

words to grow and live by...



To the Religious Teachers Filippini,
on the fiftieth anniversary of the
Canonization of their Foundress, in
the hope that, through contact with
her spirit day after day, they may
let themselves be captivated by the
appeal of her sanctity and prolong
in time the powerful message of her
faith and love.

Suor Laura Mastini M.P.F.

Superior General

Religious Teachers Filippini

Rome: Generalate

June 22, 1980

25. "... Divine Infant, who came to earth for our salvation and were moved to tears by our faults, we beg You, penetrate the hardness of our hearts with a ray of Your loving glance. Give us eyes that weep like yours Most lovable Infant, fill all of us with dread so that we may never again offend You. Give us a heart to love You always--now and for all ages. So be it."

When the Apostle Is Holy ...

26. Lucy's virtue was so appreciated in Rome that the people called her by no other name than the "holy Teacher." So were her Maestre called for a long time.

27. "In order to be in a position to promote the good of others, Lucy was very careful to sanctify herself and acquire perfection The desire to appear ever more blameless and purified in the Lord's sight, always to do what she thought more pleasing to Him, this was the reason for the Christian vigilance she exercised in her external and interior conduct. She was on guard to avoid all risks not only of even slightly offending her God but also of doing what would have been less pleasing to Him." *Abbot Mazzinelli*

28. As a token of his esteem and gratitude for the good that Lucy was doing for the people of his territory, the Grand Duke of Tuscany, Cosimo III, sent her three chests of precious medicines prepared in the Royal Foundry as a gift from Florence.

29. The Princesses Altieri and Pallavicini had the greatest esteem for Lucy, whom they always regarded as a person of exceptional virtue.

30. "I had a strong desire to stay with Lucy and I cried so that my parents would allow me to remain. She seemed to be a saint and I very much liked life at school with her. I also liked the prayer she led." *-one of her first pupils*

31. "... In these times, threatening for Religious and for lay persons alike, it is opportune to propose to the people, as an example, the figure of a woman whose life was modeled completely on the Divine Redeemer. Her apostolic action, accompanied by supernatural gifts, succeeded in reforming the spirit of those who saw and heard her: apostle of good, of truth, and of virtue "from the letter of Cardinal Pietro Gasparri,, Secretary of State petitioning the Holy father to expedite the cause of the Servant of God, Lucy Filippini

Words to grow and live by

**lucy filippini
and
marcantonio barbarigo**

***daily thoughts
for you***

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17. The Bishop of Perugia, His Excellency Ferniani, had such a lofty notion of Lucy's virtue that he very often journeyed to Montefiascone to discuss with her matters of personal and spiritual import.

In the School of Humility...

18. The Mystery of Bethlehem was particularly dear to Lucy because it spoke to her only of love. It offered her the opportunity to speak more easily to the girls of Jesus' love. She prepared them for the solemnity of Christmas with a Novena. She would also give them a spiritual practice and an ejaculatory prayer for each day.

19. To the women of the school at Montefiascone, Lucy offered for reflection a Christmas meditation that reveals her utter astonishment before the humility of a God made Man. " ... The Monarch of the heavens concealed in the humblest of dwellings? The first-born of the Most High, swaddled, on stiff hay? The only begotten of the Eternal Father, generated in eternity amid the splendor of the Saints, born today in time amid the darkness of sinners?"

20. " ... Can it be? Has the most high King of Glory a stable for His palace, a manger for His throne, swaddling clothes for His purple, two animals for His court? Will the eternal mirth-of the Angels whimper in a manger? Will He who envelops the Seraphim in warm flames of love tremble with cold? will He who provides nourishment for a world of creatures take His at a Virgin's breast?"

21. " ... 'A Child is born to us.' Although He was so great, indeed the greatest, He made Himself small for us. And what is more, being rich, He made Himself poor to give us everything. "

22. ...He sojourns on earth but He has ceded heaven to us; He lies on straw but He gives us the stars to step on; He whimpers among beasts but He allows us to converse with angels; He shivers unclothed but He drapes us in mantles of beautiful light and immortal glory."

23. "... Yours were these incomparable deeds, divine, most ingenious Love! You changed the changeless God from lion to lamb, from thunderbolt to flower, from Lord of vengeance to Prince of peace, from King of angels to subject and servant of men: ... and He was subject to them. "

24. " ... Infant-God of singular goodness, all on our behalf. Angel choirs everywhere proclaim peace and joy. Away, discord and sadness: Leave, the world is not for you! Today the Savior of the world is born. And yet, would You believe it, Oh my Lord? The love that overcame the omnipotence of a God is powerless before the ingratitude of men: We love everything but Jesus and we love everything more than Him."

25

"... Divine Infant, who came to earth for our salvation and were moved to tears by our faults, we beg You, penetrate the hardness of our hearts

JANUARY

REACHING OUT TO TOUCH GOD

8. "I think the Lord has permitted that, since I have not benefited by the many examples of the Saints, I should be shamed by the example He gives me in the person of Your Highness. Would that I profited from it!"

-*Princess Altieri*

9. Although Lucy was "the Superior of the Schools of the City and the Diocese of Montefiascone, she was the humblest among the Maestre. She gladly gave herself to the heaviest tasks in the house to put the Lord's commandment into practice: 'Let the greatest among you be as one who serves.' "

10. God had gifted Lucy with singular prudence and discretion, still in the matters she herself had to decide she never trusted her own judgment. Calling her daughters together she explained her viewpoint to them with humility and detachment and asked their opinion."

11. Lucy's meekness conquered hearts. Her affable manner and gentle speech made people appreciate what she said.

12. Lucy acted without fuss or flurry. She held an irresistible attraction for others: "... The noble women were fascinated by her winning ways, enchanted by the delicacy of her words. The girls of Rome came from every quarter; they were drawn by Lucy's gentle manner." *Di Simone*

13. Lucy would go about and invite neglected women to come to prayer. She did this in so gracious a manner that her gentleness overcame their resistance. *Canon Amari..*

God Gives the Humble True Wisdom ...

14. Notwithstanding his great prudence and rare ability, Cardinal Barbarigo used to ask Lucy's opinion on important affairs of his diocese. When some scandal arose or some woman was in danger, he would immediately inform Lucy so that she could in her wisdom and discretion remedy the situation.

15. Lucy was esteemed by all as a virtuous and enlightened person. Priests, religious, and lay persons sought her counsel in their doubts.

16. "Each time I met with the Servant of God I "Each time I met with the Servant of God I drew new fervor from her kind encouragement."

Fr. Carlo Bruni

1. "The just man lives by faith." There was no corner of Lucy's life that was not lighted by faith. It was the measuring rod for her every action and the living center of her every endeavor. It was the essence of her life.

2. Lucy's love for the Church found passionate expression in the words: "I firmly believe all the truths the Catholic Church teaches and I believe them with a stronger assurance than if I were personally to see and touch them. God has revealed them and He neither deceives nor is deceived."

3. Only the poor, the simple, and the humble-like Lucy-are capable of grasping profound truths without presuming to fathom their mystery: "It pleases me no end not to comprehend fully what I believe about God. God would seem small if He and His truth were understandable to so small a creature!"

4. Lucy is an Easter person, one glorious Alleluia: She revels in mystery. "I find boundless joy in having a God of infinite greatness and majesty. He is beyond my comprehension but--because of His immensity--never beyond my reach and I can adore and embrace Him wherever I chance to be. "

5. The Word of God was a fire that burned in Lucy and transformed her. "Would that every truth of our Faith, the Gospels of Jesus Christ, the whole of Scripture, and all the Councils of the Church could be written in my blood! Would that all this truth were impressed on all hearts:"

6. Love for God is restlessness and torment. To pass that love on to all others was Lucy's consuming passion: "Would that all Gentiles might come to know God, all heretics perfectly believe in Him, and all sinners love Him: For this goal there is nothing I would spare myself nor would I hesitate to give my life a thousand times over:"

7. One cannot be steeped in God without becoming personally involved in His salvific plan. This explains Lucy's warm prayer: "Would that all pagan nations might come to the fold of our Mother the Church! For the conversion of all to the Faith, I'd give not one life. I'd give a thousand lives did I have them

8. Lucy believes in the gift that signed her at Baptism and she lives by it. Hers is a faith love. "If all others apostasized and did everything possible to persuade me to turn away from the Faith, I would myself seek to reclaim them even if this meant shedding my blood with tortures crueller than those of the Martyrs."

9. The joy of Baptism resonated in Lucy. Baptism had made her a child of God and a member of the Church: It was not unusual for her to break into song in praise and thankfulness to the Father for His plan of salvation.

10. Each day on waking, Lucy adored her God and thanked Him with an act of lively faith: adamant in her desire to live and die in the Faith, she professed her belief in a God had revealed through His Church. She began her every activity with an act of faith or of love.

11. Lucy loved the Church with a tender and filial love. She regarded the Church as a Mother and the faithful interpreter of divine mysteries, offering endless prayers for it and repeatedly affirming her own readiness to shed her blood to the last drop for the growth and spread of the Church

12. Lucy trusted completely in Divine Providence and Divine Providence never failed her. This was strikingly true in her most pressing needs and in the founding of the schools. Very often her unbounded faith in God was rewarded with charity bordering on the miraculous.

13. Lucy does not allow herself to be deluded by mirages: "I find no object richer, nobler, more beautiful than my dear Jesus: He will be my Beloved forever, my only love. And if ever I were to be unfaithful, I prefer He should first deny me life. One who does not live solely for Christ does not deserve to live." (*Her Birthday*)

14. Lucy experienced divine interventions that were extraordinary. On one occasion, while she was crossing the bridge in Sutri, the horse drawing her carriage bolted and made for the wall. At Lucy's invocation of Jesus and Mary, the carriage remained suspended in midair long enough for her and her companion to reach safety and then it plunged into the abyss.

15. On another occasion, Lucy was on her way to the school at Tessenano when a violent storm came up. The donkey she was riding was so frightened it balked and would not budge. Her companion was terrified, lightning was everywhere. But the instant Lucy blessed herself and began the Psalm: "Praise the Lord all you peoples ...," calm was restored.

December

SMALL BEFORE GOD

1. The more the knowledge of God's greatness grows in Lucy, the more she senses her profound misery and declares herself a sinner. "I confess that I am the most ungrateful creature in the world but I'd sooner the ground gave way beneath me than be guilty of such ingratitude."

2. Lucy was sincerely eager to correct her defects. She would remind herself: "You accuse yourself of vanity but, to be good, your Confession must remove not only sin but also its occasions."

3. Lucy was so taken by the holiness of God that every least fault seemed a very serious offense against that holiness. "I realize that by sinning I have committed an offense of bottomless malice, an offense infinitely insulting to God. To think that a worm such as I am has dared to offend the supreme majesty of God by disregarding His commandments! I repent, with infinite sorrow were it possible to me, and I'd sooner fling myself into the flames of hell than ever again offend God."

