

A person wearing a dark hoodie with their arms outstretched, standing against a vibrant sunset sky. The sun is low on the horizon, creating a bright orange and yellow glow. The person's silhouette is dark against the bright background.

The Precious Blood Family

Life Lived in the
Blood of Christ
is Precious

NEW
EDITION

English
Italiano
Español

Gaspar Del Bufalo



English

Born in Rome January the 6, 1786, he received a good Christian education from his parents and was ordained a priest July 31, 1808. He specialized in the evangelization of the peasants of the Roman countryside but was exiled for refusing to take the oath of loyalty to Napoleon and spent four years in prison. When he returned to Rome after the fall of the French emperor Napoleon Bonaparte, Pope Pius VII entrusted him with the task of touring Italy, preaching popular missions. Very much devoted to the Precious Blood of Jesus, on August 15, 1815, he founded the Congregation of Missionaries of the Precious Blood. Those belonging to this religious order are especially dedicated to preaching. He died in Rome on December 28, 1837. He was canonized by Pope Pius XII on June 12, 1954. The Church celebrates his feast on 21 October.

Italiano

Nato a Roma il 6 gennaio 1786. Ricevette dai genitori una buona educazione cristiana. Ordinato sacerdote il 31 luglio 1808 si specializzò nell'evangelizzazione dei contadini della campagna romana. Condannato all'esilio per aver rifiutato il giuramento di fedeltà a Napoleone, passò quattro anni in carcere. Tornato a Roma, dopo la caduta dell'imperatore francese Napoleone Bonaparte, Papa Pio VII gli affidò l'incarico di girare l'Italia predicando e dedicandosi soprattutto alle missioni popolari. Devotissimo al Prezioso Sangue di Gesù, il 15 agosto 1815 fondò la Congregazione dei Missionari del Preziosissimo Sangue. Gli appartenenti a quest'ordine religioso si dedicano specialmente alla predicazione. Morì a Roma il 28 dicembre 1837. Fu canonizzato da Papa Pio XII il 12 giugno 1954. La Chiesa lo festeggia il 21 Ottobre.

Español

Nació en Roma el 6 de enero de 1786. Recibió una buena educación cristiana de sus padres. Ordenado sacerdote el 31 de julio de 1808, se especializó en la evangelización de los campesinos del campo romano. Condenado al exilio por rechazar el juramento de lealtad a Napoleón, pasó cuatro años en prisión. Al regresar a Roma después de la caída del emperador francés Napoleón Bonaparte, el Papa Pío VII le encomendó la tarea de recorrer Italia, predicando y dedicándose sobre todo a las misiones populares. Muy dedicado a la Preciosa Sangre de Jesús, el 15 de agosto de 1815 fundó la Congregación de los Misioneros de la Preciosa Sangre. Los que pertenecen a esta orden religiosa están especialmente dedicados a la predicación. Murió en Roma el 28 de diciembre de 1837. Fue canonizado por el Papa Pío XII el 12 de junio de 1954. La Iglesia lo celebra el 21 de octubre.

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Dear Friends,



For over 25 years, we have been collaborating to ensure that the Spirituality of the Precious Blood of Jesus is a source of life and joy for all. We are inspired by a missionary spirit that unites us and makes us capable of collaborating for the good of all. The magazine "The Precious Blood Family" has always been a vehicle for transmitting the faith and keeping our associates of the Unio Sanguis Christi (USC) and Missionaries of the Precious Blood (CPPS) together. A special thanks for the great work of dissemination, especially in Canada, goes to Father Peter Nobili and his team, who for 25 years have edited and directed each edition of this magazine.

Now we enter another historical chapter in which we intend to collect and treasure the experience of the past but not lose new opportunities for the future. We are called to evangelize and we want to do it with the same passion as always. This new edition of the magazine aims to overcome some cultural and linguistic barriers with a policy of inclusion by implementing and dividing the magazine into different sections. That is why, starting with this issue, you will find articles written in different languages and experiences of different cultures. The new edition of the magazine will be published quarterly and, as a plus, will include a calendar or something else, depending of the time of year. With this new edition, we hope to reach all hearts and souls in need of being washed in the Blood of Christ and, through the same Blood, continue to experience the deep connection among all the Christians who, because of this name, share His Blood. Thanks to all of you for the support shown in throughout the years and we pray the Virgin Mary of the New Covenant to help us continue to publish this magazine. A blessed Christmas time to all of you.



Frs. Augusto Menichelli CPPS

Italiano

Cari amici,

Per oltre 25 anni abbiamo collaborato per assicurare che la Spiritualità del Preziosissimo Sangue di Gesù sia fonte di vita e gioia per tutti. Siamo ispirati da uno spirito missionario che ci unisce e ci rende capaci di collaborare per il bene di tutti. La rivista "The Precious Blood Family" è sempre stata un veicolo per trasmettere la fede e per cercare di mantenere uniti i nostri associati dell'Unio Sanguis Christi (USC) e dei Missionari del Preziosissimo Sangue (CPPS). Un ringraziamento speciale per il grande lavoro di diffusione di questa rivista, specialmente in Canada, va a Padre Peter Nobili e al suo team, che per 25 anni ha curato e diretto l'edizione di questa rivista. Ora vogliamo entrare in un altro capitolo storico in cui vogliamo raccogliere e fare tesoro dell'esperienza del passato e cercare di non perdere le opportunità per il futuro. Siamo chiamati ad evangelizzare e vogliamo farlo con la stessa passione di sempre. Questa nuova edizione della rivista mira a superare alcune barriere culturali e linguistiche con una politica di inclusione, cioè senza eliminare alcuna cultura o lingua, ma implementando e dividendo la rivista in diverse sezioni. Ecco perché, a partire da questo numero, troverai articoli scritti in lingue diverse ed esperienze di culture diverse. La nuova edizione della rivista sarà trimestrale, e come plus avremo il calendario o qualcos'altro, a seconda dell'anno. Con questa nuova edizione speriamo di raggiungere tutti i cuori e le anime che hanno bisogno di essere lavati nel Sangue di Cristo e attraverso lo stesso Sangue continuano a sperimentare la profonda connessione tra tutti i Cristiani che, a causa di questo nome, condivide lo stesso Sangue. Grazie a tutti voi per il sostegno dimostrato in questi anni e preghiamo la Vergine Maria della Nuova Alleanza per aiutarci a continuare la pubblicazione di questa rivista. Un santo tempo Natale a tutti voi.

