SAINT VINCENT PALLOTTI'S Vision
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Value these endowments at their worth (Wisdom 7:15).

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Editors’ Note:
The General Statutes of the Union of Catholic Apostolate received official approval on 28 October 2003. This official recognition by the Church of the grace bestowed on St. Vincent Pallotti in 1835 creates an occasion of joyful gratitude within every member and community. Within this occasion of prayerful gratitude, this book has been updated and revised to celebrate this “... milestone on the Pallottine journey... The Holy See has certified the ecclesial authenticity of an association of the faithful that has the objective of the sanctification of its members and the building up of the Church.” (Archbishop Stanislaw Rylko, President of the Pontifical Council for the Laity)
PROLOGUE: ST. VINCENT PALLOTTI

St. Vincent Pallotti, a Roman diocesan priest who was declared a Saint by Blessed John XXIII in 1963, was a Roman by birth and by vision. The same Pope, on the day of Pallotti’s canonization, declared: “The glorification of Vincent Pallotti is an invitation to all priests to continue on the road opened by Jesus Christ, Redeemer and Teacher. It is also an invitation to re-dedicate oneself to the work, which is first and essential, namely holiness of life.”

His Family

Born on April 21, 1795, as the son of Maria Magdalena De Rossi and Pietro Paolo Pallotti, Vincent always lived in Rome. He loved his parents very much and he admired the “fullness of virtues and love of God in his father.” He was very devoted to his mother and praised her as “The Bride of the Blessed Sacrament and as a woman always living in the presence of Jesus and very compassionate toward the poor.” He was the third child of ten children and he was very much concerned about his brothers and sisters. Unfortunately six of his brothers and sisters died as youngsters; only three brothers (Salvatore, 1792-1832, Luigi, 1799-1849, and Giovanni, 1805-?), lived to adult age, but remained single. Vincent survived all his brothers and sisters, and he was very fond of his aunt
Candida, the wife of his uncle Luigi, who lived in Frascati.

While Pallotti’s mother Maria Magdalena, born in Rome, took care of the household, his father Pietro Paolo, born in San Giorgio (Cascia), was engaged in the grocery business. As a smart businessman, he soon rose to a sound middle class position and in a few years he owned three grocery stores, primarily selling hams, sausages and cheeses from his native region of Umbria. Riches did not change the religious attitudes of Pallotti’s parents, as both remained devoted to the virtues of piety and charity. Pallotti was to them not only a treasured son, but also a teacher of greater perfection, especially during their last days.

Human Traits

“Vincent was not of cold phlegmatic temperament, but was on the contrary, fervid, which incited him naturally to anger, disdain and resentment. His enemy, irascibility, which he had in his blood, could not otherwise be held in subjection and servitude but with the sword in hand, and indefatigable vigilance over every irregular motion of the mind, in order to immediately repress it in such a manner as not to do the least act, inconsistent with the meekness and sweetness of Jesus Christ, whom Vincent had chosen as a model.”

This testimony of an
eyewitness about Vincent’s psychological trait is confirmed by Pallotti himself. At twenty-two years of age, Pallotti wrote in his diary, “the greatest obstacle (toward my own sanctification) is pride.” At the age of forty-five, Vincent still humbly admitted his continuing struggle with his temperament: “My Jesus, you see that anger and pride are rooted in me, that I am not capable of destroying these two horrible monsters within me.”

In the struggle to control his temperament, Vincent became more understanding of others’ temperaments. He became humbler and meeker daily, as contemporaries testified. Yet, his irascibility made him strong in his endeavors, decisive in his actions, and steadfast regardless of success or failures. The fiery temperament of Pallotti turned out to be an asset for his spiritual and apostolic life. In fact, the leadership that he brought to his foundation -The Union of Catholic Apostolate – along with his creative and fresh ideas, could not be explained had Pallotti not been born with such a trait.

Pallotti’s psychological trait was manifested in his way of acting. “Vincent was of a very small stature and a little stooped, of lively manners but without haste. Each of his gestures seemed to say that he found life extremely short and he did not desire to lose even an instant.”

The dynamic temperament of Pallotti made
him generous and persistent in his resolutions, stubborn in his pursuit of holiness and very ambitious in his apostolic endeavors. His resolve “Become a Saint, for tomorrow you will die,”9 was accompanied by his apostolic battle cry: “Let us save souls, for charity’s sake, let us save souls.”10 His temperament made Pallotti strict with himself and very understanding of others, as his letters prove. His meditative and serious attitude toward life made Pallotti introspective and helped him to become reserved, but he was never aloof. Father Raffaele Melia (1804-1876), who knew him and lived with him, wrote that it was a joy to live with the cheerful Pallotti.11 Pallotti was both a contemplative and active person. Unfortunately, those who have written about him have quoted mostly his contemplative meditations or resolutions, but Pallotti blended these characteristics very well.

If one reads his letters accurately, one will find that Pallotti was also down to earth. At times he could even make a pun with words. Famous are his word to Fr. Felice Frandanini, a very scrupulous person. “Felice (Happy), you suppose to be always happy; but you make yourself unhappy.”12 Gently, he reprimanded Father Piacentini Luigi, who was supposed to help a poor man, with the words: “Bravo, bravisimo. What a beautiful charity! Are the petitions, made in urgency, left in the waiting
room?" To Mr. Luigi Nicoletti, he would write, “I beg you to offer prayers, many humble and fervent prayers, for a very sick person. Every time I call him by name, he answers me, but any time I speak to him about confession, he does not answer me” (Lett. 102).