4. While others held Lucy and her virtue in great esteem, she regarded herself as the most vile of women and she often termed herself: "infamous Lucy, wicked Lucy."

5. The saintly Teacher was embarrassed when she was praised for the good she accomplished in souls and, not infrequently, she would exclaim: "Poor Lucy, wretched Lucy, you don't know how to do anything but evil."

6. Lucy's humility was astounding. When it came to her knowledge that someone had slandered her, she would go and visit that person and ask pardon with such humility that the offender could not but admit and admire her virtue.

7. Because of the low esteem she had for herself, Lucy reproved herself for being still so far from sanctity. She writes: "I left Rome very mortified. The married Princesses adorned with so much virtue and I, with the holy habit, devoid of all virtue! What a source of embarrassment on the last day! God forbid and may He give me the grace to amend my evil ways." The nearer Lucy approached perfection, the farther she felt herself from it.

23. Cardinal Barbarigo desired that the Maestre's ministry be fruitful. Accordingly he sought to animate them with his apostolic spirit; he sustained them in their difficulties; he encouraged them to persevere in the work of the schools--a most effective means of Christianizing society.

24. The Cardinal wrote: "Let the Maestre continue to renew the spirit with holy meditations, prayers, spiritual reading, and holy silence. In this way will they receive graces and spiritual consolations from the Lord. " to a Maestra at Gradoli

25. Often the Cardinal would stop by to discuss spiritual matters with Lucy. The school was always the favorite topic in their conversations as together they sought new means of spreading good and thus glorifying God.

26. Lucy's love for the schools was no less great than the Cardinal's. Once they were opened, she lived only for them, she gave of herself so that they did not lack what was necessary, and she saw to their progress along spiritual lines. She visited them twice each year and encouraged everyone by her presence. And--if there was some disorder to correct or some need to meet--she provided with discretion and tact. Her arrival at the schools was a feast for all, girls and Maestre, who loved her as a mother and esteemed her as a saint.

27. By educating in the Faith, Lucy performed a task that was eminently vocational. The school offered her the opportunity to orient the students toward definite choices, particularly the choice of consecrated life. " ... Where among the students there should be some who feel called to embrace this style of life, let the Maestre reinforce them in their good inclinations, ... encouraging them to heed the Lord's voice." -Instructions

28. Lucy's plea for help becomes pressing when the closing of the schools threatens: "I fear the schools may be closed. But the Lord will protect His work." Despite all her sufferings, her many efforts to give life to the institution of the schools, Lucy does not consider them her doing but God's and she is certain "that the work of God must endure and thrive." -to Princess Altieri....

29. "Tell the good Prince that now I am recommending the poor schools to him. Whether I live or die, I entrust this great work to him. I know, Your Highness, how much good is being accomplished in them."

30. Lucy's school, with the example and the stimulus of the saintly shepherd, was at once desk and altar, teaching and prayer, impetus for virtue and control of passions, light to the intellect and fire to the will.

16. Lucy lived her faith in loving reliance on God and abandonment to Him. She was detached from all that was worldly and she encouraged in her Maestre a similar trust in the Lord: "Take courage and have no fear. Whatever your need, rely on God and in the measure of your confidence--He will meet your every need. "

17. We are ever disposed to accept God's designs--all of them are directed to our good. My trust is in the Lord and I stand ready for whatever He sends." (Letter to Princess Altieri).

18. Lucy lost a great moral support with Cardinal Barbarigo's death. But she took heart and felt safe in the knowledge that a provident God was watching over the schools.

19. In the trials that continually beset her, Lucy never for a moment doubted divine assistance. Her trust in God was far greater than any adversity.

20. In the lingering illness that gripped her when she was barely twenty, Lucy clung to the Divine Will with loving resignation. She gives us an example of how to place our lives in God's hands.

21. Lucy was fond of saying these words of the psalmist, particularly in suffering: "If my father and my mother desert me, Yahweh will care for me still.

22. "If God chose to keep me fastened to a sickbed and deprived me of all means of support, if He chose to take me in the prime of my life, I'd still be perfectly content. It is enough to know He loves me and all that He wills is what is best for me. "

23. I am not very well. I do not know what the Master intends to do with this poor creature. Help me pray for His forgiveness, Your Highness. Once He has pardoned me, He may take me at His pleasure. Letter to Princess Altieri

24. Lucy experienced to the full the joy that being a child of God brings. She understood that--through her prolonged illness--God, good and solicitous Father, was purifying her and preparing her for a growing acceptance of His loving plan for her.

25. In life's adversities and in the affronts she suffered, Lucy preserved peace of soul by clinging to the Cross of Christ.

26. When Lucy was accused of espousing the doctrines of Molinos, denounced to the Holy Office, and threatened, Lucy did not lose heart. Although the good feared for her, she lost neither serenity nor tranquility: she was rooted in God and in love for the Church. Pardoning those who denounced her, she pursued her mission.

27. After Cardinal Barbarigo's death, Lucy had to endure the severe persecutions of those who misappropriated the schools' resources. Invariably, even while claiming what was rightfully hers, she serenely abandoned herself to God's will and prayed for her enemies.

28. When a work is God's, He Himself is bound to sustain it." This was Lucy's reply to those who expressed doubts and fears in the grave difficulties she was encountering in founding the schools.

29. When the work of the schools was meeting strong opposition, Lucy wrote: "As regards the schools, I am perfectly resigned to all the divine dispositions. And should it please the Divine Goodness to leave me in this humiliation, I am content. I want nothing other than the fulfillment of the Divine Will. 'His will be done.'" Letter to Princess Altieri

30. Faced with continuing grave difficulties, Lucy once expressed her pained surrender thus: "I have no doubt that Her Highness is doing what she can to help this work of the Lord. But it seems this dark hour is not yet over and so we bow to the divine dispositions As for the urgency of this holy work, I have said all there is to be said. One who loves God desires to do what pleases Him. I am at peace in His will. -Letter to Princess Altieri

31. In her infirmities and in the persecutions her enemies inflicted, Lucy frequently prayed: "My God, let not my will be done, for it is always perverse and seeks only its own comfort. Rather may Your will be done in me. It alone is good and holy; it alone seeks my true wellbeing."

15. The Cardinal often went to the school adjoining his residence to see how the girls were progressing. He encouraged them above all to keep far from the dangers of the world and he used to say that "purity is like a mirror, which can be clouded by a single breath."

16. First and foremost, Cardinal Barbarigo was teacher and guide to his family of Maestre. He was an authentic teacher of the Faith to them. He sought in every way possible to care for their catechetical formation. "He often went to the house of the Maestre: at times he instructed them in what they should teach, at other times he encouraged them to persevere in their lofty task." In these ways he made them increasingly aware of their specific mission as educators in the Faith.

17. The saintly Bishop was not satisfied with merely instructing the Maestre and preparing them for their apostolic ministry. He was, besides, their judicious spiritual guide. He himself heard their confessions. He gave them religious conferences and tried to direct them in the way of perfection. He also brought them together each year for a Course of Spiritual Exercises, during which he himself gave some of the instructions and meditations.

18. The Cardinal proposed the evangelical ideal of community to the Maestre as being the best expression of the apostolic community and the best means of fruitfulness in the work of Christian education.

19. The saintly Prelate desired that his daughters be women of deep interior life, which is indispensable for the accomplishment of good. He liked to say to them: "My Maestre must be like rain-clouds, renewing all the souls in the Diocese. "

20. Cardinal Barbarigo warmly exhorted the Maestre to practice those virtues they proposed to the girls and women and in that way encourage them by constant good example.

21. Convinced that to spread goodness one must be esteemed, Cardinal Barbarigo desired that his Maestre be looked up to and respected, and to this end he gave them all his moral support. He termed Lucy's schools the "apple of his eye" and he was extremely careful to spare the Maestre and the girls any hardship.

22. On his pastoral visits, the saintly Cardinal's first and his last stop were invariably at the houses and schools of the Maestre. " ...The moral reform of the Diocese depends--if not completely, at least in greatest part--on the schools."

7. Cardinal Barbarigo was eager to reach the girls at any cost. If they had to work in the fields, "he insisted that they go to the school at least for morning prayer." In the Cardinal and Lucy's schools, learning to pray was basic.
8. One of the most effective means the Cardinal and Lucy had for the moral reform of the Diocese was the practice of the Spiritual Exercises for women. The two vied with each other in holy competition: the one generously sustained the expense, the other spent herself in giving the women meditation and eagerly leading them in prayer.
9. The Spiritual Exercises were introduced into the schools and were offered for all categories of persons: girls, young ladies, women of the peasant population, as well as noble women. And so it was that in the corrupt society of those times the schools assumed a role that was uplifting as well as educational. The young ladies and the women left Lucy's schools renewed in spirit and were a leaven of Christian life among their contemporaries.
10. Cardinal Barbarigo also entrusted to his Maestre the task of reconciliation. "We have done much and we have done nothing," he used to say when dissension flared. "Two families have quarreled, persuade them to participate in the Spiritual Exercises, and see to it that they are reconciled. "
11. The Cardinal and Lucy also saw the school as a place of amendment and conversion for fallen women. The Cardinal once made this anguished appeal to her. It has obvious Gospel overtones: ..."Lucy, Lucy, go into all the streets and squares and seek out the crippled, the lame, and the weak and see to it that this place is filled.
12. The charity of the saintly shepherd found expression in the houghtfulness he showed particularly toward "his Maestre and his schools." To help his schools, he went so far as to burden himself with debts. He replied to those who criticized that he "deemed it unworthy of a bishop who left large sums of money at his death to be buried in a sacred place."
13. Cardinal Barbarigo never felt he had done enough for his Maestre. Just a few hours before dying he ordered that for habits be sent to them ..
14. The Cardinal placed his carriage at Lucy's service so that she could visit the schools twice each year and so that the Maestre who were transferred could avail themselves of it.

