita Pater. Amen. Alleluia.

November 14, 1950 - *In the evening, in Pianura, while I was suffering from the debts of Marsiconuovo⁶ aggravating upon me*

He alone can and wants to benefit and please his creature. He doesn't want to see you suffer without him comforting you.

In Posillipo, while I was exasperated for several days with loneliness of the heart:

"You can always talk to him." (Since you always have him near).

November 15, 1950 - *During meditation*

"Nothing is closed in the mystery of the Trinity. It is all an effusion *ad intra* and *ad extra*".

After reaching the Holy Spirit and the relation with him, do not go back; with him go to souls. *Pax tibi*.

December 31, 1950 - *On the evening of the eve of the Circumcision for the meditation of the first of the year*

"You see the sufferings of the heart, because the friend does not care to stay close to you!" Make yourself therefore ever closer

⁶ In 1949 the Congregation opened a religious community in this town in the province of Potenza.

to Jesus, to the Holy Spirit, to the Father (in the gift of a felt presence).

Since we have been elevated to the supernatural order, since we have been favored by divine revelation, since the incarnation took place, nothing else deserves our attention! Since the life and teaching, the passion and death, the resurrection and ascension of Jesus Christ and the divine Pentecost took place among us (and all this takes place perpetually among us!) nothing else deserves our attention!

Since we know that the Lord perennially carries out his work of creation and his redemption and our sanctification in ever new and living actuality for every soul and in every soul, nothing else deserves our attention.

All angelic and human thought, all the effect of every creation goes and must go (if it wants to be upright, true, healthy, worthy and meritorious) goes to Jesus, to the Spirit and to the Father! It goes to the divine Eucharist, to the divine Gospel, to the divine Church! Everything else appears, as it is, vanity of vanity and affliction of spirit according to the human way of seeing; instead it appears useful as a 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 otherwise, nor think or see or speak differently from the Incarnate Word, from the Holy Spirit, from the heavenly Father if I do not want to be in error and in evil and in the abyss of damnation with the enemy.

For this I must be everything and always in every act and state, atom and instant, in the light of faith, and in the spirit of love; and every object, purpose and circumstance of my internal and external actions all must be coming from God and all going to God, all for God and all of God, all with God and all in God. Amen.

May it be so, O Lord. I mean it. I make an explicit protest of it and perpetuate the plea. May it be 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.

1951

January 2, 1951 - *At morning meditation*

“To take part in the feast of the saints and angels and of the Holy Family and the divine Trinity to Jesus on his name day,⁷ present Jesus as a gift the statute of the *Society of Divine Union*⁸ with the intention of working hard to cooperate with him in forming it.”

“It is not true that your angel holds some kind of grudge for all the evil you have done. The angels and saints participate fully in the mercy, goodness and love of the Lord.” Thank you, Lord!
Facta est lux et pax in corde - there is light and peace in the heart.

January 3, 1951

In the Holy Family of Mary and Joseph, what is most admirable is the constant, upward, uninterrupted elevation into the supernatural, fully implemented through all pains, setbacks, tribulations, poverty and exile ... while in ordinary souls all this natural suffering usually suffocates fervor.

This is the triumph of love I am waiting for! Amen. *Veni, Domine Jesu - Come, Lord Jesus.*

January 4, 1951

The saints would not have prayed, studied, preached, treated others like you do, so naturalistically and lowly, vulgarly and negligently, lukewarmly and imperfectly in everything.

⁷January 2 was the feast of the Holy Name of Jesus.

I take refuge in the Father, in the Son and in the Holy Spirit to love a divine person with the other and in the other inclusive of the two.

Only God is the glory of God. Only God is the love of God. Only God is God's will!

January 5, 1951

Accept to live in frequent or even continual sufferings of the injured sensitivity. This excessive sensitivity is a mixture of pride and concealed sensuality. Having some pain always present is a great good in the life of exile for perennial purification and illumination.

I can see in the Father the whole object of faith; in the Son Incarnate Word the whole object of my hope and in the Holy Spirit all my love. Yes, provided that in each person you include the other through their unity of nature and circuminsession of the distinct persons.

January 6, 1951

Little by little you became aware of and felt the heroism of charity toward your neighbor in that internal esteem and continuous spiritual beneficence for every person you meet, even if only mentally. You have become aware and felt the heroism of self-denial in that indulging and "acting as if not" about your every feeling, desire, pleasure and pain, etc.

So, I trust to know, feel and practice the heroism of every virtue in charity.

7 January 1951 - *On the terrace of the Posillipo's house at the very early hours*

Since we are one mystical body with Jesus and we are all one with him our head, his actions in every mystery, in all time and

eternity, are also ours, that is, we too do with him. And we do them in proportion of our union with him and actualizing ourselves in him. One more reason for self-denial is the greatest we understand. (Isn't this my epiphany this year?).

January 8, 1951

"I have not loved you for deception nor have I served you in appearance, nor have I heard you from afar." (Jesus to Blessed Angela of Foligno⁹). "If one wanted to hear me in his mind, I would not withdraw from him. To anyone who longs to see me, I would gladly grant my vision; so also I would speak with the greatest delight to whoever wishes to converse with me." (Jesus to Blessed Angela of Foligno).

January 9, 1951 - *At the holy Mass, or my epiphany*

Even as a man, the Lord wanted to give the possible adequate satisfaction to divine justice for all the innumerable sins of humanity, and therefore all that passion and all his life in the Eucharistic state in so many tabernacles, in so many hosts. Hence, his immolation in so many Masses and his communion with so many souls, his entering through so many mouths and remaining in so many human stomachs, all very sickly!

Can it ever be believed that the glorious state takes away the sensitivity of human nature instead of sharpening it to infinity, so to speak? O mystery of the passion and death of the incarnate Word! O mystery of Jesus host!

January 15, 1951

The parish is the Church in small and the family in large.

⁹Blessed Angela of Foligno, Franciscan Tertiary, 1248 - 1309

As a small Church, religious congregations corresponding to the sacred congregations or pontifical dicasteries should be organized and directed by the parish priest and have its colonies in the missions.

As a large family the church has the father in the parish priest with his parish community; a religious congregation has the mother in the religious superior or spiritual servant with his religious community. The one and the other work in harmony to make as many saints of their faithful filial subjects as children of the Lord.

January 17, 1951

There is no state of acquired perfection. The distinctive terms of the two states of perfection are: *Status perfectionis acquirendae* (the religious state) and *status perfectionis comunicandae* (the priestly state in its fullness).

January 18, 1951

I am sixty years old! (1891-1951). I am not what the Lord wanted me to be *ab aeterno!*

“To be an essential liberator of souls, one must be an integrally liberated soul.” There is a certain incompatibility between priesthood and natural marriage.

January 19, 1951

The new Adam, the true head of humanity is Jesus, the man God! But not a human person.

The most holy virgin mother of God Mary is a human person. With a presentiment, *ceteris paribus*, I see a certain superiority in women. “*The last will be the first!*”

In this sense with heartfelt humility I must serve souls by condemning that occult, hidden and persistent judgment of female inferiority up to now.

January 20, 1951

Back to the lives of the saints! Of every Christian hero whose biography has been published, I must procure it for the benefit of myself and my neighbor. I must become a friend of the chosen one who is currently in heaven.

January 21, 1951

Every divine word is the Word that is given to the Father and that comes from the Father in the soul. In every divine word there is the Spirit who makes it germinate in the soul if the soul accepts it in docility of love.

January 24, 1951

If modern holiness wants to survive it must sink its roots in the spirituality of the prophets, doctors of the ancient law and martyrs, hermits and missionaries of the new law. But the reproduction of the spirituality of the apostles, disciples and evangelists with their passionate following of Jesus in the Holy Spirit to the Father always takes center stage.

January 25, 1951

Instead of kissing, bow to the main images in the chapel, reserving the kiss to Jesus, once a day, with private solemnity and at Christmas and Good Friday in public.

"Osculatur me osculo oris sui" - He kisses me with the kiss of his mouth (Sg I 2).

January 29, 1951

About prayer. The Lord's strong desire is to spare us any effort in conversation with him, that is, prayer. He doesn't at all like that we break our heads with long speeches, on our part it is enough that:

1. We know consciously that we are talking to him;
2. We understand what we want from him;
3. We think of the desire he has to satisfy us;
4. We think of the pleasure he enjoys being with us (St. Theresa, *Cammino di Perfezione*, c. XXIX).

January 30, 1951

It is more dishonoring than honoring for a saint to be carried in procession with a few faithful who follow him and pray.

It is more dishonoring than honoring to have a common function or devotion in which only a few of those present actively participate.

It is more dishonoring than honoring when in church the songs are badly performed, and worse still, by a few singers when they should be choral songs.

It is more dishonoring than honoring to the Lord if the community prayers established for his worship are made by a few and coldly, in the idle silence of others.

February 13, 1951

You must be longing for the union with the divine persons and in an exercise of culture and apostolate of such union with the divine persons. This union corresponds to the one that the divine persons have accomplished in the Incarnate Word between divine and human nature in Jesus Christ, between the person of the Word and human nature in Jesus Christ. This union gives you a continual idea, invitation, concern and grace to bring about within your human person the union of which your human nature has been endowed. Your human person must live according to your human nature, which is the principle of operation; Human nature is now divinized because it is hypostatically united with divinity in Jesus Christ!

February 16, 1951

You cannot abandon yourself to the sadness of mourning for your deceased mother¹⁰ as if you were alone. There are many young people and adults in the Congregation who have a right to your heart and for whom you must be of consolation, encouragement and joy in the Lord. The maternal attentions and delicacies are multiplied for them so that they may feel the supernatural religious family to which they have given themselves by divine will. So be it, my God and my all, so be it.

February 22, 1951

It seems as if the divine Incarnate Word were unknown to me, or that there is an impediment between us. After all, it is an invitation to greater familiarity and tenderness, to greater simplicity and purity of heart, to greater application! O my Jesus Christ, I feel that it is always the mystery of the cross, sacrifice and death that frightens nature. But I take refuge in the glory, love and will of the Lord!

You are my heaven and my sun, O glory, love and will of God. Of you, in your grace, I am not afraid. In you with your grace I trust and abandon myself! I find you entirely in the commandment of love to which there is no corresponding commandment of pain.

February 23, 1951

We begin with a new life, a new way of paying attention to the Lord, of loving him, of speaking to him, of trusting in him, like after a near physical death infirmity that I suffer. It is the grace of a more intimate familiarity with the divine persons, of a tenderness more concentrated on the divine persons!

¹⁰ Giuseppina Simpatia passed from earth to heaven full of merits and blessings on February 16, 1951.

February 24, 1951

It will be good that immediately after Holy Mass and as a continuation of holy thanksgiving, you write what seems your duty for piety and apostolate, even if only within the Congregation. After this composition and drafting, which is usually physically laborious, even holy affective meditation, study or school will be easy and restful for you. Not vice versa.

I began by writing the first chapters on the apostles of universal sanctification¹¹ ... finally!

February 25, 1951

With the death of my mother, no residence offers me any attraction. There is no reason for the heart to prefer or call for rest anywhere. Painful indifference and loneliness everywhere! Universal exile. The senility that has begun excludes even the possibility of natural affection that could only survive in the mother. She took my hand and kissed it. In response, I made a sign of the cross on her forehead. Shortly before, just one hour before she was called to eternity¹². Blessed be the Lord! Deign to sanctify the hidden tears.

¹¹ In 1951 Fr. Justin published a very short statute for “The Apostles of Universal Sanctification”, complete with historical notes and a letter written by the *Director of Contemplation et Apostolat*, from the center of the movement for universal sanctification in Bruges, Belgium.

¹² Fr Mario De Rosa describes Fr. Justin’s last meeting with his dying mother. See *The Apostle of Divine Vocations*, Ed. Vocazioniste, Naples 1956, p. 27.

February 27, 1951

*Song of Songs, chapter 1.*¹³

May the Incarnate Word kiss me with the kiss of his mouth!
Your caresses are the most intoxicating thing!
Your breath is more mesmerizing than any created aroma.
Your name, your person is all the fragrance of heaven.
Attract me to you, take me by the hand and draw me to you.
With all the souls we will run after you!

Let me enter the secret of your heart, the mystery of your love
through the scriptures, and your glory through the Church and
your works.

So we will enjoy life in you!

Pure hearts and righteous spirits alone love you because to
them alone you manifest yourself and to them you give yourself
in your unveiled love!

March 2, 1951

The most revealing sign of divine predilection is admitting
the soul to the confidence of the intimate pains of the heart, Jesus
and John, Jesus and Magdalene, Jesus and his Mother!

If his heart does not open to me to confide in me the agony
of his wounded, betrayed love, I am not a favorite disciple. The
exercise of works of mercy by recognizing Jesus in the suffering
can be enough for God's love of neighbor.

The exercise of compassion for the physical and moral pains
of the passion of Jesus can suffice for the charity of God in Jesus,
ordinary and common. And both are offered to everyone.

Predilection needs the supreme familiarity of the most inti-
mate and delicate confidences of the pains of the heart and are
offered to a few.

¹³ It is a paraphrase of the prologue to the passage of the Song of Songs,
see: Ct 1, 1-4.

March 6, 1951

All humanity is your people now; everything must be attracted and established in the Society of the Divine Union of the Servants of the Divine Vocations¹⁴. Here is the practical purpose of your life in this last period; and for it I have to pray, suffer and act. Amen.

At the holy weekday Mass

Work in me, O Holy Spirit, in my person that impulse and state of union that corresponds to the assumption of my nature in the incarnate Word. That impetus of states and acts of union that corresponds to the presence of Jesus in the sacrament, to his perennial immolation, and to his Eucharistic communion, to your own presence and personal gift in the soul and to the divine indwelling of the Holy Trinity!

O Society of the Divine Union, as you are willed by the Lord!

March 8, 1951 - *During the holy Mass in Rome*

The Apostles of Universal Sanctification¹⁵ for this same reason are the apostles of universal charity and the apostles of divine union with the Holy Trinity and with one's neighbor.

To fill the time with holy interior work, the first week of the

¹⁴ Society of the Divine Union, also known as the Sodality of the Divine Union, approved by the Servant of God Mons. Federico Pezzullo, is a spiritual constellation of various spheres, made up of hosts of souls who tend to holiness in perfect dependence on ecclesiastical authority. See Works, vol. 8, p. 193-214.

¹⁵ Apostles of Universal Sanctification are men and women who, aware of the universal vocation to holiness, commit themselves to the mission of the work of sanctification. See Works, vol. 8, p. 238-240. *Vocationist Apostles of Universal Sanctification* is also the name of the third order of the Vocationist Fathers consisting of men and women consecrated with the vows of poverty, chastity and obedience, but live and work in the world.

month could be applied to the worship and asceticism of the particular personal vocation; the second idem of consecration; the third idem of the ascension by degrees; the fourth of the relationship with the Lord; the fifth of the mission. Every Sunday there will be a solemn act of devotion to the Most Holy Trinity. All this with great simplicity and brevity of formulas, due to the greater intensity of the internal acts and states.

March 9, 1951

We put and keep order in our ideas, programs and ideals. The one indicated (yesterday) is ideal order. We correspond to divine love by progressing in applying ourselves to knowing and following the divine vocations to holiness, through successive consecrations to the various degrees of spiritual ascension towards ever more intimate relationships with the divine persons until attaining perfect union with the Lord God Trinity! All this through the divine inspirations that come both from the Lord who calls us, attracts us, unites us to himself, and from us that we respond, ascend, correspond. Everything is done with this gift of the Holy Spirit "inspirations" and everything is reduced to the docility of love, faithfulness of love, generosity of love in obedience to holy inspirations. Amen.

March 10, 1951

Practically everything is offered by the Lord! The abstract is our ability, but not our reality. All is concrete. Vocations in practice are God the Father who calls you to his union through the Son and the Spirit.

The ascensions concretely are the incarnate Word who came to us to take us with him, person by person, after having assumed in himself the nature of all.

Consecrations in concrete are the Holy Spirit who unites us initially and relationships are the Holy Spirit who unites us per-

manently. The inspirations are the Holy Spirit who leads us from consecrations to relations with the culture of charity! O Father, Son and Holy Spirit!

The missions are the Word and the Spirit that lead us to communicate their good to all our neighbors. Amen.

March 12, 1951

Renewing the covenant of special love with the seven-fold obligatory commitment *sub gravi* - *under pain of mortal sin* - only taken all together, in the sense that it would be a grave sin to have done nothing of those seven commitments for a whole day:

1. To avoid useless things for the victory over every sin, even venial;
2. Not to indulge in sensitive affections for our greater purity;
3. To live as self-forgetful for the maximum penance of self-denial;
4. To recognize Jesus in every neighbor and treat him like Jesus, for charity;
5. To stay before the Blessed Sacrament for as long as possible in the divine presence;
6. To observe perfectly the rule professed to produce the fruit of love;
7. To do, suffer, pray moment by moment what is known to please the Lord most, according to the inspiration, for the essential life of love with the three divine persons.

March 13, 1951

Every day new vocations from the Father! New Ascensions from the Son! New consecrations, relationships, inspirations from the Holy Spirit! *In novitate vitae ambulemus* - *We have a completely new life behavior* (Rom 6 4).

Therefore, submit yourself to the divine persons in all respects. The person of my person is the Father in the divine world *ad intra*. Person of my person is the Son in the divine world *ad extra*. Person of my person is the Holy Spirit in my internal world with respect to the Lord and neighbor! Let the Lord do! You think only about loving and to be in a state of love and in acts of love. The Lord is pleased! Be sure.

March 14, 1951

Wanting to live in the pure love of the Lord, habitually you find yourself surprising yourself in the search for your personal perfection. This too is fine. If you want to nourish yourself and feed the souls with dogmatic theology, you will be in a state of mystical ascetic moralism. This too is fine, but it would be better to make an effort for pure love to meditate and preach what concerns most directly the divine persons in order to know them, love them, serve them, enjoy them and glorify them. With prayer you will obtain it, provided you think about it and really want it. You will not deny me this grace, you will also grant me this, although my head is empty in this and always bends down to the earth and to the perfection of the ego.

March 16, 1951

How beautiful is the sense of possession of the Lord! *Pilate gave the body of the Lord to Joseph* (Cf. Mt 27 58). Much more, and with the effect of a divine right, the Father gives his Son and the Son gives himself in so many ways! We must enjoy this possession! You can enjoy it in exchange! You must give yourself as something entirely his to Jesus, to the Trinity in your neighbor.

In patience, sweetness and joy of love let everyone devour you! Even this, which appears to you as the supreme sacrifice, you must do properly and always with the divine grace that you ask humbly and perpetually. It is a practice of self-denial and love

for neighbor in whom you must see Jesus Christ. And these are two points of the commitment of love assumed with the Lord.

March 17, 1951

The S.D.V. unites itself with Jesus wherever he is present and active in a special way. On the right hand of the Father in heaven, in the consecrated Host, on the altars, and in the mystical body which is the Church of which Jesus is the head and life.

Immediately after this triple active presence, the S.D.V. joins itself close to sinners, in the midst of the new apostles in formation, wherever there are more people congregated in his name, since he is the good shepherd in search of lost sheep. He is the perennial teacher of his apostles and disciples; he finds his delights in the midst of all humanity and in a special way among the consecrated in his name, the religious par excellence. Amen.

March 18, 1951 - Palm Sunday

Let's go to the children. You did not remember this triumph of Jesus "the only one in his earthly life" offered by children. *Hosanna! Benedictus! Filio David* (Jn 12:13). Adults instead: *Tolle! Crucifige! Non hunc sed Barabbam - let him die and deliver us Barabbas* (Lk 23 18).

Let's go to the children. In each Vocationary I have to form the twelve and seventy-two little apostles and disciples of universal sanctification, starting with the one in which I reside which is now that of Pianura, mother house and then the one at St. George Parish and at Guantai.¹⁶ Have a very frequent spiritual recreation with one or the other of the classes, but not in the time of ordinary recreations. And then take care of them even from afar.

¹⁶ Guantai is a section of Naples near Camaldoli. At the time the Vocationist Fathers staffed the local parish and an attached small Vocationary.

March 19, 1951

It seems to you (and there is a lot of truth) that you no longer do much for heaven and much less directly for the Lord.

If you generously embrace the observance of the whole holy Rule, you have done enough. If you are faithful in recognizing, receiving, carrying out the holy inspirations, you have done what the Lord wants from you moment by moment.

If with the divine grace you remain and grow in the life of each divine person towards the others, then you have done what is worthy of the Holy Trinity. This is the triple, unique, supreme grace that the Lord has offered to the S.D.V. from the beginning, especially this thinking, speaking, working not in your person but in the person of God the Father, in the person of God the Son, or in the person of God the Holy Spirit depending on what it is. This is the grace of divine union.

This grace of intimate union, which takes place in thinking, speaking, working in the person of God, not in your person, must triumph so much in you that everyone will feel the Lord in your presence, action and relationship, not you. You can obtain and achieve everything with prayer.

Jesus even wanted an oath from Sister Consolata Betrone¹⁷ to always trust him. He wants a spirit of trust, confidence and familiarity also from you and from everyone. With this union of trust, and only with this, you can do everything the Lord desires. Even the act of continuous love and actualization in a state of permanent love, the Lord wanted it from the beginning and you have deviated from this divine path. Come back and trust.

March 28, 1951 - *During personal meditation*

To be concrete, in my internal world with the Holy Spirit, I

¹⁷ Servant of God Maria Consolata Betrone, Capuchin Nun, 6 April 1903 - 18 July 1946.

must be all love for the divine Word! In the external world, I will be dedicated totally to the apostolate of divine union, working with Jesus in bringing souls to him.

In the divine world, I will be wholly committed to glorifying the Father through Jesus in the Holy Spirit by attracting and welcoming more and more his divine life for which he is the Father.

Therefore, attract and welcome the Word from the Father; attract and welcome the Holy Spirit from the Father and from the Word. And in the Holy Spirit begin again the ascension to a higher degree. So forever. Amen. Alleluia.

March 29, 1951

The heartfelt divine presence triumphs more and more in me. All my being must be more spiritualized day by day as an effect of the divine presence and as a preparation for greater splendor of it in me. And so the veils of mortality, profanity and materiality will fall from day to day, and the cup of death is being used up drop by drop, so that on the day of departure for eternity there will be no more veil interposed between the soul and the Lord who will come quickly to speak and call her with him! Amen! Come, Lord Jesus!

Grant that I may likewise feel the presence of the Immaculate Virgin Mother of God, of the holy angels and all my other masters and friends in Paradise. Amen.

April 7, 1951

May all my being be a fullness of the Lord, as the consecrated host is all a fullness of the reality of Jesus! May my all being be a fullness of the Trinity in the Holy Spirit in my world and life in myself; a fullness of the Trinity in the Word Jesus in my world and life outside of me (humanity and universality); a fullness of the Trinity in the Father in my world and life in the Lord God himself. May my whole humanity, body, soul, person be only a veil of the

Trinity, as the eucharistic species are a veil of Jesus.

This is the life, the state and the Eucharistic act, and also the gift, the Spirit, the effect of the Holy Mass and of the sacramental Eucharistic Holy Communion. All this I pray for myself and every soul. Amen. Alleluia.

April 8, 1951

Here is a simplification and unification of the ascetic-mixed life: Follow me, come to me, stay with me (Cf. Mt 8 22) says Jesus.

So I live in:

1. Loving attention to him present, speaking, operating (This is loving him with all my mind);
2. Loving aspiration to please him to the highest degree in everything (This is loving him with all my heart);
3. Loving application to reduce everything to an act of internal and external love, always expressed with deeds and words (This is loving him with all my strength);
4. Loving self-denial, as if I were no longer living, more than being held as an enemy, (This is loving him with all my soul);
5. Loving union with a divine person to respond to the other (This is loving in the Holy Spirit of the Father and of the Son). Amen. Alleluia.

April 10, 1951

Everything is concrete, even in the supernatural order. Each and every holy inspiration must, as really is, be considered in your angel and in all angels.

You will see the angels of heaven ascend and descend on the Son of man (Jn 1 51), and therefore on every soul in which the incarnate Word lives. They are angels that you welcome or reject, almost every moment, depending on whether you welcome, fol-

low or reject the holy inspirations.

The first cause works everything through the second causes if they have been given the virtue of being efficient causes in their turn. It is so especially in the sanctification of souls. Everything transpires through the angelic ministry, except that which is in function of grace, divine indwelling and personal relationship with the Most Holy Trinity.

April 12, 1951

I understand the need for the act of incessant love. However, I feel it difficult to repeat this or that formula of it. In this too I feel the usefulness of varying formulas and making spontaneous ones corresponding to the dispositions of the moment, but above all "let me know, my Lord, what my act of love is, the one that corresponds to all that I am and all I owe and all that you like and want from me!"

My act of love for the Word is you, O Father!

My act of love for the Father is you, O Word!

My act of love is you, O Holy Spirit!

And for you my act of love is both the Father and the Son.

My act of love is all sorts of acts and states of union with the act of love-God! Give me grace, O my God and my all. Alleluia.

April 13, 1951

O my Lord, establish me in truth, establish me in charity, so that I may truly act according to your glory and will.

I am afraid of deluding myself and deviating. "If you reduce everything to an act of charity, you are not wrong."

So be it, my Lord, I mean all the affection I feel and show to my neighbor is:

1. To you directly in my neighbor;
2. Imitation and union with your love for my neighbor;

3. A means to attract and unite him with you, not with me. So be it, Lord!

Moreover, I must concentrate on the present moment to know and perform what moment by moment pleases God the most.

I follow you, divine Word made flesh.

I live through you, divine Holy Spirit.

I come to you with Jesus in the Holy Spirit, O God the Father!

And from you, Father, I await and receive new life every moment. Amen.

April 15, 1951

The grace of the felt presence of the divine persons and especially of the Incarnate Word and of the angels in all their inspirations, is enveloping you more and more. Settle yourself gently in it with simple, humble internal acts, when the sweetness of the beauty of Jesus does not make them intense and vehement.

The mortification of the senses, of the heart, of the language must always be in place, in order to feed the spirit of prayer and elevation to the Lord.

We enter this course of exercises with priests to begin the apostolate of universal sanctification, making them the soul in the adorable society of the adorable Trinity in Jesus through the Holy Spirit. Amen.

St. Ignatius, St. Vincent, St. Alphonsus, St. Leonard, pray for me.

On the same day - Rome, from April 15 exercises for Vocationists Superiors, especially to begin the apostolate of universal sanctification

Audiam quid loquatur in me Dominus Deus. Profecto loquitur pacem populo suo, sanctis suis et eis qui corde convertuntur ad eum - I will listen to what the Lord God says in me. He speaks of peace to his people, and to those who convert to him (Ps 85 9).

Introduction

The apostles received consecrations and priestly powers before the descent of the Holy Spirit at Pentecost, and this is called by Jesus the baptism of the Holy Spirit (Mt 3 11).

This Pentecost must come for us too; we too await this baptism. Otherwise, you remain on the ground and distant, perhaps more and more every day, from the divine idea and plan. In fact, only those who have had a certain internal grace of greater efficacy of purification, enlightenment, or union are becoming more and more friends and apostles of Jesus. Others rot in lukewarmness and priestly sloth.

The culture received by man is not enough, nor the formation received *ab extrinseco*, nor the priestly powers with the consecration and character imprinted in the soul. The Spirit is needed to give life to all these supernatural elements.

This life is revealed precisely with the progress felt in the desire, felt in the conduct and spread in the efficacy of the works. The absence of this life, and therefore our resistance to this spirit of life, manifests itself in false self-satisfaction, self-approval and self-justification. Consequently there is no striving for perfection, no mirage of higher relationship with the Lord, no labor for a better and greater apostolate.

The Spirit teaches us from scratch the whole Gospel that we have already learned from Jesus. The Spirit forms us according to Jesus whom we already imitate but who does not yet live, properly, in us. The Spirit gradually spreads the Gospel message in us until it fills us with grace and its sanctifying action to make us *plenus gratia et Spiritu Sancto* - full of grace and the Holy Spirit (Acts 6, 5).

This, gradually, year by year, as the entire Christian mystery unfolds in the Church in which we live, as day by day the whole mystery of Jesus takes hold in the soul of the Eucharistic celebrant and communicant.

We need the frequent intense explicit imperative desire like that of Jesus who yearns for his Baptism of blood and suffers until

everything is immersed in it and then rises again!

... *Much more the Father will give the Spirit to those who ask him.* Since we cannot receive the infinite gift infinitely, being limited and successive, we must always be desiring it and asking for it with the asceticism of holy desires.

We are made for eternity, not for time; for the Lord, not for creatures; for heaven, not for earth! Let's give ourselves to the asceticism of the great desires for the kingdom of heaven. We will not succeed if we do not long for the great goods of the kingdom of heaven and the great Christian ideals! This must not be in abstract but in concrete. If we correspond to what comes from above, we will have the gift of the Spirit, which in turn further inflames us with holy desire. Desires for holiness, for paradise, for the conquest of souls, for union with the three divine persons are always needed.

We know our duty to fulfill it well. There is a hierarchy among duties. All are ordained to the one that is the first and most principal duty and corresponds to the plan that God himself had in creating us, redeeming us, calling us and consecrating us.

How many illusions in human lives about the duties of one's state! How the means are confused with the end, the accessory with the necessary and the accident with the substance! The light rains from above. Whoever sticks to the end will also find and use the means well, not vice versa! The end is the Holy Trinity not only known but also possessed in an eternal relationship of love, and therefore sanctification in union, which is the end of all divine works. Let it be our goal too.

Qui corde convertuntur ad eum - whoever converts to him with his heart (Ps 85 9). These are the ones, who usually feel their own insufficiency, their own deficiencies and their essential dependence on the Lord. They are the ones who feel they still do not have (and never will have) the perfect religious mentality, the perfect supernatural criterion, the good spirit, until they are totally invested by the Holy Spirit and have Jesus living in them. Therefore, they turn to the Lord in great trust, simplicity, constancy, humility, in a

perennial plea for the gift of the Holy Spirit. They rise as a flame in the desire for love, to please the Lord, to find favor in his presence, to be fully deified in every atom and instant, act and state, end, object and circumstances in each of their actions.

Come to me! If you really want to reach your goal, long for it and come to me! If you really want to save yourselves and save yourselves as saints, come to me! If you want to give the greatest glory to the holy Trinity, come to me! If you want to correspond to the divine love, come to me! If you want to fulfill the divine will to perfection, come to me.

If you want to acquire greater merits of grace and glory, come to me. If you want to reach the highest perfection of holiness, come to me. If you want the greatest possible happiness in all the terrestrial and celestial paradises, come to me. If you want to become part of the Holy Family as a spouse, come to me. If you want the greatest union with the divine persons, come to me. If you want to sanctify the whole world, come to me. You have it all in concrete!

Reproduce Jesus in everything, as in his greatest gift: The Eucharist, he gave us and told us to do it too. *Hoc facite in meam commemorationem - Do this in memory of me* (Lk 22, 19). As established by the axiom *exemplum dedi vobis ut quemadmodum ego feci vobis ita et vos faciatis - I have given you an example, so that you too may do as I have done to you* (Jn 13 15). He has often revealed the similarity between himself and us in many other points: *sicut me ... ita et vos*. Thus, Jesus' servant and minister must reproduce himself to the best of his abilities in everything and especially in his work, in his method, in his ways, in his means no less than in his intentions and dispositions.

There is a marvelous ease and gentleness in reliving the Gospel, in our exterior and interior life. While human ascetics are serious and difficult, and often veil rather than reveal the teacher, Jesus is alive, present and active!

Culture of divine friendship! Everlasting reconciliation first! *Eadem velle eadem nolle - to want the same things, not to want the same*

things. This is proof and effect of true friendship. Protect yourself from any mortal offense. How? Avoiding venial faults. And how to guarantee from these? Avoiding unnecessary things. And how to guarantee from these? Here is a new addition! We can guarantee ourselves from useless things only by plunging headfirst into the sea of necessary things, with integral activity, in imitation, honor and union with the Lord always in act, pure act.

The things needed are innumerable! If we want to do them all, life is not enough! Let's apply ourselves to them without much reasoning. In this way we will empty ourselves of all the ballast and fill ourselves with heaven and Jesus.

Our spiritual exercises do not stray far from the Ignatian month of exercises. We omit, but not entirely, rather we summarize in one day, the exercises of the first week, when we speak to souls who have already decided to follow Jesus and already engaged in divine service.

We spread the exercises of the other weeks, on the life and doctrine of our Lord Jesus. Our own method requires the organic presentation of the divine doctrine now from one point of view or from another point of view, or with one or another practical and concrete purpose, so that the soul may receive a synthesis of relatively complete spiritual doctrine and by logical consequences be brought to holiness, not only to conversion.

When it comes to human, spiritual and corporal faculties, to fill them with good, it is not necessary to first empty them from evil, we apply and continue to apply them to good and the good itself purifies them from evil. The similarity with other corporal recipients is not valid: if they are not emptied of one thing first, they cannot receive another. How can I clear my memory of its memories that I don't want to have? This can be achieved only by applying the memory to receive so many new things that with their number and greater importance make us forget the old ones. The same happens with every other human faculty. Therefore, the active-positive method of the conquest (as knowledge and

practice) of the good is the only effective method for the conversion and sanctification of souls.

April 16, 1951 - *At canonical hours, Monday within the Octave of St. Joseph, Rome*

In eternity you will do with divine perfection what you have done in time for the will, glory and love of the Lord.

Your office, work and mission regarding the Society of Divine Vocations, Ascension, Divine Union is eternal. Apply yourself to carry it on with all your natural and supernatural being without fear and cowardice. Do everything that concerns you in body and spirit in such a way as to serve for this purpose, even the weaknesses of physical infirmities. Spiritually you must not think *coram Domino* - before the Lord of vacations, replacements, substitutions, resignations, or slowdowns.

Fulfill all your duties of office in the entire Congregation for the benefit of its children and its works. (Is this perhaps an irradiation of the grace of St. Joseph, the head of the Holy Family and protector of the Church?).

April 20, 1951 - *Rome, during the meditation while walking*

From the intimate sense of the presence of the Incarnate Word, I am introduced to the sense of the presence of the three persons in myself. This internal world is the far away and segregated heaven in which the Lord is everything for me in an exclusive, mysteriously exclusive way. Wherever I stay or go, I take him with me.

To act as the synthesis of all the spirituality flowing from the twelve special presences of the Incarnate Word Christ Jesus, in order to be in the presence of the august Trinity in me and in itself, outside of me and of itself, in the universe. I live very vividly and intimately this presence in these spiritual exercises, precisely

because it is an ensemble that infuses reverence and confidence, purifies, elevates and unites.

April 21, 1951 - Rome, during the holy Mass

The presence of Jesus in the Gospel, the living book par excellence of which I shall live. If Jesus must live in me, he certainly relives his life and his Gospel. The only difficulty would be his miracles; but Jesus specifically assures his disciple that he will perform similar and greater miracles by believing in him.

My entire life is already written in the Gospel much better and more specifically than the life, the work and the passion of Jesus were written in the pages of the Old Testament. As Jesus says and acts *ut impleretur scriptura* (Mt 26 56), so I must always *say and do to implement what has been written about me.*

May 7, 1951

Deus meus et omnia - my God and my all! Jesus is my worship; Jesus is my ascetic; Jesus is my apostolate!

It is enough to be the fullness of Jesus, to listen to him in me and in others.

May 10, 1951

The first condition for being an apostle is "to be with Jesus for life."

May 11, 1951

Deus meus et omnia! God the Father is my all life. God the Son is all my glory. God the Holy Spirit is all my happiness. For me, for my neighbor, for the same Lord God, my God and my all!

The kingdom of heaven is near. (It's Jesus and being with him!)

May 13, 1951

The best you can do: live by the gift of divine presence of the three persons God with acts that unify one person with the other, in continuous exercise of holy desires. The other acts are good, but of limited and imperfect goodness. In the form and virtue of desires they can attain absolute and infinite goodness. In the form of union with the divine persons, making them in the person of God to God, they are infinite and most perfect in God as God for his union with your human soul and person.

May 16, 1951

Pater, transfer a me calicem istum - Father let this chalice pass from me (Mt 26 39), but [let] your glory, love and will [be done] in everything!

June 19, 1951

How good it is to feel intimately that one goes through purgatory through these pressures of all kinds that make one strain in one's duty with a certain compulsion. Blessed is he who enters purgatory in the present life and willingly accepts it to become dearer to the Lord and closer to heaven every day. This sense of purgatory is also a great gift from the Lord and as a deposit for the gift of entering heaven immediately after death. Amen.

June 20, 1951

It is good to always be under pressure from the higher ecclesiastical or even civil authorities!

It is good from time to time to receive stimuli as well as heavy goads by necessity, infirmity and humiliation, or in any case, setbacks and tribulations of any kind, since lacking the fire that pushes from within, one falls too easily from the height and one becomes tepid in lukewarmness and indulges in sloth. These

stimuli and pressures make us do our duty with diligence and continuity. And if there is the fervor and fire of zeal, they give us new nourishment. They are always acceptable, desirable because they are always effects of providence and our divine sanctifying will in everything.

June 22, 1951

Yes, Lord, I will bring you many and many groups of apostles, that is, souls who want to be apostles of universal sanctification! But if you do not give them your Holy Spirit in a perennial Pentecost, everything will be limited and reduced to some practice of piety more or less sterile of merit and efficacy on souls but as for the true apostolate of holiness ... there will not be a shadow!

June 23, 1951

Let others, to whom the Lord has given the duty and grace, think about external acquisitions, extensions and improvements. Your personal duty and your grace are all relative to religious observance to be promoted, enriched and established in its flower and for its fruit.

June 24, 1951

You must not be passive with both the male and female Congregation; always take and maintain the initiative by communicating, carrying out and, if necessary, imposing the approved inspirations regarding our vocation and mission (says the Lord).

June 25, 1951 - *In the evening, in the room of the Blessed Mother*

Truly he also loves you with a human heart and with all possible human love and enjoys being loved in return by the human heart with all possible human love.

June 26, 1951 - *Traveling to Rome*

As a child is always in the arms of his mother, so the soul is always in the arms of the Holy Trinity.

The creative act is much more intimate, permanent, enveloping, tender, expansive, than any maternal embrace and kiss.

June 27, 1951 - *Rome*

The sense of the divine presence of the three persons must not be enough for you. It must be combined, or rather it must develop in the sense of intimate awareness of their conversation and their action, so that you can perceive and discern their face and their expression, their word and manifestation of thought and will for you. A very tenuous thing! What a secret and remote thing from the ordinary way of seeing and hearing, touching and feeling in general!

An entire tribe in the Old Testament was assigned to the service of the temple and each of its members, at set times, took turns of service. Now that the priesthood requires and absorbs the whole life of the consecrated elect, all the remaining Christian people have entered into the Levitical dignity and function, made *gens sancta, regale sacerdotium* - *holy people, royal priesthood* through incorporation with Jesus, through baptism and consequent communion and participation in his dignity and priestly function in a broad sense. For this reason, every faithful, even a layman, must have his month every year, his week every month, his day every week, his hours every day for the direct service of the kingdom of God, in worship and in the apostolate, as the Sodality of the Divine Union wants. Amen.

June 28, 1951

The Blessed Virgin is in charge of the government of the S.D.V. and St. Joseph is in charge of the general administration and St. Michael is in charge of the defense. What to fear? Jesus is

the teacher, the head and everything.

The S.D.V. is the holy family through which one rises and reaches divine union. It must also be said: "Come to the holy family, come to the divine union" as proper names of the Vocationist Congregation and Sodality.

June 29, 1951

When you do not react to gloom, sadness, dejection, cowardice or other similar states of mind, you sulk at the Lord and offend him. Since you are in his presence, and at his service and in his familiarity, you must always be at peace, in joy, in the feast of the Holy Spirit. Indeed, it is then that he wants to be more approached and embraced by you! When everything is missing and everyone turns against you! He is faithful, he who is almighty God and the infinite lover.

June 30, 1951

Every created being has its substantial form, its accidental form and its natural form; even within the same species every being has its individual or personal form.

The observance of external rules gives the Institute its natural form. This observance is adapted to the contingencies of the works by means of the accidental form. The spirit of the goal is its substantial form. The perfection of each subject in the obedience to the rules is the individual form, in which temperament, character, personal talents etc. contribute a lot. Therefore, it is necessary to explain and impose, demand and sanction clearly and explicitly, firmly and constantly the observance of the rules and constitutions, beginning with the external to achieve the internal.¹⁸

¹⁸ Cf. Works, vol. 1, part IV, From the external to the internal ... p. 147 and following.

1 July 1951

Let's renew our alliance. As always, the book (the book of rules and constitutions) takes the place and represents the Lord. The sacred commitment assumed is the zeal of observance, even external, without pusillanimity, without passivity. Be firm, constant in expounding and imposing, demanding and sanctioning the observances for divine union. Through this body circulates the blood. This body is animated by the Spirit. If the body of observance is missing or if it is weak and sick, it is mutilated and in decay, it cannot work in the Lord's vineyard, it cannot fight for the kingdom of the Lord! *Mea culpa, mea culpa, mea maxima culpa - my fault, my fault, my most grievous fault.*

Above all, pay attention to the observance of the superiors themselves, priests, professed members and laity.

2 July 1951

The soul cannot be happy in any degree of perfection and union if it does not imitate the divine union in Jesus as to be completely assumed by the three divine persons while always being a distinct human person. Thus, every atom and instant, every act and state will be all worthy of God and all full of God. Thus, the soul will be all relationship of love for each of the divine persons together with the other.

The will of divine mercy is precisely to save me from all my ills. The will of divine goodness is to fill me with all good. The will of divine love is to unite me perfectly with itself!

Holy Mary, obtain for me the fullness of this grace of which you gave me an idea from the beginning.

July 3, 1951

Come, follow me! O supreme revelation and communication of the Father, of the Holy Spirit, of the Incarnate Word Jesus, I am coming with you.

Every act of internal and external obedience to the law and to the precepts of God and of the Church, to canons and constitutions, to the inspirations of the Holy Spirit and the righteous desires of others are as many steps in the way of Jesus!

But you concentrate, simplify and unite me more and more to you, my Lord. "Directly and explicitly, intensely and vehemently, integrally and exclusively, heroically and divinely."