His Milieu

The period during Pallotti’s life was an age of revolutions and religious revivals. Historians call this period “the Age of Democratic Revolution” because of the desire of the masses to extricate themselves from the absolute powers of some of the states in the quest for freedom. The Congress of Vienna (1814-1815) tried to reshape Europe with the principle of “Raison d’Etat” (Reason of the State) which asserted that the rights of the government are superior to the rights of the people, but it did not help. By 1848, popular discontent erupted into a revolutionary movement that swept the continent. The revolutionary movements, originated during the French revolution of 1789, caused the Roman revolts and the revolutions of 1816, 1817 and 1820.

The proclamation of the Roman republic in 1849, aimed at the unification of Italy, was a sign that the people wanted independence. This independence was not only freedom from the authority of the Pope-King but also
independence from the Pope, as head of the Catholic Church. Therefore the revolution’s movements became at times an excuse and a camouflage of anticlericalism. Pallotti was aware of this; in fact he always upheld the rights of the Church and the Pope without entering into politics. Because of his ideas, St. Vincent was one of the targets of the revolutionaries. Fortunately during the worst period of the Revolution, from February 26 to July 18, 1849, he hid himself in the Irish seminary of Rome and he was saved.

The age of revolutions, however, was also an age of religious revivals. Religious liberties were promulgated in the United States in 1789, in France in 1801 and in the British Isles in 1829. Old religious communities were restored, for example the Jesuits in 1814, after being suppressed by Clement XIV in 1773, and the Holy Ghost Fathers in 1805. New congregations, especially missionary ones, were formed.

Among the many women’s Congregations founded were The Sisters of Charity founded by Mother Elizabeth Seton in 1809, the Good Shepherd Sisters founded in 1829, and the Pallottine Sisters founded in 1838. The male congregations included the Oblates of Mary Immaculate founded in 1816, the Precious Blood Fathers founded in 1815, the Holy Cross Congregation founded in 1835, and the Society
of the Catholic Apostolate founded in 1835. Noticeable during this period is the foundation of lay associations such as the Association of the Propagation of Faith founded by Pauline Jaricot in 1820, the Society of St. Vincent de Paul founded by Frederick Ozanam in 1833, and the Union of Catholic Apostolate founded by Pallotti in 1835. These and other religious institutions gave impetus to the revival and propagation of faith and charity at home and abroad during this difficult period in history.

In fact, besides the political turmoil, there were difficulties because of false ideologies created by illuminism, Rationalism and exaggerated Romanticism and Liberalism. Also, the rigorism of Jansenists and the indifferentism of the Quietists did not help the situation. Fortunately, saintly persons worked tirelessly toward the necessary spiritual revivals in various parts of the world. In Rome alone, one can find St. Gaspar del Bufalo (1786-1837), the founder of the Precious Blood Fathers; Blessed Anna Maria Taigi (1769-1837), a lay apostle and mystic; St. Vincent Strambi (1745-1824), a Passionist Bishop and preacher; and Ven. Bernard Clausi (1787-1849), a Missionary of the Minims.
Pallotti’s Lifestyle

Pallotti was ordained a priest for the Diocese of Rome on May 16, 1818, and immediately started to work as a zealous priest. Convinced that a holy clergy makes holy people, he devoted himself to the formation of future priests at the University of Sapienza, his Alma Mater. For ten years, he was a full time tutor of Theology, while also getting involved in other activities, like catechetics and retreat work. But, after ten years at Sapienza, his activities became so many that he had to leave.

At that point, he became spiritual director of many convents of Sisters, and confessor of many Roman seminaries, including the Roman Seminary and the Propagation of Faith Seminary. He served as chaplain of the biggest hospital of Rome, Holy Spirit. He served as chaplain to soldiers, retreat master for the poor and rich, and finally Pastor of the Holy Spirit Church on the Via Giulia.

Until his death in 1850, Pallotti was a priest sought by the poor and rich, by humble priests and those in high positions, such as Cardinals and Popes. Of course, his greatest work was the foundation in 1835 of the Union of Catholic Apostolate, embracing laypersons, clergy and Religious, for the proclamation and service of the universal apostolate, which exists in the Church. Sadly, the message: “Universal
Apostolate” was misunderstood. But he held on to his idea and, with humility and patience, he succeeded in saving it until his death.

In 1836, he initiated the Octave of Epiphany as a great awareness for the Roman people of the unity and variety of the Universal Church. In 1837, he founded the Pious House of Charity for girls who were left orphans during the cholera plague. In 1838, he founded the Congregation of the Sisters of the Catholic Apostolate. His apostolate also embraced many spiritual and intellectual needs of the Church, such as night schools for illiterates, catechetical instructions for the poor farmers, and weekly conferences for priests. Young and old, rich and poor, clerics and laypersons all benefited from his unselfish concern, both spiritually and materially. He became all to all in order to gain all to Christ. Upon his death, he was hailed as the second Apostle of Rome after St. Philip Neri. His spiritual and apostolic vision remains today in the Union of Catholic Apostolate.