Español

Queridos amigos,

Durante más de 25 años hemos estado colaborando para asegurar que la Espiritualidad de la Preciosa Sangre de Jesús sea una fuente de vida y alegría para todos. Nos inspira un espíritu misionero que nos une y nos hace capaces de colaborar para el bien de todos. La revista "La Familia de la Preciosa Sangre" siempre ha sido un vehículo para transmitir la fe y tratar de mantener a nuestros asociados de la Unio Sanguis Christi (USC) y los Misioneros de la Preciosa Sangre (CPPS) juntos. Un agradecimiento especial por el gran trabajo de difusión de esta revista, especialmente en Canadá, para el Padre Peter Nobili y su equipo, que durante 25 años ha editado y dirigido la edición de esta revista. Ahora queremos entrar en otro capítulo histórico en el que deseamos recopilar y atesorar la experiencia del pasado y tratar de no perder las oportunidades para el futuro. Estamos llamados a evangelizar y queremos hacerlo con la misma pasión de siempre. Esta nueva edición de la revista pretende superar algunas barreras culturales y lingüísticas con una política de inclusión, es decir, sin eliminar ninguna cultura o idioma, sino implementando y dividiendo la revista en diferentes secciones. Por eso, a partir de este número, encontrará artículos escritos en diferentes idiomas y experiencias de diferentes culturas. La nueva edición de la revista será trimestral y, como ventaja adicional, tendremos el calendario o algo más, según el año. Con esta nueva edición, esperamos alcanzar a todos los corazones y almas que necesitan ser lavados en la Sangre de Cristo y, a través de la misma Sangre, continúan experimentando la profunda conexión entre todos los cristianos que, debido a este nombre, comparten la misma Sangre. Gracias a todos por el apoyo mostrado en estos años y rogamos a la Virgen María del Nuevo Pacto que nos ayude a continuar con la publicación de esta revista. Una santa Navidad para todos ustedes.

THE YEAR OF GRACE: THE SEASON OF ADVENT

I would like to give the first word in this series of reflections on the liturgical year to St. Francis de Sales who once preached an Advent sermon where he reminded his audience, “Our good is found in the present moment, which is today. Our life is the today in which we are living; who can promise oneself a tomorrow?. . . Absolutely no one — no matter who [s]he is.

Our life consists in today, in this present moment in which we are living, and we cannot promise or assure ourselves of any other than that which we now enjoy. . . . Our whole life really depends on each present moment when we hear what must be done.”

For Christians, however, the passing moment is always embedded in time made sacred by the Church’s liturgical year of seasons and feasts. We live in liturgical time and reckon our days by the liturgical calendar more than its competitors – the civil year, the academic year, the season associated with your favorite sport, and yes, the occasions marked by Hallmark. As Abbot Guéranger, the pioneer of the modern liturgical movement, reminds us: “It is...Jesus Christ himself who is the source as well as the object of the liturgy; and hence the ecclesiastical year...is neither more nor less than the manifestation of Jesus Christ and His mysteries, in the Church and in the faithful soul. It is the divine cycle in which appear all the works of God, each in its turn...what the liturgical year does for the Church at large, it does also for the soul of each one of the faithful that is careful to receive the gift of God.”

But to live these seasons and feasts well, to learn from their wisdom, and experience their power to give meaning to life, we need a certain sensitivity. We need ways to develop a sense, a feel for, the constant interplay between the rhythms of nature, the liturgy, and our own lives. We need seasonal disciplines, to imbue us with that special spirit which helps us be more conscious of the continual flow of sacred time in which we are immersed.

Advent is a case in point. It comes just as autumn gives way to winter. The blazing hues of autumn fade with each November day till before you know it, trees are barren, crisp turns to cold, daylight to twilight, and life to death. In concert with nature, Advent too speaks of a world swept by foreboding winds, turning ever colder; a world in decay, afraid of the gathering gloom,

and lurking death: A world exhausted, fallen asleep -- a world in need of a Savior. Almost imperceptibly, the last weeks of Ordinary Time change their focus as one year of grace comes to an end and another begins.

Isaiah, the prophet of Advent, captures these moods of Mother Church and Mother Nature at this time of year: We have all withered like leaves, and our guilt carries us away like the wind. A late autumn, Advent mood, which might even match our own disposition, should we be weary in body or in spirit.

But the days grow shorter and darker just for a while. Come the winter solstice, they will lengthen, light returning slowly. Nature may lie dormant in seeming death, but life is just beneath the surface, awaiting the summons of a new spring -- just as somber Advent will end on a silent night when angels suddenly sing: "Glory to God in the highest, and peace to God's people on earth."

And while we wait for God's promises to be fulfilled, we must be watchful, and alert -- watching for signs like those Nature gives, of winter's approach and winter's end. And for signs like those the Church gives: like the Advent wreath with its light increasing week by week. And, above all, the Eucharist, where Christ comes now, till he comes again in glory -- all signs the day of our Lord Jesus Christ draws near.

So welcome the season. It has much to teach, and much to give. Not least of which is hope: hope that a new age will dawn on a weary world as it did on Bethlehem; hope it will dawn again at the revelation of our Lord Jesus Christ. In the meantime, we pray God keep us firm to the end, irreproachable on the day of our Lord Jesus Christ. For God is faithful, by him you were called to fellowship with his Son, Jesus Christ, [who is] our Lord, forever and ever. Amen.



**Our good is found in
the present moment,
which is today.**

Fr. John Colacino O.P.S.