July 9, 1951

Divine goodness ... and human malice! Humility of Jesus ... and my pride! The divine will is also manifested to us through true inspirations and therefore holy ideas that so often (it can be said continuously) flow into the soul that is united to Jesus.

Man (I) either does not correspond or does not care, especially due to laziness, or he becomes enthused and expresses them and wants to implement them as his own ideas, his own initiatives! And so it happens that when he fails, he gets discouraged and desists from great enterprises because he does not trust in Jesus, not having the conscience, awareness of carrying out the divine will. Get used to seeing and hearing the thought and will of God in inspirations so you will take them in serious consideration and can certainly rely on divine power to follow them unfailingly.

July 14, 1951 - *At the holy Mass*

Every day go to the parish house and, both going and returning, make the visits prescribed for the indulgences of the Jubilee; two a day, also to repair this more than a semester spent without gaining any indulgence. Possibly the same should be done by everyone, people and clergy.

At the afternoon spiritual reading

The Society of Divine Vocations, servants of divine vocations to faith and the priesthood and above all to the religious state

and holiness! How many vocations the Lord gives to the soul to higher degrees, to more perfect states, to more intimate unions! Not just inspirations, but inspirations that are true and formal vocations! And this is incessantly repeated in everyone's life, and the soul does not understand because she is not generous. I know this too well from experience and even more from science. We must lead souls to understand the gift of the Lord, to consent and follow it. This is the service of divine vocations. Without this understanding and extension we would not be fully Vocationists but half Vocationists.

July 18, 1951 - *St. Camillus De Lellis, during meditation*

The divine relations, (the three persons) necessary in God, want *ad extra* free relations with creatures as irradiation of their goodness and love.

The irradiation of the generation of the Word *ab aeterno* from the Father is my creation in the natural order.

The irradiation of the eternal *spiration* of the Holy Spirit from the Father and the Son, as from a single principle, is my elevation to the supernatural.

The divine Word receives the whole divine being from the Father and simultaneously reveals him and so is his infinite eternal glory and glorification (to receive and manifest). Likewise, the soul, in imitation of the Word-Son, must always receive and manifest in grace her sharing of divine nature and she cannot do it better than through Jesus himself! In him she receives the divine good; with him she manifests and glorifies God manifesting Jesus more and more through the divine union with the Word, in imitation and honor of the incommunicable hypostatic union of human (of my nature) with the divine nature in the person of the Word Son of the Father. Amen.

As the eternal *spiration* of the third person is active and passive, *actio et passio*, so in my soul, in his image and likeness, there must be perpetual receiving of divine love and perpetual out-

pouring of divine love; I can do this best in union with the Holy Spirit himself. He who is the love of the Father and of the Son is also the love to the Father and to the Son. All this also in me and for me. In him as in the infinite gift I receive love, with him I give love! O love, friend, lover, spouse and my Spirit! May every act and instant, atom and state be all worthy of you, all yours, all you for the Trinity within yourself. Amen. Alleluia.

At canonical morning hours

How could I be an irradiation of God the Father, and a personal living image and likeness of him, precisely in this being the Father of the Word Son? Only by giving a new life to Jesus in souls! Even in teaching to preach and in teaching divine doctrine there is something that resembles the Father, but as a sign and vestige. Even in the exercise of priestly power in the Eucharistic consecration by giving a new sacramental being to Jesus (this recalls creation rather than generation, Father Piccirelli told me). Instead by letting Jesus live in souls is truly given to him a new member to the mystical body, a new life and becomes his mother "this is ... also my mother" as St. Bede¹⁹ says, he does the will of the Father as father, that is, in the generation of Jesus.

How could I be the irradiation, image and likeness of the Father and the Son in their being one *spiring* principle of the third person? Only by making every soul the spouse of God, that is, bringing every soul to the peak of the efficiency of grace and charity; inducing every soul to welcome the supreme revelations and outpourings of love (as in the image of passive *spiration*) and correspond to them with the supreme relationship, consecration and communication of love which is only that of a spouse (as in the image of active *spiration*). Divine union is my vocation and mission as a servant of vocations and ascensions. Amen.

Our universal weakness strives to cry out for help to the Lord

¹⁹ St. Bede, called the Venerable, priest and doctor of the Church (673 - 735).

and our heartfelt love for him forces us always to sing or cry love for him.

O love, O love, O love!

2 August 1951

At other times, at the beginning of the Congregation, for entire years the dominant idea of the human body presented itself to me as those little heads of angels resting on two wings without a body. I saw my neighbor and myself, as if the whole rest of the body did not even exist.

Then for quite a long time still, I saw the human skeleton in all living beings, receiving only the disgusting and frightening impression that a cemetery can give. Of my neighbor's body the only interesting part is his face, that is, his soul. The rest matters only in beasts. In the beasts we look for plumage, physical strength, slaughtered meat, etc. in man only the soul is of interest and in his body only that part in which it most manifests and affirms the soul.

August 3, 1951 - *Traveling to Rome, for the course of spiritual exercises to the Sisters*

May your spirit set afire my soul and make me all a flame of love for you. May my whole being be like the torch on which the flame is lit day by day, act by act and transforms all my being into a homage of light of glory to the Lord!

August 4, 1951

Jesus is not really the assumed (taken up to heaven) man, but the just man is assumed into heaven! Jesus is the Son of God the Father in human nature! May my soul and every soul be the man assumed by the grace of union that is communicated to the mystical body by its head Jesus! You, O Father, be more and more the

life of my life and the soul of my soul and, so to speak, the person of my person so that I may please Jesus!

Holy Spirit, may you be more and more the life of my life and the soul of my soul and, so to speak, the person of my person so that I may please the Father and the Son and be worthy of Jesus! And you yourself, Jesus my life, be the truth of my life and the way to reach this union. Amen.

August 5, 1951

All your glory and will, O Lord, my God and my all, I seek and nothing other than your glory, love and will, in everything and for everything.

What unhappiness and misfortune if even a single instant, a single atom of a single act and of a single state were not all your glory, love and will, my God and my all! So that every atom and instant, every act and state of mine may be all for your glory, love and will, grant that it be all yours so that it can be said all you! Not so much for the greatest possible perfection of your creature as for your love, glory and will. So that I may be only and always a pure act, state and relationship of love as you, Father, Son, and Holy Spirit are relationship and act of infinite eternal love!

August 18, 1951

O my God and my all! I understand that every state and act of mine reek of pride, selfishness, sensuality and every miasma of residual guilt!

O my God and my all! I beg you with all my being in grace that you operate and live in me! Be the life of my life, the soul of my soul, the person of my person, you Father, Son, Holy Spirit.

With your grace I resolve to be all attention, adoration, union with you, in you, for you!

All your glory, love and will! O my God the Father! O my God and brother, O my God and lover! O my Trinity and my spouse! O

my Jesus and my Son in the Eucharist and in souls! O most holy Mary Immaculate, Virgin Mother of God assumed into heaven, make me so as to be assumed into the blessed Trinity.

September 8, 1951 - *During Holy Mass in the Novitiate chapel, only with the Altar Server and with thoughts among the angels*

True new Birthday of Mary Most Holy in a new heaven of glory, in a new sphere of action, for new conquests of sanctification: true nativity! So, it is at every feast of Mary no less than at every feast of Jesus! For only the Lord is unchangeable because he alone is infinite! For Mary, in herself and for us. For Jesus in his mystical body, that is, in us, all recurrences are new occurrences, and the more we recognize and honor them, the more we are disposed and ready to receive the benefits that are available for us, if we want them. They are as many births to new degrees of life, to new assumptions, missions of sanctification in the holy Church, in humanity, in the universe.

September 9, 1951 - *During the holy Mass, the first of the day, in the parish church of St. George*

No created nuptial union can compare (or give us an idea of it) with that of our whole being and of each of our atom and instant in each act and state with the first cause in the work of creation and of our elevation to the supernatural. On the part of the Lord it is all a fact and relationship of love, and it is up to us to make it all a fact and relationship of love on our part. No audacity of confidence and familiarity, if effect of love can never displease the Lord, nor can it be justified by a reality that is so much superior on his part! As a supreme epiphany of nuptial love ... the Eucharist! As transubstantiation and communion.

September 14, 1951 - *At the end of the hour of meditation, vision of the spiritual program*

1. I will prolong my union with the indwelling Holy Spirit (and with the divine Trinity in it) in order to foster the utmost perfection of love with all my heart, mind, strength and soul, in every act, atom and instant, act and state, purpose, object and circumstances.
2. I will live in union with my Jesus, the Incarnate Word present at my side (and with the divine Trinity in him), to advance the advent of the kingdom of heaven on earth through the apostolate for universal sanctification in the Sodality of Divine Union with the Most Holy Trinity.
3. In union with God the Father (and the divine Trinity in him) ahead above me, to look after the entrance and abode in the divine mystery, the joy and possession of the Lord, and the adequate worship of the Lord in his unity through the three divine persons, in the relationship that each is for the other. Amen. Alleluia.

September 30, 1951 - *At the holy meditation after Mass, in the Chapter room²⁰.*

“Let us pass (all and in all of ourselves, you, my soul!) in the Holy Spirit. We pass into the Word and Son. We pass in the Father God.” In other words, let us pass by carrying out everything in the Lord, uniting ourselves in everything with the Lord. Let us live the life of the Lord in the works of the Lord, with the perfections of the Lord! Here is the eternal Easter, the holy transit and the divine passage.

²⁰ The only room known as the “Chapter room” is the hall, on the left side of those entering the house in Via Manzoni, Posillipo, where the 1947 Chapter was celebrated in the presence of Cardinal Lavitrano.

It is he himself who tells you: *Come to me*, otherwise the echo *let us pass to the Lord* would not be aroused in you, my soul. It is all your faculties that with the angel respond to the Lord's invitation "Come" with your "let us go to the Lord." And you do not reflect on the duty and obligation to follow the voice of the Lord and second the attractions of his grace. Think about it carefully! It is a must!

1 October 1951

With this October 1951 I resume the daily hour of asceticism for our students, especially novices, after my conversion (second or third) to my angel, to our angels.

What is life? Or what does it look like? Life is man's test for the glory of the Lord:

1. It is a journey,
2. It is work,
3. It is militia,
4. It is exile,
5. It is Jacob's ladder, *ego sum via, veritas et vita* (Jn 14, 6),
6. It is a novitiate,
7. It is a job to be delivered on Saturday,
8. It is a course of study on which to be examined.
9. It's school, etc.

It is a journey - work - militia: for this we need the light of a science, of a teacher.

As school - trial - novitiate, it needs the strength of an elevated will strengthened by grace.

As exile - scale - market, life needs time, patience, vigilance, prudence, fortitude, piety and fear of the Lord.

Life requires the light of science of a master: and, behold the Gospel or, to put it better, Jesus-Gospel!

We need a superior force that elevates us and facilitates every conquest: and, behold Jesus-Host!

Life necessitates prudence, long-suffering, fear, obedience and wisdom, for this we have Jesus-Church (saints, schools of spirituality, tradition, supreme magisterium).

Prologue of St. John's Gospel: *fuit homo missus a Deo, qui venit ut testimonium periberet de lumine, sed non erat ille lux - there was a man sent by God, he came as a witness to bear witness to the light, but he himself was not the light* (Jn 1 6-8).

Every human teacher like Confucius, Socrates etc. ... every school of philosophy like stoicism, yoga etc. so all the saints are all precursors! *Ille non erat lux - He was not the light.*

There are anthropocentric, theocentric, Christocentric schools of asceticism.

There is integral, synthetic, eclectic asceticism.

There are schools of Christian spirituality, we make of them one eclectic synthesis.

Anthropocentrism can be equivalent to the purgative life; Christ-centeredness to the illuminative life; the Theo centrism to unitive life.

The great means of this work, journey and battle is the same divine Word. Its application must be integral and therefore, in the form:

1. Of word received in the heart to fill it, and is the Holy Spirit,
2. Speaking to the Lord, and here is the holy prayer,
3. Of speech addressed to souls, and here is the preaching.

The great working tool is our very being and therefore soul and body, according to their nature, kept healthy, and so we have the need of study of characters and temperaments, hygiene, etc. solely as a work tool.

19 October 1951 - *During Communion in the celebration of Mass, in the novitiate chapel in Pianura*

“At each sacramental communion the Lord takes you with him to a new heaven.” Therefore, you must cling to him and entrust yourself to him with greater simplicity and intimacy as someone who finds himself in a new world for the first time.

Each communion leads to the ascension to a new heaven! This is proven to be true by the effect of astonished satisfaction that the soul feels for an extended time for up to two days. Each communion is followed by the ascension to a new heaven! It is sure, since no effect is sufficiently proportionate to the treasure of graces that communion brings to the soul. No elevation is too much for the gift that the author of grace makes of himself. New heavens!

October 23, 1951

From 1:00 p.m. to 4:00 p.m. there will be adoration of the holy Cross. Every half hour a worshiper alternates for worship. At four o'clock all the officers of the floor bring back the cross to its place, as Jesus' friends brought him to his burial.

Tomorrow, I will start again to preach to the community every day immediately after Holy Mass.

After the commemoration of St. Raphael I will continue with the Gospel of the Beatitudes. *Beati pauperes spiritu - Blessed are the poor in spirit* (Mt 5 3).

From November 3, 1951

The evening lessons to the people and the community will begin again in the form of a true school of religion.

October 24, 1951

Beati pauperes - blessed are the poor.

Difference between counsels of effective charity and their respective vow, and blessedness of the poor in spirit.

Blessed! He also wants us to be happy in this world. Holiness, charity, happiness are inseparable!

Pauperes spiritu - the poor in spirit! Only by being filled with the love of the Lord can we empty our hearts and only in this void can the fullness of charity, holiness and happiness enter.

November 2, 1951 - At the exhortation after the three holy Masses, to the theology students in Rome

Do not fear anymore, soul, to take on the debts of others in honor, imitation and union with Jesus, since only with an increase in love can you pay. And I want endless increases in love! It is not a question of offering oneself to infirmities and surgical operations and bloody martyrdoms over whose horror in you love has not yet triumphed! It's about loving more!

The lack of love is all the sin of humanity, and with greater love it expiates guilt and satisfies its debt through the grace of redemption and the sacraments! As you understand that there is real fire in purgatory, in hell and within the seraphim, so you can understand how so much love can be infused in you as to make you a universal victim with Jesus! Amen, amen, amen. *Veni Sancte Spiritus ignis caritas!*

November 5, 1951 - Preaching to the people

The Lord is the teacher! In him the Father also speaks, and the Holy Spirit repeats his teachings in us.

November 6, 1951

The divine teacher teaches the divine law. Divine law is together:

The law of truth;

The law of holiness;

The law of happiness.

Integral observance is the law of charity of God and neighbor.

November 7, 1951

To learn it well, the soul needs growing conviction:

Of one's ignorance;

Of her own malice and iniquity;

Of her own unhappiness;

Of her own emptiness, nothingness, especially in terms of love of the Lord and neighbor.

Everything is love. Jesus is the teacher and the Spirit is the giver of love. The soul is hungry, thirsty, insatiable seeker of love.

How to explain all the threats of divine justice to sinners? In the hypothesis that the Lord does not intervene to punish every sin, but that every fault inseparably does bring with it a punishment? It is explained in this way. Divine goodness and mercy are so great that they hold back the effect of pain produced by guilt with a prodigy of love! When the soul does not repent and does not make reparation and is obstinate and multiplies her faults, the Lord suspends or withdraws his prodigy of love.

He wants the soul to repent only out of love and make good reparations for the offense done to the love of God, and for the damage done to herself and to the neighbor!

November 9, 1951

To better understand:

What is truth? Truth is beauty!

What is charity? Charity is sweetness!
What is holiness? Holiness is greatness!
What is happiness? Happiness is the fullness of being!
Thus, every soul, even of uneducated people and of children
can understand.
All this is the Lord.

November 10, 1951 - Saturday

About the Last Things: *estote parati quia qua hora non putatis Filius hominis veniet - be ready, because the Son of man will come at an hour you do not think about (Lk 12, 40).*

St. Aloysius and St. John Fisher are good examples of permanent readiness and disposition. How could those who go with Jesus fear his coming? We must always be waiting for the Lord's comings until the last one!

November 12, 1951

The truth, the holiness, the happiness, the way, the life is Jesus himself!

As everything is reduced to love, so love is reduced to the Lord Jesus and through him to the Blessed Trinity. Everything is therefore in union with the Lord Jesus and through him with the divine Trinity.

November 13, 1951

Jesus is the savior of all, the king of all, the teacher of all, and the son of all humanity and therefore of those who want him in this relationship. It would be practical heresy to think that being his disciple, friend, etc. ... is something exclusive of some chosen ones and not a gift offered to those who want it!

Who wants it? Here is the need for goodwill! This is the reason for the angelic proclamation on the crib of the Incarnate Word. Man of good will is whomever Jesus wants! Whoever al-

ways wants Jesus, everywhere, in every relationship, in every state and act, and in everything!

If truth, holiness and happiness is Jesus himself, the law of truth, of holiness and of happiness is the law of Jesus, of the union and possession of Jesus and therefore the law of the good will that Jesus wants.

We need and want to love, to long joyfully, to yearn for union, to desire to enjoy, to crave with all the vigor of the will.

The same day

The new Sinai, Tabor and Calvary.

In the morning (Mass and Communion) it is Calvary, in the evening (sermon and Eucharistic Benediction) it is Sinai, during the day (during visits) it is Tabor. Amen.

Here lies all your inner duty.

At the canonical hours of the afternoon

"You are not alone at all, even if you suffer from the sense of loneliness (as an orphan, old and soon to die) until the divine persons take you and keep you with them."

While walking

"Neither childhood, nor youth, nor early adulthood are as beautiful as the present age for the state of union that is granted to you."

Misericordias Domini in aeternum cantabo - I will forever sing the mercies of the Lord. The Bishop of Policastro granted me permission to print the S.U.D.²¹ with his imprimatur.

The same day

The child imitates the adult, the apprentice imitates the master, the disciple imitates the teacher, the servant imitates the mas-

²¹ See Works, vol. 8. See also note of January 2, 1951 of this volume.

ter, the creature imitates the creator! The soul imitates the spirit, the faithful imitate Jesus! Imitation *ab intrinseco, faciamus hominem ad imaginem et similitudinem nostram.*

November 24, 1951

The imitation of Jesus Christ, that is, of the internal life of Jesus, of his intentions and dispositions, of his union with the Father, with the Spirit, with the Blessed Mother, of his state of servant and of Son, also of his nature of servant, and of person of Son! Imitation of Jesus also in external works, especially in being, appearing, and making himself the servant of all.

The Spirit and the Virgin Mary work to form Jesus in us with the invisible and mysterious action of grace, virtue and gifts. We too must work every day to execute this program. This is lacking in ordinary Christians.

November 26, 1951

Ego sum via - I am the way (Jn 14: 6). Non veni solvere legem, sed adimplere - I did not come to abolish the law, but to fulfill it (Mt 5 17).

The law of the commandments, precepts, duties of one's state, and circumstantial necessities remain immutable for everybody. It must be fulfilled as something widely doable.

The glory of God as intention, the love of God as disposition, the will of God as intimate execution this is Jesus-way, this is the imitation of Jesus.

November 27, 1951

Qui misit me non reliquit me solum, sed semper mecum est, quia ego quaecunque placita sunt ei facio semper - He who sent me is with me, and has not left me to myself, for I always do what pleases him (Jn 8, 29). Even in the way of the Lord it is not good to be alone. It is necessary to be, and usually also feel that we are in his company.

Sine me nihil potestis facere - Apart from me you can do nothing (Jn 15 5). Likewise, the Son cannot do anything that the Father does not do, nor say anything that the Father does not say. To do what Jesus did, to say what Jesus said are two more elements of the imitation of Jesus.

November 29, 1951

Third meditation. Circuibat castella - He was going from village to village (Mk 6 6); *et alias oves habeo quae non sunt ex hoc ovile - and I have other sheep that are not of this fold* (Jn 10 16),

Non sum missus nisi ad oves ... Israel - I was sent only to the lost sheep of the house of Israel (Mt 15 24).

Mission and essential missionary,

External limitation in the field of action,

Internal extension of the field of action.

From the beginning of Advent onwards, I preached on the "Vocation of Mary Immaculate," a vocation also offered to us.

December 5, 1951 - During meditation

From the Father comes every origin of new works, initiatives and ideas (speaking by appropriation).

From the Son they receive concretely the internal expression and the external manifestation.

By the Holy Spirit they are perennially elevated, sanctified, animated by their own spirit for the glory, love and will of God.

December 14, 1951

The man of good will is the one who wants one thing in all things: *Deus est omnia, Deus in omnibus - God is everything, God is in everything!*

December 15, 1951

Exercise of goodwill. Treat as temptation and thereby drive away all desire and fear, joy or pain, love and hate, if it is not all of Jesus or very close to Jesus.

To souls of good will: *Quid faciam* - *What should I do?* Jesus loved him, so he desired him and then proposed that he follow him! Follow Jesus. This is the entire program, the sum of all laws, the complete itinerary: To follow Jesus!

Beginning of the novena of Christmas-Epiphany

O my sweet life, beautiful son of Mary,
You, my dear God, are all my treasure.
I would like to die of love for you every moment,
For you my child, who stole my heart.

I suffer to think that you have come to suffer! But if I dare to say "don't go" you answer me *vade retro satana* - *go away, Satan* (Mt 16 23). And if I tell you *don't come to me*, I am condemned to die damned. But for you it is a great celebration to come to suffer. Even the waters of sin increase your love.

For you, for your fire, these bitter waters are like oil, indeed they are your fuel!

Gaudete! Dominus enim prope est - *Rejoice, the Lord is near!* A great feast of desire, on the eve and on the Christian Sabbath! Let desires multiply and scatter across the earth. Let us gather them and convey them to Jesus who comes. Amen. Come, Lord Jesus.

He comes in the grace of the apostolate of universal sanctification! The exercise of holy desires and duty of hope require it. We must not only hope for paradise, but also for holiness and divine union while we are still on earth; therefore, we need and implore all the needed graces, all the graces and gifts of which the Lord gives us knowledge. The Lord makes us know them precisely so that we may desire and obtain them.

The first cooperation with grace is to desire it if we did not receive it yet. Once we have received it, we must keep and increase it.

Then ... purgatory follows in this life or the next to purify the merit and value of the good from all human waste and defects of selfishness. Then heaven. Amen.

December 17, 1951

Everything is contained and received in the Eucharist. There, he who is the whole in himself, *ego sum via, veritas et vita* - *I am the way, the truth and the life* (Jn 14 6), alpha and omega (Rev 1 8), splendid morning star - shining star of the morning (Rv 22 16), he is also all for us. Thus, for example, of every mystical gift it can be said that in the Eucharist we receive more and more of it, always something better of it.

Sapientia! Having had the grace and celestial gift, to increase it our cooperation is required. How is it increased? It is enhanced by communicating it to others. Hence the apostolate. Without it, the gift remains fruitless and ends up losing its capital day by day, it waters down with use without ever having been put to good use.

December 18, 1951

How does Christmas come for us? It comes in a divine word that contains and communicates Jesus. In a holy work that gives us and makes us give Jesus to our neighbor.

December 19, 1951

The divine lessons. *I am the way*, therefore life is a perennial pathway and I must follow it. He is the way: I must follow it entirely, from beginning to the end, from Bethlehem to heaven. *Exiivi a Patre et veni in mundum, relinquo mundum et vado ad Patrem* - *I came from the Father into the world. Now I leave the world and go to the Father* (Jn 16, 28)!

Know the route and its itinerary before following it. Jesus does not reveal us the future. He wants us to trust him complete-

ly. We know many things about the future, and, at the same time, we ignore many other things about the future. We ignore what pertains to the circumstances on our part, and on our neighbor's part. We know what concerns the substance and what is from the Lord.

However, our Lord is the way not only in the sense that at its end we enter the homeland, but also in the sense that every day and moment it unites us with our end, and this only through him happens! It is enough to hold on to him, as with an escalator, to be brought to the end that is heaven and divine union.

The acts of the theological virtues and especially charity unite us to him. Therefore, we recommend their necessary frequency, their official formula, their personal formula, spontaneous, detailed, expressed and particular. Their use ought to be taught and practiced.

I am the way! The straight, short, sure way to dissolve every difficulty to reach every destination that is on the straight path to heaven! On this way the Spirit and the Father come to us, and through it we go with the Spirit to the Father. Along this path we advance in the exercise of virtues, in the fulfillment of our state's duties.

In Jesus we find the type, the exemplar, the examples and the principles of each of our states and acts. So, let us walk this way-Jesus every day throughout the liturgical year celebrations. As a small planet very close to the sun completes its satellite circle in a very short time, so our soul every day travels in worship through the whole life of Jesus, honoring the Resurrection at dawn, the Ascension at mass, Pentecost at the first refection and then the public life of Jesus living in the apostles until the Transfiguration on Mount Tabor. In the afternoon we honor the Compassion with the passion and death of the Lord at vespers. As an effect of the redemption we have the new Advent, Christmas and Epiphany, every evening and on the holy night.

Christmas is also resurrection and thus, we arrive at the dawn of the other day in our prayer life, well understood in its inten-

tions and purposes.

On our ascetical journey we walk the whole path Jesus, in a rather general way, practicing the evangelical virtues afforded to us by the opportunities of the present moment, and then deliberately aim to imitate that trait of the teacher that most corresponds to our life in the hour that passes. So the young man imitates and represents young Jesus, and the priest imitates and represents Jesus the teacher, and the sick person imitates and represents Jesus crucified, etc. Meanwhile it is Jesus who lives in us, his mystical body. He begins his life on earth anew in every soul that is reborn in him!

It is above all the asceticism of charity through which we become more like him, as through his charity he lives in us.

1952

January 1, 1952 -

1. Avoid all unnecessary things;
2. Observe the entire Rule;
3. Be faithful to all state duties;
4. Live as self-forgetful;
5. Recognize Jesus in our neighbor;
6. Recognize in all circumstances the glory, love and will of the Lord;
7. Continual prayer;
8. Continuous mortification;
9. Reading the lives of the saints and attending to sacre study;
10. Fidelity and docility to the inspiration to whatever is more perfect to please the Lord.²²

²² This is a listing of the resolutions made at the beginning of the year, without any introduction. It is his general program for the new year. St. Justin used to instruct his religious to make a well-detailed spiritual program at

“How can I really love you?” “Turn directly to the person.”

“How can I address the divine person? Pay attention to us like someone who looks in the face.” *Vultum tuum, Domine, requiram - Your face, Lord, I seek* (Ps 27 8).

Saint Catherine of Bologna²³, when she was still in Ferrara in the convent of the Poor Clares, was made receptionist. This office required utmost self-denial on her part because it forced her to interrupt her contemplations so often. However, she exercised her office with great interior perfection, and the Lord was pleased. He wanted to reward her. Among the poor who received charity from her there was a very venerable old man. One day this old man offered Catherine a transparent cup, telling her that with this cup the Virgin Mary gave the boy Jesus to drink.

St. Catherine knew through revelation that the old man was St. Joseph and from that moment her devotion to the Holy Patriarch greatly increased. That cup is kept in the monastery of the Poor Clares in Ferrara. (*Vies des Saints* etc. March 9).

From the 1947 agenda

May the Lord govern man's life, and may man let himself be governed! This must be done not as a simple duty, but with determination and joy to please the Lord. This is the spirit of creation, redemption and sanctification, love! We should deserve it with the intense spirit of the Lord's charity! There is no other real merit.

Bonis operibus - with good works: Works assumed and understood as an occupation of Christian-religious life. Not only the sanctification of natural works through supernatural intention, but also the elevation of the spirit through works directly ordered to fervor.

In imitation of the trade, manual work or employment, we must take on a work of charity, a corporal work of mercy. In imita-

the beginning of each important period of the year or of formation.

²³ Saint Catherine of Bologna, (1413 - 1463) Sister of the Poor Clares.

tion of the civil profession of intellectual work, assume a spiritual work of mercy.

In imitation of the higher professions for the good of society, take on a work of social mercy. We seek the work of good deeds and with them the value of the merit of heaven.

In the name of Jesus, in the blood of Jesus we renew our Alleluia committing ourselves to the duties of our state and to the Lord's mercy.

January 2, 1952 - Holy Name of Jesus

O Lord you want to take all my being to you, in you, with you and for you. Make it all worthy of you. All yours.

“Even to one in authority must be applied the teaching, *the one who humbles himself will be exalted*, that is, when he commands with humility, he is exalted by the obedience that he receives” (Cf. Hophan, Life of Christ).

January 3, 1952

All communities must celebrate the devotional month of St. Joseph, which starts on February 18 and ends with the week of passion if it comes after March 19; otherwise it ends on March 19. The month of St. Joseph must include moral, intellectual and even external practical applications of universal sanctification, in the spirit of the Servant of the Lord and in the spirit of the Holy Family.

The same day - Divine Epiphany Triduum

Let's get ready for the event especially:

1. With works of worship (as the Magi who go to the Lord with gifts),
2. With God's works of charity (like the apostles who follow Jesus and witness his miracle at Cana),

3. With the works of charity for the neighbor (as the disciples of Emmaus, who invite the stranger as a guest and recognize him in the breaking of the bread) etc. We should do the same with the “small groups [of the *Sodality of Divine Union*].”

January 4, 1952 - *approaching the Epiphany*

In terra pax hominibus bonae voluntatis - peace on earth to men of good will (Lk 2 14).

The sacrament of redemption is the sacrament of union. Divine union is the glory of the Lord. Divine union is peace for men. Divine union must be announced and spread among men of good will. Those who promote union among men will be called peacemakers as their leader Jesus, who made in himself the union between divinity and humanity.

Union creates strength; strength generates good; good is the triumphant love of the Lord.

January 5, 1952

Let us ask the Lord: *give me a saint as my special companion, director, who can make me to better know and appreciate your gift*. He will give him to us as he gave St. Francis de Sales to the servant of God Bernardo de Hoyos S.J.²⁴

We might also get to know through some non-ordinary effect that we have been given one and who he is. However, it is good that it remains in the secret of love, except for the advice and approval of everything that we must submit to the authority of the Holy Church.

This saint that we seek, is not of detriment to the esteem we

²⁴Blessed Bernardo Francisco de Hoyos (1711-1735) is considered the principal apostle of the devotion to the Sacred Heart of Jesus in Spain.

have for the angel, for the Virgin Mother of God, who is close to us, for the divine Spirit who is in us, for the divine Word who is beside us, but rather it is precisely to help us better understand and follow the divine direction, to better correspond and cooperate with divine action of the only creator, of the only savior, of the only sanctifier God.

We say to the Lord: *give me everything*, as his servant Rosmini²⁵ told him. We now refer to all the gifts of love known in the saints, e.g., stigmata, transverberation and change of heart, transfiguration, etc. He replies: *See how I have given you everything!* What could be more than Jesus-Host? If you do not receive everything while receiving Jesus-Host it is because you do not think and therefore, you do not desire, you do not want, you do not ask, you do not receive. So let's do it like this. At each communion we go to receive the fullness of Jesus in this or that special gift of his, then, we will surely have what he intends us to receive. Whoever gives us the whole does not take the part away from us.

So, one day, we honor Jesus in the stigmata, another day Jesus in the resurrection, in the transfiguration, in the change of heart, etc. Every day we see and adore Jesus in his mystery, from the crib to Calvary and at the right of the Father. This is for us and for everyone, in full faith and trust, and we ask for full fidelity to these graces received in the grace of the sacrament, in Jesus-Host. Amen.

Series of graces.

Awareness of inspirations.

Sense the presence of the Holy Spirit in the soul, as in the heart (and in him of the other two divine persons).

Sense the presence of the incarnate Word Jesus, as the risen one (and in him of the other two divine persons) alongside me as on my left.

²⁵ Blessed Antonio Rosmini, (1797 - 1855).

Less sensitively I feel the presence of the Father (and in him, the other two divine persons) as above me.

This is an intimate revelation of the soul-spouse of the Trinity, in a triune nuptial relationship with the respective persons. Spirit and sense of adhesion and communion with the individual divine persons, with respect to the other as a term of relationship, through the other as a means of relationship, saying and doing all in the name of the divine person who in turn says and does it in my name.

From the uncreated grace of the hypostatic union of our head and mediator flows in the soul a very special union which makes possible that each divine person of the Trinity becomes the person of my person in the relationship with the other. The human person, however, remains perfectly distinct and united to the divine person, in image and likeness of divine unity. Alleluia.

January 7, 1952 - *In the evening*

Let us search for the manifestation (epiphany) of the Lord. Let us introduce ourselves to him since we know where he is. For the Epiphany he wanted this pilgrimage, but he does not want us with empty hands. *Non apparebis ante Dominum vacuus - Do not appear empty-handed before the Lord* (Sir 35, 4).

The living heart of love is gold. The life of prayer is frankincense. The life of penitential work is myrrh.

The loving souls are gold. The praying souls are incense. The militant souls are myrrh. Angels bring him souls. The apostles bring him souls. So, we and each member of the group should bring him twelve children. Amen.

January 9, 1952

In meditation, the Holy Spirit is the inspirer and interlocutor.

January 11, 1952

Oh, what intimacy! Oh, what union in the Eucharist the divine persons grant us! (Intimacy and union of infinite nature, eternal, immense, immutable like God himself. Who can break it? Only sin can break it).

During meditation

Filioli quos iterum parturio donec formetur in vobis Christus - My children, I am going through the pain of giving birth to you all over again, until Christ is formed in you (Gal 4 19). All this happens in order to be able to be mother of Jesus in a certain way.

From 9 to 12 January 1952

God my Father! God my spouse! Divine first and third person! I am allowed to say: *God my son!* Mystery of goodness and of infinite love! Every faithful soul is given to have part, if she wishes, in the incarnation of the Word, the person of the eternal Word, by nature Son of God the Father!

The Virgin gives him the physical body, the perfect human nature by the work of the Holy Spirit and can say with truth *my Son and my God*. Each soul is allowed to give him the mystical body, a new way of being in the life of every soul that embraces holiness up to the *Vivo iam non ego, vivit vero in me Christus - It is no longer I who live, but it is Christ that lives in me (Gal 2 20)*. The priest gives Jesus a Eucharistic being. The Blessed Sacrament is all ordained to be the supreme means of sanctification. If the priest is not also a sanctifier of souls, he misses the glory of love connected with being consecrator of Jesus Host!

If I want to live in the Trinity, I must also be able to say in truth "my Son" to the Word-Jesus, and I can do it only in souls: *Filioli quos iterum parturio donec formetur in vobis Christus - My children, for whom I again suffer the pains of childbirth, until Christ is formed in you (Gal 4 29)*. To form Jesus in every soul! To make every soul so

holy as to be Jesus, another Jesus, another formator of Jesus! This is the vocation of Mary, the Virgin Mother of Jesus! Vocation that is communicated to us! Amen.

To form Jesus! To make every soul like Jesus! To make every soul Jesus! This is truly divine work! Do not despair; the Father, the Holy Spirit and Mary will do it in you! I want to do it in order to be able to live fully in the Trinity. I want it for the triumph of glory, love and divine will in me and in the world! This is my epiphany of this year of grace!

Until now it seemed that knowing a greater good was enough to want it and do it! To want it, in some way, yes, it could be enough; but to do this outside of myself and in myself, much more is needed. I am appalled by my foolishness and weakness, and not only physical weakness, but also moral, above all moral weakness.

It is useless to cry! Trust in the Lord! It is always true *Omnia possum in eo qui me confortat - I can do everything in Christ* (Ph 4 13).

I am learning now more and more that all this is a gift offered to every faithful soul!

Benedictus Dominus qui non amovit orationem meam nec misericordiam suam a me - Blessed God, who did not reject my prayer and did not refuse me his mercy (Ps 66 20).

January 12, 1952 - Holy Family - After Mass

I also want to care for the works as I do for the children:

1. Daughters of Divine Love (M. Cecilia Matarazzo).
2. Apostolate of charity (Luigi Pirelli).
3. Militia of Mary Immaculate (Anna De Maria).
4. Catholic Salvation Army (Ernesto Compare).
5. House of the Child (D. Michele Barbato).
6. Apostolate of universal sanctification.
7. Opera of St. Joseph Cafasso for the prisoners (Fr. Paolo Zinutti).

January 29, 1952

Since you are the Society of the Servants of Vocations to divine union, you must acquire the doctrine of this divine union to the fullest degree. Divine union is being and working, in the natural and supernatural order, with the Lord God as unity, as creator and keeper, revealer and savior, sanctifier and glorifier.

January 30, 1952

Everything and everyone I entrust to you and I entrust myself to you. I trust you wholeheartedly because you are what you are, O my God and my all!

February 1, 1952

Uncreated grace is the hypostatic union of the Word with all human nature in Jesus Christ our Lord and from it every human person is offered the uncreated grace of the presence of the Holy Spirit, which is given to each one in a union that we say personal.

Our union with God Trinity is union with the Holy Spirit. This divine Spirit unites us to Jesus in revealing and glorifying the Father, and unites us to the Father in revealing and glorifying the Son and forming his mystical body in souls.

The Eucharist is the divine, personal food that feeds and increases in us the life of grace, which is essentially a life of divine union. It nourishes and increases this union with the Spirit who in turn unites us with the Son to the Father and with the Father to the Son.

All this is received in the ontological order and we carry it out in the psychological order, in the sense that all our activity is the product of our will, charity and freedom, in perpetual growing as in normal life. Amen.

February 6, 1952

Endow me with joy, vigor, fervor, fortitude, and supernatural activity, since the natural element keeps dwindling my being. Deo gratias.

February 7, 1952

Grant the triumph of divine love in my life, in my person, in the Society of Divine Vocations. Amen. St. Romuald!²⁶ St. Joseph, O Immaculate!

February 14, 1952

Truly the Lord belongs to the soul, his faithful and loving creature, to whom he gives himself in grace (in the Eucharist, etc.).

February 15, 1952

The Lord has an infinite esteem and consideration for the soul in grace. *O Deus meus et omnia. Alleluia.*

February 21, 1952

Our profession is divine union through seraphic contemplation and apostolic action.

February 27, 1952 - At the holy Mass of the ashes

Remember that you are dust; you are destined to be reduced to dust again. Remember that you are spirit, breath of the Trinity and you are destined to unite yourself to the Lord. Remember that this spirit must animate this created dust and in turn must

²⁶ On this day the memory of St. Romuald was celebrated.

receive everything from the Holy Spirit so that it might return to the Lord more beautiful, richer and more pleasing.

Therefore, remember to enter the desert in silence to find the Father there and please him. Remember to accumulate your treasure for eternity.

In the evening

In the desert, in the silence of all your being! *He was led by the Holy Spirit into the wilderness.* This trait of Jesus' life and physiognomy must also be found in those who want to be formed according to Jesus. The grace of the Holy Spirit does not fail to lead souls into the desert; at times he even brings them there, since by themselves they do not know how to overcome the repugnance of nature for the desert.

We must think of the apostolate of charity, of holiness and therefore of going among souls... it is true, but first we need the experience of the desert! First there must be something that is hidden life and immolated life. We may be going to the desert for hours, for days, weeks, years and for a lifetime. There is the external desert and the internal desert. There is the partial desert and there is the total desert, there is the desert where Jesus contemplates and there is the desert where the enemy wanders in despair.

We want to be saints and apostles of sanctification. We can become saints and apostles in every state and condition, but we all need to imitate, assimilate, live Jesus. In this work, a happy result can be achieved only through the action of the Holy Spirit, and we support and cooperate with his action by exercising the love of God and neighbor. We learn this love from spending time alone with Jesus, in the solitude where he gives us an appointment. To him we go!

March 3, 1952

O my Lord, why do you love me? Each divine person loves us for the other and this is more than loving us for ourselves, being a superior reason! Every divine person also loves us for ourselves as evidenced by the choice he made of us!

But even in this choice there is a superior reason that can be intuited in the divine persons themselves, since God cannot have motive and reason to operate outside of himself, and this too is greater happiness and glory for us and could be called infinite and divine if we were capable of it. In these supreme reasons all other reasons that may exist on our part converge and shine. They always express some relationship with the Lord. Only the image of the Lord as such can be pleasing to the Lord. Lord I love you for yourself!

March 4, 1952

Life was not given to us in vain or for fun.

March 5, 1952

He drives out everything profane from the consecrated soul because she must only be a "house of prayer."

March 7, 1952 - Second Friday of Lent

... *Ita nos corporis et sanguinis tui sacra mysteria venerari!* So that we may contemplate and adore the mystery of the passion of the Sacred Heart of Jesus, wounded, burning and nailed to the cross. Without respite, without rest! *Tristis est anima mea usque ad mortem - My soul is sad unto death* (Cf. Mt 26 38)! *Unto death* also in the sense "from cradle to death, from beginning to end," both in intensity and extension!

Did Jesus have any joy on earth? Jesus never had any carefree joy on earth. But, yes, he exalted in the Holy Spirit - *Exultavit* in

Spiritu Sancto. He experienced all the beatitude of the Holy Spirit; the fact that he did not find in whom to transfuse it was a serious pain. "O sweet cross! Gravely wounded by the arrow of love."²⁷

March 8, 1952 - Saturday of the Ember Days of Lent

Ostende mihi faciem tuam, sonet vox tua in auribus meis - Let me see your face, let me hear your voice (Sg 2 14)! Like when you transfigured yourself before the three apostles. It precedes the expulsion of the profaners from the temple of the soul. Then follow the entrance into the sanctification of the sanctuary, the ascension to Mount Tabor. *Ascendamus ad montem Domini et docebit nos vias suas - Let us go up to the mountain of the Lord and he will teach us his ways* (Mi 4 2).

The soul is this temple, this sanctuary and this mountain. There he is transfigured, more on Mount Calvary than on Mount Tabor. The transfiguration of the passion is the one that teaches us the most and imbues us with his love, his ways.

What does love consist of? It absolutely does not consist in pleasure and with this word we mean sensible pleasure, emotion. To every obligation the Lord has linked a pleasure, but they are two very distinct things, to greater duty corresponds a greater pleasure, but they are very distinct things.

Equal pleasure corresponds to physical or corporal-spiritual duty. Pleasure is of the same nature as the duty it accompanies. The love of the Lord, our maximum duty, is combined with maximum pleasure. The more perfect and pure the love, the more its pleasure becomes elevated, spiritual, far from sense and emotion.

Not to mention the proofs of love, the purification of will that usually attaches itself to pleasure rather than duty, etc.