The greatness of Pallotti was his holiness of life. Heroically he practiced virtues, especially the imitation of Jesus, the Apostle of the Eternal Father. His apostolate was his overflowing love for the Master and His Mother, Mary. From Jesus he learned to be a great co-worker in the redemption of men and women. From Mary, the teacher of the spiritual life, he learned intimacy
with her son and the value of the hidden prayerful apostolic life.

Pallotti’s foundation – the Union of Catholic Apostolate – was the culmination of his desire to have all the people of God united together in the work of the universal apostolate for the propagation and revival of faith and charity at home and abroad. His desire was not a false dream. Today, after the promulgation that “the Christian vocation is also a vocation to the apostolate,”¹⁵ his idea is in the mainstream of the Church. In fact, Pope John Paul II, on June 22, 1986, declared, “The concept of the Catholic Apostolate (promoted by Pallotti, Edit.) is no longer a cause of anxiety and controversy as it was in the last century.”¹⁶

These words of John Paul II clarified and removed officially the anxieties of Pallotti’s ideas, past, present and future. Pope Paul VI, on September 1, 1963, at Frascati, masterfully summarized Pallotti’s ideas in this fashion: “St. Vincent Pallotti was a precursor: he anticipated almost a century ago a discovery. Is it wrong to say this word ‘Discovery’? But, we must be realistic and dare to say it. His was a discovery that even in the world of the laity there is a capacity for good, which before was dormant; timid and unable to be expressed. The saint striking almost at the conscience of the laity sprung from them new energies. He gave the
laity a conscience of the possibility for good, he enriched the Christian community of multiplicity of vocations. In this way the Christians would have not just a passive and tranquil acceptance of their faith, but rather an active and militant profession of it.”

Thus, Pallotti’s response to God’s inspiration to proclaim the apostolic vocation and action of all Christians has been recognized by the Church’s supreme authority.

St. Vincent Pallotti

The greatness of Pallotti was not just his apostolic vision for all the people of God and his foundation, the Union of Catholic Apostolate. What made him great in the eyes of God and the Church was his holiness of life. Pallotti strove tirelessly for holiness and perfection, deeply convinced that a priest has “to live a holy life in order to die a holy life.” In his teachings, he advised priests “to imitate their Exemplar, Jesus Christ, and to be animated by the spirit of the Eternal High Priest, Jesus Christ.” He recommended to them that they can be victorious and they should not be discouraged in their fight against sin. “The devil wages war against all, but he increases his war against the priests, because if he wins a priest, he wins a people.”
Therefore, he advised all the priests: to practice a life of sacrifice and mortification of their evil passions, to be rooted in the spirit of humility, to be detached from worldly goods, to be pure in their minds and hearts, to examine their consciences daily regarding their efforts to live a holy life, to be men of prayer, to be merciful towards the sinners and ardently zealous in the apostolate, and to be filled with God’s love so intensely that they would preach God’s love with God’s love.

Briefly, Pallotti would say, “As ministers of Jesus you have to seek God only. If you do not seek God, this is a sign that you have not chosen God and that God has not chosen you.”

Purposely, this list has been included from Pallotti’s meditations for Priests (Maggio Ecclesiastici, Roma, 1833), because it reflects Pallotti’s ideal of the priesthood as he lived it. In his spiritual diary, we read, “I ask for the grace and the divine help to exercise all the virtues no matter how difficult they may be. . . . Oh, how beautiful is the exercise of all virtues to their most eminent and heroic degree!” Pallotti did exercise heroically all the virtues, as the Church
declared in 1932.

On January 20, 1963, Blessed John XXIII in proclaiming Vincent Pallotti a Saint hailed him as a “Sage of remarkable sanctity . . . a tireless apostle and a wise spiritual director who generated enthusiasm for holiness. . . . The glorification of Vincent Pallotti is an invitation to re-dedicate oneself to the work, which is first and essential, namely holiness of life for the sanctification of souls.” Holiness and Apostolate were the messages of Pallotti in his time. Holiness of life and Apostolic involvement are still the challenges of today’s people of God. May St. Vincent help and intercede for us all, for God’s infinite glory.
PART ONE

SPIRITUAL PRINCIPLES
Introduction: *Spirituality and Pallotti*

**Spirituality in General**

Spirituality can be considered under a twofold concept: spiritual doctrine or spiritual life. As spiritual doctrine, it deals with the analysis of the principles which fundamentally underlie our relationship with God; it presents theoretical teachings. As spiritual life, it refers to a life-experience and it means our practical response to God’s grace. Essentially, both the spiritual doctrine and spiritual life aim at affecting union with God, as God Himself says through Hosea: “I will espouse you (unite you) to me through faith” (Hos 2:20). St. Vincent Pallotti would comment, “God is always seeking man/woman in order to give Himself wholly to them.”

Fundamentally, there is only one guideline in our relationship with God: the Gospel. Therefore, there is only one spirituality: the Gospel Spirituality. Pallotti was very conscious of that. In fact, for four years he resisted his followers who requested a rule by saying, “You have the Gospel and that is enough.” The rule which he wrote in 1839 for all his followers (the members of the Union of Catholic Apostolate) is “the Gospel in practice.” Pallotti’s stress of the “Gospel spirituality” is confirmed in a letter that he wrote in 1816 to Fr. Melia, one of his followers living in London. In it, Vincent wrote: “The spirituality
of the Union is the spirituality of the Church of Jesus Christ, which always upholds the observance of the Gospel.”