February

LONGING FOR THINGS PROMISED

1. There was no end to Lucy's trust: "Even if everyone on earth and all the demons of hell persecuted me and wanted to destroy me, still I'd firmly trust that God would never abandon me and that He would give me the strength to overcome. He cannot cease to be compassionate.
2. Lucy was deeply rooted in the love of God and her hope never wavered: "Even if everyone disappointed me and I found myself rejected and abandoned by all my friends and relatives, I'd trust my God would never fail me. He cannot cease to be a father to me."
3. "If I found myself as Job did on a sickbed, completely abandoned and avoided like a plague, still I'd trust in my God, certain that He would not forsake me. He cannot cease to be my Creator and I the work of His hands."
4. Blessed is the man who trusts in the Lord. Lucy exudes this blessedness: "I have my misgivings about creatures: they may fail me for they are impoverished in giving. But when it comes to God, I don't have the slightest doubt about His help: in giving lavishly He grows richer still."
5. Lucy teaches us to trust with humble confidence. "I firmly hope for pardon and for Paradise. Because God is infinite in mercy and Christ shed His blood to save me, I'm sure the grace and strength to live out all that is necessary for my salvation will not be lacking.
6. God is love and He rejoices in pardoning. Lucy is anchored in this certainty: "I hope to obtain the pardon of my serious lapses because God delights in pardoning the biggest sinners."
7. Hope drives out fear in the one who believes. "My sins frighten me but God's infinite mercy comforts me. God is our good Father and so He is more inclined to mercy than to justice. This is the consolation of all poor sinners and mine in particular. I'm fully confident that it infinite mercy of God that will triumph. To be sure, I have no other resource."
8. God is steadfast in love: He does not alter His plan because of our failings. With this absolute certitude, Lucy writes: "After all the good Lord has done for me, it would be insulting to the blood of Jesus and to the Divine Omnipotence and Goodness if I despaired of being saved. Even had I committed sins without number, I'd still be hopeful because my God cannot possibly fail me."

9. Faith, hope and love are a single unspeakable reality for Lucy: "Even if I knew that my sins had closed the gates of heaven to me and God had turned away from me and given me over to my enemies, still, because Jesus is so good and so merciful, I'd trust that His very mercy would intervene and free me from those evils. "

10. Where there is trust in God, there is no fear. "I hope to overcome all of hell with its every allurement and temptation. I trust that God's assistance will never be lacking. Should I unhappily fall, I firmly trust that He will rush to lift me. I need only stretch out my hand to Him and cooperate with His grace. "

11. Trust in God assumes vast dimensions in Lucy: "If I saw God with a whip in hand and a sword raised to strike me, I'd not in the least lose heart. I'd let Him smite me, certain that it would be a loving Father that wounds me.

12. A nostalgia for heaven consumed Lucy as it did saint Paul. To her friend, Lucy expressed the joyful hope of a friendship that would continue into an eternity spent praising God. "Imagine the consolation that will be ours, Your Highness, when God in His mercy brings us both to Heaven as I trust He will. Then I shall never again have to leave you and together we shall praise, love, our greatest Good." -to Princess Altieri

13. Though Lucy's yearning to possess God was intense, she used to reprove herself for not desiring Him enough. "What folly that I do not die of longing for the Supreme Good: the true and ever Good, the only Good worthy of the name." to Princess Altieri

14. Lucy often expressed her uncontainable desire to be united forever to her God: "O Lord, bless all of us who are here in Your grace and draw us all to Yourself, our highest Good."

15. Lucy was rooted solely in the Divine Goodness and could exclaim with King David: "What do I await in heaven and what have I always desired on earth if not You, God of my heart, my portion forever:" God alone was her happiness, her all.

16. "Lucy passionately longed for heaven right from her youth. She used to exclaim regretfully: 'It seems to be taking me a thousand years to get to heaven!' In fact, the greater her suffering, the more joyful her song because death would open heaven to her." -her daughters

November

BARBARIGO AND LUCY: TWO NAMES, ONE COMMITMENT

I. Cardinal Barbarigo believed as did Lucy in the educational merits of the school and he shared her labors, concerns, and successes. He had sown the seed of flourishing schools and his constant effort was to increase their number and to have the girls attend. All this attests to the great drive of this man of God.

2. Through his Pastors, Cardinal Barbarigo urged parents to send their daughters to the school. He further requested from the Pastors a list of the girls' names so that Lucy too might work with their families.

3. "The urgent desire to make the Lord known and loved consumed the Cardinal. More than once he told Lucy of wanting to go in person into the public thoroughfares in search of girls who were poor in order to teach them Christian doctrine And one day he did just this, to his great joy and that of Lucy. To her he entrusted the girls after he had gathered them." -from Marangoni

4. The teaching of Lucy and her Maestre produced marvelous results in the schools, and Cardinal Barbarigo was more than pleased. " ... One could read the joy on his face. While the results he promised himself for his many exertions and unheard of sacrifices in behalf of the Seminary would not be forthcoming until later, those of the schools materialized with consoling rapidity, so much so that it seemed to him that he was sowing and reaping at the same time." -from Marangoni.

5. Whenever Lucy opened a new school, the Cardinal "manifested such joy that he seemed to become like a child again. 'Have courage, we will do some good,' he would exclaim. " He saw the Maestre through their first difficulties and succeeded in finding ways of interesting the girls in the school.

6. Cardinal Barbarigo was very aware of the desperate straits of the rural families that were forced to send their daughters to work prematurely and he found an ingenious solution. "He bought thousands of pounds of hemp that he gave to Lucy. She had the girls spin it in school and with their earnings they could prepare their trousseaus. 'While they spin,' the Cardinal said, 'they can listen to spiritual reading, say the rosary, and learn Christian doctrine. "

27. "The Cardinal did not care to know from his administrators and bursars whether there was money to spend or whether there were other provisions. With utter disregard for his own needs, he ordered that the Seminary be provided for, also the poor who asked for help, and the Maestre of the schools. For these last he often incurred heavy debts ...• He used to say that 'it is a shame for a merchant in the world to die bankrupt and in debt but it is a Bishop's glory to die with nothing to his name. "

Thirst for God ...

28. The Cardinal readied himself for Holy Mass with a lengthy preparation. He celebrated with devotion and with such seriousness that the faithful present were filled with fervor. "Each evening he dedicated two or three hours to mental prayer. He was always the last to retire to his room." The fruit of this continuous prayer was the extraordinary fraternal charity that united all the members of the Bishop's household.

29. "The Cardinal was mindful of the words of the Apostle: 'If one is not capable of governing his own household, how can he ever care for the Church of God?' He sought to make of his household a model for the priests and all the families of the Diocese. His house became a true domestic Church: it breathed modesty, holiness, and discipline. Onlookers saw there religion in practice."

30. "Love of God and love of neighbor were so powerful, so singular and outstanding in Cardinal Barbarigo as to set him apart as an extraordinary man in a critical and decadent age. He taught that age how to practice the commandments of love, which are two poles between which the life and the action of the Saints unfold."

31. "Cardinal Barbarigo cooperated in many ways in the holy reform which the needs of the times understandably demanded. He assiduously preached the Word of God and gave frequent conferences to priests. He taught Christian Doctrine to the little children. Above all, through numberless striking deeds of charity he made his residence the refuge of the poor and a shelter from misery."

17. Out of a sense of unworthiness, Lucy would often ask: "Shall I be saved?" Her fear fed her hope by making her wary of self and flinging her right into the arms of the Divine Mercy.

18. Lucy lived on this earth as an exile and a pilgrim. She was extremely heartsick for heaven. "Good Jesus, when shall I look upon Your face? I so long to behold You: I so long to behold You:"

19..Lucy was increasingly seized with longing for heaven. "My health is not all that good but I am happy to see that my fragile life is burning itself. out. The more it is consumed, the sooner I hope to see God. Beholding our God and loving Him will make heaven heaven. " -to Princess Altieri

20."Jesus can do all things and will give you everything you require for soul and body. May He give us all He judges necessary so that we may ever serve Him better and love Him more intensely. May Jesus make you entirely His own and may He do the same for me. Praised be Jesus! To Princess Altieri

21. Contemplation was the source of the joy Lucy possessed and radiated. "To us who were with her, it seemed that we were with one who was blessed. We enjoyed something of a heavenly peace and consolation in her presence." her daughters.

The Force of Hope

22. Lucy's patience was not weakness or passive resignation. It was a painful yet joyous adhering to God's will. With singular patience she accepted the persecutions she had to endure from certain ecclesiastics.

23. In the throes of her terminal illness, Lucy bore excruciating pain for five years with admiration patience. She consumed herself in the love of which is purified and perfected in infirmity.

24. Though Lucy had to struggle heroically for the survival of the schools, her patience never wore thin. She was invariably jovial and serene, making it unmistakably clear that she found her heaven in suffering for the love of God.

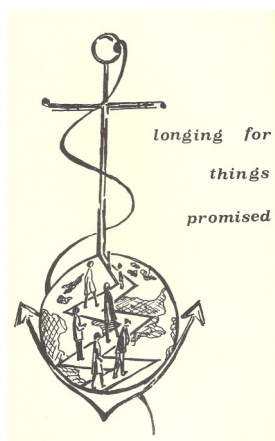
25. In her illness, Lucy bore her sufferings serenely and offered constant thanks to the Lord. She often called the Maestre to her bedside to help her sing the "Te Deum" and the prayer of Daniel: "All you works of the Lord, bless the Lord .

26. The patience of the Saints expresses itself also in extraordinary composure in times of trial. Lucy's prudence was simple and transparent; it complemented her truthfulness. Her speech sparkled with candor: she was silent when prudence required but she did not hesitate to speak when the glory of God was at stake.

27. Lucy's patience, particularly in her long illness, was most edifying. "If she had accomplished no other good in life, that illness alone, painful as it was and borne with such serenity of spirit, would have been enough to raise her to the glory of the altar."

-her contemporary, Father Carlo Bruni...

28. To offer one's suffering to God and to accept it with generous heart is the hallmark of the strong; to sing and to thank the Lord in the midst of agonizing pain is the prerogative of those who love the folly of the Cross. Lucy lived such heroism, making of her life an altar on which she was continually sacrificed.



20. Cardinal Barbarigo lived like the poorest in his Diocese. He looked upon the poor as his masters and gave them all he had, literally despoiling himself and his residence for them. In the Churches and in the streets, particularly during his pastoral visits, his favorite occupation was to linger with the simple folk and especially with the children. He would catechize and instruct them and he bore with them with much patience and humility

21. Cardinal Barbarigo knew how to love as Christ loves. His entire life was marked by singular episodes. He lavished his attention on the elderly, the incapacitated, and the sick. He would keep them in the hospital at his expense. At times he chose to distribute personally the delicacies he had had prepared for them.

22. There were times when the Cardinal's charity assumed touching heroic proportions. His goodness, his gentleness, and his charity reached the highest degree of love. During the epidemic that devastated the Venetian fleet "the saintly Archbishop spent entire days at the hospital. He was totally forgetful of self. He cared for the poor sailors He heard their Confession, consoled them lovingly, and cared for them until they breathed their last."

23. "Because the hospital could no longer receive the multitude of sailors, the saintly prelate rented a large room adjoining his own residence in order to bring in at least twelve of the stricken men. He provided beds, doctor, and medicine. He put his own kitchen at their disposal and offered himself as pastor, nurse, and loving father." -from Marangoni

24. Although Cardinal Barbarigo was always very generous with others, he was unusually thrifty with his own regard. He was adamant in the resolve that "not a cent be spent for his own comfort."