"I am the way, the truth and the life", says the Lord, and this is especially true of charity.

²⁷ Cf. Song: O Cor soave, Filipino laude, from the Devotional p. 690.

Jesus is the way of charity. Jesus is the truth of charity. Jesus is the life of charity.

Way of charity with his words, life of charity with his sacrament!

March 10, 1952

To the triumphant, overwhelming love of the Blessed Trinity I entrust myself and I trust to be like the Eucharistic species, all his, all him.

March 11, 1952

I love you infinitely because you are the infinite good. May every creature be totally all yours as to be able to say all of you, my love!

March 12, 1952 - Rome

Coming, Jesus-Host cancels all guilt and removes all punishment because the Lord's forgiveness is perfect and complete for souls who are perfectly and completely repentant and contrite, which is proven by willing the opposite of evil, that is, practicing the virtue contrary to the perpetrated defect.

I will often use the *fiat mihi secundum verbum tuum, Spiritum tuum, cor tuum, gloriam, voluntatem, amorem tuum, ecclesiam tuam, familiam, Trinitatem tuam* - Let it be done according to your word, according to your Spirit, according to your heart, according to your glory, will and love, according to your Church, your family, your Trinity - so that Jesus Christ may be formed more and more in me. Amen.

March 13, 1952

It is my duty to correspond to every perceived nod from my Lord! Holy Mary, pray for us.

March 14, 1952 - Third Friday of Lent

Let us enter into divine, creative, saving, sanctifying action, O my God and my all!

Adoremus te Christe et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum - We adore you, O Christ, and we bless you because with your holy cross you have redeemed the world! Who is grateful to the Lord? The grateful person is the one who remembers and meditates on the passion, he who nurtures the life of love.

Desolatione desolata est terra, for this reason we should meditate only on the Lord. For me, I don't want to know anything other than Jesus and Jesus crucified and Jesus-Eucharist. Blessed are you for the forgiveness and peace you bestow on us. Blessed are you for the hope of heaven. Blessed are you for the perfection made possible for all. Blessed are you for your mother made our mother.

(The example of gratitude of the Austrian soldier Franz Hoffer and Giovanni Margirani).

Hoc facite in meam commemorationem! The ash reminds us of the Last Things. For the illuminative life: the candle lit on the candlestick; this is what the Church offers us in symbols. For the unified life: the host! Not a symbol, but the reality of the body, blood, soul and divinity of the Lord in his passion, death, resurrection and ascension. *Ecce Agnus Dei* - Behold the Lamb of God!

Remembering and meditating equals being inflamed.

March 15, 1952

On charity.

Ego sum via. The love of God is now centered in Jesus; it is now the love of Jesus! The love of Jesus calls us to him. Our selfish love calls Jesus to us! And this is not good! Jesus calls us to him from the beginning of his public life onwards: come and stay, to live with me, therefore to live my life! Shouldn't we also live the hidden life? Yes, for us it is precisely a hidden life to live with

Jesus in his public life! We follow and we remain in his shadow. How does this happen in practical life? Circumstances are the veil of the Lord. Let's follow it! Everything is personal.

Circumstances are the veils of the Lord. He passes by and stays among us, he does his work, he says his words, he produces his own prodigies ... all through men, events, all things, as if con-naturally. His servant and friend pays attention to him, follows him, and pleases him in everything.

Whoever had paid more attention and given greater importance, for example to individual apostles, rather than to Jesus, to the high priests, rather than to Jesus, to the facts of the Roman Empire, rather than to Jesus, would have deceived himself. This is true also today!

Blessed is he who knows how to see through the veils. Blessed is he who gives all importance only to Jesus Christ! Amen.

March 18, 1952

Under the Eucharistic veils, under the mystical veils, under the physical veils it is always Jesus, albeit in a different way.

The same day

I am the way of charity! Charity joins the soul to the Lord even in the abyss, as long as the soul travels this way.

Who is the one who really walks? The one who wants to reach the end, the one who wants the Lord and the one who joins him! One walks with the will. One advances with the virtuous acts.

We need to move away from the starting point and approach the destination's point. We need to depart from the vain love of the world and of oneself and arrive at the pure love of the Lord. What is needed are acts of self-denial, of adherence to the divine will and to the divine assent.

We ought to see and follow Jesus through the physical veils, the mystical veils, the Eucharistic veils. Amen.

March 20, 1952

Ego sum via, veritas, vita (caritatis divinae). He is the truth of love, that is, the reality, the essence and substance of charity and therefore also revelation, science, school and teacher of charity.

His person is the Word, Son of God the Father; he is all a relationship of love, all an act of love and a continuous referring in love to the Father. Thus he lives doing the Father's will in everything, procuring the glory of the Father, obeying to the point of sacrificing his life to the Father.

March 21, 1952

Ut cognoscat mundus quia diligo Patrem et sicut mandatum dedit mihi Pater, sic facio - So that the world may know that I love the Father and act as the Father has commanded me (Jn 14, 31). The prince of this world comes against me. *Surgite, eamus* - Let us get up and go from here! Watch and pray - Watch and pray (Mt 26 41).

The proof of love is ongoing every day! True compassion is living, fighting with Jesus in saving souls for the glory, love and will of God.

Aquae multae non potuerunt extinguere caritatem - Many waters cannot extinguish love (Sg 8 7). *Surgite, eamus!* After the Eucharist comes the Passion! So too for us, after communion comes compassion! Not only in the sense of pain for the one we see suffering but in the sense of union with him in his work.

Having received his life, we receive also his work. His work is being savior of souls. We have to do in ourselves what Jesus does in himself: To fight evil and triumph over the world's evil.

Since we are one mystical body not only the head but each member suffers if the others suffer.

Jesus did all this as a proof of love, as an exercise in love. He did not need to give these proofs to the Father, he did it as an example for us, *ut cognoscat mundus* - So that the world may know how to love the Father, how to obey the Father. *Surgite, eamus!*

So, every morning, so, in the face of every duty of justice, charity, and convenience, *surgite, eamus!*

Self-love weighs heavily upon us and reluctantly backs away from any conflict in which the interest of the souls and the glory of the Father is at stake, and fears of being overwhelmed by the love of the Lord and of neighbor.

So, it must be, *surgite, eamus, get up and let us go*. The love of the Lord must triumph. Sadness and agony, pain and humiliation threaten to stifle love. No. The pleasure of love may die or suffocate in the fullness of pains, not love itself, the true, pure, essential love! It remains in the most sacred heart as a living flame above the waters of passion. Indeed, from this exercise and trials love receives new vigor! *Nec flumina obruent illam* - The rivers will not overwhelm love.

In the Lord, love triumphs with all its tenderness, with all its expansiveness, as it is revealed on the cross to the crucifiers, to the mother, to the disciple and to the good thief.

March 22, 1952

Ego sum veritas! Apart from that truth of love, there is only error, falsity and lie. That truth is expressed with: the Father's will, the Father's glory, the Father's love, with humility of obedience to death. Thus, he reveals to us the essence of true charity. Glory, love and divine will! Thus we too must think, feel, live, operate, speak and do.

The glory of God must be in the intention, the love in the disposition and sentiment, and the will in the execution and behavior.

March 23, 1952

Ego sum via, veritas et vita. As a consecrated host he is the life of charity, the charity of a child and a friend; the host infuses it in us, since by virtue of the sacrament we are assimilated into the body

of the Lord and we become members of his mystical body. Let us prepare ourselves for the new life on the next most holy night. Let us prepare ourselves for the consecration to the passion of the Lord on Good Friday. Amen.

March 24, 1952

Ego sum veritas - I am the Truth. Jesus manifests his love for the Father. We do not forbid or discourage express and direct acts of love of complacency and of benevolence, but we always want to unite them with the more substantial acts of charity of which Jesus gave us an example.

We do not prefer sentimental acts, used alone, but combined with the substantial ones. Even by themselves, the substantial acts of love are holy and meritorious if they are supernatural.

March 29, 1952 - Saturday of Passion returning from Rome to Pi-anura

Vexilla regis prodeunt! Let's go to this procession. The procession is not a time of greater rest and spiritual sweetness in the pseudo mystic enjoyment of liturgical functions. For Jesus it is a time of supreme tragedy, a bloody and deadly battle. Therefore, compassion is also for us a time of greater internal and external activity, of worship, ascetics and apostolate. As an internal cult, we cherish the vision of the crucifix and of the Sorrowful Mother even while they are veiled to our external view in their images.

As an internal ascetic practice we immerse ourselves in a greater union with a person of the Holy Trinity and of the Holy Family. As an internal apostolate we want to demonstrate the example of a greater application to spiritual things, inspiring edification all around. As external worship, we will use the liturgy, well executed. As an external ascetic exercise, we will practice the examination of conscience on the duties of one's state towards superiors, equals, dependents and their full fulfillment, whatever

the cost. As an external apostolate, we always strive for the work of universal sanctification such as, for example, the small groups of the temple, catechism etc ...

March 31, 1952 - In the evening

Would that it be true! *Ave Maria, gratia plena, Dominus tecum. benedicta tu! Unde hoc mihi ut sis mater Dei mecum - To what do I owe that the Mother of my Lord is with me?*²⁸

April 1, 1952

About the necessity of essential and personal penance for ascetics. Its need as a preparation for union and then as an effect of union with our redeemer who has chosen the cross for human redemption.

Strong character of voluntariness, *quia ipse voluit* – He himself willed it, in the passion. So we must voluntarily choose poverty more than wealth, humiliation more than vainglory with Jesus, ... I am not saying sickness rather than health because the teacher did not explicitly tell us this.

One thing is to undergo sickness, another to procure it, and even undergoing it we have to fight it! Often in the reaction more than in the infirmity there is virtuous and meritorious suffering. Therefore, according to the Gospel, we ought to choose work rather than rest, poverty to wealth, humiliation to honor. This means detachment from any purely human affection, renunciation of all property, mortification of the senses rather than satisfying them.

For the apostolate: Let us lead souls in groups to the Incarnate Word, to the school of the teacher! Come to the school of holiness

²⁸ Undoubtedly it is a true and extraordinary vision or presence of the Blessed Mother, otherwise that exclamation mark at the beginning of the period and the question mark at the end could not be explained. They express wonder more than doubt.

and to the apostolate of holiness. Let this be the principal duty of the Apostles of Universal Sanctification.

April 4, 1952

Nondum venit hora mea, haec est illa hora - My hour has not yet come, this is that hour (St. Augustine). This is the transformation, an effect of the previous graces to the inauguration of a new age of grace: The transformation of the children of man into children of Mary and children of the Lord God.

This is your hour, Lord Jesus, your hour, Mother Mary, your hour, disciple! *Hora mea - my hour* (Jn 12, 27)! The hour of the out-pouring of the heart before the whole world, the expression of the most incomprehensible love, and at the same time the hour of the guiltiest, most cruel and deadly violence of the rebels and most unworthy loved ones.

This is your hour, Jesus; the hour of the longed-for baptism in which you begin to form man according to yourself and make him become the son of Mary Most Holy, the virgin Mother of God. You make him enter the family of the Incarnate Word that you are.

Your time, mother! This is the time of transmission and crucifixion: Transmission of pain and love towards the Son and towards all children. This is your hour too, beloved, the hour of your fidelity to the mother and to the Son and the hour of your compassion for the teacher and for the mother.

April 5, 1952

About the holy vow of charity: it requires self-hate, benefiting others, pleasing the Lord! Amen.

The same day

What we would like to give to souls is only an external symbol

or a means for spiritual effects to be obtained later through acts of devotion. This is why we wear, distribute and use the medal, the rosary beads, the crucifix, the catechism, the gospel, the candle, the ashes, the oil, the palm.

What we would like to have from the Lord is quite different and we will have what we seek if our prayer and preparation correspond to the desire that he gives us almost as a pledge and guarantee of his gift.

O fierce scourges, O cruel spear, O nails ... wound this soul that caused it! Rays of light, darts of love imprint in the senses imagination and sentiment, in the memory, intellect and will, in reason, conscience and freedom, on the body, in the soul and person²⁹ the features of the physiognomy of Jesus.

April 6-7-8, 1952

He wanted this triumphal entry into his cenacle, into his passion. We welcome in triumph Jesus who comes into our heart. Let us also give unto him the external triumph for the edification of our neighbor. Let us attain the true and lasting triumph of Jesus in our hearts with holiness; we begin with ourselves, internally and externally as well *so that the life of Jesus may be manifested - ut et vita Iesu manifestetur*, therefore bodily mortification (2Cor 4, 10-11).

The Lord wants to collect the fruits from his vineyard. We are the vineyard of the Lord, from the use of reason onwards. He wants to collect fruits of the glory of love, especially through the fruits of penance. We do not produce them and we reject them because of our pride and sensuality. The fruit of pride and sensuality is cruelty towards our neighbor and towards Jesus.

²⁹The Justinian I is composed of three winged children: sense, fantasy and feeling; three winged youths: memory, intellect and will; three winged lords: reason, conscience and freedom; all controlled and dominated by the sovereign queen: the person. (see Works, vol. 3, p. 243). Here Fr. Justin also makes a triad of the person: body, soul and person!

This cruelty gives him the cross, death! Using the language of the Old Testament, Jesus says: *Malos, male perdet, excusationem non habent* - He will irremediably condemn the wicked, they have no excuse (Cf. Jn 15, 22)! With the language of the New Testament he excuses them. He offers himself as their fruit and sends another person to help them produce their own fruit. He sends the Holy Spirit and the apostles!

What is our own fruit? Our own fruit is the priest, the saint. This is the fruit of the people, of families, of the Congregation. This fruit is Jesus, Jesus living in the Christian and in the religious. We first kill him, and now we want and need him! Before he can live in us, we need to produce first fruits of penance and then fruits of glory and of love. First the old man must die and then the new man is born, the holy one!

He is made to give himself and to be given to us, because he is the Son. The Father gives him to the world of humanity. Mary also gives him, e.g. to the old Simeon. He gives himself to the disciples, to the crowds, to his enemies.

He gives himself up by the way of the hand of others. They truly give him. Judas gives him up by selling him, Hannah gives him to Caiaphas, the Sanhedrin gives him to Pilate, Pilate gives him to Herod, Herod gives him back to Pilate, Pilate gives him to the enemies, the enemies give him to the executioners and they give him to the cross, the cross gives him to the Father. He gives himself.

He is the infinite good that alone can become all things to all men; he can be all to all. There are differences among those who give him over. There are those who give him by depriving themselves of him, like Judas. There are those who give him without ceasing to have him for themselves, and rather possessing him all the more they give him.

There is a difference between those who want him and those who receive him. There are those who want him and receive him to destroy him, if it were possible. There are those who want him

and receive him to use and enjoy him, there are those who want him and receive him to give themselves to him.

He gives himself on his own, and since he spontaneously gives himself, he gives himself out of love. To those who love us we give ourselves! He gives himself not only to those who love him, but to whomever he loves. Because he loves everyone he gives himself to everyone. After giving himself to friends he gives himself to enemies to make them friends. We enter into these designs in receiving him, in giving him, in giving ourselves with him. Amen.

April 7, 1952

They will respect my son, because they know he is my son. We know it, so did Judas, Pilate, Herod, Caiaphas, Hannah and all the other accomplices! All fail in divine trust. Even Judas hoped they would not sentence him to death. We enter the passion of the Lord. They did not welcome the prophets, they will welcome their son, but no, they did not have the fear, they will have love, but no! Why? Were not the miracles and the doctrine of Jesus enough? Are they guilty? Sometimes Jesus says "yes" from the cross he seems to say "no". The one and the other are true! What is needed? The apostles need the Holy Spirit and the souls need the apostles. We ask for one and the other grace for us and for everyone.

April 9, 1952

We ought to do, suffer and pray in heroic charity. O Father, Son, Holy Spirit. Creator, Savior, Sanctifier. Will, glory and love, my God and my all!

Holy Saturday

With the thoughts of the various actors of the Calvary's trag-

edy we see the chorus of death. Our thought goes to limbo, to the Saints of the Old Testament, to St. Joseph, St. Joachim, St. Ann, St. Elizabeth, St. Zacharias, St. John the Baptist, to the souls in purgatory.

The more we participate in the passion, the more we enter into the grace of the resurrection. We live union of prayer (Holy Thursday), union of penance (Good Friday), union of works (Holy Saturday).

The apostolate of holiness is the synthesis of the spirit of faith, prayer and penance. I sing to the risen one on the most holy night during Holy Communion. Day of contemplative silence!

April 21, 1952

Only the creature places limits on the gift and love of the Lord. He is the infinite by essence!

April 25, 1952

Most Sacred Heart of Jesus, I believe in your love for me and for every soul. Heart of Mary, I believe in your love for me and for every soul.

April 28, 1952

Now we are perpetually together, in one, consumed *in unum!*

April 30, 1952

Tui sunt coeli et tua est terra - Yours are the heavens and yours is the earth! I refer myself to the whole soul of the Lord. My days are your days.

May 2, 1952

Beyond all things and in all things are you, O divine act, O divine persons, Father, Son and Holy Spirit! You are all my strength! Grant that I may be all elevation, adhesion, union with you, O divine act and divine persons, so that every act of mine will be all yours, all you!

May 13, 1952

The month of May is the doubly great month of the Most Holy Trinity and of the Ascension, that is, ascending by degrees as for the Jacob's ladder. Now it is revealed what this ladder is: It is the same way-Jesus. The vision of Comollo³⁰ and the help of the Virgin Mary.

³⁰ Luigi Comollo (1817 - 1839). Cleric of the Seminary of Chieri (Archdiocese of Turin), a close friend of St. John Bosco, who drew up his biography. Giovanni Bosco, as a young student, made this pact with Comollo: Whoever died first would come the following night to inform the other of his fate, on condition that God would allow it.

"In the seminary of Chieri, on the night from 3rd to 4th of April 1839, which followed the day of Luigi Comollo's burial, I was resting with twenty students from the theological course ... I was in bed but not sleeping. At the stroke of midnight, there is a dull noise at the end of the corridor, a noise that became more audible, darker, sharper as it approached. It looked like that of a cart pulled by many horses, of a railway train, almost like the firing of a cannon ... The seminarians of that dormitory wake up, but no one speaks. I was petrified with fear. The noise advances and becomes more and more frightening; the dormitory's door opens violently by itself. The din continues more vehemently without anything being seen, except a languid light, but of various colors, which seemed to regulate that sound. At a certain moment there is sudden silence: the light shines more vividly; Comollo's voice is distinctly heard (but thinner than when he was alive) who, for three consecutive times, says: Bosco! Bosco! Bosco! I am safe!"

May 14, 1952

Spiritual decay. Not descending step by step, but by decay, that is, by falls, one more ruinous than the other. Our reactive cooperation consists in longing for the ideal with the intellect and in our sighing for it with an intense desire of the will. This keeps us moving forward and pushes us upward.

May 19, 1952

Ascension is something that involves the entire individual, and yet it seems that only the legs move. Thus, true progress must involve the entire being to be normal. If it is not a progress and development of the total being, it is some monstrosity in the organism and wandering in motion, which appears in the organs of motion.

Spiritually, progress and development are prayer and mortification. Both ascension and decay can be seen in them. Recollection is the foundation and disposition for prayer. The dominion of oneself in the grace of our Lord is the basis and environment of mortification. Amen.

May 20, 1952

All Christian mysteries unfold first of all in the life of Mary and then especially, (often exclusively) in the apostles as spectators, imitators and continuators. So, let us embrace the vocation and mission of Mary and of the apostles in every Christian mystery.

Being called and attracted to the contemplation of adoration, asceticism and apostolate of every Christian mystery is also proof of the Lord's will to have us as his apostles and soul-mothers. Blessed are those in whom this desire to be in the vocation and mission of Mary and the apostles is kindled, persists and burns.

May 22, 1952 - Ascension

Glorious state in the Trinity. Eucharistic state on earth.

Acts of union with the Father in welcoming the Son in the Holy Spirit!

The same day

Because I told you this sadness has invaded your heart (Jn 16 6). Jesus does not approve of this sadness, which is also the effect of love, but of imperfect love. True love makes us rejoice in the triumph of the beloved. Even after the death of certain saints, the survivors felt like a wave of supernatural joy.

True love makes us say rather: *Take me with you!* True love also makes it possible for us to go with Jesus and live with him:

1. His glorious life,
2. His Eucharistic life,
3. His evangelical life, in the militant mystical body.

The first corresponds more properly to our duty and activity of worship. The second corresponds more properly to our duty and activity of asceticism. The third corresponds more properly to our duty and apostolic activity.

Pure love, when it is very great, makes us live in the beloved, makes us live his life. Amen!

This is a superb synthesis of the glorious, Eucharistic, apostolic life. This is the ideal life that Jesus offers us and his Holy Spirit works in us.

Novena of Pentecost 1952

I have loved you! *I have called you to me and I have made you my family; I have communicated the science of life to you and I have entrusted my work to you.*

Congregavit nos in unum Christi amor - The love of Christ has united us and made us one. Supernatural family love is always around Jesus and his Virgin Mother.

This supernatural love slowly forms supernatural families (gift of piety). *Give us your heart and we will love as you do!*

Receive my Spirit and he will form you according to my heart. *Love one another as I have loved you.* I have communicated to you everything I have learned and received from the Father.

I first endured your faults and cured them as your infirmity, healed them and freed you from your defects above all of little faith, ambition, avarice, little charity, anger, and resentment.

We often repeat:

Our immediate goal: many priests, very many religious;

Our intermediate goal: all apostles, all saints;

Our ultimate goal: divine union for the glory of love for God and happiness of love for us, in the holiness of charity.

May 25, 1952 -

How can I exercise self-control, in the dominion of your spirit over mine? "Watch and pray." That is, always keep watch with some prayer in progress as aspirations of love.

May 26, 1952 -

Only what the Lord says or does to you is surely yours and certainly lasts in you. Everything else is as if it were not. (I feared and felt the opposite in the influence of the enemy).

O Jesus host! *Omnia per ipsum facta sunt - Everything was done through him (Jn 1 3).*

Omnia per ipsum dicta sunt. Omnia per ipsum data sunt - All things are said through him. All things have been given to us through him. Amen. Alleluia.

May 27, 1952

Everything is said, given and done in the Host! *Si scires - If you knew the gift of the Holy Spirit!*

May 29, 1952

“By this they will know you.” A badge is required. The dress? The name? Headquarters? Etc. Even so, but it is not what the Lord wants most. They will know you from mutual love, as my disciples (not the love that pagans also have for relatives and friends).

So, let your light shine that the Father may be glorified. Let your light shine through extrinsic charity, external modesty, mortification of the body, light of holy works of charity and mercy, transfiguration, apostolic activities!

May 30, 1952

Where I am going you cannot come now; you will come later. Now it's time for struggle and labor, but I'm with you!

Difficulties are above all due to the sensible absence of the Lord! Therefore, you will be clothed with virtue from above (by the Holy Spirit). Put on the strength of the Spirit because the flesh is sick, but the Spirit strengthens you. Clothe yourselves with power, with strength! This is our clothing. *Veni, Sancte Spiritus!*

May 31, 1952 - Saturday Pentecost's Eve

Receive the Holy Spirit! Receive him with a sensitive sign, even external, as well as with an indelible internal character. Charisms were ordinarily the sign of the Holy Spirit. All charisms are ordained for the good of souls, and therefore for the apostolate! Especially the gift of tongues!

June 1, 1952

About perfect charity. What is needed is a heart free from any bond, even from bonds that are not sinful or dangerous, from bonds not made up of supernatural affection. For the amount of self-love they contain, they prevent the perfection of charity (with all the heart). These ties are to be cut and burned.

It must be ensured that the act is intense and not passive, that is, that in the act all the forces and capacities of the spirit are fully exercised (with all our strength). Come, Holy Spirit, with you alone can we love with all our power.

June 2, 1952

Life of my life, soul of my soul, person of my person, I will follow you.

June 4, 1952

I believe you love me and you want to be loved in return.

The same day

Perfect charity, in our present state, is combined with perfect self-denial. Only in this sense is true the saying of St. Augustine: *Sine dolore non vivitur in amore. Diminutio cupiditatis est augmentatio caritatis - Without pain you cannot live in love. The decrease in self-indulgence is an increase in love.*

June 5, 1952

The words of the Lord are darts of love. The wounds of the Lord send darts of love. To whom? To those who meditate. *In meditatione exardescit ignis - In meditation the fire is rekindled!* (Let us also use these expressions, although they are given for another purpose).

We do not despair because of defects. Rotten wood burns faster as long as it's not damp. This rottenness is satisfied sensuality ... Let us keep it mortified and we will burn of love!

June 6, 1952

Now the divine union is made in Jesus, for example, with compassion! My God!

At the Vespers

Give the importance they deserve to the divine words addressed to you. My God!

The same day

The Spirit will suggest everything I have told you. *Aperuit illis sensum ut intelligerentur scripturas* (Lk 24, 27). He opens the spiritual sense to you because it is closed.

He will tell you all the content, understanding, extension, length and height of the words of Jesus. He will put them in your every faculty and thus he will form in you another me (Jesus Christ).

The hour of meditation is the hour of the magisterium of the Spirit. With it we contemplate Jesus and by it we are transformed into Jesus.

June 7, 1952 - Saturday, eve of the Most Holy Trinity

Whom will we send? Who will go in our name? The seraphs are around the Lord! But he also wants the apostles. Seraphs and apostles! He wants Seraphic and apostolic life, prayer and action, contemplation and apostolate.

The mission or apostolate is precisely to bring souls to adoration, contemplation and union! Amen.

June 11, 1952 - St. Barnabas

Segregate mihi Saulum et Barnabam - Set Saul and Barnabas aside for me (Ac 13 2). We go after Jesus in his Eucharistic triumph. A host

of apostles is the worthy procession of Jesus. Praise and prayer for the apostles is Jesus' worthy song.

Barnabas indicates the gifts of the apostle, who prepare the correspondence of the people: *He was upright, good, full of the Holy Spirit*. He goes to call Saul, recognizing him as more suitable than anyone for the ministry. The same happens with vocations today. It is not that vocations are more rare, but there are no recollected, praying and penitent souls who can welcome them.

After a period of training comes the voice: *Segregate mihi – set aside for me* (Acts 13 2). The apostle is completely segregated from the rest of the world, and so is also the religious because he must be eminently consecrated. Both the apostle and the religious must be prepared, called, segregated, consecrated, mandated.

(personal)

He is truly, really, personally with us! How religious worship must be exercised, elevated and propagated!

O Sacred Heart! *Ducam in solitudinem et loquar ad cor eius - I will lead her back to the desert and speak to her heart* (Hos 2 16). The divine word is alive and cutting. It cuts to purify, to free, to wound with love! It cannot be reproduced in us at our will!

June 15, 1952

Holy Trinity, Jesus Host, Gospel, Church, I trust in you for contemplation in action and action for contemplation.

June 17, 1952 - At Mass

“Put the Vocationist Sisters in charge of the gratuitousness of Vocationaries giving them full responsibility.”

At Mass

Place at the head of each group of apostles in formation one person who is everything for the others, as Jesus and Mary were

for the Twelve. But this group leader of apostles in formation must be chosen by the apostle-souls themselves, who must be free to gather around the one whom they judge to be best for supernatural reasons.

The spiritual assistant or servant, on the other hand, is assigned by the center to various groups together. When will we have courageous bishops outstanding for their great trust in the Lord, who prudently and decisively abolish the diocesan clergy and become like religious superiors of various provinces of diocesan clergy, all transformed, properly formed as religious clergy, according to Jesus and the Apostles?

Amen! Come, Lord Jesus!

June 19, 1952 - *Eve of the Sacred Heart*

O what intimacy, what union! He wants the consecration, that is, the full donation of the heart. All the other faculties cannot give themselves to him and cannot receive him as the will and the heart can.

Si quis sitit, veniat ad me - If anyone is thirsty, come to me (Jn 7, 37). Not like Moses who faltered in his faith. We thirst for saints, apostles and priests; let's go to the spring with great faith!

Will we see the Promised Land, at least from a distance? Indeed, we will possess it if we have great faith in his heart. Amen.

June 20, 1952 - *Sacred Heart!*

I came: *Voluntatem timentium se facies - To satisfy the desire of those who fear him* (Si 145 19)! *Ut vitam habeant et abundantius habeant - So that they may have life and have it in superabundance* (Jn 10 10)! Life that is manifested in the love of God and neighbor.

Reparation of the more personal offenses, so to speak, which are those that he receives in the Holy Sacrament; this reparation is requested more particularly.

Reparation for the infidelities of consecrated souls, that is, of us.

We did not honor the words given so solemnly to the Lord on so many occasions!

June 21, 1952 - St. Aloysius Gonzaga

Qui pascitur inter lilia - The one who grazes among the lilies (Sg 2 16) needs purity. Non permanebit spiritus in homine quia caro est - My spirit will not last forever in man, because he is only flesh (Gn 6 3)! Love purifies! More than purity, you must cultivate love.

Feast of the Eucharistic Heart of Jesus

As Jesus in the Eucharist is *ad modum substantiae*, without his own accidents, so must also be our charity and virtue. All substance. Everything must be without wanting to appear.

Octave of the Eucharistic Heart of Jesus

Zelus domus tuae comedit me - Zeal for your home has devoured me (Si 69 10)! Now the pain is for what is the supreme profanation of the house of the Lord, that is, solitude, since Jesus is there for us! Zeal is needed to make sure that the house-temple exists, is big enough, decent and populated. Each house should be a temple. Every human soul and body is a temple.

29 June 1952

The Gospel is enough for you as your book of life and the Holy Spirit as an intimate teacher!

Let us therefore go always to be with Jesus under the various species:

1. Eucharistic,
2. Biblical-evangelical,
3. Ecclesiastical.

Jesus is present in his mystical body, in his book and in his sacrament.

We live with the Father and in his person we give ourselves.

We live, think and speak with the Word.

We live, love and work with the Spirit, always with the other two persons and with our neighbor. We are with God in himself and in souls.

We are with Jesus-Host in the heart, Jesus-Gospel in the word, Jesus-Church in the works. This is our divine fullness.

The Holy Spirit enables us to attain perfect union with Jesus host, perfect execution of Jesus' gospel, perfect cooperation with Jesus Church.

June 30, 1952

"Perform miracles with the Gospel, so that everyone appreciates it and lives it."

July 1 1952

Renewal of my (our) divine covenant. Your Name, your Blood, your Heart, your Spirit in the bosom of the Father! Amen.

July 8, 1952

Now the divine covenant has its sign no longer in the natural generation, but in the supernatural generation of faith. It is in the word, no less than in the heart from whose abundance the word comes. *Verba mea non deficient ex ore tua - My words will not be missing from your mouth.*

July 22, 1952

Vulnerasti cor meum, vulnerasti cor meum - You wounded my heart, you wounded my heart! Reciprocity and relationship takes place also in this piercing!

July 23, 1952

[I hope for, work and pray for] your glory, love and will in all things and at all times. Amen.

July 24, 1952

O love, love, love! Amen. I trust in you. Amen.

July 27, 1952 - *Post Missam*

The temple and the school are no longer enough, other locations are needed and every house, street and square should be a temple and school of the Gospel. It's true!

The exercise of sacred functions and the administration of the holy sacraments to those who ask for them are no longer enough. It is necessary to win back the souls for Jesus, soul by soul. Yes, it's true. And so? The priest is not to entertain, but to convert. The priest goes not to please man, but to help souls. We need the Gospel fully known, fully observed, fully propagated.

If we start to entertain others, the awareness of pleasure is heightened and they will end up going where they are offered greater pleasure and consequently also to illicit pleasures.

For us Vocationists, the new apostolate is that of holiness in charity with the Society of the Divine Union. Souls are made for the Lord and Jesus' love is all the stimulus and amusement, pleasure and advantage, reason and ultimate goal, means and term, way and homeland of every human life in every age.

Within each parish there should be the crown of at least twelve works, sources of fervor like the twelve stars of Mary Most Holy to make every soul the saint willed by the Lord.

They can be:

1. The people's secretariat,
2. The perennial spiritual consultation,

3. The presbyteral school,
4. The house of the child,
5. The house of the secular clergy,
6. The home of senior citizens (= old people's home),
7. The house of the book (= circulating library, etc.),
8. The house of external religious,
9. The house of the altar servers,
10. The home of the sick poor,
11. The religious house,
12. The Vocationary.

The same is true for women (=Vocationist Sisters), who, instead of the Vocationary, are entrusted with kindergarten children up to the third grade, including boys as their Vocationary.

No directly recreation houses. There must be relief in each one, but only to make the duty of work and battle easier.

It is very useful to bring together in close association or at least to establish contacts between homes for the elderly or the sick and the Vocationary to complete the spiritual formation with the indispensable exercise of mercy, including corporal works of mercy, and to have them nearby. Earlier generations of religious could find the elderly and the sick only far away in public hospitals to which they also sent novices to serve them.

The various offices of official Catholic Action are now one with the temple!

The same day - *St. Pantaleo, patron saint of the diocese of Vallo della Lucania*

Pierce me, sweetest Jesus! I want to be all yours, all you, as by grace, I am your image and likeness.

July 29, 1952

All demands of Jesus' love can be summed up in: Living in his presence, walking with him, following his way. In this lies every duty and need regarding him, ourselves and our neighbor, like the divine circuminsession.

August 1, 1952 - Montesardo³¹ - First Friday of August

Tollat crucem suam - Take up your cross (Mt 16, 24), is the constant thought of the death sentence and the acceptance and preparation for death during our pilgrimage through the desert of life, in the world of the senses. This is the cross of the just! Then there is the cross of sin and therefore of his penance and struggle for victory. Then there is the cross of compassion of Jesus and Mary. Yet, this is already mixed with the joy of love, union and possession of delight.

August 9, 1952

Jesus is the water of life, the bread of life. He gives this water of life, that is, the Spirit. He is the bread of life; he is in the host and in the gospel. I am the way (to heaven), the Blessed Virgin is like the ladder on which we also climb.

It is said: *Oportuit pati Christum et ita intrare in gloriam suam - Wasn't Christ supposed to suffer all this and enter into his glory* (Lk 24 26)? I applied this to Mary most holy, Virgin Mother of God, making her Assumption depend, in a certain way, on her compassion, just, if not more, as the Immaculate Conception depends on the divine virginal maternity.

We look to the Crucifix that attracts us to him and takes us with him to his ascension through the hand of Mary most holy, Virgin Mother of God.

³¹ Montesardo is a town in the province of Lecce. The Romasi Countesses offered the castle and all their properties to Fr. Justin.

August 14, 1952

Insert in the Constitution the participation at two Masses every Sunday, the way of consecrations, the retreat houses, perpetual adoration and our hermits.

August 15, 1952

The entire religious life embraces compassion, resurrection, ascension, assumption, imitation and transfiguration.

27 August 1952

We live in the Triumphant Church, in the full efficiency of the Communion of Saints. Within the Communion of the Saints we celebrate the feast and the divine banquet every day. The saints bring with them all their relatives in spirit, still living in the militant and purgative church.

August 28, 1952

We aim at the intensity of love in every act and state.

August 31, 1952

The choice is always between God and the self! You alone and forever, O G.A.U.D.I.U.M.!

September 2, 1952 - *During the Mass*

How many moments of idleness! How much lightness in words! *Facta est lux et pax.*

September 3, 1952 - *Cava dei Tirreni*

A life of relationship with the external world creates a more

sensitive and emotional way of life. A life of relationship with the Lord and with the invisible world of the triumphant Church fosters a much less sensitive and emotional way of life but very true and real.

A life of personal union with the divine persons generates a way of life even less sensitive and emotional, a *modus operandi* that suspends every other sense and act to concentrate, simplify and unite in the act that is the Father, the Son and the Holy Spirit.

September 15, 1952 - *At Camaldoli, before Mass*

It is a most pernicious illusion to think of our personal initiatives and works as being divine inspirations and dispositions. The same happens when we think that the divine gifts are the result of our merits; we stain them with pride and lose them. Likewise, when we think that the divine inspirations and dispositions are our thoughts and works, we stain them with occult pride and we lose them. We will not receive the fortitude and the divine help that we would have received if we carried them out in the awareness and confidence of fulfilling the thought and will of God. Amen.

We are the mystical body of Jesus. We all must cooperate to form and develop this mystical body of Jesus. The mystical body is all in the grace of our savior, our mediator, our head Jesus. This is all grace of divine union, which in Jesus is uncreated and hypostatic, in us it is created and personal. We all must know, glorify, and increase this grace of divine union in every degree and way.

We are in a very special way the religious of divine union and therefore of the science and experience, of the practice and apostolate of this divine union, especially insofar as it is a personal union with each divine person in relationship with the others. Amen.

September 18, 1952 - *Post Missam at Camaldoli's church at the conventual Mass*

Mihi vivere Christus est - For to me to live is Christ (Ph 1 21)!
Behold, I offer you a new conversion, a new consecration, a new relationship.

Camaldoli's Hermitage, at vespers, in the avenue of the cemetery

"I want to show in you my glory, love and will; the ideal of the soul-spouse of God and the synthesis of divine relationships."

September 23, 1952 - *At the holy Mass*

"Renounce all taste" (I also mean, for example, about the flowers on the altar, linen, songs, etc. in everything).

"Pay attention only to the observance of the divine will in every prescription of the liturgy, etc." *Deo gratias!*

September 24, 1952

"Let all your tastes have only the Lord as their object and love him (love me) with all your strength."

During communion and meditation

With himself, Jesus brings you the forgiveness of all guilt and the exoneration of all debt. As soon as he comes into the soul, as soon as the holy host is on your lips all the fog of venial sins vanishes and all the chains of obligations with his justice fall.

He brings you the grace of supreme union with every divine person. His very presence and the gift of himself he offers you contains and accomplishes this supreme union, which is exceeded only by the hypostatic union.

Do you want to serve as a voluntary instrument to attract and bring all souls to this divine union? I am an ignorant, sluggish and short-headed child, but in your word, presence and action, I gladly accept!

The star of spiritual liberation shines, the Virgin of redemption!

O Holy Mary, I acknowledge that I am obliged to you for these graces and I entrust them to you for their complete efficiency!

September 30, 1952 - *During the retreat at the hermitage of Camaldoli of Naples in the Ember Days of September*

I am made to understand the sanctifying efficiency of the awareness of doing the divine will in everything as an ascetic element on my part and as a mystical element on the part of the Lord.

October 4, 1952 - *After Mass and meditation in Pianura*

The supreme union with the Father makes you as mother of Jesus in the souls who become with Jesus, the Son of God the Father, daughters of God.

Supreme union with the Son makes you mother of souls as spouses of the Holy Spirit.

The supreme union with the Holy Spirit makes you mother of souls, as they are mothers of Jesus! *Sponsa Trinitatis. Amen.*

11 October 1952

Mater mea, fiducia mea. Our Lady of the divine union! Our Lady of the Holy Trinity!

October 14, 1952 - *To the novices*

About evil.

Goodwill is that which at any cost wants to guarantee itself from every offense and displeasure to the Lord. Goodwill is absolutely essential:

a) To avoid all mortal sin,

- b) Any venial fault,
- c) Everything useless,
- d) To deny one's self in everything,
- e) To fight evil in the environment,
- f) To conquer higher forms of virtues.

October 26, 1952 - *During the morning meditation, towards the end*

"The Holy Spirit is the brother and spouse God!"

At the beginning of the Holy Mass

"Come to a higher level", with all the graces you have received up to now and you will receive in the future.

At noon before the Virgin Mother of God

"In the second person predominates the filial relationship" even though he can be called brother of the soul.

In the evening

"The inner life is not conversation of the soul with herself." It must be conversation with one divine person to another, in one divine person with the other. So, the three divine persons are always present and active. So, for example, with the Father I speak to the Son in the Holy Spirit and so circularly ... (reading the principle of Lagrange, *The Three Ways*).

27 October 1952 - *At the third visit*

"I want to love with your heart (and with your blood?) all categories of the Congregation, not just the novices!" He says to me, I say to him.

November 2, 1952 - *Commemoration of the faithful departed, during the three holy Masses and following meditation*

All personal union with the divine persons comes to me and to us from created grace and the merits of the savior. Uncreated grace or hypostatic union of the Word Son with human nature is only in Jesus Christ, our head and mediator.

All divine union is given by the will of the Father through the merits of Jesus with the action of the Holy Spirit. Amen.

The whole Trinity is my creator in the Father, my savior in the Son, my sanctifier in the Holy Spirit. Amen.

The whole Trinity unites me in my life in the Father, in my intellect in the Son, in my will in the Holy Spirit. Amen.

I espouse myself to the whole Trinity in myself in the Holy Spirit, in God himself in the Father, in the universe in the Word Jesus.

Gift of divine presence and assistance! Amen. Gift of divine adhesion and communion! Amen. Gift of divine union and relationship! Amen.

November 13, 1952 - *Dedication of the parish church of St. George*

[We embrace] all the painful life of Jesus in our heart, all the public life of Jesus in our works.

November 14, 1952

Walk in my presence and be perfect! My country is the Congregation, my country is the Church. My home is the most Sacred Heart of Jesus, the indwelling of my soul in the divine humanity of Jesus.

November 15, 1952

Apply and implement:

1. Loving attention,

2. Loving communion,
3. Loving prayer,
4. Three-person union,
5. Universal charity,
6. Immeasurable trust.

November 18, 1952

The mustard seed is a symbol of the initial union; when it develops becomes also symbol for the observance, especially for meditation. Ask and expect everything from the Lord.

November 21, 1952

Each divine person is a whole unitive essence that adheres to the soul to unite her
with the divinity and Trinity. Alleluia!

November 25, 1952 - *During meditation*

You are all my life, O Father, O Trinity in the Father!

You are all my thought and word, O Word Son, O Trinity in the Son.

You are all my love and happiness, O Holy Spirit, O Trinity in the Holy Spirit!

More often, and always, with you and in you, O Word and Son who reveal all the Father and communicate all the Holy Spirit! All life, thought and love indicated in the beginning of the Gospel of John.

You in person, O Holy Spirit are all love, personal love, in state and acts, the love of the Father, the love of the Son, and the love of the Father for the Son and of the Son for the Father.

The soul embraces all of you, O charity, O joy, O peace! For the neighbor she is all patience, kindness and goodness. In works

she is all long-suffering, meekness and fidelity. In the body she is modesty, continence and chastity! O Holy Spirit!