The members of the Union must discharge their temporal duties conscientiously in response to the Gospel spirit. In studying Pallotti’s teachings, therefore, we have to look at them always in the Gospel context since the Gospel is the basis for them.

Certainly, both the Gospel teachings and its practice have a multiplicity of emphases and forms, which allow different currents of the Gospel doctrine and practice, in accordance with the diverse conditions of human persons. In the past, the different accentuation of the Gospel teachings and the responses to them have been characterized as schools of spirituality. Today one speaks of schools of spirituality in a wider sense, because Christ’s teaching is one, just as His person is one, even though He has infinite and inexhaustible richness.

Pallotti believed that the Gospel is fundamental for any spiritual life. The respect and esteem that he had for the teachings of the Gospel did not prevent him from stressing certain outlooks, insights, principles and aspects, which underlie God’s encounter with humanity and our human response to Him. These accentuations, or special motivations and focuses, can be considered the spiritual doctrine that he left to his foundation.
It is true that Pallotti did not organize his teachings in one text or manual. Instead he left to his followers a spiritual and apostolic heritage scattered in the Rule of 1839 and other writings. His intent was to search for different aspects and components of the spiritual and apostolic life and formulate his teachings for the “apostolic Christian.”

Although the Gospel tenets are the roots of St. Vincent Pallotti’s spiritual and apostolic tenents, he also had other sources. Like a bee, he took the best honey from the Gospel first, then from the teachings of other spiritual writers. Wisely, though, he made room for different applications of the Gospel, according to the different states, conditions and styles of the life of his followers. In fact the Rule that he wrote in 1839 was written for all the members of the Union, male and female, priests, religious and laypersons, leaving the practical adaptations to each individual’s state in life. He did this because there had to be only one spirituality inspiring all his followers. To be sure, the Rule was exclusively modeled on the life of Christ as described in the Gospel, and the texts of the Gospel prefaced each chapter of the Rule.

The Components of the Spiritual Life

Humankind’s journey to God, even though guided by the Gospel teachings, is a life of
relationships, ending in communion with God. Ordinarily, the basic relationships of the spiritual life are formed by those components called God, humankind, Christ and Mary, having as their bond the principle of Love. The relational spiritual life is not only the conscious awareness and experience of these components; it is also a relationship of faith-encounter, interaction and especially communion. It is a rapport of kinship, a covenant of intimate communication which will eventually be expressed in the real life.

Usually these components are found in any spirituality. The focusing, the stressing or accentuation of a particular viewpoint, is what gives a spirituality a distinctive perspective. Such characteristics can be so systematized that they become a school of spirituality.

Pallotti did not arrange systematically the spiritual principles of the Union, but he left to it charismatic postulates for living an apostolic life adapted to modern times. These postulates, scattered in his writings, can be easily identified, because Pallotti refers to them over and over.

The following pages shall consider each principle-component separately, but it is very important to have a bird’s-eye view of them. For St. Vincent Pallotti, spiritual life is a life of relational communion between God and humankind, a fellowship which initiates and continues with God’s love and grace, always
demanding humankind’s cooperation. It is a fellowship which occurs because God manifests Himself as a God of love and mercy, so that a person’s relationship with God is to become an encounter and a rapport between a son/daughter and a concerned and compassionate Father.

God, the loving and merciful Father, wants all to be saved (the salvific will of God) and wants everyone to cooperate in the salvation of others (the economy of salvation). The followers of Pallotti, in imitation of the only Model, Jesus Christ, have to live and proclaim with every means at their disposal the love and mercy of God. They must embrace the loving and merciful concern of God for the salvation of humankind by cooperating with Him unselfishly in the apostolate of salvation and sanctification.

The human person, for Pallotti, is a living image (Icon) of God, but wounded by sin. However, the human person is not a damned sinner; he/she has been redeemed by Jesus. All of Pallotti’s followers should have an optimistic view toward their failures and those of their neighbor. They should have always a sense of hope in their lives and in their apostolic endeavors because of Jesus’ Redemption.

In this divine-human encounter, Jesus Christ is the mediating and redeeming factor. He is the Apostle of the Eternal Father, *sent to witness the love of the Father and to work His apostolate of*
love and mercy. He freed humankind from sin and re-established its friendship with the Father. Pallotti’s followers must strive to follow Jesus so intimately that they become His friends and His faithful co-workers.

Mary, after Christ, is the model of intimacy and apostolic life. She, without being a priest, became Queen of Apostles. She is, for Pallotti’s followers, the teacher, the mother, the queen and the advocate. To be devoted to Mary, for Pallotti, means to imitate Jesus, Mary’s Son, and to learn from her how to imitate Him.

The overall bond and link of all these components is the law of love, or the Agape Principle. Love not only cements all these elements, but also is the soul and foundation of their existence and activity. In fact the mutual interplay between God and humankind is essentially a communication and a relationship of love. There is a logical sequence and a strict nexus in Pallotti’s reflection of the main components of the spiritual life. They reflect the apostolic spiritual life which the members of his organization are called upon to live.