25. The Cardinal was extremely detached from his own relatives. He would often say that "his income was the property of the Church" and could not be distributed except to the poor.

26. "Of what use in the house of a Bishop are cabinets full of gold and silver, rich tapestries, sumptuous meals? They are only vain show and render our judgment more severe in the final hour. Let the Bishop give good example, perform good deeds, visit the faithful, double his alms, console the afflicted "

13. The saintly shepherd was a keenly sensitive person. He shared the defeats and the woes of others with great tenderness. At times he was seen weeping as he brought needed help personally without consideration of expense, human respect, or the discomfort that ensued for himself.

14. The Cardinal had a special compassion for women of loose morals. In the hope of reclaiming them, he asked that they attend Lucy's Spiritual Exercises. Accordingly he wrote her: "Lucy, Lucy, go into all the streets and squares and seek out the crippled, the lame, and the weak. See to it that this place is filled."

15. Cardinal Barbarigo and Lucy were consumed by the same love for Christ. The enterprising spirit of the one served only to inspire the other. The Cardinal witnessed the good that Lucy and her daughters accomplished by working with the girls. He desired that they attend to the Christian formation of the women as well. Consequently he encouraged Lucy to bring them together in the school and involve them in meditation and spiritual reading.

16. The whole of Cardinal Barbarigo's activity was permeated by a constant concern for people in concrete situations. He gave Lucy full responsibility for supplying the women's material needs so that she might acquire influence over the women and thus multiply the good being done and more easily exercise her apostolate. He said to her: "I want you to be my almoner."

A Universal Love ...

17. The charity of Cardinal Marcantonio Barbarigo knew no limits. His loving kindness reached out to all types of persons. In the example of Christ he went about doing good so as to promote people to their dignity as children of God. When infants were left motherless or were otherwise in need, he provided for them with impressive tenderness. He gave or procured beds when mothers lacked them for their growing children. He paid their rent and provided the necessities of life

18. The saintly shepherd provided looms for the widows so that they would be able to support their families with their own work. At the same time, he did not fail to care for their souls. He invited them very warmly to participate in the prayer sessions in the schools of the Maestre.

19. On the occasion of the earthquake of 1695, Cardinal Barbarigo hurried to the towns that were struck in order to comfort and console. He distributed provisions and personally paid for the damages sustained.

March

CANTICLE OF LOVE

1. "So much do I love You, my God, that I wish my veins and arteries were so many golden chains to bind me to You for all eternity!"

2. Love leads to consuming oneself for the beloved. "So dearly do I love You, my God, that I wish my bones were lamps, my blood the oil, and my flesh the wick and that like a lighted lamp I could burn and be completely consumed in Your love."

3. The goal for which Lucy strained throughout her life was to perfect her love. "I'd want to love God as much as He has been loved by all the saints together, joined to the angels and seraphim, in fact, as much as the Blessed Mother loved Him. And, because this too is still not enough, I want to love Him as much as He deserves to be loved, as much as Christ loved the Eternal Father, and as much as He in turn loves Himself."

4. At times the excess of love seems to border on the absurd: "Had I received no good from the hand of God, if in fact from this time on He did me much harm and chose to leave me in unending torment even though I hadn't sinned, were His tender heart capable of all this, still I'd never love Him one iota less nor would I want to leave those pains, even were I free to, if I knew that He willed otherwise."

5. One cannot stare at the sun without being blinded by it nor burn without being consumed: "My God, kindle in me so strong a flame of love for You that it literally consumes me and You alone live in me and are my very life."

6. In outbursts of love, Lucy used to exclaim: "I wish I had not a single heart but as many hearts as there are in all humanity to consecrate them to my Creator because all the love of all creatures is indeed little for such a Lord, who deserves to be loved without measure."

7. To give her all is not enough to satisfy the thirst of Lucy's love. "My God, I consecrate all my affection to You and all my heart. If I had a thousand hearts, each one of them would I surrender to You, who are boundless Love."

8. Love wounds Lucy and evokes rapture: "Even at the cost of my shame, I would a thousand times give God honor and glory. At the cost of a thousand sufferings I would bring everyone to love Him. "

9. In her radical offering of self to the Lord, Lucy found the fullness of joy: "I give complete possession of my heart, my faculties, my entire self to God. There is no object here on earth worthy of my love and so I declare myself a slave bound to my divine and adorable Creator."

10. Lucy burned with love of God. She often exclaimed: "My God, would that all loved You, all knew You, all made You king of their hearts: And for this, if necessary, I'd a thousand times over give my life, my honor, my substance, my blood."

11. This is how Lucy reveals the rare degree of love she has attained: "My God, even if there were never any reward in store for serving You, in fact even if I knew that hell awaited me after I'd served You, I'd never cease loving You because loving You for Yourself is in itself no small reward."

12. Lucy gave spontaneous expression to her intense love for the Lord often--even in song: "Come, my Jesus; come into my heart. Come, sweet and dear God, and fill me with Your love."

13. From her contemplation of the Crucified, Lucy drew strength to help free souls from the slavery of sin--souls for which the Precious Blood had been shed. In imitation of the Redeemer, she too would have given her blood and her life for them.

14. Christ was Lucy's life, her heaven, her present, her future. Only the adorable Eucharist could quench the thirst that consumed her. She never for a moment stopped thanking Him and speaking of Him, and her words were always vibrant with love.

15. "Dwelling on the charity that the Lord showed in giving His blood and His life to save us, Lucy wanted to pay back blood for blood, life for life, to Him who had sacrificed Himself to the justice of the Eternal Father on the wood of the Cross. Di Simone

6. The saintly shepherd "spent himself for his flock and was repeatedly advised to moderate his activities lest he shorten his life. He invariably replied that a bishop who did not die with crozier in hand was not a good bishop."

7. Cardinal Barbarigo perceived clearly that in the mystery of the Church, the Body of Christ, bishops and pastors are called to witness together in a single service to the people of God. "My sole desire is to conform myself completely to Christ Jesus but alone I cannot for I am the head and you are the members." With these words Cardinal Barbarigo exhorted his priests to unity and to shared goals and purposes.

8. Cardinal Barbarigo frequently set an example for his priests by assisting in hearing Confessions. At the time of Confession he gave the faithful the opportunity to explain the needs they would otherwise have been unable to communicate to him.

9. Eucharist was the center of the saintly Cardinal's life, and his eagerness to promote understanding and reverence for this Sacrament on the part of the faithful was extraordinary. He gave precise directives for preparation for First Communion so that children might approach the table of the Body and Blood of Christ with due understanding.

10. Cardinal Barbarigo considered the local Church a privileged place where vocations are born and formed. Consequently it was his constant concern to erect a Seminary in every Diocese and to attend to the preparation of the Seminarians. He compared a bishop without a seminary to a gardener without a nursery. He never tired of preparing the clerics to be "light and salt" so that they might be like yeast in the mass--a leaven of Christian life in the midst of the people of God.

11. The catechizing of the young was one of the Cardinal's fundamental aims. He explained the truths of the Faith as though he were just another pastor. He was convinced that only by placing a child in touch with Christ would tomorrow's society be renewed. When he served as Archbishop of Corfu, he used to take time to instruct children. Some people complained that he was compromising his exalted dignity. But the saintly Cardinal replied that teaching Christian doctrine is the bishop's duty more than it is the pastor's because the bishop is the successor of the Apostles and he must not in any way disdain associating with the young.

12. The Cardinal was ingenious in finding ways to improve the morals of contemporary society. With his own funds he provided dowries for the girls of humbler condition so that they could settle themselves with dignity. --Marangoni

October

IN THE FOOTSTEPS OF THE GOOD SHEPHERD

I. As I understood that before the seed of the word of God could be sown, an intensive work of moral reform was called for. He saw missions as efficacious means of pre-evangelization and arranged that they be scheduled for all the towns in the Diocese. "The Church of Christ is not a garden in which to rest, but a vineyard in which to labor." Faithful to these his words, he spent all his energies in apostolic service to keep every branch attached to the vine and productive of conversion and charity.

2. The Cardinal's apostolic ardor drew strength from his intense prayer and recollection. In the solitude of a Retreat, he wrote: "Being a Bishop does not consist in applause or comfort, wealth or ostentation. It consists in serving people, helping the poor, weeding out vice, implanting virtue, and wiping away scandal at the cost of personal suffering and persecutions, at the cost even of one's life."

3. Cardinal Barbarigo looked to the future of the Church with an attentive and vigilant eye. He felt that the basic cause of heresy and immorality was ignorance of the truths of the Faith. He determined to establish Schools of Christian Doctrine in his diocese so that "girls could be trained in piety. At the same time, by avoiding idleness, they would be in a position to apply themselves to earning a living." He put Lucy in charge of the schools. She surpassed by far the expectations of the dedicated shepherd.

4. The heart of Cardinal Barbarigo beat with the very sentiments of Christ, the good and watchful Shepherd. He was always ready to give himself for his sheep. His life was completely oriented to feeding and sanctifying the flock God had entrusted to him. In his writings we read: "It is a Bishop's obligation to look after the Lord's interest. To fulfill this duty he makes a profession of working diligently and struggling continually without rest ••. He must be a consolation to all. In him the blind must find light again, the needy help..."

5. "The love that this exemplary shepherd bore each of his sheep was such that he desired to know them individually. He asked his Pastors for a list of all his faithful and kept it with him constantly. He would inquire after each one of them. " *-from Marangoni*

16. Lucy loved God fervently and wanted everyone to love Him. She gladly offered Him the daily sacrifice of her life, its inevitable difficulties, and the strain of founding and visiting the schools, so that God might be known, loved, and served by His creatures.

17. Lucy's love for the Lord was intense. Certain expressions came habitually and spontaneously as she spoke and wrote: "Praised be Jesus: May Jesus give everyone His love. May Jesus make us burn with His divine love. "

18." The tongue speaks out of the abundance of the heart and Lucy's heart was full of God, hence she always spoke of Him and His divine greatness with tenderness and affection. Whether she was in or out, at work, well or infirm, she incessantly spoke of God and, as her Maestre tell us, His praises were ever on her lips. Her discourses were so impassioned that all who heard her were moved and inspired. *a biographer*

19. "Lucy slept very little; she spent practically the entire night speaking with God and pouring out her love to Him. The Maestre who slept in the next room often heard her singing softly: 'Come, Holy, Loved One And fill our heart with Your sweet love and never from us part. "

20. The name of Jesus appears frequently in Lucy's correspondence to friends. It was her desire to awaken love for Him in those with whom she was in contact. This is evident in her numerous letters to the Princesses Altieri and Pallavicini.

A Love That Becomes Passion ...

21. Lucy's favorite meditations were the mysteries of the Redemption. They were all fixed in her heart, but the Cross and the Eucharist in particular were the very center of her life.