November 28, 1952

Funiculus triplex difficile rumpitur - A three-stranded rope does not break so quickly (Qo 4, 12), We can say the same for the three syntheses of relationships with the Lord: servant, disciple, friend; son, bride, mother.

December 3, 1952 - In the evening, last visit to the Blessed Sacrament

Every time we offer a virtuous act to the Lord, we intend in that act to offer ourselves to him. And this is also intrinsically the value of every virtuous act that takes us to him, embraces us heartily and reciprocates the gift that we have given him in grace.

Thus, the soul nourishes virtues and fervor through exercise; and the Lord validates them with his appreciation and reciprocity, since he is their principle and grace.

He gives the members of our congregations the sense and the spirit of the Holy Family within our communities, parishes, dioceses and the entire Catholic Church, humanity and created universes! (Grant the same to all, O Lord of all).

December 8, 1952

On the most solemn days ... the soul experiences more darkness.

(Question) Are greater diabolical influences preventing grace?

(Answer) This too.

But now I understand that it is often also the fog that seems to hide the Lord but also reveals him present and operating in a higher degree.

Whenever you feel a reminder from the Lord, it is he who

calls you out of love to pay attention, to talk to him, to listen to him.

December 19, 1952 - *At the Mass*

Under the veil of everything, the Lord is always present and active in the soul of each one, in your soul.

O grace of divine vision in faith, under the veil of every event and circumstance!

The same day

Man cannot receive anything if it is not given to him from heaven.

December 20, 1952 - *Saturday of Ember Days, during meditation*

“Draw me into you, into your perfections, works and persons!” More than paying attention to your details, let yourself be implemented in him during the third week of Advent.

The relationship of soul-daughter (by grace) with the Lord God the Father is the source and the principle of other relationships with the divine persons, as the Father is the source of divinity and principle of the Trinity.

December 23, 1952 - *After the Mass, during meditation*

The synthesis between the mysticism of St. Paul and St. John, i.e. of the Gospel of Revelation, and the mysticism of St. Theresa and St. John. This is heartfelt appropriation of that. In reality, revelation also exists without mysticism. This alone cannot exist; it would be like a shadow without its body and therefore a mere illusion.

The Holy Spirit is like our supernatural “I” which unites itself in various degrees and ways with the natural self. It is a mar-

riage of two, the human and the divine, and, in this, the love of self is elevated to the love of uncreated love that has also become one's own. This is the ideal love with which the soul can love not her own natural self but her supernatural self, the Holy Spirit. Through him, with him and in him she loves everything else for the glory and will of God.

The espousal relationship for the soul ends more properly, albeit always in the divine-human analogy, in Jesus the Incarnate Word.

The mystery of the mystical body, precedes Jesus-Gospel, the incarnate Word who announces his love for us! Follows Jesus-Host, the incarnate Word who enlivens us and fills us with the riches of his merits and the beauty of his perfections to make us worthy of himself. Then Jesus-Church, that is, Jesus-bridegroom who makes the soul as his mystical body and with it, in the ways of the apostolate, communicates his life as Son of God and of man to other souls.

Towards the souls we are true mothers in Jesus, and therefore we must animate ourselves with the spirit of the Father.

How could I love and benefit the souls as our heavenly Father does, if I do not participate as a mother in his universal fatherhood relationship? Therefore, in this love of neighbor, soul-by-soul, I must be perfect as our heavenly Father is.

So, the soul-spouse relationship understood as the supreme relationship of love is with each of the divine persons, in a different way.

Revelabitur (haec) gloria Domini et videbit omnis caro et omne cor salutare Dei nostri - The glory of the Lord will be revealed and every man will see it (Is 40, 5)!

December 27, 1952

Infinite love is an eternal infinite calling to the one he loves, talking to the one he loves, and giving to the one he loves, and going to the one he loves, acting in the one he loves, giving himself

to the one he loves, uniting with the one he loves and making the beloved like himself, worthy of himself and making him blessed like himself.

Oh, listening to you and answering you! Receiving and reciprocating! Meeting you, welcoming you, cooperating, giving and uniting with you, becoming worthy of you and blessed in you eternally more! For you!

In the kiss of the divine child: full observance of the Rules.

The same day

The works of the Vocationists can be grouped and named as follows:

1. Vocationary (for aspirants to the clergy)
2. Ascensionary (parishes)
3. Creationary (religious families)
4. Annunciationary (foreign missions)
5. Perfectionary (special training courses)
6. Redemptionary (houses of rehabilitation).

December 31, 1952 - Rome

The Lord does not stop an instant without creating and preserving his creature-soul, governing and directing her in everything in order to make her ever more in his image and likeness.

The more a soul wants to please him, the more the creative, saving and sanctifying action of the Lord favors her with his inspirations, attractions and divine motions. It happens often that the soul, in accepting these inspirations, attractions, motions, considers them as a product of her own faculties and habits and appropriates them in a very imperfect way. The Lord gives them to us, so they become ours. He is pleased that we make them our own, so that we may truly operate on an intrinsic principle, as it is proper and convenient for a living and free agent.

It is fatal for us to forget and lose touch with the awareness of

knowing, receiving and carrying out a thought from God, a desire from God, an advice from God, an order from God. By making the divine will our own in that imperfect way, in the execution our human will remains and acts with all its weaknesses, volubility and inclinations to evil with the result that very little or nothing is done of what we intended to do.

While maintaining that awareness of knowledge, dependence and obedience to the will of God the virtue of holiness and power of the divine will pass into our will and the whole execution is perfectly carried out and animated and embellished.

So, for example, I say to a pupil: "Call me that friend of yours." If the student, as if making this wish his own, forgets that it is a command or desire of the superior, he will not take care to carry it out promptly and diligently. And when he finally communicates it, the other, if he learns it as the will and desire of his friend, will not carry it out with promptness and diligence. He might think that it is better to delay, postpone, forget. If the messenger and the receiver of the message carry it out as the will of the superior, they would carry it out immediately and well.

1953

January 2, 1953

The divine Word and the Holy Spirit reach you through the word. In your thought you marry the divine Word to that word. You marry the Holy Spirit in the sense of corresponding to the thought that he arouses in you and that proceeds from him. Thus, by following the word of God, one follows Jesus and the Holy Spirit.

You are a soul-spouse in everything. Why don't you try to keep yourself all day in the sphere of morning's meditation?

You displease the Lord with your fear of him while believing

in his mercy, goodness and love that he is. O my God, you know how I would love to spare you this suffering, free me from this obnoxious fear!

January 6, 1953

*(To be added to the chapters on the feast in the book of the Ascension).*³² Anyone in charge of other souls (such as for example each prefect of a dormitory, each superior of a category, each director of the community, each curate of souls and each friend who knows he can influence others) should prepare on time for the solemnity to be celebrated, so that they can bring their homages of ascetic worship and apostolate, well-determined, concretized and perfected.

These gifts are always to be duplicated or given to the Lord, first directly to his person, then to him in our neighbor, unified by pure love and pure zeal.

This concerns above all the central solemnities of Advent, Christmas, Epiphany, the Passion, Resurrection, Ascension, Pentecost, or mission and dwelling of the Spirit, the perennial Assumption, Mediation and Visitation of Mary, the Virgin mother of God.

Let us move with our armies of souls toward heaven, toward the throne, toward the intimate in the divine mystery as if we were competing with the hierarchies of angels and companies of holy religious orders!

O Virgin Mary Mother of God, pray for us.

The Assumption is Mary's birth into heaven. There, in the glorious state, she receives the eternal Annunciation. There, appears in glory her divine virginal motherhood. From there she begins her perpetual visitation to the world and to the Church.

³² Here as elsewhere Fr. Justin alludes to a possible reprint of the book *Ascension*, published in 1937. Chapters 19-27 deal with feasts. See *Works*, vol. 1, page 100 and following.

There, she continues her mediation of all graces at the divine throne. Thus, throughout the months of November, December and January, while observing the solemnity of Advent, Christmas and Epiphany, we celebrate the feast of the Son. We celebrate the feast of God the Father during the months of February, March and April while following the liturgical cycle of the passion, resurrection, ascension. We celebrate the solemnity of Pentecost, the mission, indwelling and work of the Holy Spirit, during the months of May, June, July. In August, September and October, we celebrate the solemnity of the assumption, mediation and perpetual visitation of the Virgin Mary Mother of God. Thus, each season and quarter has its own solemnity truly alive in the liturgy and effectively fulfilling the supernatural life in souls, enriching them with fervor of grace and charity for God and neighbor.

January 9, 1953 - *During the meditation, after Mass*

The Holy Spirit is the ring,
The Holy Spirit is the embrace,
The Holy Spirit is the kiss,
The Holy Spirit is the heart that is given to you forever as:
The Father's Spirit for the Son,
The Spirit of the Son for the Father,
The Spirit of the Trinity for souls. Amen. Alleluia. Hosanna.

Tibi laus, tibi gloria, tibi gratiarum actio, in saecula sempiterna, Beata Trinitas! - To you the praise, to you the glory, to you the thanksgiving forever and ever, blessed Trinity! (As an answer osculetur me osculo oris sui - you kiss me with the kiss of your mouth).

January 11, 1953

The octave of the Epiphany. The fervor every day before Holy Communion. On the Epiphany of the interior rule.

Now the week for the sanctification of the family must en-

compass natural family, parish, college, association, Congregation, diocese, nation, Church, mystical body.

This is then followed by the octave for the unity of the Church for the return of separated brothers, both to the body and soul of the Church.

You have been granted the charism of assimilating what you read. So, read always: The best and the most you can. So, you will have what to say and give to yourself and others.

Do not waste time finding the proper terms for training times and the like, a simple distinction is enough. The same with all mental constructions.

In the evening

He (the Lord) did everything through Jesus and his Holy Spirit. You too must do everything through the incarnate Word Jesus in his Holy Spirit.

January 13, 1953

It is necessary to ask as a grace intelligence and esteem, observance and development of each chapter and article, principle and application of the *Rules* and Constitutions. Those who do not pray for this show that they do not want to observe the *Rules*.

January 13, 1953

It is necessary to ask as a grace intelligence and esteem, the observance and development of each chapter and article, principle and application of the Rules and Constitutions. Those who do not pray to this end show that they do not want to observe them.

January 14, 1953

In every action you understand, feel and see the Lord who acts and by his grace you are close to him to repeat what he says,

to cooperate in what he does, to imitate the way in which he does it.

For several days I have been urged *ab intrinseco* to zeal the observance of *Rules* and *Constitutions* among priests.

January 15, 1953

It is necessary that you obtain from the Lord, the concentration and implementation of the whole being to know and follow the divine assent for the present moment.

This is the supreme commitment of relationship without losing yourself in useless analysis, but paying attention to seeing, hearing, embracing, feeling, possessing the divine persons in faith and grace of prayer. Amen.

Praying for religious observance.

January 16, 1953

Grant that I may be all worthy of you, all yours, all you, O my God and my all. So, abandon yourself, unite yourself totally to the three divine persons, the first cause always in act of all creation, redemption and sanctification!

You are the Lord's, pay attention to him alone, exercise love almost without interruption. He is everything and does everything.

January 19, 1953

We are as we came out of the earth. All that is natural, temporal life is past time. With the divine persons I approach the gates of heaven.

Reproach: "In that couple of hours you lost the sense of dependence on the Lord and union with the Lord!"

January 20, 1953 - at Mass

The era of the personal union of all souls with the three persons one God has begun. Now is the era of universal sanctification. Alleluia.

The whole result of the apostolate of sanctification is in grace. Grace acts and triumphs within every soul. (Do not give too much importance to external successes, or to external good works!)

Follow the Lord with simplicity, follow him with all your being. All yours I am. Grant that all may be your, for you, Blessed Trinity.

I am in the nuptial supernatural relationship as spouse of the Trinity. Amen! Alleluia! Faith in the love that is the Lord.

January 21, 1953

[Make my all life] an interior supernatural of supernatural esteem and supernatural love for every soul with the disappearance of feelings of human antipathy, aversion and bitterness. Alleluia.

January 23, 1953

Ask for the grace of knowing the gift of God (his presence) and to welcome it, deal with it and reciprocate it.

January 25, 1953

Anniversary of the solemn blessing of the Vocationary church.

January 28, 1953

Persevere in pleading for maximum participation in the divine union of Jesus Christ (hypostatic only in Jesus) personal in us, personal nuptial!

Live as no longer in time, as no longer on earth! Very well!

Sursum corda - Lift up your heart! Be all love for the Lord, all joy to you and all peace for your neighbor. Amen!

February 2, 1953

Considering the freedom of the Lord's love relationship with us, it must be said that the supernatural nuptial relationship is fundamental (is it essential?) with respect to the filial relationship no less than any other between the soul and the divine persons.

Confession made about possible violations of justice etc. for the past. *Deo Gratias.*

O mors bonum est consilium tuum!

February 3, 1953

Renounce the desire that others may know the precedence you might have had in that thought or initiative, etc. All good ideas are eternal in the Word from which they are communicated to us over time.

Come out forever from the shell of your weakness, your limitation and all sorts of powerlessness and imperfections. You have the good of union with the Lord and with-it omnipotence, wisdom, infinite holiness.

Omnia possum in Domino Deo meo - I can do everything in God my Lord.

February 4, 1953

Hasten to fully expose the theory (and, if possible, the practice) of the divine union because time is short.

It will be good for me to do it catechistically, combining revelation and experience.

February 8, 1953

When you are sick, you ought to use the means to heal; likewise, you are also obliged to pray for the same purpose; prayer is a sovereign means that gives virtue to others according to divine glory, love and will. Do not fear. *Domine, si vis potes me sanare - Lord, if you want you can heal me* (Lk 5 12).

February 14, 1953

The three divine persons are infinitely familiar with their creature's soul. Therefore, they are familiar also to the mother, the angel, Saint Joseph and every saint etc.

February 18 and 19, 1953

I would like to be celebration and triumph for you!

Go out of yourself to live in the Lord.

I wish you would grant me this gift.

You will be feast and triumph for each divine person when you live in the other.

Holy Mary, St. Joseph, St. Michael with all heaven, obtain this grace for me!

February 19, 1953

Continuously write the best you learn and communicate it in the apostolate of universal sanctification.

Each issue should encompass some chapters of Sacred Scripture.

February 20, 1953

Refrain from reading too many magazines, *Vie Spirituelle* and *L'Osservatore* may be enough.

Refrain from laughing at your neighbor. In all things is implied the will, the glory and the love of the Lord. The joy of the Lord is the only one worthy of the Christian and enough for every heart.

Concentrate and unify everything in love; reduce everything to proofs of love.

CHAPTER 3

Our goal

This section of the Book of the Soul for its length, style and development of the subject is unique. More than inspiration, enlightenment, conversation with the Lord, this section synthesizes various exhortations preached to the Vocationist Fathers and Sisters during the week-long spiritual retreat. It seems to be personal meditations or reflections written after each conference or at the end of each day. Some parts seem to be further clarification of what he had presented, others seem to give deeper understanding or applications that the listeners could not understand at the time. It undoubtedly offers precious food for thought, meditation and methodology for the ascensional journey to divine union.

The ultimate goal must be clearly and specifically understood and established at the very beginning of our journey. This goal must be an ongoing attraction and source of joy and fulfillment, the guiding light and the engine that makes the journey possible.

From 22 to 28 February 1953 - Ember Days, spiritual exercises for our religious, first course

Our goal:

We are here to achieve the goal that the Lord intended for us! We are also to make other souls know, love and attain this goal.

There is an ultimate goal, intermediate and immediate goals. We can also add the proximate goals to the ultimate, intermediate and immediate goals.

We must obtain from the Lord the sacred flame of the divine ideal, its culture and its perpetual increase, so that the goal may be always the engine of life in every act.

Spiritual corrections:

We do not satisfy the duty of the spiritual exercises to attain the goal simply going through them in any way. Recollection through self-denial is necessary in order to achieve elevation and union with the Lord. The same is true of the holy Mass, canonical hours, rosary, ministries, apostolate. It is always true the invitation/imperative: *Come after me - Follow me* and *Come to me*. Likewise, it is also true the invitation/imperative: *Abneget semetipsum - deny yourself* and the *Qui non renuntiat omnibus quae possidet, non potest meus esse discipulus - whoever does not renounce all his own goods, cannot be my disciple*. Apply these conditions to every devotional and apostolic exercise.

The goal must be:

1. Fully known as such,
2. Always learned as such,
3. Always longed for as such.

If any of these three elements is missing, the driving force of life is lost. Sloth can prevent us from learning it thoroughly. The wandering of curiosity can prevent us from having it present as such. The seduction of many lesser fascinations can prevent us from longing for it.

Recollection and self-denial are needed to recognize oneself as weak in these matters and to apply the remedy.

Only the goal must be desired. When the means are sought as means, it is always the goal that is being sought in them. Therefore, if the object of desires and fears, joys and pains, hatred and loves is not the goal, the soul must recognize herself as sick in the will and ask the doctor for the remedy. As she heals, she begins to want directly, intensely, exclusively the goal. Noticing slowdowns or deviations, the soul must stop and correct herself, if she does not want to fall into real opposition to the goal. This reveals to us the labor of purification seen in the lives of the saints and the need for the nights of the senses.

The most suitable time for the direct exercise of the goal for orientation and direction of life is the beginning of each day, each week, each month, season, liturgical cycle, year; the beginning of each series of actions, of each office and of each task, of each enterprise and major action, of each new relationship with one's neighbor. Before traveling, we first inquire about our destination, the way, the means, the price, the company and then we decide. We should do the same with our goal, and thus, we guarantee that the homage of the first fruits of everything are offered to the Lord, Father of light and enlightenment.

The importance of the goal is entirely reflected in the internal acts of the will with which it is understood and achieved. These acts of will must always have priority over other acts. Any other act that is not directed towards the goal is always somehow defective. In the will is the triumph of glory, love and will of God, the triumph of the Church and of Jesus Christ. Everything that is external must be ordered to what is internal and precisely to love for the sake of the goal and to its achievement and enjoyment. Otherwise it is junk and impediment. We can apply this principle in a great variety of ways in our life of adoration, asceticism and apostolate.

The Goal must be seen in concrete terms and that is Jesus Christ, the man-God! In Jesus, precisely through his humanity, the divinity, the three persons, are revealed, offered, given and united to us; through the Word they reveal themselves to us; through the Spirit they give themselves to us; in the Father they are joined to us. There is no other revelation besides that of Jesus the Incarnate Word! There is no other outpouring besides that of the Holy Spirit. There is no other union but that of the Father *ut unum sint sicut tu Pater in me et ego in te - may all be one like you Father in me and I in you* (Jn 11, 21).

The model of our elevation to the goal is the Virgin Mary, pure creature (while Jesus is man-God), with her triple privileged and created relationship with the three divine persons. So, too the soul that corresponds must become the synthesis of the su-

preme relationships of love with each of the three divine persons in what they have of their own or by attribution. Therefore, Mary is the mother of grace, that is, of union with the divine nature, mediator of all graces, that is, of every union of relationship with the individual divine persons.

The goal is understood, pursued and reached only with the acts and states of the interior life. This is always in inverse proportion to the exterior life; it is necessary to be vigilant and to organize the external life in order to the goal. The goal must be simplified and unified in order to free the energies to be applied to the interior life. Hence the flight from the world by cutting off communications behind us; therefore, the concentration on *orationi et ministerio verbi - prayer and the ministry of the word* (Ac 6 4), precisely for the apostles in full apostolate in the breath of the Holy Spirit; hence the condemnation and intransigence of worldly things even if they are legitimate for others. There is a pressing need to care for the indefinitely enriching and elevating inner life, from the beginning and by beginners with the additional method of moving from the external to the internal, to fill our activity and time with spiritual things.

As we progress, the need to treasure spiritual theology, divine scriptures and the works and lives of the saints increases. Our special duty (for worship, asceticism and apostolate) regarding the lives of the saints, ascetic and pastoral literature consists in applying them to us so that they become alive in our teaching and ministries. Above all with dogmatic theology, especially of grace, virtue and merit, every Christian mystery becomes alive for the glory of God.

There is some kind of atheism at the bottom of every heart; and one is led to count the Lord for nothing (Bossuet).¹ We do not talk enough about the right of the Lord to be obeyed and loved; much less

¹Jacques Bénigne Bossuet (Dijon, 1627 - Paris, 1704) was a French bishop, writer and preacher.

we long for the essential right of the Lord to be adored with all our heart. The social benefits of religion and the personal benefits of the Congregation are often highlighted. The Lord who is the center and the direct object of religion and of the Congregation becomes of secondary importance; in the soul and life of the religious takes place like the eclipse of the Lord; this is evidenced by the fact that one feels the decline of the delicacy of conscience on many points. In the mentality of the lukewarm and lax religious, can creep an error that sin is inevitable. Anyone who indulges in such an error will find himself in a fatal disease of conscience. Some form the mentality that religious life can embrace both its high spiritual needs and the joys of life, except only sin.

What a diabolical mistake! History, gospel, true psychology come together in teaching us that without a good dose of asceticism, not even a simply Christian life is possible. The consecrated person must be ready to die every hour instead of offending God with venial or mortal sin. These incompatibilities demand intransigence. How is it possible to reconcile the recollection of perennial prayer with the satisfaction of all curiosities? How is it possible to cultivate relationships of living faith in the communion of saints, and divine familiarity with the holy heavenly and earthly family, while cultivating imperfect human relationships without any apostolic purpose? How is it possible to taste the things of the spirit if your taste is depraved and materialized by the gross, vain, sensible satisfaction of self-love, worldliness, sensuality of the heart, of appearances of good, without supernatural substance?

We have the duty to imitate the Lord and, concretely, Jesus Christ, the man-God. The Lord has an infinite right to be obeyed, honored and satisfied in all! We know well that freedom has been given to us exclusively so that we may love him with greater merit and for his glory (loving him with the love of a spouse!). However, many times, with full consciousness, we prefer another taste to that of the Lord, with great insult, personal barbarity, personal insult, offense, unpleasantness to his heart, aggravated by the very hope of his forgiveness and indulgence. Nor do we seem

repentant of this state of being deaf, in constant opposition to the Spirit of the Lord.

One's own perfection and sanctification is not properly the goal, but the proximate ultimate to the goal. Therefore, personal perfection and sanctification must not be intended only for herself by a soul in theological truth.

The spirit with which the soul must strive towards the goal and use the appropriate means is only the spirit of love. There is nothing else that responds equally to the achievement of the goal.

The means to be used for the attainment of the goal must be proportionate to it. Since the means has an instrumental cause as such, it must be proportionate to the effect. Therefore, just as the goal, the means too must be of an internal order and in the line of love, which is our blessed goal.

The various means of love are to be considered as acts (and they are all oblations and consecrations) and as states, they are all relationships of love. Hence, the very great importance for us of walking the pathway of consecrations and spiritual ascension, ascending by degrees of perfection corresponding to the holy progression of relationships. The whole Congregation, formation and apostolate is based on this theory and practice. For a spiritual activity to be complete in terms of its effectiveness, it must always comprehend the threefold form of worship, asceticism and apostolate.

As the end of every organ and every function of my body, so too the end of every faculty and activity of the soul is with the creator. So, the purpose of my life, time and place, society and circumstances, are all in the mind of my creator.

Above all, the goal concerns my will and is attained exclusively through acts of my will. If my acts don't aim at the goal, I will not be moving closer to attaining it even though anything that I do may not aim at diametrically opposed objectives. This would be the very worst! Whenever my acts do not aim directly at the goal, and as long as they do not move towards it, but stop and are

satisfied in other things, they inhibit the achievement of the goal and distance me from it.

The rights of the Lord must be recognized and felt! The basis, foundation and root is always faith. Among all the truths of faith, those that concern the divine being and his infinite right are the basis, foundation and root of our relationship with God. To these truths corresponds the gift of fear, which is said to be the beginning of wisdom. This wisdom filled the very soul of Jesus. This wisdom is properly the sense of infinite majesty and of God's rights over our whole being, and the reason for the infinite respect, honor, obedience, attention, application due to God's thoughts and wishes, to his every command and counsel, to his every exigency and desire, to his approval and inspiration.

May the Lord grant us full intelligence of the comprehension and extension of the commandment of charity. Anyone who sees us as the exclusion of fear, honor, obedience, and every other virtue of the creature towards the creator, of the beneficiary towards the benefactor, would not have the truth of love. Only those who learn that love is the super eminent synthesis of every virtue in charity can approach the true reality of charity.

Si ego pater sum ubi est honor meus? Et si dominus ego sum, ubi est timor meus? Ad vos, o sacerdotes - If I am a father, where is my honor? If I am lord, where is the fear of me? To you, priests (ml 1, 6)!

This is the reason why our Lord always speaks to us of the glory, of the Father's will and religious duties towards the Father. Therefore, our Lord *humiliavit semetipsum factus oboediens usque ad mortem Crucis, et exinanivit semetipsum - humbled himself by becoming obedient to death on the cross and annihilated himself (Ph 2 7).*

Our Lord remains in the eucharistic state all annihilation of sacrifice to the divinity as our head and mediator whom we must imitate by living his intimate life.

Let's go to spiritual work! We triumph over sloth! We must keep the tools of the work ready and polished. The instrument of spiritual work is one and triune like the Lord. He is one because he is the word of the Lord: *sine ipso factum est nihil, omnia per ipsum*

facta sunt - everything was done through him and without him nothing was done (Jn 1 3). It is triune because this word can be and must be said by the Lord to us (received through preaching and sacred study), by us to the Lord (mental and vocal prayer together) and by the Lord and by us to our neighbor (ministry of the word or active preaching to others).

The three sacrosanct hours of the Vocationist are: study (dedicated to the Father), preaching (dedicated to the Word), prayer (dedicated to the Holy Spirit). They are the minimum!

The vocal-mental prayer of all hours and of all things is the same exercise of work; it is the same use of the instrument of work: The continual talking to the Lord, in everything and for everything, the continuous listening to the Lord in everything and for everything, the continuous talking (together with him) to the neighbor in everything and for everything. This is the work in progress, it is the one and triune exercise of the word: this is our *conversatio in coelis*- *conversation in heaven*; it is our conversion to the Lord; it is Christian science and wisdom; this is the new gift of goodness, mercy and love of God. O Lord, let us receive it all together!

Nostra conversatio in coelis est! In timore incolatus vestri tempore conversamini - We are citizens of heaven (Ph 3 20)! Behave with fear during the time of your earthly stay (1P 1 17)! *Conversatio* is the ensemble of the acts of life. However, life is a real conversion. Our conversion is to this heavenly conversation. At the beginning it happens very imperfectly and insensibly because the Lord adjusts himself to us. *Voluntarie genuit nos verbo veritatis ut simus initium aliquod creaturae eius* - he has generated us of his will through the word of truth, so that we are in a certain way the first fruits of his creatures (Jm 1 18). A beginning that develops and perfects in proportion of our response to that word and transmission of that word.

Work is not an end in itself. Manual labor is ordered to the maintenance of life. Life is ordered to the acquisition of science. Science is ordered to the acquisition of virtue. On the whole, there

is perfection and this, in its highest degree, is holiness. This is ordered to union with divinity, in which the goal lies.

The goal must be achieved; it is like a solution of the maximum problem to be found. It is the discovery of our world to be made. It is a divine epiphany towards which we advance. It is a real achievement that requires constant effort. This is the blessed situation in which we settle for eternity. It is the full blossoming of the integral development of natural and supernatural life. It is like the celestial union of the soul with her God. All life is a journey, a struggle, a preparation, a fight, an approach to this eternal feast of union with the Lord.

The attainment, discovery and epiphany of the goal may affect human life in general and one's individual life in particular, in the various phases, periods and situations of life. The intention of the goal must be renewed often, especially at the innumerable beginnings of the series of actions. Likewise, we must renew the search, conquest, discovery, epiphany of our own individual goal in the various circumstances of life.

In everything the order of spiritual work is resurrection, liberation, purification, enlightenment, perfection, union. We must follow this process of spiritual work in everything that regards the goal. This must become the unique engine of all our life and work.

The goal is the Lord! The Word-Son is our goal in the mind; the Spirit-God, the gift, is our goal in love! The Lord wants us to become, in our reality with free acceptance of his gift of action, all we are in his mind and in his love. This becomes possible with the free correspondence to his love and our free cooperation with his grace. So, we must become and exercise freely out of love, those relationships that we are in his mind, heart and divine rights. All this must take place ascensionally in our life.

We are by divine right subjects of the kingdom of the Lord, ruler, creator. We must become his subjects ever more; to become subjects of the kingdom means to unite ourselves with the Lord. Only by uniting with the light we are enlightened and become

light to others. Wisdom lies in understanding how to unite ourselves with the Lord in every relationship. Only in this way ours will be a true relationship of love, and only thus can we become what we are in divine thought and love.

We become the ideal subject of the Lord by uniting ourselves with him in his will, in every law, in every manifestation of his will, loving, willing and making his will ours;

seeing him in person in all his laws! By distinguishing the person of the Father in certain laws, the person of the Son in certain others, the person of the Holy Spirit in others. If we join him, we honor him, if we separate ourselves from him, we offend him. If we unite ourselves to him, we give him joy, if we separate from him, we cause him sorrow. It can even be said: if we unite with him, we give him life in us, if we detach ourselves from him, we give him death in us.

The ideal subject loves the law as God himself. He does not look for reasons and occasions to withdraw, to dispense himself, but devises every means and way to fulfill it and to meet his Lord in his divine will, in every expression! An ideal subject is therefore one who is already established on his own account in the third degree of love of the law so that he never disobeys it, but seeks, embraces it, trusts in it and comes to unite himself with the Lord *et lex illi fidelis - the law for him is trustworthy* (Sir 33 3). At every embrace of the law the light, the flame and the life of union with his Lord grow in him.

The relationship of an ideal subject concerns the union of charity in the third degree with the Lord in the observance of his every will. The relationship of the ideal soldier concerns the union of charity in the third degree with the Lord in making known and loved through the observance of the commandments, precepts, advice, inspirations also to the neighbor through the channels of love. The relationship of the ideal minister concerns the union of charity in the third degree with the Lord in making people know how to observe the supreme laws of charity, such as divine imitation, to those who already observe the commandments, etc.

The soldier, or rather the Lord's volunteer, is already in a relationship that is a religious profession. He induces and conquers all souls to ideal subjects of the Lord. He is not just an ideal subdivision but a conqueror of faithful subjects and an educator of ideal subjects. It is not a question of reparation for sins, nor of fraternal correction (this is already in the relationship and profession of the ideal subject). He is a real missionary of the Lord's kingdom, but only and always with the means and in the spirit of love-charity. He is neither cop nor policeman but the Lord's volunteer who, out of an overflow of faithfulness of love, reaches out to his brothers.

The Lord deigns to show the desire: *Whom shall we send as missionary of holiness, apostle of holiness? Ecce ego mitte me – here I am, send me* (Is 6, 8), whoever loves the Lord answers! He has received in himself the kiss of the Lord, in every embrace of the divine law-will. He has received so many times the Word and the Spirit of the Lord that he overflows with the fullness of the Lord, and from this fullness he receives as the enlistment to his militia, the mission for his community, the word as a weapon of life, and the Spirit as the secret of divine triumph in souls. Thus, the apostolate of universal sanctification begins as observance of the law.

All the baptized are, or have to become, the subjects of the Lord. All confirmed Christians are likewise, or must become, soldiers of the Lord, perfect Christians and apostles of perfection and holiness. Something is done perfectly only when one can and wants to communicate it to others from his fullness.

The ideal subject sees in every law the very person of the Father, Son and Holy Spirit. When the law to be observed is presented to him, he sees the Lord extending his arms to him and he runs to the embrace of his Lord. The Lord then kisses him and, in the kiss, he infuses a new degree of life, in the kiss he communicates his Word to him, in the kiss he communicates his Spirit. Let's run to the embrace and kiss of the Lord! Let us not escape from uncreated, infinite, eternal, immense love! *Osculetur me osculo oris*

sui - kiss me with the kisses of your mouth (Sg 1 2). This is the mystery of the divine kiss in its law.

The soul, soldier, volunteer of the Lord, after having conquered so many brothers to the Lord making them in turn ideal subjects, is placed by the Lord to govern them as his minister.

Spiritual governance is a charism that comes from the fullness of the Holy Spirit received in every embrace and kiss of the law. The minister is endowed with the wisdom of the spiritual government that enables him to lead souls to apply themselves to the knowledge, love and observance of the supreme law: the divine imitation for the intrinsic principle of love and for love of divine union.

This law of divine imitation that is revealed and promulgated in making man in our image and likeness concerns the whole Lord, his nature and perfections, his works and missions, his persons and circuminsession. The way of observing this law is given through the spirit of love, which is all ongoing activity, always progressing in ascension, towards union and more intimate relationship, possession and fuller enjoyment.

To make this imitation easier for us, Jesus, the Incarnate Word, becomes our model in everything, to draw us to himself and bring us with him.

Post haec in terris visus est et cum hominibus conversatus est - After these things, wisdom appeared on earth and conversed with men (Bar 3 38), so that man could be admitted more and more into the mystery of the Lord God! This is the great labor and yearning of life. Revelation is Jesus Christ! He comes and calls us and wants us forever with him. Who understands it? *Quis ascendet in montem Domini - Who shall climb the mountain of the Lord? Quis habitabit in tabernaculo tuo - Who shall stand in your holy place* (Ps 24 3)? The one who has long been an ideal subject, an ideal volunteer and an ideal minister. He is welcomed as a personal servant of the Incarnate Word and, in him, a servant of the Father and a servant of the Holy Spirit, a servant of the Lord!

Both, the relationship of subject and of servant are permanent in me and in others.

We aspire to the supreme relationships as the most holy virgin Mother of God did; with her, we always recognize ourselves *ancilla domini - servant of the Lord*. As creatures, before anything else, we must become servants. In order to achieve this, we need obedience *usque ad summum - Up to the brim* (Jn 2 7), and *facite quodcumque dixerit vobis - Do whatever he tells you* (Jn 2 5), exercising vigilance, fidelity, industriousness and imitation of the Lord in Jesus-Gospel, Jesus-Host, Jesus-Church, exercising all activities of worship, asceticism, apostolate in every field, parish, colleges, missions, family, associations and nations. The exercise of all these virtues makes the good personal servant.

In hoc clarificatus est Pater meus ut fructum plurimum afferatis et efficiamini mei discipuli - in this my Father is glorified, that you should bear much fruit and be my disciples (Jn 15, 8).

The Father wants us to be a plant like Jesus. To bear fruit, the branch must be in the vine. To bear greater and better fruit, the shoot must be pruned. The fruit we must produce is only that of the Holy Spirit. The fruits of the Holy Spirit are the beginning of all fruits for us, for the Lord and for the neighbor. In us they are effects, in the neighbor and for the neighbor they are effects and cause of perfect virtues.

The reward for producing much fruit is to become disciples. The ground that enables us to bear much fruit is being with Jesus. Therefore, the servant is more than a subject, soldier and even more than an ideal minister, because the personal servant is more united to the Lord!

Conditions for being disciples of Jesus:

- *Si quis venit ad me et non odit, etc. non potest meus esse discipulus - If someone comes to me and does not hate ... he cannot be my disciple* (Lk 14 26);
- *Qui non renuntiat omnibus quae possidet, non potest meus esse*

discipulus - whoever among you does not renounce all your possessions, cannot be my disciple (Lk 14 33);

- *Qui non baiulat crucem suam et venit post me, non potest meus esse discipulus - Whoever does not carry his own cross and does not come after me, cannot be my disciple (Lk 14 27);*
- *Si manseritis in sermone meo vero discipuli mei eritis - if you remain in my word, you are truly my disciples (Jn 8 31);*
- *In hoc cognoscent omnes quia discipuli mei estis si dilectionem habueritis ad invicem - by this everyone will know that you are my disciples, if you have love for one another (Jn 13, 35);*
- *In hoc clarificatus est Pater ut fructum plurimum afferatis et efficiamini mei discipuli - in this my Father is glorified, that you should bear much fruit and be my disciples (Jn 15 8).*

February 27, 1953 - Second Friday of Lent

Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim "percutiam pastorem et dispergentur oves gregis" - You will fall away from me tonight, for it is written, I shall strike the shepherd and the sheep of the flock will be scattered (Mt 26 31). Fili, ascendens ad servitutum Dei prepara animam tuam ad tentationem - Son as you grow in the service of the Lord, prepare your soul for temptation.

Of this Jesus says: *Vigilate et orate ut non intretis in tentationem - watch and pray - so as not to fall into temptation (Mt 26 41)*, and properly the temptation of passion and death of the Lord, our passion and death, that every day, this on the last day of the present life.

The passion and death of the Lord continues among us. If he lives among us in so many ways, he certainly suffers the passion among us. Not only in the Eucharist is he in a state of sacrifice, but in his Gospel, in his Church, his mystical body. As every sin is a personal offense to his divinity, so it is also a fatal blow to his humanity! In this lies the proof. His disciples flee so as not to suffer with him; his friends remain indifferent; his subjects join their enemies and crucifiers; those who can and must assert his rights

do so weakly but they too end up taking the side of the enemies.

The Virgin Mary is the ideal of our relations with the Lord, and the ideal of union with Jesus, especially in his passion and death!

We give proof of love to the Lord. *Vigilate et orate* - *Watch and pray* (Mt 26 41)! *Conversatio in coelis*. With our celestial conversation we can face and overcome every enemy, every evil and make the Lord triumph in us. Each one in his environment lives with Jesus-Gospel, with Jesus-Host, with Jesus-Church (that is, Jesus-neighbor). Everyone must be so united to him as to feel within himself the blow (or backlash) of every sin against the Gospel, against the sacrament, against one's neighbor. Watch and pray so as not to fall into the temptation of indifference, insensitivity or inertia during this night of passion.

Watch and pray to have the true and pure hatred of sin, sincere struggle against evil and clear victory in the Lord!

Disciple of Jesus! The incarnate Word is teacher by his very nature. He does not teach his disciple any other discipline but himself, who is all truth. Master, whose doctrine is immediately transformed into love for him, without needing any other stimulus or drill as in other sciences. Master that can be understood only through the gift of the Father, the Holy Spirit God, who makes us understand, remember and live.

It is not difficult to admit the personal, individual magisterium of Jesus in every soul that becomes his disciple! It is wrong to think that everyone might be Jesus' disciples, without having fulfilled the explicit and peremptory conditions imposed to become his disciple. Pretension and presumption! The voice of conscience, of the angel, of the inspirations, of prevenient grace is one thing, other is the magisterium of Jesus. It is wrong to think that this makes useless the infallible teaching of the Church established by Jesus himself, as if the individual could replace society. One or the other! The one is dependent on the other.

Come and follow me! Following him implies living with him, paying attention to him and going where he goes, doing what he

does, listening and believing what he says, contenting him with what he orders and desires. To follow Jesus means above all to go! To go with him through time, through the events, people and things that happen in life. Follow him through the thread of divine ideas and words that reach us in various ways. Follow him through the attractions, motions and inspirations of every hour. Follow him through occurrences occasioned by obedience or circumstances.

February 28, 1953

As all the work of the Lord God the Father is to generate the Word and to breathe the Holy Spirit with the Word, so all of our work is to communicate to souls holy ideas as sparks of light and fire which, when well received, form souls according to the Lord. and unite them to him.

Similarly, turn our loving ideas to the Lord himself, who receives them as praise. Only in love and therefore in the Holy Spirit do we know as we should, i.e. in the supernatural order; in it we speak and act as we should towards our neighbor and towards the Lord.

The most proper work is that which is done to benefit the souls of our contemporaries and within our environment, and through them benefit the souls of the future. The deeper and higher is this work, the more its efficacy will endure. This is what the Lord did with the apostles. Generally speaking, it is better to be an excellent catechist of children than to write short-lived books, or even books worthy of study for future generations but are of little profit for the majority of the people, as now happens with worthy works by dead authors.

CHAPTER 4

Divine Union

During the last two years of St. Justin's life we see his constant zeal, ingenuity, evangelization and apostolate of Universal Sanctification and Divine Union. Personal and universal sanctification is the proximate ultimate goal, and divine union is the ultimate goal. This zeal becomes visible in his efforts to organize the Apostles of Universal sanctification and groups of twelve apostles starting with the children. On January 27, 1954 Justin wrote: Hasten serenely and ardently to fulfill this mission of the Gospel of divine union, of the people of the divine union, of the precursors, disciples and apostles of the divine union. Do not be afraid and remember: 'This is my covenant with you; my words will never fail in your spirit, in your heart, on your lips and of all your descendants forever. The future friend, if he wishes, can collect through all lines and phrases of your writings, as many small revelations of this gospel of divine union in theory and practice.'

March 1, 1953 - After Mass

As the Lord God is called charity because he is charity, so our Lord Jesus can be called heart, because he is all heart! Heart-Jesus. Eucharistic-Heart-Jesus.

Likewise, every soul to be all worthy of you must be all yours, all-you (all of you!), O Lord Trinity!

I believe in the mystery of God's love in himself, for me and from me to every soul.

March 3, 1953 - Cava dei Tirreni

Begin each exercise of the word proclaiming the purpose of

creation, redemption and sanctification, which is the divine union with the three persons, one God in truth, in charity, in holiness. Amen.

March 4, 1953

Blessed are the peacemakers because they will be called children of God! (Peacemaker is above all an apostle and evangelist of the divine union).

March 5, 1953

Man does not follow another man unless he is subjected to his power or enchanted by his love. Jesus conquered us with his love.

Jesus treats everyone recognizing that every person has the right to be respected and esteemed. Those who speak to others should keep this in mind..

March 6, 1953 -

Every holy Mass must be offered contemplating the passion and death, resurrection and ascension of Jesus; specifically contemplating the passion and death from the beginning of the Mass to communion, and the resurrection and ascension during the time of thanksgiving.

When sleep seems to overpower you during meditation, write e.g. in the form of catechism the exhortations that you have dictated or to be preached, or in form of elevation describing what you have received during the holy Mass and Communion.

When you celebrate Mass, you must be in spirit in the *Vocational-Cenacle*, not in the *perfectionary* but in the *assumptionary* as *ascensionary*, *annunciatory* and *Vocational*.

Et fiat ita - *Let it be so*. *Assumptionary*, *ascensionary* and *annunciatory* are the three vertices, the *vocational* is the center.