LA TERRA, PREZIOSA CASA COMUNE**Riflessioni sul primo capitolo della lettera enciclica Laudato si'**

Quando l'intimo, che spesso si associa al cuore, si commuove, ciò che provoca tale reazione si qualifica come molto prezioso. Gesù, immagine del Dio invisibile, diventando uomo, ha un volto e chiede di essere riconosciuto nel volto di ogni uomo e di ogni donna. La lettera enciclica Laudato si' guarda anche oltre: ci aiuta a riconoscere come opera di Dio, in cui egli abita, tutto ciò che ha creato. E' così che la terra tutta assume i lineamenti di un volto, che oggi appare particolarmente provato. Quando per strada o in qualunque altro luogo, il nostro sguardo incrocia il viso di una persona amata, provoca un tuffo dentro di noi. Ciò prova quanto di valore sia per noi, come una linfa vitale ci pone in comunicazione. Guardare al mondo e percepirlo come opera di Dio, così come il racconto della Genesi lo presenta, significa sperimentare un'ampia forma di fratellanza, che abbraccia esseri umani, animali, piante, la terra e l'universo nel suo insieme. San Francesco l'aveva cantato nell'invito a lodare Dio. Oggi papa Francesco ce lo fa riscoprire attraverso l'appello improrogabile a non trascurare i mali che affliggono la terra. Per fare nostre le sue parole, sentiamo il bisogno di una spiritualità capace di riattivarsi dinanzi al volto tumefatto, rugoso, affaticato della terra. La Laudato si' ci fa familiarizzare con questa dimensione, paragonandola all'immagine rassicurante della casa, la sagoma semplice e soddisfacente che fin da bambini si tratteggia sul foglio bianco. Chi potrebbe mettere a rischio consapevolmente la propria casa? A ogni età è la sede ideale della nostra sicurezza, il confortevole tetto sulla testa. E questa casa è la terra, che ha il volto dei poveri, grida una necessità, l'urgenza di una cura, che, nella drammaticità della situazione, può far risvegliare la commozione, che è dentro di noi verso tutto ciò che amiamo e che ci ricorda l'unica fonte da cui ogni forma di vita deriva, Dio, paragonabile a un padre, a una madre. La vita preziosa vissuta nel Sangue di Cristo si palesa anche nell'impegno a depurarsi dalle tossine dell'indifferenza e di ogni altro male che ingigantisce l'essere umano a svantaggio della natura tutta, ferendo facilmente i respiri più indifesi e meno visibili. Non siamo buoni cristiani se restiamo in silenzio, se ci giriamo dall'altra parte, se ci fingiamo sordi e ciechi rispetto a questo mondo, in cui Dio ci ha chiamati a vivere. Se desideriamo vivere in modo degno del Signore, che ci ha riscattati a prezzo del suo sangue, non ci resta che convertirci a partire da piccoli gesti. Sentiremo pulsare in noi

questo cambiamento, quando, passeggiando per ogni dove, ci commuoveremo, come quando distinguiamo le fattezze di una persona amata. Animali, piante, natura, galassie, tutto è parte della nostra famiglia, a tutto ci collega lo Spirito che dà la vita. Man mano che ne facciamo esperienza riconosciamo noi stessi più vivi e più partecipi del disegno che presenta tutta la creazione come una donna che geme per le doglie del parto, sempre pronta a generare il nuovo, che Dio crea proprio sotto i nostri occhi. La Laudato si' ci esorta a lasciarci attraversare da questa novità. Rischiamo di non riconoscere le sorprese di Dio, se le osserviamo con lo sguardo vuoto degli occhi distratti dai nostri pensieri o attratti solo dal display dei nostri dispositivi elettronici. Noi siamo terra, la terra è viva esattamente come noi e partecipa della vita che Dio ha donato attraverso suo Figlio, nello Spirito. Il comportamento irresponsabile da figli degeneri ci preclude la forza della vitalità divina e umana contemporaneamente. La continua scoperta del dono ricevuto va di pari passo con il nostro senso di responsabilità. Non siamo stati trattati da burattini, da fantocci inanimati e insensibili, ma da figli in grado di corrispondere e di assumere il peso della casa comune. Man mano che la nostra maturità si amplia sul modello di Cristo, accogliamo il dono di Dio per quello che è, unico, inestimabile, ma anche bisognoso di attenzioni. La sollecitudine, che ci muove alla cura, ci fa anche percepire la linfa del Sangue di Cristo che ci ha uniti una volta per sempre, che ha impregnato la terra e che ci affratella a tutta la creazione. La prepotenza ci illude di bastare a noi stessi e rischia di far stagnare la vitalità, che rimane inattiva, pur essendo stata infusa in noi da Dio. Nella fragilità possiamo sentirci accomunati in quest'epoca di grandi cambiamenti e di facile perdita dei punti di riferimento. Può indurci straordinariamente a ritrovare in Cristo l'unico vero punto di riferimento, che ci collega alle altre creature. Basta guardare alla bellezza della natura: come non ricavarne conforto, non rintracciare la maestosità di Dio? Può forse lasciarci impigrire tranquilli nella colpevole indifferenza? Distogliere lo sguardo equivale a rinunciare al dinamismo che Dio ha inscritto dentro di noi. Non c'è angolo di questa casa comune che non ci riguardi, non c'è particolare che non vorremmo rendere più bello. In questa autentica bellezza si specchia e si anima la casa comune del creato, tanto più preziosa per la irripetibilità di ogni pietra viva.



Prof. Ada Prisco

**POR LA PRECIOSAS SANGRE DE JESUS,
HEMOS SIDO REDIMIDOS Y SALVADOS**



Queridos lectores siempre hemos escuchado sobre el poder de la sangre de Jesús. El evangelio de San Juan narra que uno de los soldados le atravesó el costado con una lanza y al instante salió sangre y agua. (Jn. 19:30-37) Es cierto Jesús derramo toda su sangre en la cruz por eso también salió agua. En ese acto, es cuando Jesús nos salva, a eso se llama

redención, por eso decimos nos compró con la última gota de su sangre.