22. In her continual sufferings of soul and body, Lucy exclaimed with the Apostle Paul: "With Christ I am nailed to the Cross What can separate me from the love of Christ? Hunger perhaps ... nakedness ... danger ... persecutions ... the sword?" And she rejoiced in her sufferings because they made her like her Jesus.

23. Possessed by Divine Love, Lucy could repeat with the Apostle: "The love of Christ impels me." Fixing her gaze upon Christ on the Cross, she saw there the Friend, the King, her God subjected to an atrocious death for love of her. Caught up in these sentiments, she hid herself in the Lord's wounds.

24. Even when she was in great pain, Lucy spoke for hours on end of the Lord, of the mystery of His love for us, of His bitter passion; and those who heard her were stirred to deep compassion.

25. Our Foundress eagerly longed to die on a feast of our Lady and to have her near in her last hour. To Princess Altieri, she had written: "Do me the favor of commending me to the Blessed Mother I hope--before my death--to see our Lady in this poor dwelling so that she may gladden everyone by her presence." On the feast of the Annunciation in the year 1732, while the "Ave Maris Stella" was being sung in the Cathedral, Lucy awoke as from a deep sleep. She raised her eyes and with a pleasant smile expired quietly under Mary's protection.(anniversary of her death)

26. In tribulation, Lucy found her comfort in the Cross of Christ. "I gladly accept this little suffering from God's hands. I would go so far as to place myself on the Cross and let myself be fastened to it for Christ as He so willingly did for me. It is not right that the bride rejoice while her Beloved is in pain and torment. "

27. "Calvary is the mount of lovers," says Saint Francis De Sales. Lucy's love for Christ Crucified was strong and constant. In sickness as in health, she always had the cross fixed in her heart. She bore it in the sufferings of her spirit and she bore it in her body continually racked by illness.

24. Our Foundress knew how to instill a true love for the Blessed Mother in the young ladies preparing for religious life. She often brought them before the painting of the Presentation of Mary in the Temple. She held out the example of the girl of Nazareth to help them increasingly comprehend the greatness of their calling.

25. Lucy was immersed in the drama of Calvary. She imparted a glowing love for the Passion of our Lord to her daughters. It became a rule that the preferred book of the Maestre be the Crucifix and their principal study, prayer.

Teacher and Witness

26. Aware that the Word is fruitful only if first lived by the one proclaiming it, Lucy left her Maestre this basic norm: "In order not to undo by their actions what they have accomplished with words, they must couple example with teaching so that what the girls see in the person of the Maestre may be proof of what they have heard from them. "

27. "Lucy's school seemed a little Paradise. There God was spoken of and praised. Nothing was done except for Him." And as the daughters of the poor were made sharply aware of Christian principles and obligations, respectable and dutiful housewives were being formed.

28. Lucy was a superb educator. She stressed home-school relations. By promoting collaboration with the parents, she rendered her educational activity profitable. The school did not exhaust her interest in her students. She inquired into their behavior at home and often sensed their failings. They did not dare appear before her when their conscience reproved them for some fault.

29. With characteristic tact and delicacy, Lucy sought to help the mothers, practically all of the peasant-class, by meeting with them on Sundays and weekdays. They came with remarkable persistence and interest. "Lucy desired the sanctification not only of the girls but of the rest of the women as well. "That is why "she began inviting them also to the school and did so with such warmth that the women were unable to resist the power and the allure of her counsel."

30. Lucy's educational efforts transcended the boundaries of the school. She sought to reawaken in the families and in society a sense of faith and of Christian principles through an enduring interest in the girls that had grown up in the school. She kept after them and inquired about their life. She shed light on their problems; she encouraged their participation in the Spiritual Exercises.

With an unforced love they must bring themselves to perfection It may be necessary to reprove at times, but any reproving should be done as a loving mother would do it."

16. All of Lucy's educational activity bears the mark of true love--a strong and balanced love: "to love is not to be unwisely indulgent. Prudent severity has always been the sure safeguard of observance."

17. Lucy encouraged her daughters to live in a detached way and to acquire that liberty of spirit which would render them docile to the will of God and allow them to say with Christ to the Father: "Your will be done."

18 In the sensitive task of forming future Maestre, Lucy always found strong help in the Cardinal. "Let my Maestre," he would say with evident pride, "be like rain-clouds renewing everyone in the Diocese. It is necessary that they be holy to be able to make others holy. They must first be filled vessels, then channels. We give to others what we have in reserve. "

19. It was our Foundress' strong desire that the Maestre center their entire existence upon God. They were to communicate their spirit and devotion to their pupils in word and example of life. This was the sole purpose for founding the schools.

20. Knowing that the desert is the place for meeting God and for union with Him, Lucy used to encourage her Maestre to find time for solitude and recollection. When they resumed contact with the world it would be with an enriched experience of God.

21. Knowing the weakness of human nature, Lucy wanted her daughters to be on guard regarding their own behavior. Their lamps must never burn out. She lived by this evangelical precept and passed it on to them: "Christian vigilance, interior recollection, and exterior composure must be very dear to the Maestre. The Lord must be their secret goal: They must live out their lives in His presence."

22. Lucy was concerned that her daughters be patient and charitable toward women in the world. At the same time she cautioned them not to enter into indiscreet familiarities.

23. Ever solicitous in her role as educator, Lucy did not fail to correct when she deemed it necessary but she did so with such graciousness that she won the hearts of those she corrected.

28. Lucy asked and obtained permission of her Spiritual Directors to fast from Holy Thursday to Holy Saturday despite the fact that she was delicate in health and such a penance could be injurious. She was keenly sensitive to the suffering of Christ Crucified and she sought in this way to unite herself more intimately to Him.

29. "The Holy Week Liturgies deeply moved Lucy. She should bury herself in spirit in that tiny ciborium where she saw her Lord repose and spend hours on end before Him in devout adoration." her first biographer

30. This was one of Lucy's favorite prayers: "I firmly believe, my Lord Jesus Christ, that You are present in the sacred species. I renew and offer You all the acts of love and all the acts of adoration made and to be made in all the Churches of the world."

31. Lucy spent long hours before the Blessed Sacrament and absented herself only long enough to attend to her duties, leaving God for God. While she was engaged in the work of the schools and other activities, her heart was always with the Lord.



April

A LIFE CENTERED IN GOD

1. Lucy lived constantly in God's presence. With a simple glance of faith, she offered Him her every thought, action, and emotion.
2. God was the center of Lucy's life. Every moment and in every place she was engrossed in Him and lovingly confided herself to Him. Neither labors, difficulties, nor persecutions distracted her from communion with God. It was second nature to her; she excelled at integrating Mary's spirit with Martha's. *Di Simone*
3. "Lucy was continually immersed in prayer. In the midst of her many occupations she praised and blessed the Lord with fervent ejaculatory prayers and other devout expressions." *Di Simone*
4. Lucy's prayer was continuous. When she was engaged with the girls and the women, she still was all the while absorbed in God and she radiated a mildness and serenity that made her lovable. *Her daughters*
5. Our Foundress was a woman of deep prayer: "To foster the good of others, Lucy sought--before all else--to sanctify herself and to acquire perfection by means of prayer. It was her preferred and uninterrupted occupation." *Abbot Mazinelli*
6. Forced to lie motionless for four months because of a very painful contraction of nerves, Lucy, who was able only to speak, ceaselessly praised the Lord and thanked Him.
7. Lucy sought true wisdom not in the school of the learned but in that of the Crucified and in prayer before the Tabernacle. Here she spent long hours and gleaned the insights that she conveyed to others with such good effect.
8. Lucy most often prayed on the Passion of our Lord. She was so taken up with this mystery that when she spoke of it, she remained absorbed for long periods in the contemplation of the cross even after the topic had changed.

8. Lucy trained her daughters in sacrifice to prepare them in this way of life. She did not want them to yield to softness or to seek their own comfort. Rather, she wanted them to accustom themselves to a simple and poor life, accepting the difficulties such a life imposes and resolving them in terms of Christ.

9. Self-discipline was an important item in Lucy's educational program: "The heart and the spirit must be purified by penance to render them capable of divine meditation: the body is not kept subject to the spirit with caresses but by austerity." Total fidelity to Christ demands this.
10. Lucy often reminded her daughters of the need for self-denial: "Because the external mortification of the Maestre was already severe, Lucy placed greater stress on the interior dimension, that is, on the surrendering of one's judgment, inclinations, and will. "
11. Lucy exhorted the Maestre to dress very modestly. She corrected them when necessary, reminding them: "God has placed us in this state to give good example What are women in the world to think when they see a Maestra wearing her habit in a worldly and disedifying way:"
12. One's surroundings invariably affect one's formation. There is much wisdom in the recommendation: "The houses of the Maestre must breathe silence and quiet. Let every house be a small Church made holy by prayer and fraternal charity. Let a spirit of kindness and meekness characterize relations with one another." *Instructions*
13. Lucy was herself holy and sought to make her Maestre so, as well. She taught that "silence contributes greatly to having a spirit of recollection; nothing serves to empty the heart more than the tongue." Silence prepares for prayer and is its fruit: it is difficult for one who comes from treating seriously of great things with her Creator to spend much time discoursing idly with creatures."
14. Lucy insisted on the need for recollection as opposed to distracting thoughts. "A spirit that is sharply focused knows how to create a blessed solitude within herself. She knows how to keep recollected in spirit amid the noise of the world. The presence of God has become habitual for her."
15. The *Instructions* sanction the formative method of our Foundress, who was amply endowed with charity and psychological insight. "It must be conveyed to the girls that they should be fond of virtue and work

September

THE EXAMPLE OF ONE'S LIFE

- I. Lucy and Cardinal Barbarigo gave themselves wholeheartedly to the formation of the Maestre. They aimed to prepare members capable of exercising their mission in the schools. The schools were seen as the privileged place for educating in the Faith.
2. Lucy gave particular attention to those girls who showed an inclination for religious life. She had them live at the school. Under her guidance they were formed in Christian piety and practiced in the works they would one day perform. At the same time, Lucy scrutinized their character to see if they were suited for the role of Maestre.
3. Mother Foundress was eager that the young ladies in formation be aware of the obligations of the Maestre. In addition to giving them the necessary instructions, she wanted them present when she attended to school duties and led the women in prayer.
4. Once the young ladies had entered the Novitiate, they were the object of still greater care and diligence on the part of Lucy. She was concerned that they advance in the sanctity their state required. She wanted above all that they have a lofty concept of the mission of the Maestra, which is similar to that of the Apostles.
5. In her contemplative spirit, Lucy was able to instill a love for prayer in her Maestre. Prayer was seen as the source of interior life and as nourishing the love of God and apostolic zeal. "If she noticed that a young lady was not inclined to prayer she judged her unsuited for the role of Maestra.
6. Lucy taught the young Maestre to divide "their time devoutly into contemplation, the worship of God, and service of neighbor. They must strive to harmonize their prayer and their apostolic life. "
7. Lucy knew how to educate for life's realities. She accustomed her daughters to avoid idleness and to alternate prayer and manual work so as to be in a position to support themselves. This norm, sanctioned in the instructions reveals Lucy's wisdom and prudence.