March 9, 1953

Conversion to the knowledge of the Lord and his love in all its revelations is beyond and above every effusion! Until now you have been directed more to recognize your possibilities of improvement, of merit etc. *Convertere ad Dominum - Convert yourself to the Lord. Amen.*

March 13, 1953 - Morning meditation

Always ask: *Father, reveal the Son to us. Jesus reveal the Father to us!* Only in the light of this intimate revelation can the Lord be loved, served, possessed and enjoyed. The Son reveals the Father to us more through the way of intellect. The Father reveals the Son to us more through the ways of the heart.

From this double revelation the flame of life is released, that is, the Spirit of life proceeding from the Father and the Son is communicated to us.

Only one is your teacher! Only one is your doctor: Christ. Your only Father is the one who is in heaven! *Quis praeter te est mihi in coelo? Et si tecum sum non delectat me terra - Besides you who is in heaven for me? And if I am with you, the earth does not delight me.* It is he who comes to you with infinite love. It is he who hugs and kisses you. His kiss infuses you with his Holy Spirit.

The Word is not only the word with which you speak and praise the Father; the Spirit is not only the spirit with whom you love the Father and the Son. The Word is what the Father says to you. The Spirit is the love of the Father for the Son in you, of the Son for the Father in you. It is God's love for you.

March 14, 1953

Ignite everything in me so that I may receive the Word from you, Father, and so that I may give the Word to you, Father! Make me all worthy of you, all yours, all you! For the Son!

In a similar way address any divine person in relation to the other, respectively.

March 16, 1953

Fulfill all my being in you, make me all worthy of you, all yours, all you so that I may receive each one of you, O divine persons, and give you to the other divine person!

Confess twice a day¹ - in one the sins of omission, in the other of commission (past free matter) as well as daily defects. Amen. Deo Gratias.

March 18, 1953

Ask for any sum at the bank of divine Providence! *Do not be afraid* says the Lord. These tribulations (and apprehension of the suppression² of the S.D.V.) are temptations to distract you from divine union and the apostolate of divine union.

Go forward with firmness and constancy. Do not fear.

March 19, 1953

I entrust myself to you, I trust in you, O my God and my all. Saint Joseph, pray for me and for everyone.

¹This entry is the second time that St. Justin, in the *Book of the Soul*, notes the inspiration to go to confession twice a day. Of course, he occasionally went to confession more than once a day, but he systematically confessed daily. This split in serious matters between faults of omissions and commissions is not ideal; this division has to be understood as emphasis given to one category or the other, and not as an exclusion.

² This is the first hint from which we can deduce that Fr. Justin began to have knowledge of the economic disaster that loomed over the Congregation for the debts contracted by the then treasurer, Fr. George Saggiomo for the property in Rome, via Cortina d'Ampezzo, today the General Curia of the Congregation.

Above all the hardships, bitterness, humiliations and anguish of mind, heart, life, spirit, wait for divine union and the apostolate of divine union. This is the gift!

March 20, 1953

“You must expose the whole gospel of divine union in a book, between the catechetical form and the aphoristic form. Amen.”
Amen.

March 21, 1953 - During meditation after Mass

I am before the three divine persons without courage and enthusiasm towards them for my nullity and unworthiness. Acknowledge and reflect: it is they who come and give themselves to you. *Non vos me elegistis, sed ego elegi vos - you did not choose me, but I chose you* (Jn 15 16). *Deus prior dilexit nos - God first loved us* (1Jn 4 19).

The bridegroom God went looking for his bride among the infinity of possibilities. Now each divine person becomes one with you, and in your name turns to the other to glorify and love in your name the other person. The soul trusts in the Lord and entrusts all herself to the Lord.

March 23, 1953

Fili praebe mihi cor tuum - Son give me your heart!

(In Rome - Exhortation on *Unum tibi deest - one thing is missing* (Mc 10 21), that is, the personal love of Jesus!)

Haec est vita aeterna ut cognoscant te et quem misisti - This is eternal life: that they know you and the one you sent (Jn 17 3). The ways of the intimate revelation of Jesus to us by the Father must be accepted in Spiritu Sancto: Perennial source of this intimate personal revelation of each divine person relative to the other in the soul.

*Let me take care of it, he says, also about debts.*³

³ The financial crack of the S.D.V. was solved by a special pontifical com-

March 24, 1953 - *During the Mass*

Stetit angelus iuxta aram templi - The angel stood at the altar of temple. Your life is in the fellowship of angels.

During meditation

Encounter with the eye of the Lord. *Oculi Domini super iustos - the eyes of the Lord on the just.*

Apostolate of divine union! Union happens first and knowledge follows! Base and root!

March 25, 1953

Exhortation on our vocation and mission of divine union as it is in the divine thought. Its exemplification in the annunciation.

The ultimate goal (union), the intermediate goal (sanctification), the proximate goal (priesthood and sacrament) are not successive in time, but are so in the didactic order. They are simultaneous in action, in intention, in the use of means. The last must be present as a single intention, the intermediate as an action that takes place, the proximate as a means that is used.

March 29, 1953 - Palm Sunday

Only in the Holy Spirit can the Lord Jesus be worthily glorified!

Pater glorifica me nunc - Father glorify me now. Father, let us know the mystery of the passion and death of the Son!

Christus dilexit ecclesiam et seipsum tradidit pro ea - Christ loved

mission appointed by Pope Pius XII. It was said that John Battista Montini, pro-secretary of State at time, had prepared a decree of dissolution of the Congregation. When he presented it to the Holy Father for his signature, the Pope responded: Do not cut from the root a Congregation that has helped so many priests. If necessary, prune, trim, but do not cur from the roots.

his Church and sacrificed himself for it. The Church of Jesus must be all of humanity. And this nuptial relationship concerns every soul who lives the life of grace in the Church.

March 31, 1953

My time has not yet come for you but it is always ready.

April 1, 1953 - *On the prayer in the garden*

He is always *vivens ad interpellandum pro nobis* - He lives to intercede forever for us (Heb 7 25). Not only at the right hand of the Father but also among us, in the most holy sacrament and alongside each one of us. This prayer of Jesus among us and beside us is an agony in the heart that sweats blood due to the resistance that his prayer meets in us while asking for our companionship and correspondence in the same prayer.

If our free and loving prayer joins his, which is of infinite value and merit, our soul is saved and his heart is satisfied! Otherwise the soul is damned and his heart agonizes.

His social prayer is the *Our Father*; his priestly prayer is that following the Last Supper; his personal prayer is that of the passion: *Pater sanctifica me ex hac hora* - Father, save me from this hour (Jn 12 27), up to: *Pater, in manus tuas* - Father, into your hands (Lk 23, 46). Jesus wants us to join him in this prayer above all because it is uttered in the name of humanity and for the pains of humanity! This is the prayer for the days of disturbance, sadness, agony, for all dark days of temptation! Let us join him more than in the triumphal entry and in the days of prodigies. Let us use the Marian crown as a sign and prayer of union!

April 3, 1953

I must give myself to the apostolate of divine union and for it to that of universal sanctification and for this to the apostolate for vocations.

April 5, 1953 - Resurrection of the Lord - During the Holy Mass in novitiate

We must thank the Lord because we find ourselves in a time when the vocation of every soul is established and generally accepted and taught, not only to holiness in general, but also to divine union with the Most Holy Trinity.

Thank the Lord because once again all Christian people, soul by soul, have been officially urged by the Vicar of Jesus to receive the sacrament of Jesus every day.

Divine union is the supreme relationship with each person of the Blessed Trinity, one God. Supreme union is reached through various forms and degrees of intermediate union. The supreme relationship is strengthened with various forms or degrees of intermediate relationships.

Union with the three persons is achieved through the communion of saints and angels in the Church, communion with St. Joseph and Mary in the Holy Family and above all in communion with the Incarnate Word through the Gospel and the Eucharist.

The supreme relationship is reached by cultivating the fundamental relationships of subject, soldier and minister; and the intermediate relations of servant, disciple and friend with which one rises to the relations of son, brother and lover to attain that of spouse, mother, union-synthesis-consummated.

From communion one ascends to communion, from relationship one rises to relationship ascending through the degrees of perfection that correspond to each relationship and are required for each communion. The transit begins with acts and states of ascensional consecration. Amen.

In practice, the teaching and apostolate for universal sanctification must begin with children in general. For divine union one must begin with daily communicants or at least being very assiduous to receiving frequent Eucharistic communion. We must also recruit a large number of souls who want to be and serve as spiritual servants of vocations, banquets and nuptials. Amen.

April 6, 1953

I have to form a small apostolic college in every dormitory of every Vocationary and orphanage.

I have to form Altar Servers in every parish of the congregation starting in those of Pianura (also, wherever there is the Vocationary) with the external children and young men.

I must ask for and obtain the grace to keep attentive watch from two to five in the afternoon for the agony of my Jesus Christ. I have to do meditation in the chapel as the others do, and failing to pray, pass to meditative reading (or writing) and spiritual study. I could pray, more properly said, at another time, for example, at the time of the agony of the Lord.

April 8, 1953 - *Wednesday of Easter, in the chapel of the Vocationist Sisters' Motherhouse in Pianura*

I have been granted the grace of abandoning myself to death as imminent, which haunted me since the beginning of the year and to which I reacted. In your hands, Lord, I commend myself, the Congregations, the parishes and everything.

Facta est tranquillitas magna - There was a great calm (Mt 8 26).

April 9, 1953 - *Ostiadi in albis, at Mass in the novitiate chapel in Pianura*

I am surrounded by many saints to whom I pray and invite to attend the Holy Mass and who welcome me as if I were already beginning to live in paradise. I experience a sense of profound peace for the whole day.

April 10, 1953 - *Crocedi in albis - During meditation after Mass*

I am granted to feel the divine embrace which is creation, redemption, sanctification, eternal, infinite, immense embrace that envelops and penetrates the whole being of the soul.

Same Day - *From the pocket diary - For the visit*

O my God and my all, make me all,
Totally applied to you,
All implemented in you,
All transformed into you. Amen

O my God and my all, make me,
All similar to you,
All full of you,
All worthy of you. Amen.

O my God and my all, make me,
all yours, all you, O Father,
all yours, all you, O Son,
all yours, all you, O Holy Spirit. Amen.

April 11, 1953 - *During meditation after Mass*

We ascend with Jesus in the Holy Spirit to the Father, not only waiting for him, but going out to meet him, every day, in every action.

April 14, 1953

Give, my Lord, a particular grace to all those who send greetings to your servant.⁴

April 16, 1953

I am the true vine and my Father is the farmer. Every branch that is not in me and bears no fruit, he cuts it; and what bears fruit he prunes to produce more.

(Our fruit "The three works").

⁴ April 14 was the feast day of St. Justin Martyr and Fr. Justin's name-day. Relatives, friends and parishioners used to visit or send him Cards, Spiritual Bouquets, and gifts.

Add to the special program of the seven years of temporary profession all the divine words commented in the way you understood in the holy meditation this morning.

The code of sanctification: love of God and neighbor,
hatred of oneself and of the world,
commandments and counsels,
inspiration and direction,
apostolate and lasting fruits.

April 21, 1953

We use the medal of the Immaculate Conception (large format), hold it in the hand as in perpetual embrace. "*Erit quasi signum in manu tua - It will be like a sign in your hand*" in remembrance and pleading for the whole law of charity. Distribute it whenever miracles are really needed for the benefit of the soul and the body, for the soul of the neighbor. The miraculous Medal will really be for us Our Lady of Miracles!

April 23, 1953

"Oh, if you knew on this very day what benefits your peace!
But now all this is hidden from your eyes!"

April 26, 1953

Oh, if I listen to you and talk to you,
If I understand and correspond to you,
If I reciprocate and correspond to you,
If I join and possess you forever! Alleluia!

April 30, 1953 - Notes at the end of the month

For contemplation among other things it is necessary, among other things,

To live in solitude,
To break away from friends,
To observe silence,
To avoid any idleness (Brancati da Lauria⁵).

The contemplative life is especially suited to souls with a joyful and affectionate temperament (Ven. Bartolomeo da Saluzzo). Mystical life is like the tomb for natural life. The soul (so to speak) inspires the proper operations to live the life (and the Spirit) of Jesus (Alessandrino de la Ciotat).

May 4, 1953

Give to Caesar what is Caesar's. Give to God what is of God!
(All myself to you! And you give me all of yourself!)

In the chapel, while meditating

"I want to make a new alliance with you." Extensive to all?

May 4, 1953

In his quae Patris mei sunt oportet me esse – Did you not know that I must be in my Father's house (Lk2 50)? (Let's start again! Alleluia. Amen. Hosanna in excelsis).

"Reason retains its dominance in them and their love is not so strong as to make them go into delirium" (St. Theresa to those of the third mansion). So, it is necessary that the delirium or the holy madness of the love-cross take precedence over ordinary reason, that is, that the soul is animated and moved by the Holy Spirit. Amen.

May 6, 1953

"Thus (with the supreme humiliation of the baptism of pen-

⁵ Lorenzo Brancati di Lauria (1612 - 1693) Italian cardinal.

ance) we should complete all justice to perfection." Jesus to the Baptist and to me.

7 May 1953 - *At the first vespers of St. Michael in the parish house*

One of our main works is also the following: the male Vocationist Congregation is the good spiritual servant of every female religious family that does not have a male branch to refer to for spiritual help.

May 9, 1953

Which is greater union: that of the two human and divine natures in the one person of the Word or that of the three divine persons in the one divine nature?

The type of our divine union is that of the three persons in the one divine nature. "As you, Father are in me and I in you" says Jesus.

We are admitted to the union of Jesus, especially with the Eucharist. We are admitted to the union of the Trinity, especially with the gift of the indwelling Holy Spirit.

May 10, 1953

Pray! The hour has come when I will speak to you openly about the Father! Amen! *Suscipe me!* Bring me as a gift to the Father in perfect oblation in your ascension, O Lord!

May 11, 1953 - *Rogations*

"I will be everything in you."

May 14 - *Ascension*

"Ascension is in the heaven of your soul."

“Hence the presence of the court of angels and saints.” (poor reception of stupidity).

“I am with you (the risen one!) every day and forever.” May I always be with you too!

May 22, 1953 - *Eremo dei Camaldoli* - during meditation after Mass in the chapel of the Immaculate Conception

Pass with your whole being, even with your senses and with the body, fantasy and feeling into the divine sphere. The body too is the object of divine perennial action of creation, redemption, sanctification and glorification!

Same day - at *Vespers*

Each of our priests in addition to his daily duties must be part of the perpetual ascetic mission by going one day every week to give exhortation in a village and parish to establish the apostolate for Universal Sanctification, our three works for vocations, ascension, divine union and the three spheres of external religious.

May 23, 1953

Haec dicit Dominus: “You must believe that I love you.”

May 26, 1953 -

Personal private exercises at the hermitage of the Camaldoli of Naples from the third Sunday after Pentecost (with the parenthesis of the consultation with the apostolic visitor, Monday, yesterday, lasting six hours! Among other things, he mentioned reducing the three years of novitiate).

The Vocationist must be formed to live the life of divine union and to the apostolate of divine union since his first coming among us, and then with perpetual formation until his entry into paradise.

The daily practices of mental prayer and above all the novitiate years⁶ aim: The first Year in preparation for temporary profession; the second in preparation for perpetual profession, the third in preparation for sacred ordinations.

The first year ends with the month of Ignatian exercises; the second with forty days of Marian exercises; the third with fifty days of Eucharistic-Trinitarian exercises, in addition to the weekly retreat day every Thursday, perpetual in the Congregation.

The first year the learning and practice of manual work; the second instead has as an external occupation the teaching of scholastic subjects in the Vocationary; the third year has the ministry of the divine word catechistically in an assigned field.

A special exercise of piety for the first year is the monthly sanctified week; for the second the practice of the three novenas to the divine persons, different for each month; the third year has the practice of the choir in the afternoon hours sacred to the agony of the Lord.

For all, however, the fundamental practices that are the pillars of the spiritual edifice are the three daily sacrosanct hours, the three perpetual corporal austerities, and education - a daily exhortation to the banquet of the word integral to the banquet of the host.

Every religious must be trained and encouraged to be faithful, generous and docile to inspirations:

- 1) In intermittent external solitude and perpetual internal recollection,
- 2) In the self-denial of detachment and mortification of the senses to the point of heroism,
- 3) In the gift of oneself to the Lord.

⁶Fr. Justin was considering having three years of novitiate for the Vocationists. As we see in this program he was envisioning one year of novitiate every three years, remaining firm that only the first one, would be the canonical novitiate.

The Masters of the triple novitiate will have to give great attention and report on the perfect observance of the Constitutions and especially of all that is more directly prescribed to favor contemplation and union with the Eucharistic Jesus, with the divine Spirit and with the Most Holy Trinity.

After temporary profession, after perpetual profession and after priestly ordination, the religious will be assigned to serve respectively as tutor, teacher, vice rector or prefect of discipline in our institutes. At the same time they have the obligation to study and obtain at the end of the year the public qualification corresponding to the courses completed.

In the aforementioned first two years of teaching, it must be ensured that the professed brothers are not isolated but grouped in the same institute so that they can continue their formation under the guidance of a Father Master. During this time they are to be in charge of either the discipline or of teaching, one or the other but not of both, so that they are able to attend to their own study and training.

In the second and third year of extra-canonical novitiate, the religious will spend their time in the same houses of studies in separated dwellings from the rest of the house, without interrupting their studies.

May 28, 1953

The attainment of the goal is mandatory. The perfection of charity falls under precept, as an end to which everyone is obliged to strive according to his conditions (St. Thomas II - II q. 184).

The more man unites his own soul, or that of his neighbor to the Lord, the more his sacrifice is accepted to God (St. Thomas II - II, q. 182 ad tertiam). From this follows the need of our work of attaining divine union for ourselves, for the apostolate and service of divine union among the people.

May 30, 1953 - *Saturday of the Ember Days - at vespers in the church of the hermitage before leaving at a good moment!*

How good it would be to act as cenobites for the hermits of St. Romuald, according to the saint's first idea! This could be done without any fusion, giving spontaneous servitude to the hermitages and doing apostolate of contemplation in the world.

June 3, 1953

The doctors of divine union already exist (St. Thomas, St. John of the Cross, St. Theresa, etc.) Now we need apostles and evangelists of divine union and propagators of its doctrine. Here I am!

Our hermitage is around the sacramental altars and our choir is at the hour of the Lord's agony, in the afternoon. In the Eucharist there is the divine silence and the divine Word: the Word in person!

June 5, 1953 - *In the community holy Mass, in the novitiate*

"Now I take you to me."

June 11, 1953

The main practices of piety are distributed for our seven-year cycle so as to have:

1. The year of liturgical cycles,
2. The year of novenas, triduums, etc.,
3. The year of the devotional months,
4. The year of consecrations,
5. The year of the Trinitarian elevations,
6. The year of the Trinitarian cycle,
7. The year of the saints and of Mary most holy!

June 14, 1953

You must believe that the Lord will make these souls (true prophets and precursors) true apostles (and evangelists) of universal sanctification, of divine union. I believe, O Lord, and I hope in you alone.

June 9, 1953 - During meditation

Foxes have their dens and birds of the sky their nests, but the Son of man has nowhere to lay his head (Lk 9 58). Will you deign to place your head on my heart? Yes, if your heart is his, fine! Otherwise it remains true that he does not have what he would like: a place where to lay the head!

At the holy Mass - Octave of the Sacred Heart

The very special union with the Father both for you and for the Son! Alleluia.

25 June 1953 - In Rome from yesterday afternoon to today for the possession of the protectorate of our Sisters by the Most Excellent Cardinal Pizzardo

Go back to your home, go to your people and tell them the great things the Lord has done for you and how he has shown you mercy. *Redi anima ad tranquillitatem tuam!* My tranquility and that of my home are your glory, your love and your will! All worthy of you, all full of you, all yours, all you, O my God and my all!

June 26, 1953 - At the holy Mass

O God of hypostatic union! O God of Eucharistic union! O God of mystical union! O God of divine circuminsession! O God of divine indwelling! You are all infinite and infinitely unitive love!

Even the soul is all in union and unity with you! Intelligence is unitive love with you, truth; the will is unitive love with you, goodness! Life is unitive love with you, absolute being! Make us prophets and precursors of divine union! Apostles and evangelists of divine union!

Coram Santissimo - Near the Blessed Sacrament, 11 a. m.

(For the Rule for the professed students).

“Every subject of study must be, what it really is, a sacred duty and therefore taught and learned as an exercise and proof of love for the Lord and as a glorification and union with the Lord and therefore it should be approached profoundly, perfectly and comprehensively according to the possibility of the moment.”

1 July 1953

Every revealed truth must be as if conquered by us, in an epiphany from above made more individual, and in a discovery from below that becomes more personal. Amen.

Every spiritual principle, and much more if supernatural, must be so understood as to penetrate us, so as to be able to say that it is embodied in the whole of our human being, if we want to enjoy its effectiveness.

To every divine right (and they are not infinite) corresponds (more than our duty) a deep need of ours. The idea of duty is embodied in us and is learned, as it really is, as a real need.

We are not afraid to affirm that we have an eternal, immense, immutable need of God!

2 July 1953

In the perennial conversation or dialogue with the Lord, prayer and study, i.e. perpetual sacred study, are united and simplified. Together they produce perpetual preaching.

Just as the first and second divine persons are one principle

of the third, so study and continuous prayer, merge into a single exercise and become "conversation with the Lord!" Conversion to divine conversation!

July 4, 1953 - *First visit to the Apostles' groups*

It is necessary to add to the booklet "The Three Works" a whole chapter that specifies the duty of every soul established in divine service to gather twelve children to form a small college. This is of prime necessity, if you really want to be apostles.

July 5, 1953

"I want mercy not sacrifice because I did not come to call the righteous to penance, but sinners." It means: I want charity towards my neighbor more than practices of piety.

July 6, 1953

Permanently dwell in the three heavens. Every felt presence of the Lord removes shadows and puts divine goods in the soul.

There is nothing to fear from the Lord when you want to please him in all.

Salvation, holiness and union is he who makes them. He alone is the creator, the savior, the sanctifier and the glorifier.

July 7, 1953

Let us make man in our image and likeness! The Lord is truth, charity, holiness, mercy, pure act, peace, happiness, and I must become his image ever more eternally! Amen.

July 10, 1853 - *At the second meditation on the first day of exercises*

The relationship of a child with the Father is cultivated in the sacred study.

In the hour of mental prayer, the soul-spouse's relationship with the Holy Spirit is cultivated.

The relationship of soul-mother of Christ is cultivated in preaching! Amen.

In holy Mass and Communion we receive grace for the whole supernatural life.

We continue preaching all day if our general and particular conduct is all edification, all testimony of the gospel, all irradiation of Jesus living in us.

We continue our prayer all day with conversation-dialogue with the Lord present.

We continue the sacred study all day waiting for and receiving from the Father his Word under every veil.

11th July 1953

Do you believe that I can do this to you? May it be done to you according to your faith!

Every need for love, glory and divine will must be believed; every superior form of virtue must be admitted with full consent of the heart, even against any argument contrary to our nothingness. Everything will be achieved by virtue of him to whom we consent, believe, and entrust ourselves. *Mihi adhaerere Deo bonum est! All the good for me is to adhere to him!*

July 13, 1953

(We ask the Holy See to add to "Blessed be God," Blessed be his most precious Blood⁷ after the most Sacred Heart).

Applying the intellect to knowing the good and good people

⁷ This request has been fulfilled to the letter. In fact now, among the invocations of Blessed be God, after the invocation blessed his most Sacred Heart, it follows: Blessed be his most precious Blood.

in the supernatural order, it is our duty on earth to be practical apostles of universal sanctification.

July 18, 1953

... To give sight to the blind (he consecrated me and sent me!).

Come, O Lord, to do all these mercies of yours in my soul, in the Congregation and in everyone.

(The professed brothers, during the year of the magisterium, will come to the motherhouse for periodic exams and for the minor spiritual exercises every week of the Ember Days).

July 19

The train of life runs fast over time and brings you closer to the final station. There is no need to waste time on superfluities or, in any case, lesser things than divine union with the Lord.

July 21, 1953 - *At the holy Mass*

You see that the devil of pride, the devil of lust, the devil of anger, the devil of sloth, the devil of the passion of love, the devil of love revolves around you and approaches you for your defects, greed etc. ... in many ways and forms. *Ab insidiis diaboli, libera me Domine - From the devil's snares, free me Lord!*

Towards evening

Why don't you practice various hours of contemplation on the agony throughout the day so as to become steadied in it almost without interruption?

It is he who offers you this grace. *Si scires donum - If you knew the gift of the Lord* that he presents to you! Amen, Domine Iesu.

July 23, 1953

Grant that in every purpose, object and circumstance of every act and state of mind, in every atom and instant of my whole being and operating, action and passion, faculty and relationship, inside and out, I may be:

All like you,
All united with you,
All full of you,
All worthy of you,
All yours,
All of you.
So be it. Hosanna! Alleluia!

Concentrate, simplify, unify yourself in this purpose and prayer, and that's enough for everything. This is the new *Gloria Patri* after the other *glory, love and divine will!*

July 24, 1853

"Do not disturb the apparent chaos of human life, of human crowds. As in the organism many cells and capillaries are organized and animated in unity of life, so, the creator, savior, sanctifying Spirit, harmonizes everything that is not an act of sin, in the glory of the love of the Trinity. Alleluia.

Everything serves the greater good of sanctification of souls in their society and in their individuality, as a whole and as individuals. Alleluia.

July 30, 1953 - *During the holy mass, at the gospel. Votive Mass of the Holy Spirit*

All that he, the Lord, is by nature wants you to be by grace. *Ego dixi: Dii estis - I said: You are gods;* not in part, but all! Expand your abilities to infinity. Thus, you will be son of the Father, brother of the Son, spouse of the Holy Spirit and mother of Jesus in souls.

This motherhood is the great, indeed the maximum labor of life!

Enter, if you want, and God wills it, into the thought of all the goods of your nature united with divinity in the incarnate Word. All these goods of nature united with the divinity are offered to every person who lives in human nature, if he wants them!

July 31, 1953 - *In the parish church of St. George - towards sunset*

Open your heart to the supernatural motherhood of Jesus in all the souls of your neighbor. God alone is the father, he is the brother, he is the spouse and all souls are the son! May every single human person be your son! In God you will know how to accomplish this other supreme reality! Amen.

August 4, 1953

Do not sew a patch of new cloth on an old dress. Do not entrust new wine to old wineskins.

He did not come to mend Judaism but to found his Church!

August 12, 1953

Jesus will be all in your favor, in your place of work and responsibility - parish priest, director, preacher, etc. Amen. Come, Lord Jesus!

August 13, 1953

The three divine persons are in you, solely to take care of you, listen to you and speak to you!

August 14, 1953

Obstacles to contemplation:

1. On the part of the will: the desire to direct and dispose of

one's life according to personal plans, designs and programs;

2. On the part of the intellect: wanting to analyze and record everything in order to judge it consciously;
3. On the part of the heart: seeking consolation for itself and being troubled by its privation. The Lord is the crucifix! The sacrament!

Conditions for contemplation:

1. Mortification of the senses and elimination of useless things;
2. Great purity and detachment of the heart;
3. Great simplicity of spirit in the life of faith;
4. Profound humility;
5. Love of recollection;
6. Perseverance in prayer;
7. Fervent love of charity for the Lord and neighbor.

August 16, 1953

"Lectio divina done with pious loving study leads to meditation, to prayer and then to contemplation" (Cf. St. Benedict, Rule c. 45).

August 17, 1953 - At the holy Mass

About Christian heroism.

Every good act has the value of heroism

If it costs us a serious sacrifice,

Much more if it is done with great love,

Much more if it shares greatly in the merits of the savior,

Much more if it is done in great union with the divine mediator,

Much more if it is Jesus and his Holy Spirit who accomplish it in us and for us.

Everything depends on our prayer of union, on our state of union, on our acts of union.

All of you, all of you, all of you, O my God and my all!

August 18, 1953

Heart of Jesus and Mary, be the heart of my soul, for God and neighbor.

August 20, 1953

New formula:

All of you, all of you, all of you! (as a perfect imitation and union).

All of you, all of you, all of you! (as fullness of memory, intellect and will, fantasy, feeling, etc.).

All of you, all of you, all of you! (as merit and perfection, as my superior person, joined to my inferior person).

All of you, all of you, all of you! (as my mediator, substitute and head in the parish, in the Congregation, in my intimate life. All of you!)

August 21, 1953

The statute of the Apostles of Universal Sanctification needs to be simplified. All must be daily communicants and Marian souls in terms of relations with the Holy Trinity.

The first sphere gathers around Jesus-Host and for the liturgical-Eucharistic apostolate.

The second sphere gathers around Jesus-Gospel and for the ascetic-evangelical apostolate.

The third sphere concentrates on Jesus-Church and for the social-ecclesiastical apostolate.

All of them are committed to the twelve, to the seventy-two and to the crowds: associates, aggregates and affiliates to the Congregation.

The same day - At Holy Mass in the crucifix oratory

It is not enough for self-denial not to speak of oneself neither good nor bad. You have to make an effort and get used to not thinking about yourself. Then, after this negative element, you need the positive element of thinking in everything, always, only of the Lord! This is the grace that he offers you today. Amen.

September 7, 1953

You are the light of the world (which cannot be kept hidden!).

Practice union with the incarnate Word Jesus on the agony in the hour of darkness. *Pater omnia tibi possibilia sunt! Si vis transfer a me calicem istum, veruntament non mea sed tua voluntas fiat* - Father, everything is possible for you. Take this cup away from me! However not what I want, but what you want (Mk 14 36-37). In Spiritu Sancto. Amen.

September 8, 1953

For divine union. In the grace of the birth of Mary, the Virgin Mother of God, souls are born to the Trinitarian life.

Grant, Lord, that I may receive and live the union that you want to give me. Amen.

That I may be all with the Father in loving the Son,
All with the Son in loving the Father,
All with them in loving the Holy Spirit.

That I may be all with the divine Spirit in loving the Son with the Father and the Father with the Son!

All with the Father in making all souls daughters of God the Father!

All with the Son in making the souls spouses of the Holy Spirit!

All with the Holy Spirit in making the souls mothers of Jesus!
Amen.

The union of our will with the divine will so that we want nothing else (absolutely) but what God wants, or rather, we want nothing but God; this is the sign of the union that has taken place! As long as it is a permanent condition!

September 14 - *Hermitage of Camaldoli* - *Meditating on the Theresian spirituality "I am daughter of the Church" by Fr. M. Eugenio*

"When the Lord starts something, he also brings it to completion." He does the same for our sanctification.

September 15, 1953

In at least incipient states of union, the Lord himself produces the sanctity of his love in the soul.

September 16, 1953

It takes absolute asceticism to correspond, as well as to prepare for the graces of union.

September 17, 1953 - *Hermitage of Camaldoli*

Recognize your place and mission in the mystical body! Your place and mission is
the "gospel of divine union."

September 18, 1953

Go first to reconcile yourself with your brother, then return and offer your sacrifice.

You cannot unite yourself with the Lord if you keep yourself divided from your neighbor.

September 22, 1953

Because they are alive, spiritual weddings are a progressive gift to the highest degree, if you correspond.

I expect that you manifest yourself to me, in me.

September 23, 1953

Contemplate the action of the three divine persons in your soul. If you continually look at the Lord, in you and outside of you, he will be more yours! And he will reveal his love to you more than before.

October 4, 1953

Deus meus et omnia - my God and my all! Amen

Father, I thank you that you have listened to me. I knew you always listen to me! Every believer can make these words his own if he lives in faith and charity and asks according to the promise made to those who pray.

October 7, 1953

Each of the seven petitions of the *Our Father* could well be the ejaculatory invocation of every day of the week, starting with the assignment of the first to Sunday, which is the first day.

October 8, 1953

How good would it be if we had a community meeting every day instead of continuing the recreations so often useless, vain, stupid:

1. For the chapter of faults (Wednesday),
2. For the chapter of inspirations,
3. For the chapter of information,
4. For the chapter of ascetic cases,
5. For the chapter of finances,
6. For the chapter of observances,
7. For the chapter of works and similar useful things.

October 9, 1953

“May your kingdom come.” Happiness is to think about death and do everything with the thought of preparing for death in fear of divine judgments.

“The best preparation for eternity is the love of the Lord. It is better to fulfill oneself in love than in fear or fear of divine judgments.”

October 10, 1953

Each has his own special union to achieve with the Lord. The substance, so to speak, of the Eucharist is the grace of union.

October 12, 1953 - *While preaching*

Where is the devil? It is lurking in useless things. It is manifest wherever there is disorder and dirt. It is operative wherever there is turmoil, discouragement and the like. *Ab insidiis diaboli, libera nos domine - From the snares of the devil, deliver us, Lord.*

October 20, 1953

The light of the body is your eye. It is the image of the heart. If this is pure, all moral life will be pure!

November 4, 1953 - *At the exhortation*

To immerse ourselves in Jesus: this is the asceticism and the mysticism and the strength of the apostolate.

November 5, 1953 - *While preaching the spiritual exercises*

Consecrate yourself to the internal pathway of consecrations. Here is the narrow but august way of life! Few find it! Offer yourself!

November 12, 1953

Aim every day for a:
Divine word,
Divine perfection,
Example of Jesus,
Virtue of Jesus,
Gift received,
Gift to be received through the divine word,
Gift to ask that every divine word be a substantial word for everyone's soul.

November 14, 1953

Ad eum veniemus et mansionem apud eum faciemus - We will come to him and establish our dwelling within him (Jn 14 23), indicates the presence of the Blessed Trinity with us, but in the incarnate Word, not yet in us.

The presence of the Blessed Trinity in us is revealed by the *in vobis erit - will be in you* of the Holy Spirit. The Most Holy Trinity is in us in the Holy Spirit.

The glory of the Father is the Word of love. The union with the Most Holy Trinity is the Spirit of love. The Father of love is the beginning and the end.

Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum

vestrum - I ascend to my Father and your Father, to my God and your God (Jn 20 17). We ascend to the Trinity in the Father through the Word and in the Holy Spirit.

From 21 November 1953 - *For a training course for catechists, in Pianura, at the Vocationist Sisters, during the short spiritual exercises for the Women of Catholic Action*

In nomine Domini, amen, alleluia.

The daily communicants are the chosen people of today. They are the custodians of divine life and the gospel. To them is entrusted the mission of communicating divine goods to all souls. Communicating knowledge first of all ... God's grace does the rest.

Divine communion is an inestimable talent that must be trafficked and multiplied. Talent of divine life, of the gospel, of redemption, of union, talent-Jesus. Yeast for the mass to be made bread of heaven. This is accomplished only with the banquet of the word and therefore with catechesis. From the banquet of the word we are brought to the banquet of the Host and from this to offer it to souls!

If all Christians were what they should be, everyone would be a good catechist and the entire human environment would be a school of supernatural life. But even if that were the case, the Eucharist would always be light and fire that is communicated to others. How much more this is needed in the present state in which Christians cancel the effects of faith in themselves and in others with pagan living. Hence comes the need for the vocation and mission of catechists and their perpetual formation.

The call.

Just as the evangelical counsels can be given to all, as all are obliged to fraternal correction, to the instruction of the ignorant, so all can and must be trained to be perfect Christian-catechists. All those who have a little time, the possibility and at least minimum suitability must be recruited for the legion of catechists.

Everyone should invite those he knows capable of this ministry. *Messis quidem multa, operarii autem pauci! Rogate ergo Dominum messis ut mittat operarios in messem suam - The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest to send workers to his harvest (Mt 9 37-38).*

Why are they few? There are few who go, not a few in themselves; they do not go because they are not sent; they are not sent because they are not requested. Ask them! And they will certainly go, for the Lord is faithful!

Why should we insist that women become the Lord's workers? Because in dealing with others, especially with children and young girls, women are more suited for this ministry of catechists by their nature, that is given to them by divine will and providence.

The Lord calls ... Not this or that internal stimulus of human interest, nor this or that external pressure of human persons, but the Lord Jesus calls to work in his vineyard. As he called the guardian angel for each one of us, so he calls his worker among men to entrust him with the field of a soul.

It is not good for man to be alone! Divine law is also solidarity. But, whom should we accompany? We should accompany the little one with the adult and the adult with the little one to form spiritual families. Let's form these spiritual families!

"Converting the hearts of fathers to children" is the mission of the precursor. The adult with the adult, as equal, do not help each other, but cause corruption, much or little, there is corruption! With children the good is poured out and multiplied in others while it intensifies in oneself, always assuming the Christian adult as it should be.

Secular Religious Institutes.

Mass tends to decay as a result of its weight. The elect must raise it up, and other elect follow them. First they gathered in religious orders (more in the world), then in religious congregations (even closer to the world) then in our own days they are gather-

ing in secular religious institutes (living in the world, and also living isolated in the world).

Following their example many souls can become the center for others and propose the ideal of holy life in the world. Thus they become the holy leaven of spirituality. To accomplish this, they should set a program with a common life of shared prayers, holy works, the practice of the sacraments, etc. The Society of Divine Union!

The Conquest

The conquest begins and ends with Jesus, attracting souls to daily Holy Communion.

Let's start with the children ... that's right, but above all with poor children! *Pauperes evangelizantur - the good news is proclaimed to the poor* (Lk 7 22), not so much the material and physical well-being, but the gospel! The evangelizers turn first to the deaf, the mute, the crippled, the dead, understood spiritually.

"The simultaneous existence of the universal expansion of charity, having the same dimensions as humanity and of an extreme specialization, is the most characteristic sign of an authentic love without illusion" (Vaillaume, *Come Lord*, P. De Foucauld).

"The tools of the apostolate must not be such as to disfigure the Gospel message which must be transmitted with fidelity" (id.).

November 24, 1953

O Holy Spirit,
You are the divine union,
You unite me to the Son towards the Father,
You unite me to the Father towards the Son,
You Spirit of the Father and of the Son unite me more and more to you, to the Son and to the Father. Amen.

November 25, 1953

Erat subditus illis - He was subject to them. The basic laws that must be obeyed are:

1. Divine imitation,
2. Dominion over the lower world,
3. Indefinite progress
4. Multiply oneself,
5. Fill the world,
6. Subdue the earth,
7. Cultivate and guard Eden,
8. Obey and worship God,
9. Do penitential work and be under constant watchfulness,
10. Live solidly in society acknowledging good and ignoring evil,
11. Use of clothing.

All distinct and orderly,
All full of life,
Every creature ordered to the good of man.

Blessing and consecration of the Lord's day.
Vegetarian regime,
Do not argue about duty,
Do not be afraid to displease others,
Not wanting to hide from the Lord,
Recognizing oneself guilty of wrongdoing,
Begging for forgiveness and indulgence.

November 26, 1953

Your faith has saved you, go in peace (Mk 5 34). Charity or faith?
Faith animated by charity; faith aroused by charity.

November 29, 1953

Fear for your desires and joys, fears, pains and affections that are not according to God as they may appear!

The fire of charity is fed with the wood of the cross!

November 30, 1953

... Some fell among the thorns and the thorns grew and choked it (Lk 8 7). Is this for me?

December 6, 1953

Prepare the twelve practices of the Marian stellar of the Immaculate in her year 1954. Amen.

December 7, 1953

The stars of the Blessed Virgin Mary are the twelve apostolic practices of the twelve categories of the Society of Divine Union:

The children of light,

The volunteers of heaven,

The lovers of God,

The army of the Holy Name,

The army of the most Precious Blood,

The army of the Sacred Heart,

The army of divine glory,

The army of the divine will,

The army of divine life,

The army of Jesus-Eucharist,

The army of Jesus-Gospel,

The army of Jesus-Church, and the twelve companies of the Servants of the Saints.

December 9, 1953 - At meditation after Mass

[I am in] continuous suffering with a sense of helplessness. I am as in prison and chains of physical weaknesses, of the need to deal with so many different things, of human conveniences, of the consequences of past defects, but divine life manifests itself with the Word and works with the Spirit. You too with the divine Word in every ministry (prayer, preaching) and with the Holy Spirit can benefit everyone. Amen. Throughout the centuries, throughout the universe. Amen.

During the octave of the Immaculate Conception 1953

I receive internal assurance of forgiveness and indulgence of all the sins and pains of the past life up to this day. *Quam magna multitudo dulcedinis tuae, Deus, quam abscondisti timentibus te - How great is your goodness, Lord, that you have reserved for those who fear you (Ps 31 20)!*

December 10, 1953 - During meditation

The seed sown in good soil means the one who hears the word, pays attention to it, bears fruit (in patience and constancy) and produces thirty, sixty, one hundredfold (attentive, strong-willed, disinterested souls and persevering!).

What counts is love. Both joy and pain, without love have no supernatural value. What he wants is love. It is true to concentrate everything on the commandment of charity.

The same day - from the 1951 diary.

Deo Gaudium IMI⁸

⁸ *DEO GAUDIUM IMI* is the motto-program of the Society of Divine Vocations, which taken as a phrase in itself means: "the humble are the joy of God;" as a Latin acronym it reads: Deus et Omnia, Gloria, amor, voluntas

Introduction.

Our formation is incessantly operated by the most Blessed Trinity and precisely by the Father through the Word from without, and through the Spirit from within.

The Word works on us with the Holy Scriptures, with the life and examples of Jesus. The Word works on us with his sacrament and with his Spirit.

I believe that you are personal love, you love me and you want to make me worthy of you to join you! This must be more and more known and felt by those who draw near to the Lord, as they get closer to him.

No one is as close to him as someone who is in divine hands to be formed. This also requires *laboriosity* (laboriousness) in imitation and cooperation with the Lord, that is, about the divine word, its inexhaustible content, its multiform use. From the beginning, get used to sacred study, prayer and preaching. How could I say this or that to this or that listener? In writing always.

Method

In the divine words we must see an idea that he tells us and to which we must respond; a gift that he gives us and that we must reciprocate; an action that he performs in us and in which we must cooperate as well as consent.

This cooperation in general is obedience because every divine word always expresses:

- A law,
- A precept,
- A counsel,
- An invitation,
- A wish,

Dei in universo mundo - Iesus, Maria, Ioseph - in English: O my God and my all. Glory, love and will of God in the universal world. Jesus, Mary, Joseph.

An inspiration,
An attraction,
A motion,
An example.

Cooperation is all about attention, application and understanding, consent and execution etc. This imitation is now facilitated through the vocation to follow Jesus. Come to me. Follow me.