**Apostolic Spirituality**

Pallotti’s spiritual teachings are not aimed at forming contemplative people, but at creating apostolic persons. For Vincent, spiritual life or interior life is not an end in itself; it has to flower
into apostolic life. If his teachings sometimes suggest a contemplative approach rather than an apostolic approach to life, it was meant only to stress the soul of all apostolate, namely a deep interior spiritual life. Pallotti, enthralled with the mission of Jesus as Apostle of the Father, wanted his followers to be not only true disciples of Christ, but also true apostles of Him. Only as true apostolic men and women can they be really called “saviors of the people of God.”

This goal, saviors of the people of God, was foremost in Pallotti’s mind and educational teaching. It can only be achieved by both holiness of life and an apostolic life.

For Pallotti, holiness is a function of and a means of apostolate and the apostolate is a function of and a means for holiness. That is the reason why his spirituality is an apostolic spirituality. It aims at forming apostolic men and women; it urges them and helps them to strive for the perfection of charity because of the apostolate. This is his message and charismatic contribution to the formation of future apostles. Pallotti beautifully summarized all this by writing, “We must form all Saints, great Saints and true Apostolic Workers for Jesus Christ’s vineyard.” His spirituality is not an adornment of the soul; it is to be dynamism of relationships. He wants all his followers to be first reservoirs and then channels of God’s love.
CHAPTER 1

Fellowship of Love

Spiritual life as a life of relationships is ultimately the participation of humankind in the divine life of God. This union with God admits certain aspects and modalities. It is not an absorption in God, but it is humankind’s loving relationship with God the Father, God the Son and God the Holy Spirit. This filial relationship, begun in Baptism, will be fulfilled eschatologically when “God will be all in all” (1 Cor. 15:28) and when He will fix all into Himself. But, our adoption as “sons in the Son” is the effect of the inexhaustible and ever self-giving love of God, who first loved us (1 John 4:19) with the sole purpose of eliciting in us a lasting “fellowship in love.” Love, then, as God’s love and as a human’s response to God’s love, is the goal of Christian life, the realization of the divine-human relationship and of our human relationship with our neighbor.

Our encounter as human Christian beings occurs with God, in Christ, and with Mary through the Church. Fundamentally, however, the unfolding of our spiritual life begins,
develops and increases through the theological virtues of faith, hope and love. Pallotti wrote in the Rule, “The Apostle St. Paul in saying: Glorify God and carry God in your body, wishes to make us understand that we must live with our hearts and minds so united and turned to God, that all our internal and external actions may be ruled by the Spirit of God, of which each member must be filled . . . contemplating God in all things.” Since we fix our being in God through the theological virtues, it is important to live them. But love should dominate them, because as St. Vincent wrote, “Faith is dead, if it lacks love.” That is why he advised his followers, “You, who have been favored with a vocation to this little congregation, must live until death in the most perfect exercise of love toward God and toward our neighbor.”

For St. Vincent, the exercise of love consisted essentially in giving of oneself to God and neighbor, by serving God and neighbor unselfishly. Love was to be oblative; otherwise it was not true love. That is why in the Rule, he reminded us of the perfect models of this oblation: God and Jesus. “God loves us so much that He gave us His son... We must love our neighbor as Jesus loved us. He loved us so much that with an infinite love He died (gave Himself up) for us.”
The “Agape” Principle

Pallotti was convinced that the virtue of love, that is loving God and loving our neighbor, was fundamental and vital for his institution. He considered love as the basic law of human perfection, indispensable for the transformation of the world (Cfr. G.S. 38). But, most of all, he considered love as the “soul” of his organization. “The Union is founded and instituted upon love in order to promote in all the faithful the most perfect and actualized practice of love.” Love is the “substantial constituent of the Union.” Thus, the motto of the Union is the words of St. Paul: “The charity of Christ urges us on” (2 Cor. 5:14). Thus, Pallotti established the “Agape Principle,” namely, a “complete life of love” as the particular charism of the Union.

“We must completely mirror God, who is love. Since God is perfect in loving Himself and glorifying Himself, we must be perfect in loving God and praising Him.” “God,” Pallotti would explain, “deserves to be loved above all things.” “His will should be fulfilled always.” “We must sell, get rid of anything which impedes us to acquire the only treasure, God.” “We must always avoid what displeases Him and we must seek always what pleases Him.” Our love of God must be a love of conformity, complacency, benevolence and friendship.
Considering fraternal love in community, Pallotti warned his followers that “the most difficult task in community living is to maintain charity.” He did not want them to be discouraged but rather he encouraged them to a greater imitation of the patient charity of Jesus Christ towards His apostles (Ibid.). Wisely he advised them: “Since the acts of courtesy and so-called etiquette, done with a Christian motivation, can be considered and are like acts of charity, then we should bear all the defects of others with patience, following the rules of Christian etiquette.”

Speaking of love toward our neighbor, Pallotti urged all not only toward the practice of material charity but also toward a spiritual charity, namely, the apostolate. His battle cry as a young seminarian was “For charity’s sake, let us save souls, created to the image of God.” Later on, he rallied all the Catholics to work, impelled by love, for the apostolate by writing: “All are obliged to help each other in obtaining heaven, and there should not be anyone who remains indifferent to the eternal loss of another person.” In fact, “the proof of love is to save souls.”