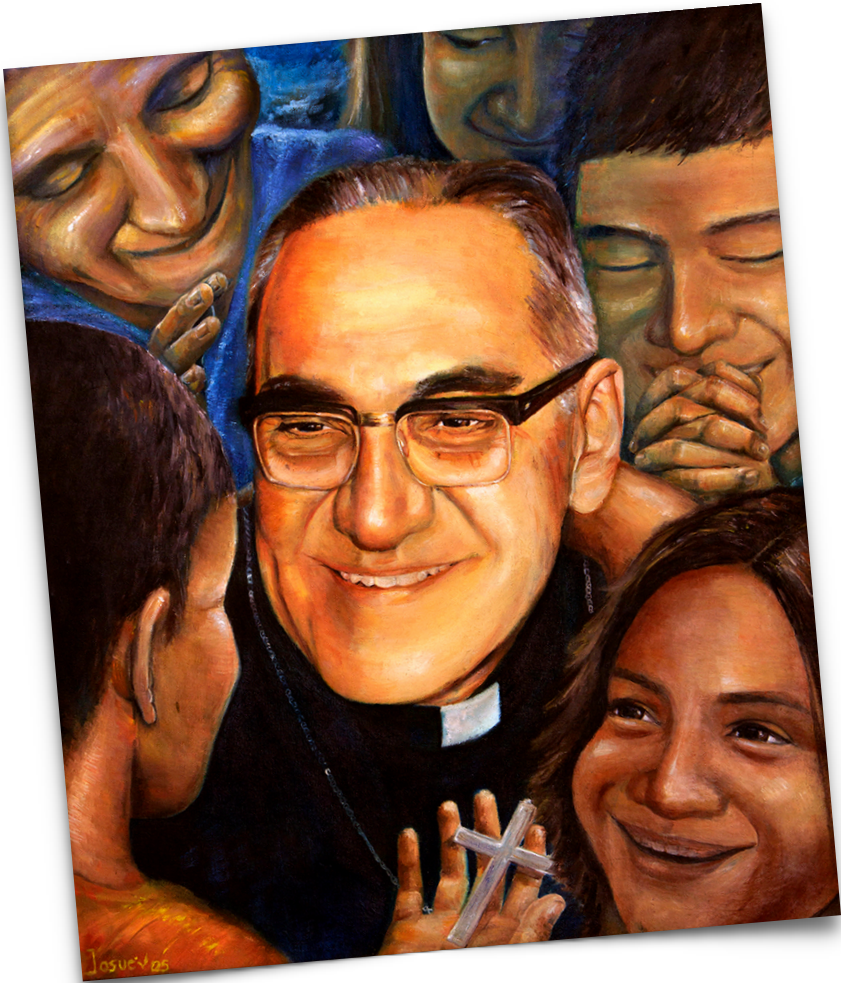
A través de la historia de nuestra Iglesia, ha habido hombres, mujeres y niños que han ofrendado su vida por la causa de Jesús. Recordemos que la sangre derramada genera vida en el hombre. Un día San Oscar Arnulfo Romero dijo en su homilía de marzo de 1980: *“Como cristiano, no creo en la muerte sin resurrección: Si me matan, resucitaré en el pueblo salvadoreño”*. Y fue asesinado celebrando la Santa Eucaristía el 24 de marzo, de 1980.

La vida desde la espiritualidad de la preciosa sangre debe ser vivida para acoger a aquellos que sufren, por eso, los que han derramado su sangre han seguido a Jesucristo que es el modelo, el hermano mayor, para que surja el hombre nuevo que va al encuentro de los heridos de nuestro tiempo a limpiarles las heridas.

San Pablo lo manifestó en Efesios 1, 3-10: *3 Bendito sea Dios, el Padre de nuestro Señor Jesucristo, que nos ha bendecido en Cristo con toda clase de bienes espirituales en el cielo, y nos ha elegido en él, antes de la creación del mundo, para que fuéramos santos e irreprochables en su presencia, por el amor. Él nos predestinó a ser sus hijos adoptivos por medio de Jesucristo, conforme al beneplácito de su voluntad, para alabanza de la gloria de su gracia, que nos dio en su Hijo muy querido. En él hemos sido redimidos por su sangre y hemos recibido el perdón de los pecados, según la riqueza de su gracia, que Dios derramó sobre nosotros, dándonos toda sabiduría y entendimiento.* Indudablemente la cruz nos conduce a la Resurrección, la muerte a la vida, de la angustia a la esperanza, del dolor al gozo, de la duda a la verdad y de la esclavitud a la redención y salvación. No solamente estamos al pie de la cruz para entregarnos, pero también vemos la tumba vacía y vemos el triunfo de Jesús sobre la muerte ¡El Señor Vive!! El Señor ha resucitado para liberarnos del pecado y salvarnos de la muerte Alabado y bendito sea el Sagrado Corazón y la Preciosa Sangre de Jesús en el Santísimo Sacramento del Altar.

Así se cumplen la profecía de San Oscar Arnulfo Romero si morimos resucitamos en Dios

La intimidad con el Amor de los Amores, el Señor de los Señores, el Rey de Reyes, la podemos obtener en la adoración Eucarística y la Santa Misa. Ambos momentos, durante la adoración Eucarística y durante la Misa estamos invitados a comer el Pan de Vida y beber de la Copa de salvación, es cuando tenemos ese encuentro con ese Dios tan Bueno y Amoroso. Por eso, la Eucaristía es el culmen de nuestra fe.



Deacon Ignacio Mateo

XV ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS
Youth, faith and vocational discernment
3-28 October, 2018



From October 3rd to 28th 2018, 267 Synodal Fathers, over 50 lay people, religious and many young men and women, met at the Vatican for the Synod of Bishops dedicated to young people and vocational discernment.

This theme not only affects Catholic institutions that deal with youth and vocation ministry but also the secular environment that has seen young people involved in the future of the world at all levels and in all areas of human life.

The great interest of the themes dealt with in the Synod has been welcomed by the whole Catholic world with great enthusiasm and has regenerated in the conscience of church people a new relational approach to the world of youth. On the other hand, even young people, through their interventions and talks with the Synodal Fathers, have had the opportunity to rediscover an open hierarchical church ready to meet and dialogue.