Jesus does with the apostles the function that the heart does in us; it attracts the blood, purifies it and then spreads it in the living organism. Jesus attracts the apostles, forms them, and spreads them in his Church! O sacred divine Heart!

Every formation takes place with virtuous habits that are acquired with the constant, methodical repetition of acts.

Purification is entrusted by grace to effort and to human initiative. It concerns the external and internal practical life in the observance of laws and counsels (but first a resurrection from mortal sin is needed. This must be definitive). Then the liberation from venial sin follows. Venial sins are blindfolds, foot chains, mouth gags, earplugs and heart thorns. Then follows a renunciation of distractions even if they are of good things but for other times, places and people.

Purification ought to use the means but only as needed for the achievement of the goal. Everything else is a murky mixture. It must be practiced until death, until one enters heaven. The exercises of it are: exams of conscience, order, neatness, external modesty, etc.

Every purification supposes a new light of higher principles and relative conviction.

We are more bound to purify those who love us, as they are more entrusted to us by the inner action of the Holy Spirit!

Translation of the holy house

Instead of turning to every wind of worldly, diabolical, hu-

man spirit, we open ourselves with all sails to the Holy Spirit. Instead of following our whims and other persons, we follow Jesus. Instead of regulating ourselves according to the criteria of the world, we regulate ourselves according to the criteria of the gospel.

What is required is docility, fidelity, generosity and industriousness. Docility is due to the teacher, fidelity to the friend, generosity to the king, industriousness to the craftsman.

Above all we get out of ourselves to go to him!

December 13, 1953 - *Rejoice Sunday, Altavilla Silentina, During meditation after Mass*

... He holds the soul embraced to him and continually loves her as the God that he is; and incessantly urges her to look at him, to talk to him, to love him.

He relieves her from the prostration of confusion and pain for all the evil she did and caused others to do, for all the good she did not do and did not let others do, for all the good she did badly and caused others to do badly. Today God grants her plenary indulgence and fills all these gaps in the soul.

Let us go to the children; they render perfect glory and praise and through them will be destroyed *inimicum et ultorem* - the enemy and the avenger, the whole kingdom of evil.

Brothers: fill the world, house by house, with children; spouses according to divine laws give many children to the Lord!

Brothers, according to nature or according to grace, be all secondary causes of the creator and sanctifier God in multiplying his children.

We want to work making souls in the divine image and likeness for the glory, love and will of the adorable and adored Trinity!

It is not enough for the love, glory, and will of the August Trinity to fill with his very self every atom and instant of yours, every act and state, end, object and circumstances, all being and

operating, action and passion, faculty and relationship, making you all worthy of himself, all divine, all his, all God by grace (not by nature). He wants to make you a God by grace!

As the microcosm made man, so in the order of grace God wants to make a synthesis of the three divine relationships-persons! *Fiat mihi secundum verbum tuum!*

Gaudete Sunday is the special Sunday of the religious of the G.A.U.D.I.U.M. Amen, Alleluia, Hosanna!

Acts of perfect love, motivated, concretized in works, carried out, intensified, continued deserve the increase of grace and charity.

December 15, 1953

There was in you an occult security and complacency about the charity of your neighbor and every good you knew ... you must instead expect everything from the Lord, *posse et velle - ability and willingness.*

Concentrate yourself totally on the implementation of the "SUD."

December 19, 1953

"To begin, it is not necessary to have access to many groups of twelve souls. Even a single group is enough for each sphere, as Jesus also began with a single apostolic college."

At holy Mass

He consecrated me once again to the mission of this Society of Divine Union.

December 24, 1953

The Lord gave me the book of revelations to St. Gertrude as

my gift and food for this Christmas season. We bless the Lord. Hosanna. Alleluia!

In corde beatæ Gertrudis jucundam mansionem Dominus habuit - The Lord had a pleasant abode in the heart of Blessed Gertrude.

December 25, 1953

With prayer you must break the barrier that makes you believe that your progress has been completed and that universal sanctification is hindered, as if insurmountable. They are temptations. *Cristus vincit, regnat, imperat - Christ overcomes, rules and commands.* Amen.

Your ascension is in correspondence to the gift of the triple presence and union. Amen.

December 28, 1953

Notice how both from the parable of the weeds and from the parable of the fishermen's net, it can be seen that the number of the reprobate is far, far less than the elect. The bad will be separated from among the righteous, not vice versa.

In a similar way you must choose between the good and the imperfect acts of each day, in the evening.

December 30, 1953

A sign of divine union is that felt presence. Deo gratias.

December 31, 1953 - During meditation

O my God and my All! I fear that my every desire and fear, hate and love, joy and pain are all a mixture of selfishness and worldly infernal influence.

I trust in you completely and I entrust myself to you who are infinite goodness always in act, infinite mercy always in act, infi-

nite love always in act! Throughout the universe in every act!

You make all your will consist in making us holy like you; all your glory in making us happy as you are; all your love in uniting us more and more to yourself!

In every atom and instant, act and state, in every desire and fear, hate and love, joy and pain, I can and must, I want to ask and have all your glory, love and will.

This I mean and I protest to always ask you with your own Word, in your own Spirit! Not according to my thoughts but according to yours! Not according to my wish, but according to yours!

May all your glory shine in me in every atom and instant, act and state, on my part in perfect union of intention, on your part according to your infinite magnificence and goodness.

May all your will be fulfilled in me, in every atom and instant, act and state, on my part in perfect union of execution, on your part according to your infinite goodness and holiness.

May all your love triumph in me in every act and state, in every atom and instant, on my part in perfect correspondence and fidelity and on your part according to your infinite tenderness.

With you, I want and must render to my neighbor all the loving service of prayer, action and sacrifice so that your glory, love and will triumph in him as well, on your part!

So, I will be able to be in that perennial prayer that you want for my good, without the torpor of false abandonment in you, but in perennial activity of intercession for your glory, love and will.

1954

January 1, 1954 - *After the meditation*

As in the divine life *ad intra* the Father is the eternal source of divinity and the eternal principle of the Trinity, so is the Son for

the divine life *ad extra*, so is the Holy Spirit in the divine life in me.

In the divine life *ad extra* the Son is the exemplary cause of all beings and especially of the souls. He is the meritorious cause of every good in the order of nature and of grace.

In my own divine life (as in every soul and in every angelic spirit) the Holy Spirit is the cause of all acceptance and correspondence, of all imitation and cooperation, of all consecration and union with the love of God.

We renew the covenant, in the first shedding of the Blood of Jesus,⁹ in the first proclamation of the name of Jesus, in the first external consecration of the heart of Jesus, love always wants a covenant of union.

The Lord gives us the gift of the divine persons: of the Word in his mission, of the Holy Spirit in his mission, of the Father in his coming and of Jesus in his Eucharistic communion.

How to reciprocate this divine and infinite gift? With it the Lord brings you and gives you the whole universe and all his people of angels and souls in the communion of saints.

Exivi a Patre et veni in mundum, iterum relinquo mundum et vado ad Patrem - I left the Father and I came into the world, now I leave the world and go to the Father (Jn 16 28). Unite your person to Jesus, to the Holy Spirit in the ascension to the Father and thus you correspond to the divine missions.

With the Word and the Spirit you establish your dwelling and conversion in the Father and thus correspond to the divine coming of the Father, to the divine indwelling of the Trinity in the soul.

Strive to bring all souls to divine union and thus increase the happiness of the angels and saints in order to reciprocate the gift of communion with them. This is your covenant.

Do not be afraid to cultivate the divine tenderness of love in the filial, nuptial, priestly, maternal relationship with Jesus and

⁹ The Circumcision of Jesus was celebrated on January 1st, and this was his first bloodshed.

the other divine persons since it comes to you not from below but from above.

January 2, 1954

The Holy Spirit is substantial love and therefore supremely nuptial, supremely unitive love. He is the divine infinite eternal immense immutable spouse of the soul who wants him.

It is the Holy Spirit who unites me to the Son in my relationship to the Father. It is the Holy Spirit who unites me to the Father in my relationship to the Son. And towards him?

The Father joins the Son in my relationship to the Holy Spirit. And the Son unites me to the Father in my relationship to the Holy Spirit in mystery of unity.

This in my inner world! In it the Holy Spirit unites me to the Son to go to the Father, unites me to the Father to go to the Son, from indwelling to circuminsession.

In the internal world of God it is the Father who unites me to the Son to go to the Holy Spirit and the Son unites me to the Father to go to the Holy Spirit, in the Trinitarian life.

In the world outside the Lord and myself, that is, in the whole created universe, in the whole Church of angels and saints, in everything, I meet more directly the divine Word, Jesus.

The Son in this external universe unites me to the Father to go to the Holy Spirit and unites me to the Holy Spirit to go to the Father. The bridegroom is the incarnate Word.

In the inner world of divinity, more properly it is the Father who unites me to the Son to go to the Holy Spirit and unites me to the Holy Spirit to go to the Son.

O my God and my all! You make me feel that all your glory lies in making us happy like you, all your will lies in making us holy like you, all your love lies in making us one with you.

May I and all correspond to you! Make us all worthy of you, all full of you, all yours, all of you! To render you the correspondence you deserve for your glory, will, love!

January 3, 1954 - *At the rising*

I feel sick. Death knocks at the door. I don't feel those desires for heaven that I should. Will I do on the last days and moments all those acts of virtue that I should do?

At the holy Mass

Do not fear! The divine persons, the divine Spirit, the divine Word, the divine Father, your divine persons, your God and everything, will fulfill your being in their life and truth, glory and will. In every need and deficiency that you feel, unite yourself to the three divine persons, who ordain your pain of the senses, your pain of need and deficiency precisely to this act of union.

I was made aware of the reality of Jesus' offering to the Father at Holy Mass. Once for several days I trembled in celebrating Mass as if giving Jesus to the Father I would be deprived of him - and my heart and spirit suffered. While offering him, I prayed that he would take me with him, so that I would not remain deprived of the Lord Jesus. Only this morning I received the light and peace of the Lord's response. Do not fear!

At each offertory of Jesus, the Father reciprocates by giving you the gift of his Word Jesus and together they give you the Holy Spirit in a greater, deeper, higher and broader way and measure. This reciprocal daily gift is valid for you, for the whole Church, humanity, the world, the universe, and not only at your Mass, but to each soul for the communion of saints and for the paths of the mystical body.

Don't be afraid, fear not! The Lord is the infinite who gives himself and can be received by infinite souls, in infinite degrees, without being exhausted, without ceasing to be of whomever gives him and who receives him.

The same day -

I begin the triduum to the Epiphany. Revelation. Synthesis of union with the Holy Trinity.

January 4, 1954

Behold the star that calls to heaven and marks in the sky the way to follow on earth to seek and find the Lord first on earth and then with him, found and possessed, to ascend to heaven!

I see the star shining in the hands of the virgin Mother of God. And the star is a host. In the host there is a heart, and in the heart there is a monogram¹⁰ and everything spreads purple rays.

O Holy Name, O Sacred Heart, O Precious Blood, O Jesus God with us incarnate sacramental revealed to us and offered by the Father God and the virgin Mother Mary.

Gaze well at those interminable rays of the pilgrim star in the skies, my soul! Behold, they become or appear divine words: All the divine words of the Old and New Covenant. All the divine Gospel's irradiation of the incarnate Word! All Jesus Host, veiled and revealed by Jesus-Gospel! Here is the star of my sky; here is the sky of my star and world!

It fixes even more firmly those interminable rays of the host-gospel, pilgrim star in the heavens. All those rays of light of divine words appear and reveal endless saints and elect.

Jesus-Host and Jesus-Gospel is revealed in Jesus-Church of saints, world and immense heaven of holiness and sanctification! O my Jesus-Host, O my Jesus-Gospel, O my Jesus-Church of the saints.

The souls ascend and follow you; they look up and pay loving attention to you. For it is impossible for whomever receives your light not to be conquered and enraptured by you!

Each one you summons calls in turn caravans of souls to follow you, becoming your star to call those far away, your angel to call your neighbors, your magnet.

O Lord, your new religious, servants and brothers of the

¹⁰ The common monogram imprinted on the hosts at the time of Fr. Justin was IHS. These three letters are the Latin initials of Iesu Hominum Salvator (Jesus Savior of the world).

saints, handmaids and nuns of the saints, the new spheres of precursors, disciples, apostles of divine union, and workers of universal sanctification come.

The same day -

I must cultivate and inculcate corporal mortifications. I must cultivate the young men most inclined to true piety among ours.¹¹

January 5, 1954

I was deeply embittered by the countless souls who waste time and talent, who multiply their faults and debts with divine justice, who do not pray, do not elevate themselves and abuse grace!

Intimate response

May others at least pray for them! And anyone can and must do it for the communion of saints, heavenly solidarity between the creatures of the Lord's heart! It is right and dutiful! Especially those who are at the head of other people, such as parents, those in authority and above all, those whom the souls spontaneously elect as their leaders and representatives.

For this reason too it is wise to multiply through apostolic groups the little superiors, leaders and representatives, so that there are many intercessors authorized by the brothers.

Today another answer arrives. The Savior is always in the act of taking away the sins of all and satisfying for the debts of all, filling the voids of every soul with his merits and making them worthy, chosen!

¹¹ Fr. Justin himself notes on the same page the names of those he considered most inclined to true piety: "Alongi, Chicherchia, Della Ratta, Martino, Siano, Natale". Except for the first two, the other four became Vocationist priests.

Let us therefore lead souls to correspond to creative love, to saving love, to sanctifying love! The Lord does not want anything other than the voluntary and free affection of the heart.

The same day - Eve of the epiphany

Norms to be included in the Constitutions about the Common Duties of Superiors:

Superiors must always watch and fight to keep in full bloom and enforce each and every observance of our life of penance and prayers, of study and works. Otherwise, the ever-decadent human nature will take over with its defective habits of sloth and disguised sensuality, worldliness, hidden and latent profanity.

After the holy Mass

So do you welcome the Lord? Without having a big love party? Is that the way you would like to be welcomed when you leave the world and time? Entrust yourself to the divine Spirit and to the divine Father to welcome the Lord Jesus and to spend time with him after communion and always.

What happens between the Lord and the soul interests everyone. May soon come the day when every writer and true author shares with us his romance with the Lord in simplicity! All other stories, adventures, human poems are useless and we are not interested in them! A good sign of the times is the spread of both historical and psychological religious narrative.

Be simple as a dove! Like the Holy Spirit who is in us! Be all spirit without matter, all unity without compositions, all love without selfishness, all fire without smoke and ash. Divine dove of the heart!

When you feel tired, exhausted and dejected, take rest contemplating the divine face in the light of faith. Renew your strength by uniting yourself with a simple act of will to the Word, to the Holy Spirit and to the Father, intending to give each divine person all the glory of love of the corresponding person to the

other. Offer this simple, pure worship for every being, every soul and every event. Amen.

January 6, 1954

Your whole life is the epiphany of divine love. May also our entire life be an epiphany of love for you, Lord.

“The whole treasure of his love is not given to us because we do not give him our whole heart” (St. Teresa).

January 8, 1954

Every offense done to the Lord has a certain infinity of malice, infamy and culpability because the Lord is God! This is true both of mortal sin and also of every venial sin fully felt and willed. The difference is that mortal sin is like the death of God, if God could die! That sin kills him.

Venial sin is the death of Jesus the man-God and Jesus could die! And in fact he died because he was killed by these too! Even every fully conscious venial sin is the death of Jesus, the infinite lover and infinitely sensitive to offense.

The same day -

Epiphany! St. Joseph presides over the conquest of the divine union. Jesus is the feast. Mary is the type. St. Joseph is the type and the door. He is the head of the holy family; we must direct ourselves to him to enter. Amen.

January 12, 1954

Go to the lost sheep of the house of Israel: to Christians to unite them to the Lord. This is our first mission; afterward comes the one *in mundum universonum - to the whole world.*

January 14, 1954

“Heal the sick”. Infinite love wants infinite union; it gives infinite happiness, etc.

The same day -

Explanation of how to converse continuously with the Lord thinking with him, telling him your thoughts, channeling towards him the whole river of internal thoughts and acts. Amen. Alleluia.

January 15, 1954

Conditions and provisions of prayer: Being in grace with the sacrament of penance, or with perfect charity and contrition. Even the sinner can and must pray; but to pray in the right way, I must be repentant of evil done and resolved to do good.

How to turn all thoughts to conversation with the Lord? There are various ways and methods of praying frequently and almost continuously to get used to perpetual prayer. Let the youngsters find them by themselves and complete them.

Whenever the thought of the Lord comes to us, every time a sign sounds, pray some ejaculatory prayer before and after, sacramentalize everything and the like.

January 16, 1954

“Be taken by the Holy Spirit in his own internal world, by the Word Jesus in the external universe, by the Father in the divine world *ad intra*.”

Be all fulfilled, all transformed into the divine persons.

January 18, 1954

“Long for the Life of union with the most holy Trinity in the Holy Spirit in the internal world. Live the life of union with the most holy Trinity in the Word Jesus in the external universe. Live

the life of union with the most holy Trinity in the Father in the divine world *ad intra*." This is his gift for the rest of your life. You have to give up every other life: not by becoming impoverished but rather by dilating since every other life is eminently carried out in the spiritual one which is infinite in itself!

The same day -

Acts of worship: adoration, praise, thanksgiving, reparation and intercession. Acts of love: the look, the visit and the gift.

January 19, 1954

Self-hatred, as it is right against our only enemy.

January 21, 1954

How crosses benefit us!

January 23, 1954

Come to the banquet! First as a guest, then as a sweetheart, then as a bride! Come one and all! May every soul be spouse of the Trinity!

January 24, 1954

Convert yourself to self-denial and recollection. Turn, concentrate on the Lord present within, beside, ahead of you. Amen.

January 25, 1954 - *Conversion of St. Paul*

"Convert yourself to divine silence for the divine Word."

January 27, 1954 - *After the meditation*

Let's say with St. Paul that the Lord did not send us with the

special mission proper to each one, to baptize, but to evangelize and therefore “woe to me for eternity if I have not evangelized.” What is the gospel according to my spirit, according to my heart, according to the thought and desire of my Lord? It is the gospel of the divine union directly, deeply, highly!

Every Christian in his own way and degree, and every servant of divine vocations in the highest degree and most perfect way, must bring to the world and to each soul in particular this gospel.

Where do we get this gospel of divine union? From the written revelation and tradition; from philosophy and theology of the divine word; from philosophy and theology of charity; from meditation and contemplation of the saints; from personal ascetic and mystical experience, from holy Mass and Communion, from holy inspirations and illustrations of the Holy Spirit; from the Immaculate Heart of Mary, the daughter, the spouse, the mother of God; from the adorable heart of Jesus, the incarnate Word, crucified and sacrament; from the Father, source and principle of the Trinity.

Hurry serenely and ardently to fulfill this mission of the Gospel of divine union, of the people of the divine union, of the precursors, disciples and apostles of the divine union.

Do not be afraid and remember: “This is my covenant with you; my words will never fail in your spirit, in your heart, on your lips and of all your descendants forever. The future friend,¹² if he

¹² In *Spiritus Orationis* (see Works, vol. 2, p. 21-22) St. Justin speaks of his future friend. As it appears in a particular way in the three volumes of the *Book of the Soul*, Fr. Justin often laments the lack of a friend all to himself, a friend of the heart, a special friend. Here he tells us that his future friend is someone who studies, collects and propagates his spirituality. Today, as yesterday, Fr. Justin is still looking for his friend ... to whom by testamentary disposition: “I recommend all my spiritual papers, especially the notebooks of my diaries, which start from 20 September 1913 and the manuscripts concerning the Constitutions, the Directory and prayers and

wishes, can collect through the lines and phrases of my writings, as many small revelations of this gospel of divine union in theory and practice.

For all eternity, with yours, you will be in the Church evangelist and apostle of divine union if you faithfully fulfill the service of research and culture of divine vocations among the poor.

Same day and time

Love essentially tends towards union. In this it never says "enough". Infinite love tends to infinite union. In this too, it never says "enough"! Follow this trend!

As long as you keep firm the idea and the reality of the fundamental distinction between persons, between the human or angelic person of the creature and the divine persons of the Trinity, any union is possible!

Every union is possible and is offered to our thought so that it ignites our desire. Desire expands, elevates and moves the will to reach it by going towards infinite love.

Any moral union coming from all worthy relationships, friendship, family, nature (and keep in mind at least twelve) is possible and is offered to you in the supernatural order.

Even the physical unions of the vegetative, sensitive, intellectual life in the one human life, and of the soul and body in the one human nature, can offer you the idea of divine union.

We must keep clear the real distinction of the created person to whom the three divine persons unite themselves; this accentuates the fact that the created person becomes more like them, but is not assimilated into them.

The Lord hates any idea of annihilation of the beloved creature-person. Therefore, he wills a union that would not take place, or be made impossible if the loved one were to be assimilated by

anything else that may be useful to the Vocationists "(Cfr. Positio, vol II, p. 1622).

the lover.

The more divine love reveals itself, pours out and gives itself to a creature, the more it makes the person distinct, in the image and likeness of the three equal and distinct persons, one God.

In the divine unity and Trinity there is every example of divine union between God and the creature-person, just as in the union of the two distinct natures in Jesus the Son of God there is the meritorious cause of every divine union!

My God and my all! Without the light of your Word and without the affection of your Spirit, no one will be able to understand and feel the ineffable union that your love wants to establish between him and your divine persons.

January 31, 1954

Good practices to propose to souls are virtuous internal habits:

1. Knowing that we cannot do anything supernatural, meritorious without grace, we pray for it with *Deus in adiutorium meum intende* – God, come to my assistance, before every act.
2. Thinking sweetly of anyone, welcome the memory with sweetness and always benefit everyone with a prayer, e.g. “Lord, make him a great saint!”
3. Greeting the angel of each of our confreres very affectionately, both at home and (indeed much more so) in the streets, with the intention of adoring and contemplating the face of the Lord present everywhere.
4. Not speaking (if you do not have a duty to do so) until the heart and mind are filled with heaven, with Jesus, with such superabundance that it cannot be contained without pouring it into words.

The permanent laws of the Society of Divine Union are:
Communion with God in Jesus Christ,

Meeting with the brothers in the Church,
Mission to youths.

It is necessary that the regulations of each of our institutes (Vocationaries, colleges, orphanages, craftsmanship schools) always contemplate the formation and perennial functioning of apostolic groups. Each group must be founded on those three essential practices of Eucharistic communion, ascetic reunion and catechetical mission.

February 1, 1954

The Lord who lives in the world, in humanity, in the church, is especially present at work in the state of grace of his faithful and even more in the state of fervor of his friends.

In his life in souls, he relives all his mysteries along their formation according to his divine example under the action of the Holy Spirit and of Mary Most Holy in the Church. Every day the whole life, passion, death, resurrection and ascension of Jesus is renewed in the synthesis of the Eucharist, sacrifice and sacrament, and in the analysis of our lives. In the details of our subsequent acts, no less than in the ensemble of our subsequent states, we make him relive or suffer and die according to our correspondence to his love.

In general, it can be said that in the morning he relives his public life in us with his works; around noon his passion, agony and often death and burial. In many souls the state of grace and fervor and the life of union with the Lord that commenced at the altar with Mass and Communion starts to fade and subside towards the afternoon. For this reason, the soul-spouse, the soul-mother, the soul-daughter are asked for a greater union of compassion with Jesus crucified precisely in the hours corresponding to his sacrifice.

The noon and afternoon hours are those that see him being tried and condemned, crucified and agonizing, dying and carried to burial in the souls of many of his friends.

The souls who live their relationships of soul-daughter, spouse and mother, like the most holy Virgin Mary, follow him more closely and unite themselves with him and make him live and triumph in himself, fully receiving his Spirit.

Father, into your hands I commend my spirit (Lk 23 46). He says and does the same with the souls who, with the Father and with Mary in the grace of the Holy Spirit, love him as son and spouse.

The same day *at the Mass in the oratory-library of the Crucifix*

Your home and family are in the immensity of the Most Holy Trinity. You will live there more fully by not sinking the root of the heart in any one place. Be on the go and change often.

For this reason the Lord has made you read during these last days the heroic life of Daniel Comboni.¹³ Like him “Africa or death,” you have to fight and turn everyone on for vocations. So many vocations are lost! While so many are needed for souls!

February 5, 1954 - *During meditation after Mass, in my room*

The Lord always hears our prayers and grants us everything. If something is not granted, it is due to some existing impediment on our part. It may be an impediment to receiving, understanding or spending his gift well. It is also necessary to pray for the removal of this impediment. “He always talks to you and you don’t grasp his word.” Give me, O Lord, the form of meditation to capture your every conversation!

The same day

All answers that come to us from the world are wrong. From heaven come light and truth!

¹³ St. Daniel Comboni (1831- 1881) is the apostle of Africa. Proclaimed blessed by Pope St. John Paul II in 1996. St Daniel was canonized on October 5, 2003.

We are the friends, the disciples and the apostles of Jesus!

Not what we like, but what is useful for the achievement of the goal is the criterion for everything and for everyone, starting with ourselves.

February 6, 1954 - Afternoon in Rome

Feel and understand in these troubles, anguish and continuous moral imperfections your general inability, impotence and defectibility. This is why the Lord wants to welcome you, take and enclose you in himself. If you want.

Give me this mercy and immense gift of love! Amen. *Deus meus et Omnia - O my God and my all!* I rely on you, I trust you!

February 7, 1954

The harvest is plentiful, but the workers are few, so ask the Lord of the harvest to send out workers. First in our soul! The harvest is plentiful; the workers are few, in our communities and in society. But first these workers must be taught and each apostle must be a worker specialized in sanctification. Amen.

February 8, 1954

We may lack fidelity to the interests of the Lord out of selfishness but also out of ignorance of what the interests of the Lord are. True interests of the Lord!

Fidelity to the interests of the Lord: all in the supernatural order, supernatural life and its increases expressly toward divine union.

February 10, 1954

Let's follow the path of history:

1. Contempt, condemnation and destruction of idols to the

point of martyrdom. This was the pathway of the martyrs against the world.

2. Contempt, condemnation and struggle of the sensible pleasure in ourselves. This was the pathway of the ascetics against the flesh.
3. Conquest of souls to holiness and divine union. This was the pathway of missionaries against the devil.

February 11, 1954

First of all the souls! They are the crown of Mary most holy, of Jesus. They are the feast, they are the solemnity, they are the interests of the Lord. Souls give themselves to the Lord in the highest degree of charity. They are what he wants.

February 12, 1954

Your home is in the bosom of the Father, in the heart of Jesus, in the Holy Spirit. Hosanna! Alleluia!

The same day -

Climate, environment, spiritual season, are the great devotions. All must be in the servant of universal sanctification.

The same day from the 1952 agenda

The Lord who lives in the world, in humanity, in the Church, is especially present, working in the state of grace, in the state of grace of his faithful, and even more in the state of fervor of his friends.

In his life in souls the Lord relives all his mysteries throughout their formation according to his divine exemplar under the action of the Holy Spirit and of Mary most holy in the Church.

Every day the whole life, passion, death, resurrection and ascension of Jesus is renewed, in the synthesis of the Eucharist, sacrifice and sacrament, and in the analysis of our life.

For in the details of our successive acts, no less than in our successive states we make him relive or suffer and die according to the correspondence to his love.

February 13, 1954

Divine training.

Master where do you live? Come and see! Since we must live together, we must also cohabit. It is true that the apostle always walks ... euntes in mundum universum ...

Where do we live? In ourselves! What an ugly house! Yet what a beautiful house! The interior castle. Where does Jesus live? In the bosom of the Father and there he always wants us with him.

February 14, 1954

As in the Vocationary of Pianura, so in this Vocationist philosophical-theological house of studies¹⁴ young people began to gather around Jesus in as many small apostolic colleges for their more intense formation and for their training in the service of divine union.

Each group consists of fifteen people, since we add to the twelve apostles also St Paul, St. Barnabas, and, much more, the precursor St. John the Baptist, who first formed and sent his disciples to Jesus.

Among these fifteen are chosen and appointed a spiritual servant, a spiritual friend and a spiritual brother as those in charge of common good. The spiritual servant corresponds to St. John the Evangelist to whom the Lord said: *whoever wants to be the first must be servant of all* (Mt 20, 26).

The spiritual brother corresponds to St. Paul to whom St.

¹⁴ The Vocationist philosophical and theological house of studies had been transferred from Pianura to Rome, Viale Cortina d'Ampezzo.

Ananias addressing his first greeting and Christian welcome said: *Brother Saul, Jesus sent me to you so that you can see us and be filled with the Holy Spirit* (Ac. 9 17).

The spiritual friend corresponds to St. John the Baptist who identifies himself: *the friend of the bridegroom who rejoices in the presence and companionship of the bridegroom* (Jn 3, 29).

Therefore, the office of the spiritual servant is to provide for the needs of the group, especially in regards to the external means of spiritual work. The office of the spiritual brother is to preside over the daily meetings of the group and especially to procure its cultural growth. The office of the spiritual friend is to receive the confidences of those who want some practical advice for their ascetic improvement. Meetings must be daily, even for a few minutes, but daily to communicate in them all the good known during that day in any internal and external way.

On the evening of the same Sunday of Septuagesima, in Rome

"The Lord is very pleased with your efforts to gather around him many small apostolic colleges."

The same day - from the 1953 pocket diary

"It pleases the Lord that you train and bring to him many apostolic colleges." Amen. "*Libentissime pro te! - with great pleasure for you.*"

The same day - from the 1951 agenda

Run to get the prize! Run. *Sic curro, sic pugno, so I run, so I fight.* Be and grow in a state of fervor! Running is in our will. Fighting is also in our will so is fervor. But nobody runs madly, nobody fights with the air! The urge to run and fight comes from outside, only the command is needed. And here is the command of the Lord! I punish my body and I make it a slave, so as not to become reprobate myself while I try to make others saints. So, whoever does not punish himself in the body and does not enslave it becomes reprobate.

Punish yourself in the body, that is, in its superfluous satisfaction. Make it a slave, that is, obedient and docile in everything. Those who fear, those who desire, those who love, those who are beaten run, but not for a joke! Who is really beaten, seriously threatened, strongly attracted, really runs.

February 15, 1954 - Rome

Since Jesus-Gospel makes so many promises and assurances to answer prayers and he is the same infinite faithfulness no less than omnipotent and wise, no anguish will overpower you.

Indeed, he expressly always urges us to ask for everything we need and that seems good to us; not only to prevent our hearts from being troubled, but to assure that our intimate joy is complete.

He does not place the condition of the state of grace or purity of intention or any other condition, but only that it is insistently asked.

Pray with faith and profound, unshakable trust, until you receive what you ask for. Afterwards love him more in the new personal revelation of his goodness.

You will always follow the example and union of Jesus and with his filial spirit address the Father, God of all consolation, Father of mercies who always comforts us in every tribulation.

You will call on the Son as the mediator, advocate, supreme intercessor and redeemer to remove all your impediments caused by guilt, punishment and mixture of selfishness. With his wisdom you harmonize what you ask and wait for with the divine requirements of divine holiness and sanctification, so that everything contributes to your greater good and that of the holy Church.

May grace that you ask and wait for be in you revelation of the divine perfections in your mind, and may your spirit move to glorify the Lord as the created voice of the incarnate Word.

You will then turn to the indwelling Holy Spirit, so that everything will be transformed into adoration of love, suffering and

prayer, fulfillment and enjoyment that they may become for you nourishment and increase of love.

In this way you must continually fulfill yourself in the bosom of the Father by continually drawing every good through the Son in the Holy Spirit and reciprocating every gift in love through the Son in the Holy Spirit.

February 22, 1954

Compunction, contrition and compassion are the three flowers of loving penance in the penitential period.

February 23, 1954

“Is it the exercise of agony for your holy death?” The day of love begins.

February 25, 1954

“The beloved suffers. I will go to help and console him” says the Lord. The Holy Spirit is the protagonist of the interior and the Word of the exterior. Amen!

February 28, 1954

Without charity *nihil prodest, nihil sum - nothing is worth, nothing I am!* Regulate the Apostolate of charity.

The practice of our three sacred hours is very pleasing to the Lord:

The hour of study offered to the Father,

The hour of meditation offered to the Holy Spirit,

The hour of ministry of the word offered to the Son.

The practice of the three sacrosanct liturgical hours is very pleasing to the Lord:

The hour of Holy Mass and communion,
The hour of the holy Breviary,
The hour of agony and offertory.
they are offered respectively to the Father, to the Holy Spirit
and to the Incarnate Word.

The threefold daily mystical practice is very pleasing to the
Lord:

The invitation to the angels and saints for the honor of the
Lord in the audiences and communions of the following day;
The practice of the spiritual pilgrimage to our individual
houses and people to implore for the sanctification of all and
the triumph of the glory, love and will of God;
The practice of Hail Mary and ejaculatory prayers to obtain
from Mary and from the Sacred Heart of Jesus for ourselves
the gift of properly loving souls, especially sinners, and from
the Holy Spirit the gift of loving the Holy Trinity.

By virtue of the sacramental union with the most holy body
of Jesus everything becomes an occasion for an eternal accu-
mulation of merits, even the humble actions of eating, etc. (St.
Gertrude, Book Third of Revelations, chap. 35).

All that has been lost spiritually can be recovered by receiving
the Body of Christ in a worthy manner (Ibid. Ch. 37).

March 1, 1954

The knowledge of the Lord is the first element for the achieve-
ment of our goal. What more is there to know in the Lord? How
is ignorance removed? What does the Lord really want? The Lord
expects the degrees of charity and the heroisms of martyrs.

March 12, 1954 - Friday - Altavilla Silentina

During the novena of St. Joseph I received the news of the

release from the anguish of our debts through the intervention of holy mother Church.

March 14, 1954

“So many apostles like Paul! ... Yes, Lord! Conquer them for yourselves like the first Paul.”

March 19, 1954

- 1) Do not be afraid to ask for miracles of conversion and sanctification, real miracles for everyone.
- 2) Do not give up on the effort of the hour of agony from two to three in the afternoon, the hour of Calvary.
- 3) On the contrary, add the time of the Cenacle from eight to nine in the morning with prayer of the minor hours up to Compline.
- 4) At the time of Calvary, add to Matins the Lauds of the following day, the offertory of the precious blood and the visits.
- 5) To both add the reading of magazines of religious studies and pious compositions.

March 22, 1954 - *For the triduum of the Annunciation*

Hail Mary, full of grace, the Lord is with you! Every divine relationship supposes the fullness grace! The relationships *ad intra* point out life to an infinite degree that pours from one person to the other.

March 23, 1954

The Lord is with you! The fullness of grace is deduced from the fullness of love. Intense and constant love is grace in its greatest efficiency. Amen. Ave Maria!

March 24, 1954 - Morning

Your duty with respect to superiors is to receive, obey, follow, honor and not enlighten, persuade, induce or the like. On the other hand, enlightening, instructing, directing, guiding, ordering, imposing and the like is the duty of the superiors towards the subjects.

Evening

Always ask, do not be afraid, to be released from all punishment and contrariety so as to be able to concentrate totally on the exercise of holy love. Every pain and opposition forces you to think, to provide directly for other things that are not the intense direct exercise of holy love.

So there is the duty to pray in order to be freed *ut sine timore (doloris etc.) serviamus Illi - To be able to serve him without fear of pain ...* (Lk 1, 73).

In the S.D.V. the Director represents the primacy of the spiritual, presides over the supernatural life and provides for its perennial increase, through liturgical, ascetic, apostolic action. He is responsible for the daily exhortation to the community, the weekly sacred, pastoral, ascetic and hagiographic science conference. [Likewise he is responsible] for the periodic ascetic and missionary literature that comes in and goes out, the apostolic circles, the spheres, etc.

The Rector, on the other hand, has the ordinary government of the house, of the province and congregation, according to the Canons and in relations with every civil, military, ecclesiastical authority, etc.

March 26, 1954

Resolution is a decision following a belief. It must be well-founded, particular, inspired, guaranteed, sanctioned, recommended, and remembered.

March 27, 1954 - *During meditation*

Be and live in the Holy Spirit, in your internal world. Be and live in the Word Jesus in the external universe.

Be and live in the Father God in the heaven of the divinity more than to have the divine persons living and working in us.

From this divine presence and action in us we pass to living in every divine person.

This state is the grace of graces, the heaven of heavens, the holy of holies! May I correspond to it in every act.

In this sense, the Lord wants to make us worthy of himself and unite us to himself.

This is the gospel of divine union that the S.D.V. must live and give to every soul.

Do penance, that is, get out of the life of the senses and vanity because the kingdom of heaven is near.

The kingdom of heaven is here! Kingdom of heaven in us is: Jesus Christ, the Spirit, and the Father living in me.

For us the kingdom of heaven is this "I live in the Spirit of the Word in the Father." That is the beginning. This is the goal.

March 30, 1954 - *At the holy Mass*

I offer myself to the Lord God Trinity with Jesus as victim for the triumph of his love, meaning this: I accept with patience and joy all the inevitable pains. I reject all avoidable satisfactions; thus, I will be all vivified and carried out by the divine persons from whom alone all good of every order comes.

The three divine persons are heaven in time and in eternity! They are all peace, serenity and joy of heart and mind.

(At the beginning of Mass my senses and my heart raised a tremendous storm within me. At the offertory the Lord inundated all my being with light and peace).

The spirit keeps watch; the flesh is useless!

March 31, 1954 - *At the holy Mass*

Hosanna! Doubt invades my soul to sadden her: will the Lord want to grant her all those degrees of union? Rest assured and be happy. With the host you receive all of Jesus, all of his mystery and gift of divine union. All.

The Eucharist contains and gives you every degree, relationship and state of love without limits on his part.

Other favors, dignities and missions are not for everyone. They are accorded according to divine distribution. The gifts, favors, degrees and states of union of love are offered to every soul who wants to correspond to love.

(It will be good if someone as representative of the S.D.V. would religiously do the hour of the Cenacle before the most holy Sacrament – (8:00 - 9:00 a.m.) - the hour of Calvary (2:00 - 3:00 p.m.) - the hour of Gethsemane (9:00 - 10:00 p.m. for the intention of divine union and its apostolate).

The soul must behave during the night of the senses:

With docility to the director,

Confidence in the Lord,

Loving attention of a simple look at him alone,

Not trying to feel consolation.

Whenever possible to do so, return from time to time to affective prayer (according to St. John of the Cross).

This night is due to the gift of science that makes one feel the emptiness of every created thing.

April 1, 1954

The Blessed Virgin Mary is the only mother of Jesus. The first divine person is the only Father of the Word Jesus. The most holy Virgin Mother is with God the Father all mercy and goodness, love and maternal sweetness towards every soul.

The same day from the 1951 agenda

Final bliss is the intuitive vision of the Triune Lord. By vision

is meant the possession of the union or simply the divine union with the three persons in the communion of the divine nature.

All this is already granted to us in grace and charity. With grace comes the consortium of divine nature; with charity comes union with the divine persons, now imperfectly, in paradise perfectly. Amen.

April 6, 1954 - *During meditation*

I feel that my predominant flaw is cowardice and cowardice masquerades itself as humility and prudence.

The same day from the 1951 agenda

How did the Lord Trinity reveal his love for Our Lady to us? With his eternal election and predilection for that triple relationship, he also reveals to us that Mary is worthy of God that indicates a truly immense and divine perfection and union.

April 7, 1954

Our births are personal:

1. Our births are as many as the families we enter, therefore three: Holy Church, Holy Family, divine Trinity.
2. As many as the spheres in which we live.
3. Then the birth of the families we form: Institute, houses, works etc.

April 8, 1954

Free us, O Father of mercies and God of all consolation, from the cup of boredom, fear and sadness, agony of the heart of Jesus!

As we ask you for faith, trust and endless fidelity, so please, preserve us and free us from boredom, fear and sadness. These are like the three categories that include all the powers of darkness and with them hell gives the most dangerous battle.

Under the action of boredom, fear and sadness, the adorable soul of Jesus agonizes to death and his whole adorable body sweats blood!

April 9, 1954

Ascension Day! Knowing God, loving God, serving God, enjoying God, in things, in souls, in the Church, in the Holy Family, in himself.

April 12, 1954

Everything that is said of the Son of God by nature applies proportionately to the soul daughter of God by grace.

The same day - from the 1951 agenda

Virtuous internal habits for divine union:

1. Ask for divine help first of all,
2. Perform acts of faith and hope first of all and often in the course of actions,
3. Offer everything as an act and proof of love,
4. Receive spiritual communion with the glory and divine will,
5. Greet the angels,
6. Perform acts of union with the most holy Mary,
7. Think with charity and benefit internally and positively all,
8. Do not speak without specific duty,
9. Speak with sincerity, truthfulness and simplicity,
10. Never talk of oneself, neither good nor evil,
11. Mortify yourself in everything,
12. Immense confidence,
13. Devote loving attention to the Lord, or to some angel, or saint, or the Virgin Mary, Mother of God,

14. Do not miss any opportunity for practicing a virtue,
15. Obtain all possible indulgences.

External Habits:

1. Observance of etiquette,
2. Order and cleanliness everywhere,
3. Have a book always with you,
4. Do everything with all your being, age quod agis,
5. Live the present moment in full,
6. Gear every external observance to an internal one.

April 16, 1954

Jesus ascending to heaven assigns to each one of us a task, so to speak, so that his Church may be whatever he wants it to be.

Each charism corresponds to some action that Jesus did and that he now continues to do through the members of the mystical body.

April 18, 1954 - Reading Merton

What the Lord, the most holy Virgin Mother of God, and all souls of heaven and purgatory are preparing for me?

April 19, 1954

Emmaus! The Lord willingly joins those who speak of him. He speaks to them through a more lively understanding of the Scriptures. They are compelled to hold him back and do something for him. When they do something for him, he manifests himself. But then he immediately vanishes to the sensitive satisfaction of the heart. The effects of holiness remain.

April 26, 1954 - *At the holy Mass and meditation*

The Holy Spirit God is in your soul so that you may be all love for the Father with the Son, for the Son with the Father. He truly enables you to love with all your heart, with all your mind, with all your strength, with all your soul for your entire life.

The Son is next to you. He is the way forward. He is the truth to be known. He, your head, is work to be accomplished.

The Father is the beginning and the end of everything. His glory, his love, his will! He is all infinite and ongoing paternity.

My God and my all, reveal to me, the divine union you want to grant me! Give me the gospel, the society, the apostolate!