9. Lucy readied herself for Holy Week with a loving and attentive preparation and followed the Liturgy in union with the Church with a great spirit of piety.

10. Our Foundress felt the strain of exile on earth. Seized by extreme nostalgia for heaven, she would sing the praises of her Lord and beg to be delivered from the prison of her earthly life.

11. Lucy received her Lord in the Eucharist with the most profound sentiments of humility, love, thanksgiving. Afterwards, for a long while, she was lost completely in Him.

12. Lucy wanted her daughters to consider prayer the most essential part of their ministry: "As regards the spirit of prayer, the Maestre must always be disposed to pray; but in practice, if prayer cannot be continuous, let it certainly be frequent and habitual." Instructions

13. "Piety was more profound in Christianity when perseverance in prayer was stronger, and the schools will preserve their fervor only so long as the spirit of prayer is vigorous. They will surely die if this spirit is lost " Instructions

14. "Not content with the two hours of prayer prescribed for the Maestre by Rule, Lucy used to prolong her own prayer considerably. And because she was freer in the morning, she spent many hours in this holy exercise on rising. But not even with this was she satisfied." -from :Di Simone

15. One day while the Eucharistic Liturgy was being celebrated in the Church at Pitigliano, a particle of the Sacred Host that the priest was holding detached itself and went to rest on Lucy's lips. In this miraculous way our Lord Himself fulfilled her intense desire for union with Him in Holy Communion.

16. Lucy's love for Christ in the Blessed Sacrament extended to a reverence for His ministers: "Priests are not men; they are angels of heaven, she was accustomed to saying. Her conversation with them was characterized by a deep humility. She never took leave of them without kneeling for a blessing."

“Yes” in the Test ...

17. Lucy's loving “amen “to the will of God often exploded in a joyous “alleluia. “ Bedridden for a long period with a persistent fever, she praised and blessed the Lord incessantly.

18. Lucy had so deeply understood the redemptive value of suffering that she not only accepted all her infirmities patiently but, what is more, she thanked God for them.

19. Lucy was afflicted for five years by a desperate illness that caused her to suffer violent spasms. In moments of more acute physical distress, she prayed aloud: “Lord, I thank You: Lord, be merciful to me!”

20. When those who came to visit her, moved by her anguish, said sympathetically: “What terrible pains you are suffering,” Lucy added: “by the grace of God” and then she prayed: “Lord, forgive me. I thank You, Lord. Jesus and Mary, draw me to yourselves. “

Self-discipline as freeing ...

21. To reach God, to possess Him, and to give Him to others--this was Lucy's torment. It was for this that she died daily in mortification to the point of total self-forgetfulness.

22. Lucy was convinced that interior mortification is incompatible with the desire to attract attention and win the admiration of others. She loved a humble life, and only necessity, charity, and zeal could induce her to come out of seclusion as it were.

23. To interior penance, Lucy added mortification of the senses. She guarded her eyes; she monitored her hearing; she avoided fine foods and fasted often. She did this particularly on the vigils of the feasts of the Blessed Mother. Lucy was able to awaken a similar love for suffering and penance in her daughters.

24. Visits to the various schools of the Diocese entailed numerous hardships. Lucy often had to travel to them on foot through thorns and brush and she would arrive bruised and torn. And yet she was invariably buoyant when she reached the schools, which she regarded as cenacles of praise for the Lord.

24. Lucy was sensitive to the sufferings of the Church and was well aware that the authority of the Holy Father was contested by Jansenism and Gallicanism in that subtle centuries-old struggle. She had prayers said in her schools “for Holy Mother Church, for the rooting out of heresy, and for the welfare of the Sovereign Pontiff.”

25. Lucy's love for the Church awakened in her a tender compassion for heretics and unbelievers, deprived as they are of that true good and of that infallible rule” necessary for attaining salvation.

26. Lucy did everything she possibly could to bring those outside the Faith into the Church and when some one of them was converted her joy was immense.

27. Lucy was particularly concerned that all should open themselves to the true faith. With heretics she would plead lovingly: “Acknowledge your God, take pity on your soul! What compassion I feel for you in your state. What joy you would give all in heaven by your conversion”

28. Lucy throbbed with the ardent dedication of a missionary. She confronted every situation with indomitable courage. Her words were warm and vibrant with holy wisdom. They softened hardened hearts and fired them with divine love.

29. “Lucy was an apostolic woman, who undertook toil and strain--to bring souls...with relentless toil and strain...to bring souls to God. Di Simone

30 Dedication to good and hatred of evil awakened in Lucy a love for justice and the desire to defeat evil and to help guilty persons--for whom she felt a loving compassion--amend their ways.

31. Lucy expressed her love for the universal Church in tireless service to the local Church. There, in complete harmony with the Pastors, she collaborated in the work of educating in the Faith. So strong was her contribution that Cardinal Barbarigo--before visiting his diocese--would send Lucy to prepare the people so that his pastoral visits might be a time of grace for his flock..

16. If it came to Lucy's attention that a wild party for men and women was being staged in some house, she would put aside all consideration of human respect and immediately go there to prevent any offense to God. Motivated by grace and relying on her authority as an apostle, she would by her persuasion of those involved-break up the gathering.

17. If Lucy learned that there were women of loose morals in a particular place, she was quick to seek them out and urge them, with goodness and patience, to change their ways. Then she entrusted them to some good person's care. She would implore the Lord, doing violence to the Divine Omnipotence as it were, to touch their hearts.

18. During the Spiritual Exercises at Veroli, the women were so captivated by Lucy's conferences that they said openly: "This woman has stolen our hearts. We would do without food and sleep just to listen to her and to be with her."

19. Once, at the close of the Spiritual Exercises, Lucy addressed to Christ Crucified the prayer of the Forty Holy Martyrs: "Lord, I beg You, let not one of us who finds herself gathered here in this place be lost. Grant that we may all praise You in Paradise for all eternity."

20. When Lucy could prevent some scandal and bring back to God persons who had gone astray, she gave thanks to the Lord with a heart full of joy. She used to say that "nothing could give God greater pleasure than spending oneself for the conversion of those that seem the least likely to be saved."

21. Lucy's daughters found her ardor infectious. She often reminded them of the greatness of their mission: "What a sublime task the Lord has entrusted to us inadequate women!"

22. Although at times Lucy reached the schools with her clothing torn and face and hands scratched, she was invariably in good spirits despite these hardships because she endured all things for the salvation of souls.

-Di Simone

Love for and Service to the Church ...

23. Lucy lived the mystery of the Church by making the mission of Christ her own: to proclaim the Good News of the Kingdom. Her ecclesial sense was extraordinary as is manifest in this expression: "Would that all nations might come to the fold of Holy Mother Church: For the conversion of all to the Faith, I'd give not one life. I'd give a thousand lives if I had them."

25. Lucy often practiced corporal mortification also. She used the discipline several times each week and when her daughters, preoccupied for her health, hid the instruments of her penance, she ingeniously resorted to a thousand and one improvisations. "See the madness of poor Lucy," she would remark; "I do all this to keep cheerful."

Happiness in Persecution ...

26. Lucy had to withstand numerous persecutions but through them all she never lost her inner peace. "I seek God's glory," she used to say; "I don't consider any situation threatening."

27. Lucy had much to suffer in fulfilling her spiritual mission. In Onano, where she went to conduct Exercises for the women, she was met by a shower of stones hurled at her by some ill disposed townsmen. Not in the least intimidated, she began the Exercises nonetheless and brought them to conclusion with abundant spiritual profit. She even succeeded in touching the hearts of those who had abused her.

28. Whatever her adversity, Lucy never for a moment doubted God's help and, because she sought His glory, she preserved her serenity. In times of deepest afflictions, she used to say: "And if they should crush poor Lucy, what would it matter? They would have done nothing but strike down one of little worth."

29. When slandered, Lucy would reply: "The fact is that by the grace of Jesus Christ I have not committed the wrong they lay against me and publicly accuse me of. Yet I have been, and am, so thankless and so ungrateful toward my God that at times I deserve worse. No matter! It's the Lord who permits this. His holy name be praised and blessed a thousand times."

30. "I am most happy" ... Lucy used to say ... "to be persecuted by men for the many times I, too, have, by my faults, grieved my dear Father, who is God:"

May

A MOTHER FOR OUR JOURNEY

1. As a little child, Lucy liked nothing better than to make small altars of the Blessed Mother in her home and she prayed before them with deep devotion.
2. The shrine of Valverde in Tarquinia was particularly dear to Lucy. Orphaned at an early age, she found a tender mother in our Lady. She often visited the shrine and opened her heart to her. It was here at this shrine that Lucy reached the important decision to give herself completely to the Lord. Here too she came to draw courage to meet life's more challenging situations.
3. Lucy's love for Jesus was closely linked to her love for Mary. She often said that love for the Mother is inseparable from love for the Son and that the more we love Jesus, the more we must love her who gave Him to us.
4. Each day, with the faithful recitation of the Little Office of the Blessed Virgin and the Rosary, our Foundress paid her tribute of devoted love to Mary.
5. Lucy and Cardinal Barbarigo placed their religious family under the protection of the Mother of God and Queen of virgins so that the Maestre might always act under her loving gaze and render her their continuous filial homage.
6. It was the desire of our holy Founders that the feast of the Presentation of the Blessed Virgin in the Temple-a mystery rich in inspiration for the work of the schools-be observed with special devotion by the Maestre and their pupils.
7. The Presentation of the Blessed Virgin in the Temple-dear to the heart of Lucy and her daughters-remains very meaningful for the Religious Teachers today. They find in Mary the model for their calling to intimacy with God.
8. It was not unusual for Lucy--even while conversing with her daughters or other persons--to break into the praise of our Lady with the chant of the "Magnificat" or the "Ave Maris Stella."

8. Our Foundress sanctified the Lord's day by helping others keep it holy. She brought the women and the girls together for an explanation of Christian Doctrine and for the recitation of the Rosary and Vespers. Then, in closing, she herself guided the meditation.

9. Lucy linked the work of the schools to that of Spiritual Exercises for women. She had all the qualities of the missionary: the gift of a penetrating word, deep spiritual insight, and tireless zeal. Her apostolate was abundantly fruitful.

10. Lucy was keenly aware of the social and religious importance of the family. She prepared the young ladies for matrimony. During the Spiritual Exercises she conducted for them, she sought to give them a deeper sense of the value of this important sacrament and instructed them in its obligations.