The Holy Father opened the Synod by telling the young people, "I wanted you to be the center of attention because you are in my heart", a phrase that immediately showed the profound motivation that prompted Pope Francis to organize a synod for young people. The theme has obviously been widely shared by everyone and, as we will see, the results have been regenerative for the future journey of young people in the Catholic Church.

Along with this synodal journey, the Pope spoke several times about the importance for young people of remembering the past, not forgetting the elderly, and bringing into the future the experience already lived and preserved by previous generations.

Young people do not want to be alone: they want to be protagonists of a changing Church that is renewed with prudence, and to do this they need to know the history. They also need to feel the trust of the adults who accompany them to perform the steps that will enable them to live their faith and to prepare, in turn, the ground for the newest generations.

We must seek true meeting and not generational clash and to do so, we need dialogue in prayer and listening. Listening is one of the characteristics of this Synod. In fact, the *Instrumentum Laboris* No. 65 entitled, *The effort to Listen*, says, "in our contemporary world, time dedicated to listening is never

wasted" (Online Questionnaire for young people by the Synod Secretariat); and the pre-synodal meeting showed that listening is the truest and boldest kind of encounter that young people are vehemently seeking from the Church. We should also acknowledge how hard it is for the Church to really listen to all young people, without exception. Many of them feel that their voice is not considered interesting or useful by the adult world, either in the social or ecclesial domains. One Bishops' Conference states that young people feel that «the Church does not actively listen to the situations young people experience» and that "their opinions are not taken seriously". Instead, it is clear that young people, according to another Bishops' Conference, «are asking the Church to reach out to them to listen to and welcome them, offering dialogue and hospitality". The same young people argue that "in some parts of the world, young people are leaving the Church in large numbers. Understanding why is crucial in moving forward" (Pre-synodal meeting 7). For sure, among the reasons for this, we find indifference and failure to listen; also, "the Church oftentimes appears as too severe and is often associated with excessive moralism" (Pre-synodal meeting 1).

Moralism justified with the doctrines of the Church is, in my opinion, the primary reason young people stay away from the Church. This kind of attitude does not encourage young people to risk and encloses them within an austere mentality that does not belong to evangelical joy. If we really want to help young people discern their vocation, we must be open to risks and changes.

In fact, vocational discernment is not meant only for young people who want to follow the Lord in a special way in priestly or religious life. Today vocational discernment must respond to their thirst for the future and accompany them to the discovery of their true identities as children of God, freed and redeemed by the Blood of Christ.

As a religious community we, Missionaries of the Most Precious Blood, are called to accompany all to discover their vocations, with honesty and fidelity to the teaching of Christ. We must have the courage to invest all our human, spiritual and even financial resources for the good of God's people and for the future of the Church. Only in this way, will we experience an increase in vocations.

We are asked to take into consideration a twofold evangelical commitment: to run ahead as the apostle John did, to the empty sepulchre; but also to stop and wait for the Peters of our history, to be able to walk into the

mystery together and experience the joy of the resurrection. This is possible only if adults overcome the fear of giving young people the freedom to take risks, and young people avoid the pride and ambition of wanting to be the only protagonists of history. It is, therefore, a matter of learning to walk together. Pope Francis reminded us of this by quoting an African proverb: "If you want to go fast, walk alone; if you want to go far, walk together". The community of the Missionaries of the Precious Blood has made this a way of life since its foundation when Saint Gaspar Del Bufalo wanted priests without vows but bound together in charity. In fact, this bond makes us a community, able to walk together, and therefore go far. Only together can we remain young and alive.



The Holy Father wanted to make a gift to all participants, as a reminder of the Synod on Young People, a bronze bas-relief tile depicting Jesus and the young beloved disciple.

It is a work of the Italian artist Gino Giannetti, coined by the Mint of the Vatican City State, issued in only 460 copies.

Fr. Augusto Menichelli O.P.S.



NEW BEGINNINGS ARE ALWAYS "PRECIOUS"

Since my younger years, I am likely to faint at the sight of the blood. I remember taking my brother to the hospital for a minor surgery but upon a burst of blood, I immediately

fainted! There are other stories in my life on how I have dealt with this fear. Quite embarrassing to accept, but that's the physical fear that I have always kept inside of me. Now, in mid-life, I still cannot explain how my biggest fear became the life and center of my whole being when I became a follower and devotee of the Precious Blood of Christ. "Do not fear, for I have redeemed you, I have called you by name, and you are mine." Six years ago (it really has been a while and yet it seems like only yesterday!), a group of believers in Christ including me, joined together and formed a small group at St. Charles Borromeo Church run by the Missionaries of the Precious Blood. Our mission is to make known the power of the Blood of Christ, with a vision to spread devotion to the Precious Blood and unite all Christians. Since then, we gather together, pray, sing glory and praise, enjoy fellowship with one another and listen to Scriptural teachings on the Spirituality of the Blood of Christ. I feel the growth within me as I continue to go deeper into my faith and love to the Blood of Christ. And still, the Lord wants us to work harder to build the community of believers. In 2014, we gathered the group in the Mission house on Niagara Parkway and were installed as members of the Unio Sanguis Christi (USC). It was a day to start our total commitment to the Blood of Christ. The road is not that easy to travel, yet our spirituality grows daily knowing how precious our life is, without fear since Christ's Precious Blood has redeemed us all. Our commitment as members of the USC in spreading the message of the Blood of Christ started as Devotional, but has now expanded into Ministerial and Apostolic ministries. The Chaplet, Litany, Seven Offerings and other prayers to the Precious Blood have become part of our daily prayers. We nourish ourselves with spiritual teachings from our Missionary priests and brothers of the Blood of Christ, attend workshops and build relationship with the other fellow Precious Blood of Christ followers. We provide an image of service to the church and engage in various ministries serving as Lectors, Ushers and Extraordinary Ministers of Holy Communion. We visit the sick and give comfort to families in need. As members of the USC, we make this covenant to the Blood of Christ, we take up our crosses daily to follow Him and are ready to drink from the cup of Christ's sufferings. As one of the chosen and called to lead this ministry, I continue to be a conduit of the message of the Blood of Christ. I find strength and refuge from the Blood of Christ. My fear has ended, and my journey with the Precious Blood of Christ began when I committed my life to Him. I am justified by His Blood!