Pallotti, both in his teaching and in the practice of love toward our neighbor, always aimed primarily at the love of God, otherwise love of neighbor would become just social action. He wanted the supernatural love of God
which aims at seeing in the neighbor God’s image. That is why he would warn: “Let not the needs of your life and those of others ever remove you from the union with God. For, if in all your acts you are doing God’s will, you will not forsake loving God.”

Furthermore, the “Love Principle” for Pallotti implied a right motivation: “Whoever comes to live in any of the houses (Sacred Retreats) run by the Union must be motivated by a principle of genuine love for God and neighbor.” This motivation had to become so strong for the love of God and neighbor that we should be ready even to leave the world and die. Since love becomes genuine and authentic because it emanates from Christ, who gave it a true meaning, Pallotti made the love of Christ the model, motivation and technique of the Union. “The soul of the whole Union is and must be love, as practiced and prescribed by our Lord Jesus Christ, who said: ‘This is my commandment: love one another as I have loved you.’ ” The life of love toward God and neighbor in imitation of and motivated by Christ’s love must therefore reign as the queen virtue in the Union. That is why it became from the beginning the only motivation.

Finally, the “Love Principle” was the bonding principle of all the members with God and the Union.
for any legal bond or obligations. That is why, in the beginning, he did not want vows for the Priests, Brothers, Sisters and the lay members of the Union. The obligation was the love of God and neighbor and that had to be sufficient. The reason for it was that the bond of love among the members supposed true convictions, which originated from an overflowing and “generous love of God”\textsuperscript{23} and a “compassionate heart.”\textsuperscript{24} So, their commitment depended upon their twofold love. It was to be a “familial” bond, otherwise it could not be “an emulating love.” The family – the Union – was not a religious family strictly speaking but an “ecclesial family” with different roles of activities. The relationships among the members was unity in love among the diversity of involvements. What mattered for Pallotti was neither the plurality of the activities of the Union nor its exterior successes, as much as the observance of love, especially toward God. This love would give them enthusiasm, generosity, and magnanimity in their “loving service,” with great freedom of action, without any obligation.\textsuperscript{25}

This “Love Principle” then – goal, substance, motivation and bond of the Pallottine relationships with God and neighbor – is foremost a sign of their true encounter and bond with God. “He who remains in love (that is he who practices the works of love) remains in
God, and God in him,”26 “Through love the soul keeps God within itself.”27

Pallotti’s Example and Advice

Pallotti was very realistic about the “Love Principle,” which is why he gave the members of the Union his personal example and advice.

Concerning the love of God, he resolved: “I want nothing displeasing to God, but everything pleasing to Him. I seek God alone.”28 Famous is his prayer: “Oh, Infinite Love, make Yourself infinitely loved.”29 Consoling for all were the words that he wrote in 1840, “My God, I would like to tell You one word, but You cannot trust me, because I have never kept my word; I have been unfaithful. Still I will say, ‘I want to correspond to your infinite Love.’ ”30 His life was God-centered; his resolution was to learn to love God through all things, even though “unreasoning creatures, who when they are benefited, love their benefactor.”31 He confessed that his desires to love God infinitely were not possible of being realized, yet he made them, confessing his intention and notwithstanding his misery.32 So, he wrote, “I wish to love God as He deserves.33 I want nothing which is not God; I want only God, God alone.”34

Very forceful was his teaching: “With the same hatred that God has for sin, let us hate any failure in loving God, worthy of infinite love.”35
In the practice of love toward our neighbor he stressed, first of all, the imitation of Jesus’ example: His “loving service, His pardon for His enemies. His unselfish interest for the Father’s glory and His endurance in contradictions and sufferings.”

Explaining to all the members of the Union the practice of the “Love Principle,” Pallotti wrote important advice in a chapter which “must precede all others in the publication of the Rules for all the works of the pious Union.” In it, he gives the principle: “The Union is founded and instituted on love. . . . therefore all must always be animated by the true spirit of perfect love.” “Love is humble, therefore the spirit of domination will be considered a plague in the Union. . . . Those who are animated and ruled by the spirit of power, instead of building God’s work, they will destroy it. . . . They must remember that in their office they must imitate Our Lord Jesus Christ who stated clearly that He came to serve and not to be served (cfr. Mt. 20:28). . . . In this sense, the command or governing direction should be given not out of a spirit of authority but out of a spirit of loving service.”

Pallotti continues, “In order that love will not be lacking in the subjects and in all those who, under the direction of a director or a leader, lend their services gratuitously to help in
the works of the Union, each must recognize and respect God in the person of the director. . . . Therefore, in order to imitate in everything Jesus Christ, they should deem it a privilege to work with a perfect spirit of reverence, submission and obedience no matter who the person holding the office of director might be.”