11. Cardinal Barbarigo wanted to give his spiritual daughters a public token of his favor •.. But Lucy pleaded earnestly: "Your Eminence, the gift that I ask of you is that you help me bring souls to God."

12. "Lucy's sense of mission was so great that she would gladly have given her blood and her life so that God might not be offended and a soul redeemed by Jesus' precious blood not become a slave of the devil because of its faults." her biographers

13. The flood of suffering did not succeed in dulling the love of God in Lucy. Stricken by a serious illness, she was not overcome. Fever and pain could not keep her from instructing the girls and leading the women in prayer. It mattered not at all that she was left altogether drained of energy.

14. When Lucy saw the work of the schools threatened, she prayed and did penance but she also appealed to influential friends: " ... Not only will you have merit on earth but much glory in heaven. If one who helps save a soul ensures his own salvation, you--who will be the means of salvation for so very many through this work--what glory will you have from God." Princesses Altieri, Pallavicini

15. Not far from the school Lucy opened in Rome, there was a place frequented by women given to sinful living. She left no stone unturned in her efforts to approach and convert them. Two of them yielded to God's grace and Lucy kept them with her so as to bolster them in their conversion and help them get settled with dignity.

August

WHEN GOD BECOMES TORMENT

1. The plan of the Father to save all men consumed Lucy: "As for me, I long to be present in every corner of the earth to cry out everywhere and plead with all peoples of every sex, age, and condition: 'Love God' O my God, make me into many Lucys' so that, multiplied, I may spread Your glory far and wide!"

2. Through Baptism every Christian is called to announce Jesus Christ. Eager to make God known to her peers, Lucy taught catechism while still a girl. Her language was so clear and persuasive that she kept her young listeners spellbound.

3. Lucy "took very special care of the girls, seeing in them the likeness of God. She regarded them as living sanctuaries of the Holy Spirit ... and as charges committed to her by Divine Providence. " This profoundly religious perspective on the girls put her teaching against the background of the mystery of grace present in each of them.

4. All the attention Lucy directed to the girls did not exhaust her zeal. She also invited the women to the school and she did so with such grace that they responded wholeheartedly. They crowded the rooms to pray and to hear her spiritual conferences on the teachings of the Lord, which she expounded with enthusiasm and clarity.

5. A change of heart was soon evident in the girls and the women frequenting Lucy's schools. A greatly relieved Cardinal Barbarigo never ceased rendering thanks to God for the good that was being accomplished through His faithful servant, Lucy.

6. One of the duties Lucy regarded as sacred was that of preparing the girls for life. She instructed them on the value of human love. She pointed out the harmful consequences of inordinate affections that easily profane human love by taking from the heart of woman the natural modesty God has implanted there.

7. There were times when quarrels arose among the women because of dislikes and hard feelings. Lucy would intervene, and with her effective words and ways she brought about the complete reconciliation of both sides.

9. On the occasion of our Lady's feasts, Lucy appeared to be recollected in a special way as she sought to unite herself to the spirit of the Church in praising the Mother of God.

10. Lucy insisted that the image of our Lady be venerated in all the schools. She desired that both Maestre and students place themselves under Mary's maternal protection.

11. In order to cultivate a love for Jesus and His most holy Mother in the young girls, Lucy used to explain the sorrowful steps of the Passion to them. She would lay stress on the part of the Blessed Virgin in all this and exhort them to honor and imitate her virtue.

12. Lucy had a special gift for fostering an affectionate devotion to our Lady in the hearts of the Maestre and the students.

13. It was the wish of our Foundress that classes begin and end with an invocation to our Lady. Lucy and her pupils further honored her each day by praying the Rosary together and by bringing the school day to a close with a hymn to Mary.

14. Proofs of Lucy's love for the Blessed Mother were numerous and edifying. Lucy sought to spread devotion to Mary through frequent and warm discourses and through repeated pious practices.

15. Lucy liked to lead the women to the beautiful statue of our Lady. She would speak to them of Mary's exalted virtue and enthusiastically invite them to imitate her. Then, in a moving tone, Lucy would ask: "But are we true daughters of hers?" And the question was put to the women with such earnestness that she brought about a genuine transformation in them.

16. It was customary for Lucy to bring all who came to visit to the statue of our Lady, and with great feeling she would say to them: "See, how beautiful our Mother is!" She loved to linger there and speak of Mary and her mysteries.

17. Whenever Lucy passed before an image of the Blessed Mother, she greeted her with the "Ave Maria" or the "Magnificat" or the "Ave Maris Stella." She used to say that our Lady delighted in the prayers that begin with the Ave" because this was the word with which the angel addressed her as Mother of God.

18. "Through the teaching and the example of Lucy, the beautiful tradition of love and veneration for Mary was strengthened in the towns of the Italian Lazio where the Maestre exercised their ministry." *-one of her biographers*

19. "The great feast of the Assumption is approaching. I am certain that Lady Mary Catherine will do great things. and in her genuineness will want to follow the Blessed Virgin in her triumph. I should like to be as full of fervor but I am unmoved. Do not forget this poor creature on that day and I shall not forget anyone of you." Princess Altieri

20. Lucy gives expression anew to her love for the Virgin Mary: "Poor Lucy again takes the liberty to rejoice with Your Highness for the grace received from our Lady and she makes you a gift of a Little Office of the Blessed Virgin. It is not beautiful, not worthy of a Princess, but it has some excellent explanations. I send it as a token of my affection." Princess Altieri

21. A very special grace the Princess obtained from our Lady awakened a lively sense of gratitude in Lucy. "All of us--not only in the house .but also when praying with the women--have given thanks to the Blessed Virgin. We should always thank her--not only for this clear instance of grace but for the many other graces she bestows without our realizing it." Princess Altieri...

22. Lucy's letters, which vibrate with faith in God, never lack an allusion to Mary. "You may be sure-she writes-"that if Christians had a clear-eyed vision of God and the Blessed Virgin, they would desire death and consider life a penance. But because we see so dimly, we value this wretched life more than true and perfect happiness."

23. Lucy was delighted to receive a diamond to be used as an adornment of the statue of the Blessed Mother. She expresses her gratitude: "I haven't words to thank you. May our Lady do it for us. May she make you a saint and each member of your family with you. This we pray and hope for." -Princess Altieri

23. Lucy's poverty is genuine and she lives it right to the very end. " ... Let my body, in death, be buried where the executors of my testament wish, without a casket and without pomp. "... " Her Testament

Listening to the Father .

24. The whole of our Foundress's life is sealed by the will of the Father. To leave the Monastery of Saint Clare to dedicate herself to the work of the schools was, for Lucy, to renounce a contemplative life and to sacrifice her deepest spiritual inclinations completely. Before the divine will as expressed by her Bishop, she knew how to cling to God in obedience.

25. Although the desire to extend the work of the schools beyond the Diocese of Montefiascone was strong in Lucy, she restrained her zeal and obeyed Cardinal Barbarigo, who, for reasons of his own, had forbidden her to spread the Institute outside those boundaries.

26. When her Spiritual Directors insisted that she relax the rigor of her fasting because of failing health, Lucy was prompt in her obedience despite the great desire to mortify herself in this way.

27. Lucy often said that self-will is an enemy as terrible as it is subtle. She strove to overcome and mortify her inclinations in order to cling to the Will of God with all her strength.

28. Lucy often told the Maestre: "Obey your Superiors because the divine good pleasure is made manifest to us through them."

29. Obedience was always the motive behind Lucy's ministry. It was not only to satisfy the impulse of her zeal that--after the Cardinal's death-she founded schools in other dioceses. It was mostly to obey the orders given by his successor, Bishop Sebastiano Pompilio Bonaventura.

30. "With the simplicity and goodness that characterized her, Lucy prized the virtue of obedience. She was ready for every summons as she was for all renunciations, and she never found an excuse to neglect her duty to obey." -a biographer

31. The love that consumed Lucy made her live with the desire to give herself entirely in generous service. Stricken by illness, she forgot herself and her pains to allay with words rich in humanity and faith the sufferings of anyone at all who had need of her.

15. For Lucy, evangelical poverty was liberation from self and from things in order to allow oneself to be possessed by God. When Cardinal Barbarigo suggested awarding her an endowment, she refused it. She declared that God was sufficient for her and that she wanted no support on earth other than Divine Providence.

16. Simplicity was the marked characteristic of Lucy's life. She was content to have just enough to eat and to clothe herself, and refused all else as superfluous. As regarded food and drink, she was so given to poverty that she rejoiced if something necessary was lacking. When her daughters would provide her with anything, she would thank them humbly. She would receive it all as alms.

17. Poverty inclined our Foundress to renunciation of all rights, even during her long illness. "In her illness, she sought to burden her companions to the least possible extent. When they assisted her, her thanks was loving and endless "If it happened that they forgot her, she did not complain. In fact she sought to keep them from detecting her needs." -from :Di Simone-

18. Lucy was convinced that the lack of gospel poverty is the beginning of the decline of a religious family. Accordingly she did her utmost to insure growth of the spirit of apostolic poverty in her Institute. She desired that her daughters-"free from every earthly encumbrance, might be eager and ready to follow Christ."

19. Lucy was inspired by the example of the Apostle Paul, who supported himself because he considered preaching the Gospel without pay its own reward: "I want my Maestre to be able to earn their livelihood with their own hands."

20. Lucy taught her Maestre to live simply and frugally, and she desired that they follow the example of their Lord and Master: "The less they have on earth, the more will they have in heaven. "

21. "I, Lucy Filippini, since I came into the world poor, naked, and miserable, desire to re-turn to the hands of God as I came from them " Her Testament

22. In ever more complete detachment, Lucy goes on to say: " ... I declare that before the Maestre present and assisting at my death I strip myself entirely of all that I possess. I ask only their charity in giving my body the necessary and most simple burial. This I beg of them for the love of Jesus " -Her Testament

24. Lucy compliments Princess Altieri on the beautiful baby girl the Lord has given her with this felicitous expression: "She will surely increase the ranks of those devoted to the Most Holy Virgin. "

25. Knowing how strong the Princess's devotion to Mary was, Lucy wrote her: "Do me the favor of commending me to the Blessed Mother, who takes delight in your prayers. "And again: "Say a Hail Mary for me. Say a Hail Mary to our precious heavenly Mother for me, please."

26. Imitation of the virgin Mary rendered Lucy docile and attuned to the action of the Spirit. She allowed herself to be fashioned and completely possessed by this Love. Di Simone has neatly expressed the harmony of her being: "the spirit and the body of Lucy were like two strings of the same zither. "

27. Lucy prepared for the feasts of our Lady with a special care. She kept a strict fast. She would eat only a few unseasoned broad beans and a little hard bread. On the day itself, she poured out her soul in warm and filial expressions of love.