Maria Vida F. Cruz

THE IMPORTANCE OF THE FAMILY IN THE LIFE OF A MISSIONARY VOCATION



We are invited by Jesus, as he invited his disciples, to go out and tell the good news to all the world.

What is a vocation? According to the Merriam-Webster Dictionary, vocation comes from the Latin word “vocare”, to call. It is a noun which means a strong desire to spend your life doing a certain kind of work. “The word ‘vocation’ in today’s usage often means a person’s occupation, profession, or trade: in brief, how a living is made.” Many of us think of a vocation as a calling in life. Vocation is beyond a call; it is not just an occupation, profession or trade. Our vocation is not the same as our career or profession. However, there can be an overlap between a vocation and a profession. A person has a job to earn a living; a career may be chosen for the sense of self-fulfillment; but a vocation is aspiring for a higher good, such as a service for others and for God. For example, you may choose to be a teacher as a job and you study further for higher learning; for this reason, you teach effectively because you believe that your calling is to be of service to your students.

A vocation is a gift of calling from God. It is important to realize that the primary and most vital call from God is to live a holy life. Paul VI in Lumen Gentium no. 32 says that “...All are called to a union of love with God and with one another. In other words, all- without exception-are called to holiness, the perfection of charity, though not all do pursue the same path to holiness..”

The family is important in developing the vocation of each individual member. Therefore, it has a vital, specific and foundational role in society. The family serves life to society because the family provides a basic unit to building community. Where there is better community, there is better family; where there is better family, there are better people. That’s why we should choose the best vocation for ourselves.

Where the Catholic family is strong, the Catholic Church is strong. Where the family is weak, the Church is weak. Where the family is struggling for survival, the Church is struggling for survival. In those cultures and countries where the Catholic family is dying, the Catholic Church is dying.

The family is like a garden that needs to be nourished. How do we grow seeds in the garden and make it blossom and grow? The gardener prepares

the seedbed to make sure the seeds will be planted properly. The gardener waters and cultivates the soil. Similarly in the family, the environment has a vital role in influencing and guiding the children in choosing their own vocations. The environment in the family home is a very important factor affecting one's choice of vocation.

In today's era, we need more priestly, missionary & religious vocations. But how can we increase vocations when there is a growing number of dysfunctional and broken marriages and the family has the greatest influence in nurturing one's vocation. The 1992 Plenary Council of the Philippines says that "The family is meant by God to be the first school of discipleship where the parents are first catechists of their children, and where all the members mutually evangelize each other. It is also the first school of evangelization where the members learn to share with others the grace and light of Christ. It ought to be a place where the Gospel is transmitted and from which the Gospel radiates."

My experiences of love, friendships, the ups and downs in my family all contributed to my desire to become a priest. It is good and healthy soil for my vocation, for I am sure the grace of vocations needs good soil in which to be planted and the proper conditions to develop under God's care. I experienced God's care when I was a baby: my family offered to me to God through Mary at the Our Lady of Peace and Good Voyage Marian Shrine in the Philippines, asking the Lord to cure me for I was sickly at that time. Other contributions to my priestly vocation include attending Mass as a family, praying the rosary together, and sometimes even pretending to say a Mass at home with my peers. I believe that God planted the priestly vocations in me in all my different encounters and experiences of love. My friendships with various priests and bishops helps me recognize my calling, and gives me the leadership and passion to share my experiences of Christ with others especially the sick, the young, migrants and the poor.

With this, I would like to respond to this call in a missionary way. I always believe that "we need to grow joyfully wherever we are planted."

Twice I was assigned to the Precious Blood Parish in the Archdiocese of Toronto and I had a great and productive apostolate in that lovely faith community. I returned to the Philippines for many years and my love for Christ and the Church (the people) never left me but developed in another form: the desire to bring Christ out of the sacristy to the market place and other spaces. After more than 10 years I went back to Toronto and the

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Precious Blood Parish to continue my vocation. The newly appointed pastor, Rev. Xavier De Pinto and the resident Archbishop Larry guided me in this process. I prayed and reflected on why I kept coming back to this Precious Blood Church. Why is Jesus asking me to return for a 3rd time to this Precious Blood Church? I decided to discern and develop my desire to join the Missionaries of the Precious Blood through the inspiration and spirituality of St. Gaspar del Bufalo.



I am praying that I would become a Missionary and engage in a ministry best suited to my talents and gifts God has chosen me to be an apostolate to the marginalized: in the spirit of the Precious Blood community, I can be an evangelizer of God's love, mercy and compassion manifested in the Eucharist through Jesus' Most Precious Blood.

Since my birth, I have experienced the care and love of Jesus and His mother Mary and I am here, in thanksgiving, the least of His apostles in this modern time.

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If you have any question about your vocation
please get in contact with us

EDUCATION MUST WORK FOR THE COMMON GOOD, FOSTER CO-OPERATION AND PROMOTE EQUALITY



The Water Project has been operating for more than 40 years in Dodoma, Tanzania, . A few years ago, responding to the call of the time, construction of two schools started for those children who live in the territory surrounding the mission: St. Gaspar Primary School and John Merlini Secondary School.

The mission of both schools is to provide quality education to children whose intellectual abilities are high but whose families' financial situations are low. Without these schools, they would not have any other means of education.

The vision of both schools is to help young men and women to be:

- Open to Growth: Committed to always search for new horizons for their own development and the development of others. Learning as a personal obligation for social commitment.
- Insightful with Good Judgment: Committed and able to reflect personally and with others and to assess and evaluate what they learn in the context of today's world.
- God-fearing: Discovering that fullness of life lies with God and that service to others is at the centre.
- Concerned for Justice: Dedicated to a life of relationship and solidarity with others, recognizing that none is a "stranger" but all are equal and have the same dignity as brothers and sisters.
- Implementing Mwal. J.K. Nyerere's vision: Education must work for the common good, foster co-operation and promote equality.