Continuing with the comment of St. Paul’s words, he wrote, “Love is not ambitious so no one should aspire to any office or dignity. . . . Love is not self seeking . . . therefore no one should claim any compensation of any kind for the work done for the Union. . . . And since all the works of the Union tend directly to the increase, defense and propagation of faith and charity, all members, therefore, are apt to meet with difficulties, contradictions and persecutions in the world (cfr. Jo. 16:33). In order that the cooperators will never lose courage, but keep their commitment to overcome all difficulties, to suffer all contradictions and persecutions, they must recall that love embraces all, believes all, hopes in all, and endures all (cfr. 1 Cor. 13:7). Love is as strong as death (cfr. Song of Songs 8:6); it does not stop at any contradiction.”

Very human and encouraging are Pallotti’s words to all his followers: “We are all sons and daughters of Adam and Eve and we all have our weaknesses, but we must be animated by the desire to do good, remembering that we are not
yet in heaven but in the world. Therefore, we cannot pretend that in the Union, there are no times when a brother or sister will give occasion for displeasure to another. In order that there be no lack of charity, however, all must be prepared for such eventualities; they must remember to be patient and benign, since love is kind and patient.”

**Extension of the Love Principle**

The awareness, acceptance and practice of the “Love Principle” are the solid conditions for being authentic members of the Union. “Therefore,” Pallotti wrote, “we should be always animated by the spirit of love. If we are animated by it, we shall always treat all with love. We shall look on all with love. We shall think of all with love and speak to all with love.” The practice of love toward our neighbor is the shining proof of our love toward God: “Through love the soul keeps God within itself, for he who abides in love abides in God and God in him.”

Pallotti practiced what he taught. As a young seminarian he wrote, “If I, or someone else could penetrate into every corner of the earth and set before our eyes, at one time, all the miseries that afflict our poor humanity, I certainly believe that the human heart would not be able to endure such a sight, but would die of pain. Reflecting
upon this, I will try to have compassion on creatures and help them according to the rule of Christian piety and holy prudence.”44 As a mature priest, his prayer was: “Allow me, O God, to employ all the moments of my life for your greater glory and the greater sanctification of all souls.”45

“God,” confesses Pallotti, “is eternal, infinite, and infinitely merciful charity. . . . He nourishes me with His eternal and infinite love. With such nourishment, He completely destroys profane and earthly love in me and its consequences. He completely destroys the thoughts, words and actions done by me against the love of God and my neighbor.”46 The proof of the love of God and neighbor in Pallotti’s life is his union with Christ: “I did not make the blind to see, the lame to walk, the deaf to hear, the dumb to speak, nor the dead to rise, but through the great charity of God and through his pious mercy all the works of charity of Christ are my works . . . through His mercy I was replenished with every grace.”47 It was the love of Christ that made Pallotti love God and neighbor. Christ, in fact, filled him with every good.48

In all his writings, Pallotti stressed the supremacy of love. Since God is ruled by His infinite love, mankind also has to be governed by love no matter what the suffering and
sacrifice. Questioned sometimes about this, Pallotti always answered; “The will of God seems opposed to our happiness. . . . But this is not so, because it is ruled by God’s infinite love.”

Worthy of consideration is the following summary of all his teachings: “God, the Supreme Lawmaker, could give to man no better precept than the precept of love. By fulfilling it, humans would completely mirror God who is Love.”

Pallotti’s teaching on love is based upon his fundamental aspect of human beings as images (icons) of God. “According to his creation, man is an image of God who is love in His essence. He who remains in love (that is who practices the works of love) remains in God and God in him. Thus if a person wants to remain in God and desires that God be in them, they must remain in love (that is they must live in the practice of love).” This was a concept of a pioneer. Vatican II remarked. “That the exercise of charity may rise above any deficiencies in fact and even in appearance, certain fundamentals must be observed. Thus attention is to be paid to the image of God in which our neighbor has been created.” And this calls for respect, acceptance and unreserved esteem of the dignity of the person.

Although Pallotti, in the majority of his writings, was very kind and charitable, he was
very strict and severe when he spoke about lack of humility and charity. Famous are his words “Anyone who shows to be devoid of humility and charity could be considered sent by the devil and not by God; how much worse, if this humility and charity did not show in the way we treat each other.”

St. Vincent made allowances for human weaknesses. “Man,” he wrote, “can be so entangled with his passions that he loves himself disorderly and forgets God and neighbor.” For Pallotti, the capability of humankind to love God and neighbor is always possible. His institution would not only be a reminder and teacher of this twofold love, but also a school for learning it. In this school “few moments spent in prayer for this twofold love are more fruitful than long hours spent in speeches and projects.”

The fellowship in love with God and neighbor is therefore Pallotti’s basic principle. We should hold it in great esteem, because all the components of the spiritual and apostolic life are based upon it. We should not only live it but proclaim it by stressing the individual worth of the persons and by teaching others how to practice true fraternal and apostolic love. Otherwise we shall remain “noisy gongs and clanging cymbals.”
CHAPTER 2

God: Love and Mercy

In viewing Christian spirituality as relational, it is of supreme importance to consider the actors, so to speak, of the divine-human encounter, namely God and the human person. We now focus our attention to God in relation to humankind; for the special outlook of God is what gives a spiritual teaching the tone, the substance and its practical import.