The same day - In the morning before Mass

You are subject to devilish influence:

1. In sloth and in the sense of weakness,
2. In excessive rampant sensitivity,
3. In heartfelt aversions and dislikes,
4. In dangerous and useless curiosities,
5. In your impatience in listening to those who want to talk to you,
6. In your fear of surgery,
7. In your fear of death,
8. In the suffering of humiliations,
9. In the desire to please others,
10. In your poetic, aesthetic and architectural mania,
11. In needing someone else for yourself,
12. In dreaming of ecclesiastical ambitions,
13. In anthropocentric selfishness.

The Lord wants to free you, purify you and replenish you with his multiform gift of the Holy Spirit.

The soul is the universal created heaven, where in the center of your ego resides the Lord.

April 28, 1954 - At the end of the meditation

May I be granted to contemplate you continually in your face, in the Holy Spirit with the Father, O Incarnate Word, O my Jesus!

Love of delight! Infinite love of infinite delight is due to you in the Spirit, with the Father I also want to give it to you. You reveal, you express God to God in God! You reveal all your divine perfections by communicating them to us!

You reveal all divine works by accomplishing them! How could a project and design be revealed better than in its execution?

Grant that I may see you in the Spirit with the Father, in your face, always, so that I may find my delight in you. That I may always meet with your gaze!

Entrust everything to him; trust in him completely, more than a child in his mother, more than a bride in her groom, in him! Because he is your God and Father, your God and spouse, your God and spirit, your life, the person of your person. Entrust to him these consultations and elections, guidelines and rituals, debts and liberation, our parish priests, our bishops, our Constitutions, the Sacred Congregations, the Vicar of Jesus, and that's enough for us! Do not fear! He directs everything; he works in us and for us.

You continue to find your delight in him by pleasing him and by transforming yourself into him in this love. Amen.

2 May 1954 - *Second Sunday after Easter, in the evening*

Extend this way of administering the divine word in the format of questions and short answers to the Vocationist Sisters, and insert this method in the regulations for the scholasticate.

Establish a living library, that is, an ever-growing library of good ascetic, Marian and even pleasant books to offer to those who have the talent and inspiration for reading. This too is apostolate!

Apply the cerebral, reflective, theorizing souls to works of

neighborly charity to the point of heroism. It is a useful directive for everyone. Let this be part of the Vocationist method from the beginning of formation.

May 3, 1954

I found the one I love. I understand that internal light of faith in which I see you, your will, and your love. To it corresponds that certainty of hope, vivacity of love, general and particular sense of your presence. Likewise to it corresponds that torment of desire towards a higher life of union with you, and the dissatisfaction and discontent of myself.

Grant that I and every creature may be infinitely worthy of you, all full of you, all yours, all you, all for you. Only in this formula, prayer and grace is satisfied the soul who wants to please you as you deserve and want!

May 9, 1954

I was seeking in everything only the glory, love and will of God, understanding that in it there is the greatest good in everything. It seemed that it did not nourish me, but rather dried up my prayer of intercession.

The great tribulation made me cry out and weep for particular graces also in the temporal order and the Lord heard me, and then it seemed to me that I had fallen from the previous purity of prayer.

Today there was light and peace, a gift from the Lord, in the harmony of the two forms of prayer of petition. Ask for every gift, assistance and grace, even temporal, and at the same time all the glory, love and divine will. This is what Jesus also did in his passion.

Catholic Action Day

I improve the expenses and the time spent for advertisement,

etc. in forms too similar to worldly ones. It is better to give extraordinary help to the poor, the workers and the children. It is better to promote monthly pilgrimages, free or almost free to the most active members and others like ...

Do not shy away from suffering humiliations and all kinds of pains for the work of vocations, ascension and divine union, especially on the part of authorities. Imitate the Lord in his work as teacher and savior.

Do not refuse those who turn to you for financial help. With faith in providence, do not fail to satisfy every just request according to charity, prudence and Christian generosity.

May 10, 1954

Repeated, endless acts of love, when the fire burns sensitively ... repeated but always directed to a new point. At least an act of love for every benefit of the Lord ... and all eternity is not enough to remember and track them all in our prayer. Make at least one act of love for every trait of divine beauty, for every ray of divine truth and for every divine sweetness.

Eternity is not enough to cover them all in every single angel, in every single saint, in every single being, in you.

When tired, rest in the embrace and kiss of the divine persons.

The same day - from the 1953 pocket diary

"The Father who sent me has testified for me. Because you do not believe in him who sent me, you have never heard the voice of the Father, nor seen his face, nor possessed his word so that it could remain in you." Ergo, believing in Jesus I will have all this.

May 11, 1954

Our Congregation is entirely entrusted to sovereign protection, to the royal superiorship, to the maternal care of the Mother of God. Like all the faithful, we have always resorted to her pro-

tection, especially by honoring her visitation as Mother of Grace. The Holy Trinity has entrusted us to her superiority and today is perhaps the thirtieth anniversary¹⁵ from the beginning of the first years of community life. This year, the Lord allows us to enter more intimately into Mary's motherhood and in the filial relationship like the evangelist.

With the creative word of the mother's heart in her, and with the Son's heart in us, we take as addressed to us Jesus' words: "Behold your son - behold your mother." Amen. Alleluia.

May 12, 1954

Contemplation in action and action for contemplation is the model of our mystical life like that of Mary most holy. This principle expresses the internal life in the external life; the supernatural life in the natural life; divine life in human life.

Our external, natural, human life, all our actions are meant to remove every impediment, and fully nourish the charity of God. The direct, intense charity of God, explicit in the vision of faith, in the motives of faith, is the essential, integrated contemplation. Every external action must be, exercise, manifestation proof of internal charity because the sacred fire of Jesus inflames the world.

The same day - from the 1953 pocket diary

I do not expect glory from men, but I know that you do not have God's love in you! So, the glory is the love of God!

May 14, 1954

"How can you believe that you glorify each other and do not

15 The community life started on October 18, 1920, that means 34 years before this date. The vision of the Blessed Trinity giving him the Blessed Mother as superior of all Vocationist communities happened on May 11, 1926, so May 11, 1954 is the 28th anniversary.

seek the glory that comes only from God?" The perfection of faith is impossible for the proud, ambitious and boastful!

May 21, 1954

May the whole day be meditation and contemplation according to your own grace of prayer, not just the morning hour.

May 24, 1954

Stay united with each divine person to offer one to the other, to receive one from the other! All open to receive and offer!

May 25, 1954

While the soul is reaching her heaven, the temptation wants to knock her to the ground; *Deus in adiutorium meum intende!*

May 26, 1954 - Eve of the Ascension

If you are united with the divine persons, you cannot expect anything from the universe, from any human person still militant on earth. Desire, give and obtain for all souls only holiness from the Lord for their divine union.

Lord, you are omnipotent, make each of my neighbors holy and this is enough for me by your grace. I don't want anything else.

You have every good and you will have it, for yourself, from the divine persons, from the most holy virgin Mother of God who is in the Lord Trinity, from the saints, from the angels who are perfectly in God. Only God can satisfy his creature's mind, heart and life.

May 27, 1954 - *At the holy Mass*

Your soul and the soul of every neighbor is the heaven where the Lord wants to ascend and ascends! He, Jesus, the man-God!

Let us receive Jesus in the Holy Spirit, indwelling in the soul! I embrace you with the Holy Spirit! I kiss you with the Father!

Take to you, finally, all my feeling, all my spirit, all my human being! All yours, all of you!

I will apply each soul to what is your work, the college of twelve, the army of seventy-two disciples. This is the work that you want more than all the others, that most of all glorifies you and sanctifies us.

May 31, 1954

While the flame burns, we keep throwing on many combustible pieces. Do not fear! They are nourishments not suffocations! Strive for higher love and the flame will rise more vehemently! At times we throw torrents of water, sometimes rivers on this flame.

Do not fear; suffer in peace, even the bitterness of death and those deadly elements will be transformed into flammable liquid. The idea-light, the idea-fire cannot remain in the will alone, but it must ingeniously assimilate all inert matter. You must assimilate all opposite elements with your pain, in yourself first, and then in the environment and in the whole world.

June 1, 1954

Not only every evening must you write the direct divine word on which to meditate the following day, to keep and ponder it in the heart, but also every morning you should write the divine idea that you receive either during Mass, communion or meditation. This divine word and consequent idea is the heaven, the sun, the horizon, the field, the check and the day's work that the Lord gives you! Do not keep browsing, or straining your mind;

with simplicity and intensity carry out your religious duty as the first fruits of the day, and you will have all this in that silent and serene, soft and profound way, from celestial remoteness, from the intimacy of your being, by the spirit of God.

The same day - from the 1953 agenda

Lord, even the dominant thought that appears in the morning is like the intimate sun of the new day.

You don't have a sense of the things of God, but of the things of men.

O most Sacred Heart, give me the sense of your Spirit.

Amen.

As reparation, blessed Jesus asked Saint Gertrude many acts of charity for her neighbor and many acts of renunciation of legitimate personal satisfactions.

June 2, 1954 First Friday of June, *the antecedent of Pentecost*

Enter in yourself; descend into yourself. See, now this doesn't seem painful to you anymore because it is an entering into the Holy Spirit. In the infinite, eternal divine Spirit, immense Spirit, love, gift and spouse, you expand, receive, give, elevate, unite, rest and enjoy.

Desire to see, hear and please him in his divinity, not in my own humanity. His time has come!

May the Holy Spirit arouse, animate and definitively and charismatically initiate this S.D.V. in all its spheres!

When you are exhausted, is a good time to start because then it is the Lord who acts without the impediments of deficient human sufficiency.

The same day - from the 1953 pocket diary

In the indwelling Holy Spirit you descend to contemplate in order to unite yourself with the Holy Trinity.

June 3, 1954

Do your best to make sure that anyone who comes to any of our homes, our works, and our spheres never leaves the S.D.V.

The S.D.V. has so many missions that everyone can find his place there and from there tend to divine union with sanctification.

Therefore avoid any closing of heart and spirit to any soul due to her decadence, defections and betrayals. In charity, mercy and goodness continue to esteem, encourage, and negotiate to get them to stay in another place. Even for example if they form a family, let it be in Christian, religious families, or in any case, external associated religious, etc.

June 4, 1954

The Lord also wants that as there is the official hierarchy, there should also be the hierarchy of many charisms as a principle for universal sanctification.

Priestly hierarchy: primacy, episcopate, presbyterate and diaconate. Charismatic hierarchy: apostles, evangelists, doctors, pastors and prophets. Charisms of works and charity for the neighbor, all in the perfection of God's charity, motion of the Spirit, divine union.

We belong to the ecclesiastical hierarchy, not only to control, approve, direct the charismatic one but also to arouse it and prepare it.

In every Christian community there must be not only a seminary-cenacle, but also a center of lay charismatic spirituality.

The same day - from the 1951 agenda

We now begin the three years of preparation and formation of the apostles of universal sanctification with the internal and external groups.

With the Ember days of Pentecost we begin in Domino the

upper school of the spiritual life for the formation of catechists, promoters and evangelists.

June 6, 1954 - Pentecost

In the Eucharist is my Pentecost, divine union and everything that I want or can ever want!

June 14, 1954 - During Holy Communion in the community Mass in Pianura

In the heaven of the soul is the divine Spirit. Enter into the infinite Holy Spirit by bypassing yourself. He wants you. Amen.

In the firmament of the universe is the divine Word. Enter into the infinite Word bypassing everything. He calls you. Amen.

In the heaven of the created light of glory is the Father! Enter into the infinite God the Father through the light of glory. He is waiting for you. Amen.

By myself I can't even fathom the idea of this! The grace of union with Jesus the Savior, our head and mediator, introduces me to the Spirit.

The Spirit is in the Word Jesus as God. The Spirit and the Word, with the Spirit through the Word, we enter into the Father. Amen.

June 17, 1954 - Thursday - Corpus Domini

If you had as much faith as a mustard seed, nothing would be impossible. You could say to this mountain (Tabor) go from here to there and it will go!

June 26, 1954

You must now renounce everything to concentrate on the apostolate of the spiritual and assert and impose its primacy.

June 30, 1954

I have to compose or buy a small catechism with the formulas I need to know by heart in order to spread it endlessly; also the "Think about it" of *Civiltà Cattolica*.

Says St. Irenaeus: "Sacred Scripture is a precious deposit in an excellent vessel. The Holy Spirit continually rejuvenates it and communicates his youth even to the vessel that contains it!"

"Love each other as I have loved you". This also applies to the love of Our Lady for us, and ours for Our Lady, the Virgin Mother of God!

July 2, 1954 - *From Father Scrosoppi's exhortation to the Sisters of Divine Providence*¹⁶

You have to ask and expect ordinary visits every day and yet new and extraordinary ones from the saints and the angels, from the most holy Mary and her divine Son Jesus and from all the three divine persons, in their missions.

Therefore the formulas of prayers, even if they are the same, are to be filled and animated with ever-new meaning, efficacy, and reality.

Since you want me to love you with all my heart, please, visit me every day. I am waiting for you in the apartment of my heart.

Since you want me to love you with my all mind, please, visit me every day. I am waiting for you in the apartment of the mind.

You do not want me to miss the meeting of morning meditation and the evening meeting of love.

You do not want me to miss the offertory of the divine sacrifice for adequate worship of your divine majesty.

You do not want me to miss the feast of love for the glory of

¹⁶ St. Luigi Scrosoppi (1804 - 1884) founder of the Sisters of Providence. At age of forty-two Fr. Luigi became a religious of the Oratory, that is, son of St. Philip Neri.

your nuptial relationship with souls.

You do not want me to miss the perennial conversation in the heaven of your Spirit with loving attention.

You do not want me to miss the work of sacramental absolution so that I can be more pleasing to your holiness. ...

So, I beg you, my beloved, grant me all this yourself in an ever more perfect way, in an ever higher degree.

The exigencies of love never say enough and always with divine surprises raise ever more their flame and song.

So, I also await your visits and missions from you always new and with ever-greater effects of ascensions and unions.

Your visits to the heart and mind, to all my faculties, as you want to be loved with all of myself. You are worthy of infinite love.

May I always watch and wait for you and always recognize and welcome you, until the last visit and call at the moment of my death for heaven. Amen.

July 4, 1954 - *Pianura*

Perfect love cannot be born and grow in us without the infusion of the supernatural habit of grace and charity. Perfect love cannot be born and grow in us without the exercise of prayer and without constant practice of effective love. (Understand and enjoy this principle, my soul). Likewise, perfect love cannot develop without works, without generous combat against every defect and without fidelity in the exercise of all Christian virtues (Saudreau: *la Vie qui mene a Dieu*, page 149).

July 8, 1954

God is everything; Jesus is everything, Jesus! What's the part? The part is ... on our part, that we are limited and successive; our part is in knowing, loving, imitating, following, serving him and cooperating with him.

July 16, 1954

Holy Mary! It would be good to make a synthesis of the various scapulars for our religious (Holy Trinity, Passion, Sacred Heart, Immaculate Conception, Sorrowful Mother, Carmel).

July 21, 1954 - Reading Courtois¹⁷

The Lord esteems only voluntary and free love. (Such is above all the love of friendship up to the nuptial one).

The divine presence in us is more and more actual, and more active when we pay attention to him and want to work with him and for him.

He is interested in everything that happens in us. He experiences, with mysterious communion, everything we feel.

No desire of ours, no option of the will escapes him. He vivifies us to the extent that we accept what we are. We can't do anything without him; he does not want to do anything without us (in ourselves).

He is infinitely discreet and delicate!

July 22, 1954 - *During meditation*

Life flows in perpetual dialogue with the Lord. When you are distracted he calls you. And he likes to call you many times.

If you hear the call, you are not totally distracted. You are distracted due to weakness of constitution and fatigue.

If you don't even notice, you are distracted and somehow sleepy or deafened, enchanted or chained by defects. It may also happen that he is silent. "Please, don't be silent! If you are silent I become like one who falls into perdition!"

So, respond immediately, directing the whole face of your

¹⁷ Gastone Courtois (1897-1970), priest of the Sons of Charity, tireless preacher of spiritual retreats and counselor of souls.

soul to the whole face of the Lord, with all your heart to his heart. In this dialogue he often makes use of your own faculties and responds with your imagination to your imagination, with your intellect to your intellect, with your heart to your heart. He always answers. You can't expect him to just limit his answer to what you say or ask, as if you were the teacher and he the pupil, you the master and he the servant. How awkward would that be!

Listen in silence and hope in his Word and when perhaps you do not think about it directly and explicitly, he manifests a thought to you with an interior word and sheds light, peace and life!

July 30, 1954 - *Returning from Altavilla, sad!*

O Francis, who can help you more (benefit, please), the servant, or the Lord?¹⁸ The creature or the creator? A human person or the three divine persons?

August 17, 1954

"Go on to live in Jesus." As long as you are leader, do not be passive about the whole body, congregation, parish, etc.

On the same day - *from the 1953 agenda - St. Joachim - At the Holy Mass*

Truthful = faithful to the promises made to our fathers!

"Go to live in Jesus". You *sequere me* – *follow me!* You have nothing to do but live with me.

¹⁸ The Novitiate House and the attached church in Altavilla is dedicated to St. Francis of Assisi. Clear reference to the episode in the life of St. Francis reported by St. Bonaventure in the *Legenda Maior* in which it is said that the Lord, in the night, in a familiar tone said to him: "Francis, who can benefit you more: the Lord or the servant, the rich or the poor?".

August 18, 1954

God Jesus - my brother (... go and tell my brothers ...) servant, friend, brother, even the spouse of the Song of Songs is called *brother of the bride* (Sg 5 1).

19 August 1954 - At noon

“Death will be of immense joy to you.”

In the evening

The Lord is tenderness (of love) infinity always in act! Tenderness of father, brother, son and spouse.

20 August 1954 - In the car, at sunset, in Naples

Love either finds lovers alike or makes them alike!

Therefore, Holy Mary, and infinitely more the three divine persons want to make you like them. This is explained by the union to which love tends.

Who is thirsty come to me and drink. Thirst for any good, thirst for life, thirst for a good death!

August 21, 1954 - At Holy Mass in the oratory of the Crucifix

Let us leave all unnecessary things and concentrate only on the Gospel of divine union, in the Society of Divine Union, in the apostolate of divine union in the whole universe in every soul. Deo gratias.

As is done with the sacraments, so must be done with all the needs and functions of holiness: that is, give all souls the proper instructions with what we call “common direction” using the catechetical method (the “Vallestein” - Ed. Vita e Pensiero).

During meditation

Raise the question: Can sacramental absolution be given in

common to those who had only free matter? Thus all good people could receive the sacrament of penance every evening as the sacrament of the Eucharist in the morning.

2 August 1954

“My testimony is true because I know where I came from and where I am going.” On the other hand, whoever does not know where he comes from and where he is going is not a witness to the truth.

August 25, 1954

1. O infinite love, my Trinity God and my all! You are infinitely active and communicative, assimilative and unitive, I entrust everything to you, I forgive and abandon all my being, living, action and passion, faculties and relationships, acts and states, atoms and instants. Make me all worthy of you, all yours, all of you!
2. O my God Trinity and my all! May I be all worthy of you, all yours, all you, O Father, Holy Spirit towards the Son. O Son and Holy Spirit towards the Father. O Father and Son toward the Holy Spirit. O Holy Trinity towards the Church, the neighbor, the universe. Make me all worthy of you, all yours, all of you; All worthy of your divine assistance, causality, action of creator, savior and sanctifier! Be the person of my person, you who are the life of my life. This I desire, ask, appreciate and protest, according to Jesus Christ; according to all the love that you are, O my God and my all!
3. O my Lord Jesus Christ! My God and my all! I totally join you. You are our head and mediator. You are my adoration and praise, my thanksgiving and love, my reparation and intercession! You are my faith and hope, my love of God and neighbor, my religion and fervor of devotion! You are my prudence and justice, my strength and temperance!

You are my purity and humility, my wisdom and understanding, counsel and knowledge, piety and fear of God. Strength and joy, obedience and perseverance! You are my intention of the Father's glory, my fulfillment of the Father's will; my correspondence to the love of the Father! You are my mission and apostolate, my fruit and paradise! Make me all worthy of you, all similar to you, all united with you, all yours, all you, eternally more, immensely more, and so I pray for each of my neighbors and your creatures.

4. The same applies to the divine Spirit professing: "You are our life and sanctification."

It is not enough to make apostolic groups. Conscience and mentality of the need to imitate must be formed especially imitating the example of the Lord.

August 26, 1954 - *In the evening*

You too, with the religious priests of Pianura, must form an apostolic group.

It will then serve as prototype and first fruits of the others who must embrace all the priests of the Congregation, etc.

Qui in diebus carnis suae preces supplicationesque ad Deum qui posuit illum salvum facere a morte cum clamore valido et lacrimis offerens exauditus est pro sua reverentia - In the days of his flesh, with great cries and tears, he offered prayers and supplications to him who could save him from death, and he was heard because of his reverence (Heb 5 7)!

He did not want to succumb to death before he had accomplished everything. He prayed not to die so that he might go through several deaths. The agony in the garden was a death and he prayed to overcome it, for another death. The scourging was a death, but he prayed to overcome it, for another death. The crowning with thorns was a death and he prayed to overcome it for another death. The crucifixion was a death and he prayed

to overcome it for another death. The triple fall under the cross on the journey to Calvary was not due to stumbling but to fatal fainting. They were deaths, but he prayed to overcome them for another death. And it was heard!

Then when he himself wanted it, he cried: *Pater, in manus tuas commendo spiritum meum, et emissa voce magna expiravit - Father, into your hands I commend my spirit. With a loud cry, he expired (Lk 23 46)!*

Give me infinite compunction, contrition, compassion!

Likewise, the Virgin Mary, mother of Jesus, suffered more deaths in her life e. g. in the absence of Jesus in the temple and under the cross!

There was no longer any reason for bodily death before the assumption!

September 5, 1954 - Before Jesus in the Blessed Sacrament

“Be you the assistant to Catholic Action in Pianura.” Fiat mihi! Thus you can better form apostolic groups. Amen.

The Lord loves you as the God he is. So every divine person Father, Son, Holy Spirit! I adore you, O mystery of love! The love of the Father is the same as the love of the Son. The love of the Father and Son is not a faculty, a passion. The love of the Father and Son is a divine person, it is the Holy Spirit! This love is for you and therefore the Holy Spirit is given to you.

This love is for all the work *ad extra*:

- 1) For creation and therefore the Spirit from the beginning and forever fills the world
- 2) For redemption and therefore the Spirit forms, guides, immolates Jesus!
- 3) For sanctification and therefore the Spirit is given to every soul. Love, gift, divine person!

September 11, 1954

From this evening personal private spiritual exercises.

September 12, 1954

“It is only right to wait for the Lord who makes his presence felt.”

Receive the life of the Trinity (from the Father, Son and Holy Spirit), the Word of the Trinity and the Spirit of the Trinity and reciprocate it, as in a perennial aspiration and as in a single act towards God and towards souls.

How many days have you been wondering, “what should I do?” Because the ordinary duty did not satisfy you. Here is now: “the duty to live this union with the Lord intimately in perennial expectation and exchange of the life of the Word, of the Spirit, of the August Trinity.”

September 13, 1954

Pray continuously with impromptu ejaculatory prayers since you do not feel like repeating all the usual private prayers: Ejaculatory prayers of love and union to the three divine persons to honor one in the other and for the other worthily.

September 14, 1954

Trust: This shapeless, sleepy and paralyzed mess that you feel you are internally, ask that it become all fire and flame, all alive in the grace of the three divine persons.

You will obtain it from the divine goodness, mercy and love.

Insist on the purpose of short and spontaneous prayers. So did St. Philip and St. Anthony Claret.

St. Theresa teaches that mental prayer is not only meant to be applied to it for a fixed time (for example, the three half-hours of the Redemptorists, the hour of the Jesuits, etc.). She says: “mental prayer is not other than the intimate relationship of friendship, frequent entertainment alone with the one by whom we know we are loved.” It is therefore the perpetual culture of the relationship of love with the Lord.

St. Theresa notes that: "Those who for at least two hours a day would allow the Lord to be close to them (that is to say they paid attention to him on purpose) would soon become good."

September 15, 1954

In cruce pendens salutis semitam Verbum Patris invenit - The Word of God pending on the cross found the way of salvation! Which way? Ecce Mater tua: ecce Filius tuus. The way to Jesus is Mother Mary, Mary of compassion.

September 16, 1954

You belong exclusively to the kingdom and the celestial curia, to the court and to the divine family.

He wants to tell you many things in his Word.

He wants to give you many things in his Spirit,

The Father wants to make you like himself!

Wait for the Lord.

September 18, 1954 - During the sermon to the Suore Crocifisse Adoratrici at San Giorgio a Cremano

All true inspirations come from the Holy Spirit.

The Holy Spirit is divine personal love. Therefore, every inspiration is all love. It resolves itself entirely in love, and the more it is understood, comprehended, accepted and executed as love, the more it reaches its purpose which is sanctification.

19 September 1954 - To the same sisters

Every superiorship is both charism and martyrdom in a true sense of witnessing to the Lord.

Holiness for religious superiors comes especially from Jesus-Church, in the sense that the subjects must obtain this holiness

for them and communicate it to them, and not only ... put it to the test!

September 23, 1954

The members of apostolic groups, at least from a certain age and status onwards (for example novices) must no longer be changed or replaced except in the case of death or defection. Like the apostles.

September 24, 1954 - *Our Lady of Mercy*

The most holy Virgin Mary and Mother of God founds religious families and sanctuaries everywhere. Likewise, she is also the foundress of apostolic groups of universal sanctification.

By invoking, repeating the holy names of the three divine persons-relationships, you make acts of union and cultivate the state of divine union incessantly, in the name of every creature.

25 September 1954 - *At the end of the holy mass of the Blessed Virgin on Saturday*

All superiors must have a book of announcements as well as a book of warnings. The religious who receives them must also sign these, so as to prevent unpleasant surprises and painful consequences.

September 26, 1954 - *At morning prayers, Sunday*

“Perform religious acts of the various virtues faithfully, even if you no longer feel anything.”

Universal sanctification. It is universal not only in extension, but also in understanding and intensity.

This is divine will: your sanctification. Every expression of the divine will not only imposes a duty on us, but above all re-

veals what he wants to do and actually does in the soul and in the Church.

“May I be all worthy of you, all full of you.” All yours, all of you! This is what he always wants to say to you, to give you and do for you. Be steadfast in this desire and prayer, without hindering it, rather dispose yourself with fidelity to inspirations.

Beata quae credidisti. Believe and hope for a lot, for everything.

September 30, 1954 - *Anniversary of my release from military service.*¹⁹

“Until now he has come and has been beside you. Now you will go to stand beside him.”

He carries humanity with him and governs, sustains and guides everything to its end, which is the Father.

October 7, 1954

Petite, quaerite, pulsate etc. Do not fear!

Your will with its human desires (natural and supernatural) marries the divine will with its desires. The omnipotence that can do everything, the wisdom that knows everything and the love that delights in everything want to please the creature, and have ready in the eternal present the way how to make divine glory triumph in the fulfillment of every prayer (which does not have sin as its object or end).

¹⁹The date of his release from military service is September 30, 1918. Undoubtedly it is a memorable date in his life to remember after so many years. The Lord had accepted his plea: “I too would like to abandon myself to the sweet hope of returning forever to the things of the ministry and the beautiful school, which is also the priestly ministry. Blessed be God always, always, always” (26 August 1918, Cfr. *Positio* Vol. 1, p. XXXVIII).

October 12, 1954

Often remind yourself and all those present in the communities, in the Congregation that every infringement of the Rules is always, now for one title, now for another, now for several titles, guilty and therefore sinful and absolutely to be avoided and to be confessed as free matter according to the practice of souls who fear the Lord.

A clear conscience does not tolerate any disobedience to the holy Rules.

Post Missam

In the Vocationaries and our other institutes for men and women, the office of the Blessed Virgin Mary is to be celebrated on Sundays and the tribute of prayers attributed to St. Bonaventure on Saturdays, also in memory of the life of prayer in the seminary (Pozzuoli, short Office) and of the primitive Vocationary (as for the Tribute that was already daily). The small Office and the Marian Tribute will replace some of the other pious practices of the day.

At meditation

Multiply greetings, smiles and blessings with a true Christian heart. Cooperate also financially to any good work, cultural or charitable; make gifts according to prudence but with true love for everyone. Helping brothers to find work, children to get educated, and many, many other forms of mercy towards one's neighbor must always be instilled and practiced so that our confreres may become consolers and sanctifiers.

While Holy Communion is being distributed, the rosary of appropriate ejaculatory prayers is recited, interspersed with *Gloria Patri* and the act of charity. Only on feast days will they be interspersed with Eucharistic songs and concluded with a Marian song. However, those in charge of singing (although each song must be fully choral, more educated voices are always needed to lead) will receive the Blessed Sacrament before the others.

October 13, 1954

“Anniversary of the announced restoration of the Congregation - in 1941 at the Montecassino’s train station, after seven years of waiting (1934-1941). Benedicamus Domino.

October 15, 1954

“Everything in you that you thought of as your merit or virtue is like a dirty, ragged kitchen rag.”

My life is Jesus, my merit is Jesus as love is spread in us by the Holy Spirit in person.

November 9, 1954 - At the holy Mass and meditation

All you suffer is the thorny fascination of your defects of every passion, especially of occult pride. Now for your fault the demons scourge you with it. The Lord sets you free.

Your duty is to always pray that the Lord will fill all the leaders of the Congregation, the Church and humanity with his Spirit and his Heart. Amen.

Fiat lux in virtute tua! Domine Jesu, Deus meus et omnia.

The same day - from the 1946 agenda

Especially through the prayer of union you will do everything.

November 12, 1954 - At the after Mass meditation

Jesus is the one your heart wants. Even in yourself when love is deep it does not spread in words. Thus Jesus, because he loves you, does not pour out in words of love but in facts and mysteries of love.

He is the spirit of life you need to escape every degree of death, the Holy Spirit! God the Father is your creator, father and mother where you can live. Take refuge and rest!

You are no longer in first place in your thoughts but the other as in Baruch, in Barnabas or in John. You now follow Jesus, the savior; follow the Spirit the sanctifier, and the Father, the creator. Thus, you follow Mary, Joseph, Michael!

O Lord, eternal thanks for this conversion!

Segregate mihi Saulum etc. – Set aside for me Saul etc. Thus the Lord God Trinity now wants you all applied to the apostolate of universal sanctification! Now holiness appears as the theoretical and practical synthesis of life, truth, love of neighbor, love of God, and divine union.

We need:

1. Holy parents.
2. Holy priests. (From these the first and third parties).
3. Religious saints.

November 15, 1954 - At Mass

“Everything that the Lord does and wants to do with his creation, redemption, sanctification and glorification you must do with prayer.”

The same day - from the 1951 agenda

Because we belong to the Lord, we cannot do what pleases us, but what pleases him. Open reference to the use of the body.

November 19, 1954 - At the holy Mass and meditation

Only what Jesus is and Jesus does, and only what every divine person is and does in the world deserves all the consideration, understanding and application of every soul. That alone matters.

November 24, 1954 - At minor hours

Divine mercy grants you all forgiveness and indulgence.

Divine goodness grants you all perfection and merit.

Divine love grants you every personal union, even the one most similar to Jesus'.

November 30, 1954 - *At the end of holy Mass*

All these rashes²⁰ are symbols of the purification that the Lord does in your soul.

In the evening - At the Benediction in the parish church

How much divine preparation for the most holy Virgin to welcome Jesus as a worthy mother! How much more preparation is needed for the human person to welcome and to be welcomed by divine persons in that union to which you aspire!

²⁰ Fr. Justin on April 24, 1955 wrote to Fr. Anella: "The rash on the face, shoulders and arms shows no sign of ending; and now there has been added a nice sciatic pain that makes me limp." (Positio vol. 1, p. CXLV). In the last years of his life Fr. Justin suffered visibly with these purulent rashes on the lower part of the face, neck and shoulders, which prevented him from being able to use the clerical collar. His spirit of sacrifice, his little attention to himself and the hygienic conditions of the time made the situation considerably worse. This condition is also known as shingles (in southern Italy it is commonly called: St. Anthony's Fire) In medicine it is called Herpes Zoster. Herpes Zoster is the childhood chickenpox virus. Once the chickenpox is over, it pushes the virus into the nerve endings of the brain and spinal cord where it enters the myelin sheath that lines the nerves. In this position it can remain inactive for a long time, but in cases of weakness it comes back and in this stage it is called Herpes Zoster. Complications called post-herpetic neuralgia can occur in older people. In these cases the blisters never heal completely with problems of sensitivity, itching, numbness and pain. The blistering and crusting is accompanied by sharp pain along the affected nerve that can last for a long time. It usually occurs on the chest or abdomen, more rarely on the face, in the latter case it can quickly lead to blindness, if not treated, but it could also cause severe pain in the eyes and ears. The very strong pains usually take one side of the torso, and then radiate to the limbs or face. (See Wikipedia).

December 8, 1954 - *At the end of holy Mass*

“This is the great proof that you heard yourself announced: your current position in the Congregation, your current relationship with the Vicar and council²¹, the special mission of the apostolate for universal sanctification, the divine Trinitarian life.”

In te Domine speravi, non confundar in aeternum - in you, O Lord, I take refuge, I will not be confused forever (Ps 30 2).

December 10, 1954

Spiritual Exercises (Complete outline)

Transfer of the holy house of Loreto and anniversary of the laying of the first stone of the Vocationary, Mother House of the Congregation.

Book of spiritual exercises - First course

First meditation:

The goal and its formula

The ultimate goal is the Lord, but as ours in all senses and in all ways and in all degrees most worthy of him, our goal is divine union.

The formula that expresses it must be first discovered by the soul before it can be conquered by the soul.

²¹ In the month of May 1954 the Vocationists celebrated their fourth General Chapter. As an “Extraordinary Chapter” all the Vocationist Fathers were asked to vote and send their ballots directly to Rome to the Congregation for Religious and Institutes of Consecrated Life. Even though Fr. Justin was elected to the office of Superior General, the Sacred Congregation considered it appropriate to give Fr. Justin only the title, giving all the powers and duties of Fr. General to Fr. Ugo Fraraccio, in his capacity as Vicar General. To complicate the situation was added the fact that the Sacred Congregation did not notify Fr. Justin of this decision, and the confreres did not have the courage to inform him, due to the veneration they nourished towards the Founder.

It must be integral,
Attractive,
Must embrace our neighbor,
Must extend to the future,
Must be concrete,
Practical,
Personal,
Exclusive of any other goal.

The means may also appear as:
Intermediate goals,
Proximate goals,
Immediate goals.

Woe to us if we stop pursuing them or multiply them without discretion.

The intention of the ultimate goal must be:
Direct,
Explicit,
Intense,
Exclusive,
Constant,
Possibly current.

Therefore the goal must be more and more:
deepened,
yearned for,
adored!

It is nothing but God!
Means tire us!
The goal relaxes!

Two errors are serious:

1) Losing sight of the first cause or stopping at the second-

ary causes and attributing everything to them and wanting to explain everything with them, reaching only to forget and even deny the first cause;

- 2) Losing sight of the ultimate goal and halting our attention and intention on intermediate, proximate and immediate goals and applying everything to achieve them, forgetting completely and losing sight of the necessary goal.

Grave and pernicious error consists in measuring the distance of these goals, which are then means, from the ultimate goal that is the only goal.

The first cause and the ultimate goal for us and for everyone are one and the same. This is the great truth and reality.

The soul is in perpetual direct relationship with the Lord, the first cause of all beings and operations. In this perpetual dialogue we are as a disciple with the teacher, a pupil with the educator, a son with his father, a friend with the lover.

Acting by ourselves is the principle of pride, deciding by ourselves, depriving ourselves of the power of the authority, of obedience and divine love, is an error.

Second meditation

The goal in the divine mind.

The Lord wants to tell us all his good, all of himself, both about his life *ad extra* and *ad intra*.

This is why he created us and wants to unite us to himself, without limits and impediments.

For this he wants us to be worthy of himself and therefore to be holy to the utmost. He has revealed and offered us everything in divine simplicity, the goal, the way and the means in Jesus Christ.

He created us totally ordaining and consecrating us to himself ... Therefore he wants us to be totally consecrated, applied, united to Jesus.

In Jesus,

God offers himself to us,
Attracts us to himself,
Makes us worthy of himself,
Unites himself to us,
Unites us to himself.

Our creation, redemption, sanctification originate from the divine life that spreads from the divine goodness that is poured out, from the divine love that is united with those he wants.

He wanted us and called us with a mystery of predilection to
Life,
Faith,
Priesthood,
Union with him!

Come to me (Mt 11 28). Sequere me (Mt 9 9). Come after me (Mt 4 19)!

Vocavit ad se quos voluit ipse et venerunt ad eum et fecit ut essent cum illo et ut mitteret eos praedicare - He called to himself those he wished; and they came to him, so that they were with him and he could send them to preach (Mk 3 13-14).

Ut essent cum Illo - to be with him! Always, consecrated to be with him and go where he wanted to send them!

Orationi et ministerio instantes erimus (Ac 6 4). Prayer and service of the Incarnate Word are one.

Listening to the Incarnate Word.

Speaking to the Incarnate Word.

Serving the Incarnate Word.

They are one; it is being with him!

Therefore he says: *Let us make man (who are ourselves) in our image and likeness.*

Voluntarie genuit nos Verbo veritatis ut simus initium aliquod creaturae eius - By an act of his will he generated us through the Word of truth, so that we might be like the first fruits of his works (Jas 1 18)!

Third meditation

Listen to the divine voice. Which divine words concern us in going to Jesus?

The presentation that the Baptist offers us: *This is the lamb* (of the sacrifice) *of God, who takes away sin* (Jn 1 29).

First, remove all obstacles: sin, its occasions and its consequences.

Do penance because the Kingdom of Heaven has come! Therefore:

1. Hate and fight against mortal sin,
2. Hate and fight against venial sin,
3. Flight from the world,
4. Self-hatred,
5. Fight against mediocrity,
6. Fight against superfluities,
7. Regain integrity similar to the original one,
8. Regain the infused science or the science of the saints,
9. State of lukewarmness and fervor,
10. Temptations and inspirations.

Meditation	IV	Hatred and fight against mortal sin
Meditation	V	Flight from the world
Meditation	VI	Self hatred
Meditation	VII	Fight against mediocrity
Meditation	VIII	Fight against superfluity
Meditation	IX	Regaining integrity according to the original type
Meditation	X	Ongoing achievement of the science of the saints
Meditation	XI	State of lukewarmness and its remedies (Faber)
Meditation	XII	Temptations and inspirations
Meditation	XIII	State of fervor (normal state)
Meditation	XIV	<i>With the Lord</i> Relationship of Subject
Meditation	XV	Relationship of Soldier

Meditation	XVI	Relationship of Minister
Meditation	XVII	Relationship of Servant
Meditation	XVIII	Relationship of Disciple
Meditation	XIX	Relationship of Friend
Meditation	XX	Relationship of Son
Meditation	XXI	Relationship of Brother
Meditation	XXII	Relationship of Spouse
Meditation	XXIII	Relationship of Mother
Meditation	XXIV	Imitation of Jesus Christ, hypostatic Union
Meditation	XXV	The work of the Holy Spirit in Jesus
Meditation	XXVI	The work of Mary Virgin Mother of Jesus
Meditation	XXVII	Revelator, Glorifier and Religious of the Father
Meditation	XXVIII	The Savior and Sanctifier of souls
Meditation	XXIX	State of Priest and Victim (of Jesus-Host)
Meditation	XXX	The Teacher and the King (Jesus-Gospel)
Meditation	XXXI	The Head of the Mystical Body (Jesus-Church)
Meditation	XXXII	The Ways of the Lord (method, limits, spirit)
Meditation	XXXIII	Vivit in me Christus
Meditation	XXXIV	Conversatio in coelis
Meditation	XXXV	Ecce Sponsus venit

December 11, 1954 - *At the end of the holy Mass*

“The Holy Spirit is your heart.” As Jesus is the head of the Church, the Holy Spirit is the heart of the Church and so also of every soul.

In the evening

“Now you are in the most favorable conditions for the tri-

umph of the Lord's love in you" (such as detachment, loneliness of heart, states of humiliation, physical weakness, senility, turning childlike).

Reading Merton's *Balanced Life of Prayer*, etc.

Love is always objective and complete (that is, it transports us out of ourselves towards a positive good and person). On the contrary, feeling makes us retreat from the beloved and fall back on ourselves, and thus kills love with selfishness.

My God and my all!

December 15, 1954 - *Preaching the short exercises at the Campania Regional Seminary for those to be ordained*

Our goal is to become like God, to become Jesus! Alter Christus. This goal must be sought every day, especially in the morning. This longing for Jesus is the first observance of the perfect consecration to Jesus!

December 16, 1954 - *At the holy Mass*

"Be careful not to make a personal question of the present situation of the Congregation (the two leaders). The good of observance and other important matters for the Congregation are at stake. This was the reason of Fr. Grimaldi's express letter sent to you from the Shrine of St. Gerard."

The same day - During meditation

"This is the command given to me by the Father." That is, to give my life for souls and then rise from the dead.

December 19, 1954

"Always receive everything from the Lord in eternity as proceeding from the Holy Trinity as a son."

December 20, 1954

Therefore, keep your being in complete peace, concentration and control so as not to interrupt the divine influence.

Unite yourself ever more with God in God (Holy Spirit). Receive everything from God (Father). Give everything you receive from God to God (Son).

December 28, 1954 - Reflection

Where does the divine person fit into the human person (so to speak)? In the divine union all nature and human person fulfills every function, every duty to perfection, precisely by virtue of the special assistance and influence of the Lord (*perfectus homo*). The Lord envelops everything, penetrates, governs and directs the human soul, through his special divine presence and action.

In the spirit of the Congregation must necessarily first enter the life of communion with the saints, of perennial ascension to the adorable Trinity and of the triune relationship with the divine persons. Then follows the specification, towards God, towards oneself, towards one's neighbor. We must imitate Jesus to the point of forming him in ourselves and in souls.

December 31, 1954

Let's go straight and quickly to the divine purpose of life. Amen.

1955

1 January 1955

Oportet nos nasci denuo - *We must be born again* (Jn 3 7). It must not be understood as a single rebirth, that of baptism, to the militant church. Baptism is not only rebirth but it is the grace of a thousand supernatural rebirths.