St. Gaspar Primary School has 1062 registered students in 2018, ranging from Pre-primary School (5 years old) to Standard 7 (13 years old). John Merlini Secondary School has 380 students from Form I to Form IV.

Both institutions were started as day schools, but at the suggestion of parents, the management has decided to build student residences. The hostel will host Standard VII students of St. Gaspar Primary School preparing for the National Examination as well as secondary school students.

The parents made the request for several reasons. Higher Education in Tanzania is not yet available to all young people. Only the students who best perform on the National Examinations at the end of the secondary school are selected for higher learning institutions (Universities or Colleges).

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Schools with the best academic performance are those which provide boarding for their students. Boarding students are monitored by tutors and matrons/patrons who assist them with their homework, assignments, tests and other work. Communal life in the boarding hostel challenges the students to create a sense of belonging, mutual cooperation and interrelations. The students learn to live human and social values such as justice and solidarity that will help them in their future lives, professions and careers. Boarding students organize themselves into groups and clubs that enhance healthy competition and which develop their personal skills, talents and quality of studying. Boarding girls are safeguarded and protected from early marriages and pre-mature pregnancies, which, unfortunately, occur quite frequently in Tanzania. Electricity is seldom available in the homes of our students, while in the hostel, it is available all the time for their personal studies. To date, two hostels for girls have been completed and female students are already living in them.

The Missionaries of the Precious Blood of the Atlantic Province contributed to the construction of the first hostel and have arranged to buy and transport to Tanzania the structure of the second hostel. Four boys' hostels are still under construction but for this project we will need some support. God willing, two hostels should be ready by January and two more by May 2019. St. Gaspar Primary School is considered one of the best schools in the region of Dodoma: its academic performance in the National Exams is always among the top ten of more than 480 Primary Schools in the region.

We hope to achieve the same quality of academic performance in J. Merlini Secondary School. The students who started the school in 2015, and are now in Form IV, will have their first National Examinations in November 2018. Please accompany them with your prayers. God bless you.

Frs. Francesco Bartoloni



*In the Blood of Jesus we are
consecrated and saved*

*En la Sangre de Jesús somos
consagrados y salvos*

*Nel Sangue di Gesù siamo
consacrati e salvati*



The devotion to the Most Precious Blood of Jesus has its scriptural roots in numerous references of the New Testament.

In Romans 5: 9, we read of justification with His blood. In Hebrews 10:19, we read about our sanctification and consecration from the Precious Blood. In 1 John 1: 7 we are told that he purifies us from all sin.

Saint Gaspar has brought this devotion into the hearts of all people. Through his preaching and his example of a life lived for the spreading of the Gospel this beautiful devotion has spread throughout the Church.

In this magazine, we want to dedicate a space for prayers and devotions to the Precious Blood of Jesus.

In each issue of the magazine, we will try to present a special prayer to the Blood of Christ that will help you to rediscover the importance of this often forgotten eucharistic spirituality.

In fact, who offers you only devotions and does not explain the importance of the spirituality behind it, does not do a complete job.

Devotion is always the fruit of a profound spirituality which, if understood, brings fruits of eternal life.

Therefore, every devotion is never an end in itself. It goes deeper and has its roots in the scripture, tradition and praxis of the Church.

All the faithful are encouraged to always pray, honour and consecrate themselves to the Precious Blood. Only the Precious Blood of Christ washes away our sins, only through His blood, we can be healed.

Thus, consider the idea of doing an act of love and consecration to the Most Precious Blood of Jesus every day, for your life or the lives of your loved ones.

We honour the Precious Blood of Jesus in union with the Church, so as to awaken in our hearts the love and gratitude to Christ for the immense gift He has given us because He has saved us with His blood.



ATTO DI CONSACRAZIONE AL PREZIOSISSIMO SANGUE

Signore Gesù che ci ami e ci hai liberati dai nostri peccati con il Tuo Sangue, Ti adoro, Ti benedico e mi consacro a Te con viva fede.

Con l'aiuto del tuo Spirito m'impegno a fare di tuttata la mia esistenza, animata dalla memoria del Tuo Sangue, un servizio fedele alla volontà di Dio per l'avvento del Tuo Regno.

Per il Tuo Sangue versato in remissione dei peccati, purificami da ogni colpa e rinnovami nel cuore, perché risplenda sempre più in me l'immagine dell'uomo nuovo creato secondo giustizia e santità.

Per il Tuo Sangue, segno di riconciliazione con Dio tra gli uomini, rendimi docile strumento di comunione fraterna.

Per la potenza del Tuo Sangue, prova suprema della Tua carità, dammi il coraggio di amare Te e i fratelli fino al dono della vita.

O Gesù Redentore, aiutami a portare quotidianamente la croce, perché la mia goccia di sangue, unita al Tuo, giovi alla redenzione del mondo.

O Sangue divino, che vivifichi con la Tua grazia il corpo mistico, rendimi pietra viva della Chiesa.

Dammi la passione dell'unità tra i cristiani.

Infondimi nel cuore grande zelo per la salvezza del mio prossimo.

Suscita nella Chiesa numerose vocazioni missionarie, perché a tutti i popoli sia dato di conoscere, amare e di servire il vero Dio.

O Sangue preziosissimo, segno di liberazione e di vita nuova, concedimi di preservare nella fede, nella speranza e nella carità, perché, da Te segnato, possa uscire da questo esilio ed entrare nella terra promessa del Paradiso, per cantarti in eterno la mia lode con tutti i redenti. Amen



ACT OF CONSECRATION TO THE PRECIOUS BLOOD

Lord Jesus, you love us and have freed us from our sins with your blood, I adore you, I bless you and consecrate myself to you with deep faith.