28. Lucy exhorted everyone to observe the feasts of the Blessed Mother with enthusiasm. Thanks to her efforts, novenas in preparation for the seven feasts of our Lady were introduced in Montefiascone.

29. Our Foundress united every moment of her life and every action to the Passion of our Lord. She offered them as gift to the Heavenly Father together with the merits of our Lady so as to render them more pleasing to Him.

30. Lucy also expressed her love for the Blessed Virgin by going on pilgrimage together with her daughters to the shrine of our Lady of the Oak in Viterbo each year. Along the way she spoke only to sing the praises of Mary.

31. Like Mary, Lucy interpreted everything in a spirit of faith; her values were faith-values; and she constantly acted in the light of this supernatural virtue.

June

TO LOVE IS TO GIVE ONESELF

1. Lucy had a preferential love for the poor because she saw in them the poor Christ. For them, she gladly despoiled herself also of objects that were dear to her. To one she gave a small gold crucifix, her sister's gift to her; to another the silver clasp on her Little Office. She often said: "Because privations and sufferings are their lot on this earth, the poor need to be affectionately received. "
2. Our Foundress wanted her Maestre to reduce Gospel teaching to practice: "All that you did to the least of these " She urged them to receive whoever came to ask for help as though he were Christ Himself. "My daughters, give alms and refuse no one," she used to day. "Charity is what maintains the schools. "
3. Lucy often asked her sister Elizabeth, who was wealthy, for money and clothing for her poor. When asked what she did with them, Lucy replied with a smile: "My good sister, everything gets sent to heaven. "
4. Lucy's great charity is also witnessed by a signed document in which she renounced income from her dowry in favor of a young orphan girl who was being educated in her school.
5. Lucy never availed herself of her dowry for her own needs. She used it exclusively to benefit the schools and to relieve human misery.
6. So strong was Lucy's desire to come to the aid of the poor that she often said she would have given them all her goods if she did not have to maintain the schools.
7. In response to Lucy's requests, Cardinal Barbarigo had the red drapes taken from the doors of his room and he asked in Rome for the green cloth used for the Conclave. With these materials, Lucy made coats for the poor women of Montefiascone who had nothing to protect them from the excessive cold.

8. Lucy-in her refined chastity-understood well the weaknesses of the human heart. In the example of Jesus, she did not fear to approach those who had had the misfortune of desecrating love. She restored their dignity as respectable, hardworking women.

9. Lucy was extremely loving and knew how to sublimate her affections and sanctify them in the love of God. She was so caring toward the girls that they regarded her as a most tender mother.

10. Lucy's chastity is expressed not only in dedication to the lowly but also in the true friendship celebrated in Scripture. "... I feel much affection for all of you because you are all chosen souls and I love you dearly in Him. I often offer you to Him." *Princess Altieri*

11. Lucy was crucified to her Love. She experienced, in the face of death, the peace and tranquility of the chaste soul. Accustomed as she was to live detached from the body, she did not fear death. Rather did she regard death as the angel of God who was freeing her soul from her mortal body so as to introduce her into the homeland of the saints. She died with her gaze fixed on the Queen of Virgins.

Detachment from Things ...

12. Lucy lives in admiration of created things: whether she makes use of them or deprives herself of them, she does it in terms of the Kingdom. In the likeness of Christ, who "being rich became poor" for us, our Foundress chose to despoil herself of all her material possessions. "Although she was well provided with this world's goods, yet she never used any of them for herself. Rather she bestowed them on the schools and on those in need. "

13. Our Foundress "loved poverty as though she had found in it her richest treasure." She made herself poor to express before God the reality of the human condition, which is one of poverty. It was this that often caused her to exclaim: " Poor Lucy... Despicable Lucy:"

14. Lucy was completely detached from her relatives. She refused her brother's invitation to live in comfortable circumstances in his home, where she would also have been free to attend to her apostolic works. From commendable motives she remained unyielding to his repeated insistence. She made him understand that, after the example of the Lord, she preferred a poor life with the Maestre to a comfortable and rich one.

July

IN THE CONQUEST OF LOVE

1. Lucy lived chastely to signify her belonging exclusively to God. She was free in heart and was afire with love for Him. Precisely because she was consecrated to Love, she was capable of embracing everyone with the very sentiments of Christ.

2. Lucy enjoyed the blessedness of the pure of heart while still here on earth. "She drew an interior joy and spiritual happiness from being constantly with God. She sang on rising in the morning, she sang at night, and she spent many hours during the day in holy joy. The day seemed a moment and those of us who lived with her felt as though we were one who was blessed. We enjoyed something of a heavenly peace and consolation." *her daughters*

3. Lucy's confessor described her purity of heart this way: "She had a very delicate conscience and desired a deepening union with her Lord. She was constant y on guard to avoid every least thing that could be less pleasing to her God." *-Abbot-Mazzinelli*

4. To resist vanity, Lucy disposed of her finery. She discloses the internal struggle: "Of what good is it to accuse yourself of vanity when you kneel in confession, if you have assorted objects of vanity laid aside in your room? It is necessary, my soul, that you rid yourself of them completely. To be near fire and not burn is a difficult thing. It is not less difficult to keep these things in one's room and never use them."

5. We know from Lucy's biographers that she guarded her senses through painful mortifications and strict fasts.

6. Lucy's composure and the attraction she exerted on many were also the fruit of the self mastery acquired through mortification. "Even as a child, when girls of her age came to her home, she would withdraw to her little altars so as not to hear worldly talk." *-Di Simone*

7. The beauty of her chaste soul was visible on Lucy's countenance. The noble ladies of Montefiascone used to go to see her to marvel at this. They were so fascinated by her that they could not tear themselves away.

8. When Lucy became aware that persons formerly well-off were in need but were ashamed to ask for alms, she would take the situation in hand. So effective was she at pleading their cause that she obtained large sums from affluent friends.

9. Lucy was solicitous for people of all classes. Even street vendors were the object of her attentions so much so that she would buy the wares they did not succeed in selling although she had no need of them.

10. Lucy's love and respect went out to servant girls. She was always very grateful for the work they did and was gentle and charitable in her dealings with them. She did not make them feel the burden of their humble station in any way.

11. This is an instance of Lucy's delicate regard: "Please be so kind as to give our Lady's dress to the maid who was the first to lead us to Your Highness's mother when we alighted from the carriage at Oriolo. I think it was dear Paula. It is a token of my gratitude." *Princess Altieri*

12. Cardinal Barbarigo was similarly dedicated to the exercise of charity. He went so far as to deprive himself of his mattress to come to Lucy's rescue when she did not know how to provide for one of her daughters who had arrived at Montefiascone.

13. "Lucy once met a young non-Italian girl who did not have any other means of livelihood and had given herself to a life of sin. Lucy was stirred to pity. She not only supplied the girl with food and clothing but succeeded as well in converting her to God and then encouraged her to persevere in virtue." *-from :Di Simone.*

14. Once Lucy came upon a small boy, barefoot and poorly clad, trembling in the cold. She was deeply moved and said to her companion: "Hurry, let's go home and dress this poor little fellow. I can't bear to see him shiver so." Lucy continued to be charitable toward him as long as she lived. She often inquired: "Tell me, please. How is my little one doing?"

15. During the Holy Year in 1700, Lucy and Cardinal Barbarigo spent themselves receiving the pilgrims. He placed the Bishop's Residence at their disposal, she lent her house. "Lucy received the women with admirable charity. She washed their feet and served at table with much love, making it clear that she saw in them the image of Christ." *-from Di Simone*

16. Lucy suffered profoundly when she found it impossible to provide for the needs of the Maestre. "The pain she experienced when she saw her daughters in need was indescribable. I have seen her weep when she talked about the straitened circumstances in which some of them lived." -from Di Simone

17. Lucy had a knack of anticipating every need before it was manifested to her. "It seemed that she had a prophetic spirit when it came to my needs. She discerned them even though I sought to hide my infirmities from her." -a Maestra

18. Lucy's delicacy of spirit reveals itself yet again: "Your Highness, do not deprive me of the consolation of having frequent news of your health and that of all the family. I have a deep affection for all of you because you are full of God and I love you dearly in Him and often offer you up to Him. I beg the Lord to give my dear Princess ever deepening virtue and fervor." -Princess Altieri

I Was Sick and You Visited Me ...

19 "Visiting the sick was a pleasing and merciful ministry for Lucy." She tenderly poured out her care on the sick and suffering. She visited them often and at times prepared food for them. She fed them and served them in their humblest needs. She consoled them in their suffering and exhorted them to trust in the Lord.

20. Lucy venerated her dear Lord's suffering members in the persons of the sick, through whom He was prolonging His work of redemption.

21. Lucy went personally to comfort and assist poor women who were ill. When she could no longer minister to them herself because of her illness, she asked that her daughters stop caring for her and attend to them with the same loving solicitude.

22. Visiting a woman who had been infirm for many years, our Foundress so earnestly pleaded with her to bear her illness for the love of God that the woman was deeply moved and wept convulsively together with Lucy.

23. Lucy's spiritual daughters attest that many poor women, burdened by illness, could not have survived had they not been given new life by her charity.

24. "Wherever Lucy went, she managed to visit the more seriously ill and, if they were poor, she either ministered to them personally ... Or prevailed upon other devoted persons to provide for them. She added her counsel and encouragement to material assistance. She comforted them in their painful infirmities." -Fr. Pietro Amari

25. On Saturdays Lucy was usually accompanied by the more willing pupils to the hospitals of Rome to minister to the infirm. "She appeared at their bedside like a comforting angel and the more soothing and the more hopeful her message, the greater the calm and the consolation they experienced. Not even the most hostile sick man could resist the spell of her charity."

26. There were times when the Lord rewarded our Foundress's love, for the sick with miracles. Through the intercession of the Blessed Mother and Cardinal Barbarigo she obtained the instant cure of a woman who was to have her arm amputated.

27. When her illness made it impossible to go personally to a poor woman on the brink of despair, Lucy took care to send a holy priest to console her and to bring financial help.

28. Our Foundress had the gift of consoling the most disconsolate persons and restoring their joy in life even in severe trials. At times, seeing them more depressed than usual, she would coax them to eat the food she had prepared so that they could regain their strength.

29. Lucy showed a particular tenderness for persons of advanced age. She sought especially to assuage their loneliness. She gladly gave her assistance to an elderly woman who worked in a hospice for convalescents. On occasion she would replace her in the kitchen and at other humble and heavy tasks.

30. "When Lucy would visit the schools at Grotte, she would come to see me morning and evening. She would give me dinner and supper with so much affection that it seemed my pains were mitigated. I was at the same time greatly consoled and edified by the kindness and humility with which she ministered to me." -Canon Giovanni Panfilli who personally experienced Lucy's concern for elderly and sick priest.