The holy Church is the kingdom of heaven without end; it is the kingdom of God in which one advances indefinitely in Jesus Christ. The main rebirths are represented by the most notable degrees of spiritual ascent: the fervent, the hero and the saint!

And then? Then comes "Jesus,"

We must strive for this! Becoming, living, being Jesus according to the *vivo iam non ego, vivit vero in me Christus - I live, however no longer I, but Christ lives in me* (Gal 2, 20).

We must lead all souls to become more and more like Jesus so he will live more fully in them. In so far as this good is in us, we will feel inclined to spread it to others.

This is the work of the Most Holy Trinity, but which is attributed in a special way to the Holy Spirit as the incarnation. It is also the work of the most holy Virgin Mary, mother of God, and it is also the work of our correspondence.

Jesus-Gospel must pass all into our knowledge with ever greater intelligence. Jesus-Host infuses us with the grace to live according to his Gospel and tends to remain in us to bring us to "*vivit in me Christus*" and at the same time pushes us to communicate all the good of the Gospel and of the divine Eucharist to the souls we approach.

Jesus is all in his heart, and his heart is in his words. Through his words we know him and if we take his thought in them and in general his whole interior life, we are well-disposed one day to have Jesus living in us.

He says, "Why were you looking for me?" We translate: What do you want from me? All of you among whom I spend my life. You cannot want from me whatever you wish. "I must be all in the things of my Father." This happens by principle and by interior prompting or by encouragement from others and from outside of ourselves.

Five points of perfection according to St. Catherine da Bologna, to be:

1. With the mind always occupied with some spiritual exercise,

2. With a soul that is always serene, self-possessed and therefore happy,
3. With a heart always trusting in goodness, mercy and love of the Lord,
4. With your neighbor always in full humility,
5. Always fearing to displease God.

January 2, 1955

As a special tribute to the Holy Name of Jesus we again take up the circular Eucharistic adoration, Marian veneration, ascetic austerity, apostolic meeting of groups with special zeal and the learning of the methods of meditating well.

January 3, 1955 - Octave of St. John the Evangelist

The Lord gives himself all to each one. With each one the Lord resumes his path and each one is like a lonely star that follows its orbit in the sky and from afar sends its influence of light, heat and attraction. And in turn it receives some from the others and each is the center of the universe.

Distributing Holy Communion at the community holy Mass

Holy Mass is the source of life. Souls go as opaque masses and become incandescent there. Each one receives Jesus Christ in herself and flies through the immensity of space because she has become a star of the Lord and begins the eternal journey into her own mysterious orbit.

Each soul possesses all God for herself and in turn is all of God. Each is the center of the universe because all around is surrounded by infinity.

January 4, 1955

Use the catechetical format in your exhortations or instruc-

tions to the people. The spiritual journey towards the Lord consists in moving away from the senses, away from the most conspicuous and esteemed creatures but always with a guide. And now the way and the guide is Jesus himself.

January 5, 1955 - *Eve of the divine Epiphany*

Our journey consists in acquiring virtuous habits. With them, we undertake another journey towards higher knowledge, heroic love, imitation and formation of Jesus in us. With this we undertake another journey towards the divine personal-filial, personal-nuptial, personal-priestly (or maternal) union. The star is the priest. The star is Mary. The star is Jesus.

Octave of the Epiphany

The most necessary virtuous habits correspond to the theological virtues with the virtue of religion and the four cardinal virtues.

The main habit for the virtue of faith consists in always working for a supernatural reason, which becomes the truly deciding factor for our acts, motivated by the examples of Jesus, the maxims of the Gospel, the divine will and the eternal sanctions.

At the holy Mass

The whole program of the Three Spheres must be included in the students' regulations as apostolic training. Once they are ordained priests, they will hardly know how to implement it among the people, if they have not implemented it in their community from an early age and in themselves, with the help of the teaching and ministry of their educators.

The same day

Novices and students must be occupied with and enthusiastic

about the great things of God and his Church, for example reading about them in modern apostolic magazines. Otherwise they turn in on themselves and engage in gossip which is the worst.

From the 1946 agenda

“Don’t think about yourself anymore! Be absorbed in the creation, redemption, sanctification that the Lord works in individuals and in all humanity, always in action. Be absorbed in the divine persons.”

May it please you, my God and my all, to carry out this conversion of mine! Felt presence of the divine persons.

Desolation in the evening.

Thanks to his love, the sanctifier will transform all your tribulations into means of sanctification. Amen.

CHAPTER 5

Short treatise of Divine union

Divine union is undoubtedly the golden thread with which the storyline of St. Justin's life was woven. Scrolling through the pages of his Book of the Soul, there is no thought, inspiration or purpose that is not brought back and aimed at the achievement and apostolate of divine union.

In the last years of his life, the appeal and desire to see the apostolate of divine union concretized became more and more pressing. On January 2, 1951, on the occasion of the feast of the Holy Name of Jesus, he wrote: "take part in the feast of the saints, of the angels, of the Holy Family and divine Trinity to Jesus on his name day, present him as a gift the statute of the Society of Divine Union with the intention of working hard to cooperate with him in forming it." In fact, in August of the same year, the statute for the Society of Divine Union was printed, and approved by the Bishop of Policastro, Servant of God Federico Pezzullo.

Animated with a profound desire that: "the whole world, soul by soul, enter the association of the Divine Union" St. Justin wrote several pamphlets (The Society of the Divine Union, The Association of the Divine Union, The Apostles of Universal Sanctification and the Three Works) which, albeit with slight variations, all insist on the same theme: to create an association that involves all of humanity in the journey towards divine union.

On September 15, 1952 he wrote in his diary: "We are in a very special way the religious of the divine union and therefore of the science and experience, of the practice and apostolate of this divine union." At the beginning of his last year of his life, as if to leave this science and practice of the apostolate of divine union as a legacy, wrote this little treatise on divine union.

January 13, 1955

We are created by the love of God.

We are created by God who is love.

We are created by the three persons one God.

We are created by each divine person out of love for the other.

We are also created because we are loved for ourselves.

O mystery of creative love, I adore you and I abandon myself to you!

1. Since he is infinite goodness, he wants to communicate to us all the holiness of his nature, all the happiness of his life.
2. Since he is infinite love, he wants to give us all of himself and wants to unite us infinitely, in each of his three persons.
3. In creating us he says: Let us make man in our image and likeness, which means, and reveals and works the divine thought and desire.
4. Let us make him in the image and likeness of our divine nature and perfections, of our unity and trinity of relationships.
5. Let us make him in the image and likeness of our divine activity and operations, of our missions and divine circum-incession. Let's make him like us!
6. Since he will necessarily be limited and successive, he becomes more and more like us in perennial beginning and perfecting.
7. As the divine work of creation is always in act in its conservation, so too is this divine formation of us.
8. This making us in his image and likeness is an ongoing process with the work of redemption and sanctification in the supernatural order.
9. Being image and likeness of God we have life and intelligence, will and freedom with which he wants us to correspond to his love.
10. Love wants nothing more than correspondence. In this consists its glory, its will, its kingdom and happiness.
11. This correspondence wants me to welcome all gifts of his

goodness and to hasten towards his union, possession and enjoyment.

12. This correspondence wants me to begin, continue and complete my union with him, as he himself desires according to his infinite love.
13. As revelation and corresponding faith are based and begin with unity, so divine formation begins and is based on divine union.
14. In the present state of a fallen and repaired nature, the divine union of an individual person begins with reconciliation through the state of grace.
15. In case of divine union of a people, it begins with the proposal by God and acceptance by the chosen people of a sacred covenant.
16. This alliance of people is not perfect if it does not extend to individual components of the people as a universal distributive term.
17. The reconciliation of one individual will be perfect when the chosen one will have wanted and worked to bring all his neighbors to it.
18. The divine union of an individual and of a people is just a germ and principle of a whole ascension of degrees of union intended and willed by the Lord.
19. The divine union intended and willed by the Lord is that which fully corresponds to the infinite and infinitely diffusive goodness of the good that is God.
20. The divine union intended and willed by the Lord is that which fully corresponds to the infinite and infinitely unitive love of the charity that is God.
21. The divine union intended and willed by the Lord is what can truly be called the image and likeness of the unity of God among the Trinity of persons.
22. The divine union understood and desired by the Lord is the one that most imitates and honors the hypostatic union of

the human with the divine nature in the person of the Incarnate Word.

23. The divine union intended and willed by the Lord is that which more unites the imitation of the hypostatic union with the likeness of the Trinitarian unity.
24. In this divine union the indestructible distinction of the human person is preserved just as in the divine unity subsist the three distinct persons.
25. In this divine union, the soul and human person are joined to each of the three divine persons in a mysterious way.
26. In a way and to a degree divine union resembles (but never identify with) the union of the human nature with the person of the Word in Christ Jesus.
27. The Son of God assumed human nature to make us understand to what degree and to what extent he wanted to be united with every human person.
28. In the last perpetual invention, revelation, outpouring of wisdom and omnipotence of his love, he gives us the most vivid idea and reality of the union he wants to have with us.
29. In the Eucharistic Communion he gives us the fullness of his body and blood, soul and divinity in food and drink so that he becomes all ours, all of us.
30. In a similar way, in the personal divine union he welcomes, receives, unites our whole being and person with himself so that we become all his, all him.
31. Likewise, in Eucharistic Communion we receive him, have him and possess him, but we do not assimilate him. He remains what he is.
32. In personal divine union he receives us, attracts us and transforms us into himself, does not annihilate us. On the contrary, he strengthens our reality and person to the utmost.
33. Love equally wants the distinction of the two relative terms that are sought and given to each other, and their perfect union.

34. A mother will also say in the madness of love that she wants to eat her baby with kisses, but if this were actually to happen, where would her beloved be?
35. Every soul should think, desire and offer herself to this personal divine union by receiving the Eucharistic Communion of her Lord God.
36. It is the exchange of love, of that supreme gift, the only correspondence most similar to the gift, most desired and most appreciated by the divine lover.
37. The Lord Jesus instituted his sacrament of love at the end of his life. Likewise, the soul does not reach her perfect dedication until after a life of spiritual ascensions.
38. The Lord revealed, worked and offered his divine union to all from the first instant of the incarnation and his assumption of human nature.
39. The soul, likewise, should understand and offer her personal union from the first reconciliation with the Lord, from the first infusion of grace.
40. The Lord gives the most powerful germ of divine life, mutual charity and union, even in the smallest degree of grace.
41. The soul must freely, lovingly want to develop and increase that grace with a whole life of imitation and adherence to Jesus.
42. Thus, we understand the ultimate reason and cause of the supreme and fundamental law that is divine imitation that is affirmed in every commandment and counsel.
43. God is love! And love wants to be reciprocated! The correspondence consists in giving back to the lover, in exchange, everything he says, offers and does.
44. Our saying to God, in response, what he says to us, our offering him in return all that he offers us and doing to him what he does to us is to imitate him!
45. Every soul must from the beginning relive the whole life, doctrine and work of Jesus Christ to correspond to his love and thus become another Jesus.

46. There is no other force and assimilating power greater than divine grace and divine charity in our supernatural Trinitarian order.
47. Grace and charity are always infused and increased together inseparably and we must count on them for personal divine union.
48. Grace more properly unites us to the divine nature, to the unity of God, in a truly vital and vivifying way so that it is the true divine life in us.
49. Charity more properly unites us to the three divine persons since every loving soul turns to the person more than to the nature of the beloved.
50. It can be said that grace assimilates us and unites us to divine nature; charity assimilates us and unites us to the three distinct subsisting divine persons in that nature.
51. It can also be said that the assimilating power of grace and charity depends intensely on our living according to their maximum efficiency.
52. In the natural order, all our activity is exercised in close proximity to our faculties through which nature manifests itself and operates.
53. In the supernatural order, we do not feel the degree of grace present in us except through the intense, deep, high and broad exercise of charity.
54. We can also say that all the power of assimilation depends on charity and all the power of union depends on grace.
55. Charity tends to the divine persons with the relationship of love that each time distinguishes and carries the two lovers towards each other.
56. Grace instead pours them into each other and merges them, so to speak, into a single life, one living in the other, and one living of the other.
57. This union of life of one in the other can be thought of as a divine person for the soul, only if this soul is personally united to another divine person.

58. Therefore, the Lord wants this personal union with every human soul and person; however, as a work of love this necessitates our freedom.
59. He wants our free election, free acceptance and free cooperation with all the freedom of love, free necessity and necessary freedom of love.
60. This election, acceptance, cooperation of ours requires ever deeper, higher and broader knowledge of the ways of the Lord and of his heart!
61. Grace puts in us the germ of this life of divine formation, which in its full development is the personal divine union with the august Trinity.
62. Our free election, acceptance and cooperation with the Lord consist in reciprocated charity fully exercised and in every degree.
63. Grace is the element through which divine action predominates in us and corresponds to our receptive side; we cannot say passive side because it is not entirely so.
64. Charity, on the other hand, is the element in which our human action predominates, albeit always animated by divine help and corresponds to our most active side.
65. The grace we receive is the grace of Jesus Christ our head. It flows into us making us worthy of him and simultaneously making us another him.
66. We become worthy of him as members of his mystical body and living parts of the total Christ, who embraces all saved mankind, Jesus-Church!
67. He makes us like another he, as his continuation more than irradiation, more than reproduction, another Jesus living in us in personal divine union.
68. For this is the grace of Jesus Christ as our head and mediator; the grace of divine union, which is hypostatic in him, similar, but non identical in us.
69. Every exercise of charity, whether in election, acceptance or

cooperation, always corresponds to some element of this divine union.

70. With grace and charity we receive the life of Jesus from their first infusion and, with it, the union with the Son, God made man, begins in us.
71. It begins in us from the lowest degrees and tends to the highest, and in fact it ascends, reaches and triumphs according to our culture and exercise of charity.
72. With grace we incessantly receive the divine participated life of the Word from the bosom of the Father.
73. For this reason the life of grace establishes us from the beginning in a realm of the supernatural that we can call filial, in the radical relationship of children.
74. This new life is essentially union with Jesus, who is the meritorious cause and also the exemplary cause of it.
75. With charity, we receive the power to help us in this supernatural life. Charity makes us as if breathing into God the love, flower and fruit of itself. While also honoring the image and likeness of the eternal *spiration* of the Holy Spirit from the only principle, which is the Father and the Son.
76. In charity we are constituted in a special union with the Holy Spirit, as in an embrace and kiss of a supernatural nuptial relationship.
77. In this ascension of life in the filial supernatural, brought to its perfection in the nuptial supernatural, we unite ourselves to the divine principle, the Father.
78. From this supreme union with the Father we receive the power to become mother of Jesus, giving him new life in the souls through the ministries of the apostolate.
79. In these ministries the priestly supernatural takes place as in a mystical divine motherhood towards Jesus in his mystical body, which is the Church.
80. The Church in every sanctified soul is at the same time as a part, members of the whole, and also in another respect as the whole itself.

81. In this way, always ascending to higher degrees of union with individual persons, the soul becomes more and more daughter, spouse and mother in the Lord.
82. In imitation of the most holy Virgin Mary supremely daughter of the Father, spouse of the Holy Spirit, mother of the incarnate Word Jesus Christ and of every faithful.
83. The divine union with the divine nature, which is shared with us in grace, flourishes in threefold divine union with the three persons-God through charity.
84. It bears fruit in turn in the one-triple divine union of every soul we serve in the sacred ministries of vitality and universal sanctification.
85. Thus it happens that the apostolic soul living in the ordinary supernatural life of grace does not always rise to the extraordinary supernatural life of charity.
86. No effect can overpower the cause; it cooperates in the apostolate only in the reconciliation of souls with God in the state of grace.
87. The most and best the soul does is to cultivate the perennial increases of grace, not limiting herself to preserving it but working to increase it always in all.
88. Living and growing in the extraordinary supernatural of charity, the apostolic soul is, as it were, necessary to communicate it to all of her neighbors.
89. It could be said, without stretching, that from his union with Jesus souls are raised to know and cultivate the relationship of children of God towards the Trinity in the Father.
90. From their union with the Father souls are raised to know and cultivate the relationship of soul-spouse with the Trinity in the third person, the Holy Spirit.
91. From the soul's union with the divine Spirit, other souls are raised to know and cultivate the relationship of soul-mother of Jesus in souls, spreading themselves in turn in the apostolate.
92. All this Trinitarian life comes to us from divine goodness and

divine love in an ever more prominent and life-giving degree because it is God who works in us.

93. It is God himself who carries out in every soul the wonders of creation, redemption and sanctification that take place always mysteriously.
94. The Lord God wants the soul to know everything that he intends to operate in her, as her creator, personal and individual savior and sanctifier.
95. The Lord God wants the soul to recognize and yearn for him more than simply to consent, prepare, welcome and cooperate with him in the correspondence of love.
96. The Lord wants this knowledge and correspondence of the soul to the divine action to such a degree that very often, if not always, he himself lavishes it on the soul.
97. For us it is absolutely necessary to remove every impediment and not place any limit to receiving the divine good and its radiation into souls.
98. Since this divine good is all revelation and action of love, all communication and relationship of love, our greatest correspondence is always expected.
99. His every word awaits our answer of love. Each of his gifts awaits ours as a return of love. Correspondence that is imitation!
100. Each of his visits awaits ours as a return of love. Each of his actions awaits our cooperation of love! Imitation that is correspondence!
101. Divine imitation and divine correspondence are sublime names of sublime facts and states of the soul, and yet they are small and imperfect in the face of divine love and lover.
102. He alone can give value and meaning to our imitation and correspondence. He alone can desire and demand them; he alone can make them a glory and a joy because he is infinite love and infinite lover.
103. Remove all impediments. Don't put any limits. Correspond

with imitation. Imitate with correspondence. This is the practice of the faithful soul.

104. Knowledge and faith, admiration and praise are always presumed; in a word adoration of the Lord God the creator, savior, sanctifier!
105. As a creator he reveals himself to be Lord and Father! As a savior he reveals himself as friend and brother! As a sanctifier he reveals himself to be a lover of every soul who wants him.
106. The soul must deepen this! The Lord God is always in the act of creator, savior, and sanctifier! This one-three-fold divine action is always in progress.
107. The soul must deepen this awareness. She is perpetually in a mysterious, marvelous, reverent, wise, loving action of her creator, savior, sanctifier God!
108. Nothing can escape and everything is made to serve the divine action of both the external and internal world! Everything is in divine harmony in the divine present.
109. Blessed are those who recognize and contemplate in some way the wonders of the whole universe that seem infinite in the work of creation external and internal to the soul..
110. The soul can receive an idea of the truly infinite wonders of the work of redemption, glorified and sublimated by the wonders of sanctification.
111. In each soul these divine wonders unfold according to a type, which in its unity and infinity gives rise to innumerable distinctions and diversities.
112. Diversity and distinctions are as many as there are people and as many as the varieties of their dispositions and reactions to the divine action in each atom and instant.
113. The ideal is divine personal union, not only as a term but also as a principle and continuation in its various stages, yet so sublime from the beginning.
114. May the human person not be simply helped by grace to

correspond and imitate the action of the creator, the savior and the sanctifier.

115. May one of the three divine persons, united with the poor human soul, receive the divine action in her and cooperate with her.
116. Only God is the glory of God. Only God is the love of God. Only God is God's will. Only with God can one please God, imitate God, correspond to God.
117. Since we are limited and successive beings, let us think of three equally infinite spaces in which the soul is called to unite herself with the Lord.
118. He is infinite, eternal, immense, and we can think of him living and operating in himself, in his unity and Trinity, in the mystery of his divinity.
119. We can think of him in his unity and Trinity, in the mystery of his divinity. We can think of him as present and operating in the soul, which is also an immense heaven due to the indefinite capacity received from the Lord himself.
120. We can think of him as present and operating outside of ourselves and outside the soul, in the intermediate heaven, which is the created universe, which is also immense.
121. O what profound joy, that unforgettable day, in which the soul for the first time saw her inner sky open and expand to its intimate capacity!
122. Before that unforgettable day the soul felt her interior as a dark corner in which she did not like to enter and live; only as a duty of conscience she hardly peered in!
123. Jesus used to say: if anyone loves me, he will keep my commandments and the Father will love him and we will come to him and make our abode with him, that is, within the soul.
124. Why is the divine Spirit not named? Would it perhaps be absent or alien to this divine coming and indwelling of the Father and the Son in the soul?
125. The Holy Spirit does not come with the Father and the Son because he preceded them and was sent by them. He was

given to the soul to make her worthy of the Father and the Son.

126. How could these divine persons come into the soul if she were not in a state of grace? And how would they cohabit with her if it were not in state and acts of love?
127. Therefore the Holy Spirit intervened to elevate and establish the soul in grace, an outpouring of the divine nature, which is very pure spirit and is attributed to the Spirit.
128. The Holy Spirit came first to kindle and feed in the soul the charity of which he is the personal uncreated fire of the divine life of the Father and his Word.

CHAPTER 6

Meeting the bridegroom

Through his agendas, St. Justin guided us in the mysterious and remarkable itinerary of his spiritual ascension. He comes to the end of his earthly days, consuming himself like a candle, while providing light and heat to those who circulate in his sphere. On July 7, 1955, a few weeks before the definitive encounter with the groom, he wrote in his diary "I feel my head closed and dazed, while I must preach the spiritual exercises." He had become a host of sacrifice to the Trinity and a sacrament to the souls. He is ready to utter his imminent consumatum est.

During this last stage the fear of death, a faithful friend who accompanied him throughout his life in a real martyrdom "sine interruption", seems to retreat and leave room for the reassuring voice of the beloved who invites him to "trust in the divine action that will manifest itself more now that nature is failing."

The last writing reported in this book presents Justin precisely in the act of his farewell. It is July 15, 1955 and he is preparing to celebrate the feast of Our Lady of Carmel: "She is the Virgin of the spiritual ascension to the divine union. The holy mountain is Jesus, as we say in the Prayer-Collect of the Mass of St. Catherine of Alexandria. We ascend to Jesus, we follow Jesus; the way is Jesus himself as gospel, teacher and exemplar! The food for the ascent is Jesus himself as a host. The summit is his heart, in the glory of his triumphant love as on the right hand and in the bosom of the Father! Who wants to ascend to that peak?

Let us resume the way every day; every day let us take Jesus-Host, Jesus-Gospel! Every day we serve Jesus-Church, we ascend to Jesus-paradise!

The Holy Virgin helps us and offers us her example, the fiat of her heart to the heart of Jesus, to the will, glory and love of the Blessed Trinity."

In these lines "the future friend" can read and hear the Father's goodbye addressed to him, the duc in altum for eternity ... the marriage of the lamb has arrived and his bride is ready for the eternal feast of divine union: Ecce sponsus venit, amen veni Domine Iesu - Behold, the bridegroom is coming, Amen, come Lord Jesus!

January 19, 1955 - At Holy Mass

Ask Jesus everything.

This closing your heart is diabolical. It is the effect of wounded pride. Recognize yourself unworthy of any regard and you will find peace. He says: *Learn from me ... Humble of heart ... You will find peace for your souls.*

The study of Church history will distract you from thorns.

You must not stop the Marian visitation to the courtyards, every day.

January 25-26, 1955

It is the Lord who sanctifies; he is the sanctifier always in act! All that remains is to actively surrender to his action and respond: Amen! Peace and security.

January 28, 1955 - Reading the Gospel with Salgato in the Life of Jesus

The Master wants good to be done in secret, prayer to be done in secret, suffering to be kept secret (when you pray - when you give alms - when you fast).

He wants me to do to others (positively) what I would like them do to me. Not only not do to them what I would not like for me, but do to them what I would like them to do to me, positively!

February 13-20, 1955 -

He wants all souls to be saints, all without exception. He wants all his friends, disciples and children to be the sanctifiers of their neighbor. Souls must be conquered one by one, to the gospel, to Jesus, to the divine union!

To conquer them you have to approach them, talk to them, listen to them, follow them, and often besiege them in order to

conquer them. To bring them closer, one must look for them everywhere and join them.

Now it's not enough to merely approach them ... in church, colleges, hospitals, schools. We must approach them, support them, besiege them where they are, where they go, in all kinds of work, in recreation centers, in families. We must approach them working with them, having fun with them, for the purpose of speaking about Jesus, of orienting them to Jesus.

We begin by removing from them any near occasion of sin in work, leisure, and relationships. For these servants of the Gospel, servants of sanctification, work, leisure, etc. are not only or primarily a means of subsistence, necessary rest and recreation, but above all they are material means for the apostolate.

To these material means of apostolate are then joined formal means, which are the word, the example and the integral means of the Apostolate of Universal Sanctification. Universal sanctification is understood in this sense of sanctification of work, employment, profession, leisure, rest.

We approach souls with a certain veneration for beauty, joy, the well-being of one's neighbor to get closer to the ideal of the earthly paradise, to the novitiate of the celestial paradise.

Septuagesima Sunday - *Third Sunday before Ash Wednesday*

The illusion of personal sanctification has fallen, but now more than ever the work of my sanctifying God begins. Everything that proceeds from the Lord is always an outpouring of life, truth and divine love, under whatever veil is manifested and given.

The devil does not love, does not like joy and does not like singing.

Try not to destroy yourself through forms of ascetic self-denial, and to reduce yourself to loneliness, gloom and glaciality, while you must work among young people and children and among the people with an open heart and face. Love, joy and song render good service to the apostolate. Not their opposite.

February 26, 1955

Go into the desert with Jesus, love of solitude and inner recollection. Go alone with the angel, with Mary Most Holy, with the divine persons in external silence and internal concentration.

From February 28, 1955 - *Retreats and minor exercises of the Ember Days - in Altavilla Silentina - Novitiate House*

Introduction

Hominis est praeparare animam - It is proper of man to prepare his soul. All life is preparation for paradise. Who prepares himself best for something? The one who awaits a great good with enthusiastic eagerness. Let us animate ourselves to the great desires for the supreme good of the supreme union with God.

We harmonize the tension towards the future with concentration on the present, channeling the sanctification of the present to the achievement of the infinite good (in the future).

March 1, 1955 - First day

From Scripture: *vox clamantis* - a voice of one who shouts (Is 40 3)! Listen to the voice! This is what the Lord wants: not the sacrifices of slaughtered animals, but the affectionate heart that listens.

“Give me a heart that listens” (Solomon’s prayer), a heart that listens to keep the divine words and be nourished by them, getting all their great nutrition.

Vox clamantis: parate viam Domini - a voice shouts: prepare the way for the Lord (Is 40 3).

Vigilate et orate ut non intretis in tentationem - watch and pray that you do not enter into temptation (Mt 26, 41). *Estote Parati quia qua hora non putatis filius hominis veniet* - Get ready, because the Son of man will come when you don’t expect (Lk 12, 40). *Vigilate quia nescitis diem neque horam* - watch, since you know neither the day nor the hour (Mt 25, 13). *Quod dico vobis, dico omnibus; keep watch* - what I say to you, I

say to everyone: keep watch (Mk 13 37)! *Media nocte clamor factus est: Ecce sponsus venit, exite obviam ei* - At midnight there was a cry: here is the bridegroom, go to meet him (Mt 25, 6).

Preparation for death and therefore prayer for perseverance;
Preparation for trials, crises, temptations from every enemy;
Preparation for the daily, periodic and extraordinary divine graces;

Preparation for the mission corresponding to my vocation.

Anyone who hears these words of mine and puts them into practice will be compared to the wise man, who built his house on the rock. And the rain fell and the rivers overflowed and the winds blew and raged against that house, but it did not collapse because it was built on the rock.

Anyone who hears these words of mine and does not put them into practice will be compared to the fool who built a house on the sand. And the rain fell and the rivers overflowed and the winds blew and raged against that house and it collapsed and its ruin was great (Mt 7 24-27).

March 4, 1955

“The Lord wants to show in you what he wants to give and do to every soul.” Pax.

March 5, 1955

Attention to vision of faith in the presence of the divine person of the Father, by grace of felt attraction.

March 9, 1955 - At the community Mass

In the act of the Eucharistic consecration there is union with the divine person of the Incarnate Word through which the soul and the person of the priest can truly say: *Hoc est corpus meum, etc.* - *this is my body* (Mt 26, 26).

The priest says it, but Jesus says it more, a mysterious but true

union. Thus from that point the state of personal union brightens, since every moment the priest could consecrate.

March 14, 1955

Dispose yourself to meekness in everything (with your neighbor, with the Lord, with yourself). Your undertaking is to be united with the divine persons; concentrate on obeying every divine command, on following every divine directive and on satisfying every divine desire. The Lord will do through you what he wants in his Church.

March 15, 1955 - *At meditation after Mass*

It is he, the Lord, who wants to make that supreme personal union more than you can ever desire it.

March 16, 1955 - *At the beginning of the Mass*

Your faults make you suffer so many various pains and impediments to the divine good. The Lord always acts in the soul (of everyone) in a mystery of love.

We must pray and pray and pray as if everything depended on our prayer and as if the Lord did nothing for us if not prayed and ... bothered. We believe, know, and adore the fact that the Lord never expects initiative from us; likewise we believe that the Lord is always providentially acting to sanctify, beatify, and unify us in his love for us. The impulse and spirit of prayer come from him. Every thought and desire of graces is a reflection of his thought and desire to grant them to us.

Facta est lux!

March 27, 1955 - *Passion Sunday*

"Dawn of the gift of supernatural joy even of death for love of the Lord's possession." Amen.

Day before

Ego numquam obliviscar tui - I will never forget you!

“I will infuse you with the higher degrees of charity for union.”

March 29, 1955

As in the Incarnation, so in everything that is man's relationship with the Lord, there is the union of the human with the divine. Thus in prayer the desire of man joins the divine will, man's need is united with the needs of divine glory, and love harmonizes everything.

April 2, 1955 - Saturday of passion, returning from the exhortation in Barra

Having a practical inspiration (especially if for the common good, for example that of the circular letter to the Congregation) you must interrupt the usual things to obey to it just as when a subject is called and commanded by a superior to render a particular service, he must interrupt what he is doing even if it is a duty, to perform the new duty imposed.

April 6, 1955 - Holy Wednesday in the morning

“Concentrate on the commandment of charity without much speculation.” Do everything to increase charity: *Diligentibus Deum omnia cooperantur in bonum - For those who love God all things will turn to their good* (Rm 8 28).

Union with the divine Spirit enables us to enwrap Jesus with love.

April 7, 1955 - Holy Thursday

Since Jesus in every mystery is all yours (also yours - all yours) you must fully glorify him in every mystery and make him the

fruit of every mystery and you can say the same of every act of religion. So unite yourself with the Father and the Spirit to do it. How would anything be possible otherwise?

In the evening

“You must obey every indication of the Lord!” Tomorrow commit yourself to greater confidence in him and in the Virgin Mary Mother Sorrowful for me at the kiss to the divine crucifix.

April 8, 1955 - *Good Friday at the kissing of the cross*

Consecration or oblation and acceptance of infinite hope-trust (if I were capable of it) in the creating, saving and sanctifying love of my God and my all.

At the time of the agony

He created us from nothing and saved us from the evil that infinitely opposes all his good and sanctifies us with his infinite intimacy that is given and welcomes us. Maybe I could better express this triple action of the infinite act of God, considering that all is coming from his omnipotence and nothing from ourselves. Creation comes from his mercy, despite the fact that everything in us is opposed to it! Redemption comes from his personal love and everything from him. Sanctification...

April 10, 1955 - *Sunday of the Resurrection*

Live in the gift of the threefold divine presence ... This glorious lent of the ascension [forty days from Easter to Ascension-Thursday] has the grace of the vision of the risen one.

April 11, 1955

Just as you unite yourself to a divine person in order to render perfect worship to the others, so also for the apostolate, you

do so through the divine person of the Spirit who sanctifies from within. Turn to the Father so that he may raise up these twelve apostles (these twelve armies and works) to his Son, and may his mother Mary form them for him as many St. John.

April 17, 1955 - *Easter week*

If I had corresponded, that grace of the threefold divine presence felt would not have stopped at that degree. Who knows what developments it would have had! So it is with every grace and every divine word! It only lives and continues in perennial development if you correspond to it!

Lord, give me all the efficiency of your grace and gifts.

April 21, 1955 - *During meditation after the Mass*

Divine life (the Father) speaks with his Word, loves with his Spirit and communicates this to the soul. From the soul too, divine life turns to the Father and speaks to him with the Word and loves him with the Spirit in proportion to his grace. Alleluia.

There can be no idea of inferiority or subordination when it comes to God personally. Everything is God, the beginning, the means and the end. Everything is one God because everything to be worthy of God must be infinite, and there can be but one infinite: and this is God.

The same day, *in the evening*

Holiness is essentially love, that is, being loved by God and loving God. Therefore, sanctification is loving God; to sanctify is to make your neighbor love God. Therefore whoever loves his neighbor on God's part sanctifies him, first of all because it is necessary for holiness to be loved by God (personally and through his servants and representatives); secondly, because it helps him to love, since there is no greater stimulus to love than the love itself from which we benefit.

May 1, 1955 - *About two days*

With the saints (especially with all those who belonged to religious orders) in the Holy Triumphant Church.

May 3, 1955

Mihi vivere Christus est - for me to live is Christ (Ph 1 21), and likewise: *Deus Pater, Deus Spiritus Sanctus mihi vivere est!*

Mihi vivere Pater est! - For me to live is the Father.

Mihi vivere Spiritus Sanctus est! - For me to live is the Holy Spirit.

Amen.

“What pleasure can you ever find in being loved by me?”

This too is a mystery of faith in divine love.

Credo Domine, adiuva incredulitatem meam - I believe Lord, but help my incredulity (Mk 9 24)!

May 12, 1955 - *Recovering from my infirmity*

The soul is the river that flows from the eternal mountains, from the throne of the Lamb, and flows through time! Whether it forms waterfalls, or sinks into ravines, or spreads across plains, it is always the divine river of light, of grace and of merit. You don't have to be a lake!

On the banks it feeds the vine tree with perennial leaves that are beneficial for everything, and with flowers and monthly fruits for the glory of the Lord and the benefit of humanity and all living beings! *O quam stupenda sunt opera tua Domine! Benedicite omnia opera Domini Domino, laudate et superexaltate eum in saecula - How wonderful are your works Lord! All works of the Lord, bless the Lord, praise him and exalt him forever!*

We enter into the greater spirituality of the whole being so as to perceive and follow every manifestation of divine favor for all orders of things, acts and relationships.

The fear of not giving the Lord the greatest possible glory in

everything must complete the desire to give him the greatest possible pleasure in everything and so enter into the fear, which is the very sense of divinity with its infinity, eternity, and immensity, immutability, gift of the Holy Spirit, principle of wisdom, not only as a beginning and introduction, but as a principle and a proximate cause. Amen.

May 15, 1955

Too many thoughts, feelings, memories come alive in the soul without my being able to avoid them!

At Mass

Divine answer: "Embrace them all together and manifest them to the Father in the Word, with the Spirit, and for everything and person render the adequate worship of praise, love, adoration, thanksgiving, reparation and intercession, in the image and likeness of the creator, savior and sanctifier of everything and everyone." Amen. Alleluia.

May 16, 1955

Ex illa hora accepit eam discipulus in sua. We too take the mother of Jesus, who has become our mother, to our home. In which apartment will we accommodate her, since the soul is the divine palace with many apartments?

Each faculty of the soul is a great capacity destined to house the Lord and his court. Fantasy, feeling, memory, intellect, will, freedom and personality are abodes. But the Trinity, despite being in all by its immensity, lives more directly only in the substance of the soul.

The whole palace must shine with order and clarity and decorum to be worthy of God as much as possible. Now, only the Virgin Mary, the daughter, the bride, the mother of God Jesus, can make the soul worthy of God.

If there is no Mary, the fantasy is a dunghill and the feeling is rotting flesh! Come, O Virgin!

If there is no Mary, memory is a great deposit of junk and the intellect itself is fog and darkness.

If Mary does not come, the will is weakness and malice, freedom is sold and enslaved.

If Mary does not come, the personality is indistinct and unconscious; it is the living unhappiness of a living person who is nothingness and passivity.

Come, O virgin Mother of God, and make all the abodes of your daughter worthy of the divine presence.

When Jesus gathered the first six disciples he took them to Galilee, to Cana, to bring them closer to his mother. Mary saw them and immediately opened her heart to them as if they were her own children. When she learned that the first were disciples formed by John the Baptist and then offered to Jesus, she greatly rejoiced.

She had sanctified the Baptist as the forerunner of her son, and the Baptist had sanctified the first apostles.

It was the same grace of Mary, accumulated in the soul of the Baptist that was poured out on John the Evangelist and on the other greatest disciples of the precursor. She felt that she was their mother ever since. They were her children.

May 18, 1955

Gazing upon the face of the Father! ... God is all love, love that reveals itself, goodness, mercy and justice. Justice is the sensitivity of the love.

I would not like otherwise: a love indifferent to the correspondence or non-correspondence would not be love. All pain is partial privation of the Lord. Hell is eternal, total privation of the Lord.

Pain in life is a partial, temporal privation of God, the immediate effect of every distancing, deviation, detachment of the soul

from the Lord. The soul moves away from him and detaches herself from him. The Lord turns away and detaches himself from her. This is the offense in him. This is the pain in me.

Pain compels the soul to cry out to him, turn to him, get close to him, long for him. He who is all merciful immediately rushes to her. "You know what I want from you - he tells me in the psalm - Call me when you suffer. I will heal you and you will be bound to me in love." Amen. Alleluia.

Each soul has her own special individual personal union with God to achieve. This is her supernatural physiognomy. The earthly paradise is now the whole world, after the flood of Calvary and Pentecost.

With baptism and confirmation we are well constituted in our supernatural being; then we need another whose company perfects us (in being and) in operating. Here is Jesus (the God with us). In our very nature the Incarnate Word is united with every human person who corresponds to him, in spousal union!

May 20, 1955

"Write the booklet of the Divine Union, I'll help you," says the most holy Virgin Mary Mother of God.

May 21, 1955

"You will have the grace of a happy death when the hour of death comes."

(Everything in due time).

"You will miss none of all these things of creation in the next life, but you will enjoy them in a superior way" (often).

May 22, 1955

"A friend? I will make everyone friend for you."

June 4, 1955 - Pentecost Saturday

Total consecration to the apostolate of holiness. Holiness is essentially heroic charity of God and neighbor. The heroic degree of charity is perfect union. Charity for your neighbor up to the point of making him one with you in the good you want and do to him, up to making him one with Jesus and one with the Trinity. This is the primary reason and the purpose for which you want and do him good.

Thus, everything that is thought, every word, act and state of charity produces holiness in you and in your neighbor. This love for your neighbor rising to this union with the Trinity is active, but always in grace and through grace. While the charity of God to the point of union is rather passive, i.e. it is received from the Lord himself who pours it out in the soul with his divine Spirit.

June 15, 1955 - *Infra octavam Corporis Christi - At the Mass*

Yet it is good that every day has its physical suffering, in action! If there is physical well-being, the soul is exposed to certain temptations. If there is physical suffering, the soul is beset with other distractions. Among those temptations and these distractions, the ones that most deserve indulgence (in every sense) are preferable!

First Vespers of the Most Sacred Heart

You wish to do something for the Most Sacred Heart and you are in pain for not knowing and not doing. Pray to the Father: *Father, glorify your Son*. Pray for this also to the Mother and Saint Joseph and Saint Michael and Saint John etc.

Prescribe this internal practice as an article of personal rule on every solemnity of our Lord: *Father, glorify your Son so that you may be glorified in him in the unity of the Holy Spirit. Amen.*

June 17, 1955 - *Most Sacred Heart of Jesus*

Desire for the interior life of Jesus, of Mary, of the angels, of the saints. Here: an awareness of the personal love of the Most Holy Trinity for you, a wounded heart and a burning heart for you, always, in the mystery of love. This is the principle of the interior life.

At the holy Mass

Divine union is personal also in the sense that it unites the soul to every divine person precisely in what constitutes that person in the Trinity. Thus, the union with the Son, precisely as such, is all filial. (In this sense, the appellation “nuptial” can be joined to the other that concerns the person, for example “nuptial-filial” with the Word, maternal-nuptial with the Father, priestly-nuptial with the Holy Spirit).

June 28, 1955 - *From the 1951 agenda*

Proofs of charity are: to be close, to please, to observe the commandments, counsels, and inspirations, to take care of souls.

July 2, 1955 - *Visitation of the Virgin Mary, Mother of God*

The way of the Word of God:

Daily bread is the Word: word and host.

In every word you receive the knowledge of God’s heart,

The gift of God’s heart,

The union of the heart of God,

The assimilation to the heart of God.

This is the way. Amen. Alleluia.

July 3, 1955

Nisi abundaverit iustitia vestra plusquam scribarum et fariseorum non intrabitis in Regno coelorum - Unless your righteousness exceeds

that of the scribes and Pharisees, you will not enter the kingdom of heaven (Mt 5 200).

May your holiness be ours, Jesus!

Inveniar in illo non habens meam iustitiam sed ... Christi - I have gained justification not from the law, but through faith in Christ (Ph 3 9). Be my holiness, my true joy, Father, Son and Holy Spirit.

July 7, 1955

“I feel my head closed and dazed, while I must preach the spiritual exercises.”

“Trust in the divine action that will manifest itself more now that nature fails.”

July 13, 14, 15, 1955 - Preparation for the feast of the Virgin of Carmel

She is the Virgin of the spiritual ascension to the divine union. The holy mountain is Jesus, as we say in the *Oremus* of St. Catherine of Alexandria. We ascend to Jesus, we follow Jesus; the way is Jesus himself as gospel, teacher and exemplar! The food for the ascent is Jesus himself as a host. The summit is his heart, in the glory of his triumphant love as on the right hand and in the bosom of the Father! Who wants to go up to that peak?

Let us resume the way every day; every day let us take Jesus-Host, Jesus-Gospel! Every day we serve Jesus-Church, we ascend to Jesus-paradise!

The Holy Virgin helps us and offers us her example, the *fiat* of her heart to the heart of Jesus, to the will, glory and love of the Blessed Trinity.¹

¹ This is the last writing found in the various diaries of St. Justin. It seems to be his farewell to the world and an expression of conviction and joy as he awaits to meet his spouse, face to face. On August 2, 1955, at 21:10 he closed his eyes on earth and opened them in the beatific vision of God the Father, Son and Holy Spirit!

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