I commit myself with the help of your Spirit to make of all my existence, animated by the memory of Your Blood, a faithful service to the will of God for the advent of Your Kingdom.

For Your Blood poured into remission of sins, purify me of all guilt and renew me in the heart, so that the image of the new man, created according to justice and holiness, shines more and more in me.

For Your Blood, a sign of reconciliation with God among men, make me a docile instrument of fraternal communion.

For the power of Your Blood, supreme proof of Your charity, give me the courage to love you and my brethren up to the giving of life.

O Jesus Redeemer, help me to carry the cross daily, so that my blood's drop, united with Yours, benefit the redemption of the world.

O divine Blood, which gives life to the mystical body with Your grace, make me a living stone of the Church. Give me the passion of unity among Christians.

Infuse in my heart great zeal for the salvation of my neighbour.

Arouses in the Church many missionary vocations so that all peoples may be given to know, love and serve the true God.

O Precious Blood, a sign of liberation and new life, grant me to preserve in faith, hope and charity, so that, marked from you, I can come out of this exile and enter the promised land of Paradise, to sing to you eternally my praise with all the redeemed. Amen



ACTO DE CONSAGRACION DE LA SANGRE PRECIOSA

Señor Jesús, quien nos ama y tú nos has liberado de nuestros pecados con Tu Sangre, te adoro, te bendigo y te consagro con profunda fe.

Con la ayuda de tu Espíritu, me comprometo a hacer de toda mi existencia, animada por la memoria de Tu Sangre, un servicio fiel a la voluntad de Dios para el advenimiento de Tu Reino.

Porque Tu Sangre derramada en remisión de los pecados, purifícame de toda culpa y renuévame en mi corazón, para que la imagen del nuevo hombre creado de acuerdo con la justicia y la santidad brille aún más dentro de mí.

Por tu sangre, signo de reconciliación con Dios entre los hombres, hazme dócil instrumento de comunión fraterna. Por el poder de tu sangre, prueba suprema de tu caridad, dame el valor de amarte a ti ya los hermanos hasta el regalo de la vida.

Oh Jesús Redentor, ayúdame a llevar la cruz todos los días, porque mi gota de sangre, unida a la tuya, beneficiará la redención del mundo.

Oh sangre divina, que da vida al cuerpo místico con tu gracia, hazme una piedra viva de la Iglesia.

Dame la pasión de la unidad entre los cristianos. Infundir en mi corazón gran celo por la salvación de mi prójimo.

Muchas vocaciones misioneras se alzan en la Iglesia, para que todos los pueblos puedan conocer, amar y servir al Dios verdadero.

Oh Sangre más preciosa, un signo de liberación y vida nueva, permíteme preservar en la fe, la esperanza y la caridad, porque De ti marcado, puedes salir de este exilio y entrar en la tierra prometida del Paraíso, para cantarte para siempre mi alabanza con todos los redimidos. Amén

English

Choose a simple and convenient way to support our Magazine. Your donations are tax deductible and you will receive a tax receipt for donations of \$20 or more. Your donation is to purely cover costs, so we can distribute widely and attract those who do not receive this magazine yet. In this way, we can widen our reach into the lives of many more people and bring them comfort in reading about the Spirituality of the Blood of Christ. Send the attached form for Automatic Monthly Donations, along with a void cheque, to support "The Precious Blood Family" Magazine. One-time donations are also most welcome. Thank you.

Italiano

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Español

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Venerable John Merlini Venerable John Merlini was born in Spoleto on August 28, 1795. He was ordained a priest on December 19, 1818. In 1820 he met San Gaspare del Bufalo and decided to join the Congregation of the Missionaries of the Precious Blood. He had the gift of knowing how to manage the souls of young people wisely and gently. He was superior and formator, an architect of many of the houses of the Institute. It is renowned in the artistic vein for the creation of crucifixes used for preaching, which are still preserved today. In 1848, Merlini was elected III ° Moderator General of the Congregation which he wisely directed for about 25 years. He was also an advisor to some bishops and Pope Pius IX. He died in Rome on January 12, 1873 following a carriage accident near the church of Santa Maria in Trivio, at the time General House of the Congregation, where his mortal remains now rest.

Italiano

Venerabile Giovanni Merlini nasce a Spoleto il 28 agosto del 1795. Viene ordinato sacerdote il 19 dicembre del 1818. Nel 1820 incontra San Gaspare del Bufalo e decide di entrare a far parte della Congregazione dei Missionari del Preziosissimo Sangue. Ebbe il dono di saper dirigere sapientemente e con mitezza le anime dei giovani. Fu superiore e formatore, architetto di molte case dell'Istituto. È rinomata, la sua vena artistica nella realizzazione di crocifissi per la predicazione, ancora oggi conservati. Nel 1848 venne eletto III° Moderatore Generale della Congregazione e la diresse saggiamente per circa 25 anni. Fu, inoltre, consigliere di alcuni vescovi e del papa Pio IX. Morì a Roma il 12 gennaio 1873 a seguito di un incidente stradale nei pressi della chiesa di Santa Maria in Trivio, al tempo Casa Generale della Congregazione, dove ora riposano le sue spoglie mortali.

Español

Venerable Giovanni Merlini nació en Spoleto el 28 de agosto de 1795. Fue ordenado sacerdote el 19 de diciembre de 1818. En 1820 conoció a San Gaspare del Bufalo y decidió unirse a la Congregación de los Misioneros de la Preciosa Sangre. Él tenía el don de saber cómo manejar las almas de los jóvenes con sabiduría y con amabilidad. Fue superior y formador, arquitecto de muchas casas del instituto. Es renombrado, su vena artística en la realización de crucifijos para la predicación, aún se conserva en la actualidad. En 1848 fue elegido III ° Moderador General de la Congregación y lo dirigió sabiamente durante unos 25 años. También fue asesor de algunos obispos y del papa Pío IX. Murió en Roma el 12 de enero de 1873 a raíz de un accidente automovilístico cerca de la iglesia de Santa María en Trivio, en el momento de la Casa general de la Congregación, donde ahora descansan sus restos mortales.

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