Pallotti’s spiritual teaching on God rests on God’s twofold characteristics: love and mercy. The fellowship in love, which God aims at establishing with humankind, begins with His love towards us. But, this relationship increases and is furthered especially with faith, hope, and love especially in God’s existence and presence. Pallotti noted in the Rule: “In order to maintain a humble and fervent spirit of faith, hope and love towards God and neighbor, the members must recall the presence of God. . . which is
actualized through the internal recollection achieved through the custody of the senses.”¹ For him, it was very important to withdraw into ourselves and realize in silence, against the theists’ theory of his times, God’s presence in the creation, within oneself and in the creatures around us. This interior recollection has to precede any attempt to inquire about God, for with Pallotti the main problem was not the existence of God but how real He is in our life and how to increase this reality. Therefore, St. Vincent advised his followers to make God real in their lives through silence and recollection, powerful tools for meditation and contemplation. In silence, they would experience their limitations, know their weaknesses and desire to transcend them. In sincerity, they would notice their dependency while ardently yearning for the unlimited and the infinite. With poetic awe, they would look at the marvels of God in creation, in themselves and in the creatures. Convinced that they could never comprehend the worth of the things concerning God,² they should never relent in their search for the hidden God. This was the reason why Pallotti recommended to priests, religious and laypersons, “Seek God and you shall find Him. Seek Him in everything and you shall find Him everywhere. Seek Him always and you will always find Him.”³ This search for God was for him like a search for a “hidden
treasure,” That is why he resolved to sell or discard anything which prevented him from acquiring such a treasure.⁴

After finding God in silence through faith, Pallotti urged all to live in the presence of God, “to fix all their thoughts, words and action in God.”⁵ For “everything goes well as long as it is according to God’s will.”⁶ And, finally, Pallotti begged all to look at everything and use everything visible in order to love God. “God has granted us all visible things in a temporary, corruptible and limited way, in order that we may aspire to the eternal, immortal, infinite, immense, and incomprehensible God Himself.”⁷

**God is Love**

The life in God depends fundamentally on our discovery of who God is in our life and on the articulation of this discovery. Pallotti was convinced of this, which is why at the peak of his spiritual life he daringly posed the questions: “My God who are You?”⁸ and “Who am I before You?”⁹

For Vincent, God is a subsistent “Being” who does not need anyone, but He is also infinite goodness who shares with everyone, out of the abundance of His infinite goodness and love. “My God,” exclaimed Pallotti, “you are infinitely blessed in yourself from all eternity and for all eternity, and you do not need anyone. But,
why from all eternity have you lovingly willed to create heaven and earth? Oh my God, my Father teaches me that you are infinite goodness and as such infinitely diffusive. From all eternity with infinite goodness and mercy, You have decreed the ineffable work of the world’s creation. And You have done this in order to give Yourself to Your creatures, You who are eternal, infinite, immense and incomprehensible.”

God, for Pallotti, is the Supreme Being who shares Himself and His riches through creation and creatures, completely, wholly.

This “sharing” is the sign of God’s communication activity: “God is always engaged in communicating His gifts, graces and mercies to humanity.” This “giving,” this “communicating” is but the articulation of the truth that “God is Love” (John 4:16). “My God,” Pallotti would reflect, “You are Charity and Infinite Love. As infinite and immense Charity You fill everything. Therefore I and all creatures live immersed in love and in your infinite Charity.”

Although “God is infinite and not really distinct from His infinite perfections and attributes,” Pallotti loved to identify God with love and mercy. God is love; He shares His richness and loving concern in the creation of the world and in the creation and redemption of humankind. God is mercy; He pours out His
love to humanity with compassion and forgiveness. Pallotti paraphrased the Gospel’s teaching in this fashion: “God became man, so that man might become God, for God so loved the world that He gave His only begotten Son (John 3:16). Did He not give everything else with Him?” So, only if we are in Christ’s love can we abide in God’s love (cf. John 4:16).

The best explanation of the word “Love” was found in the word “Father.” Thus, Pallotti wrote in the *Month of May for the Faithful*, “Consider the goodness of the divine Benefactor who wills that you call Him by the sweet name, Father. . . . Rejoice because God is your Father through creation, providence and grace. . . . Remember that your heavenly Father is infinitely good; therefore, He wants to help you with infinite love.” Pallotti’s personal prayer was: “My God, the God of all, You are our Father. By saying this word, it is sufficient to know that you are Love, because You are all to all, You are everything good to all. Yes, You are God.”

The practical conclusion of God’s love rests in the fact that we, as living images of God, must always live immersed in God’s love. This was for Pallotti a logical truth to be held firmly, and He gave his reasons for it.

First of all, we have a “natural tendency to aspire to infinite love as opposed to earthly love.” “Therefore,” Pallotti confessed, “my life
must be a life of love. Hence all the thoughts of my mind and all the affections of my heart must be ruled by love in order to aspire toward the infinite love. All the actions of my life, the most necessary as well as the most trifling ones (except sin, which I must always avoid), must be ruled by love in order to aspire to infinite love.”

Secondly, we must live immersed in God’s love because the Spirit of God and Jesus will “destroy” all human earthly love and “spiritualize” our whole life.

Thirdly, God, in pouring out His infinite love on the souls, will draw, guide and move their every thought, word and deed, so that their lives will be able to live a quiet and timid life of love. “Quiet, because they will rest in God; timid, because they will fear to lose the abundance of God’s grace through sin.”

Only after God’s love has destroyed their souls’ earthly love, and has become the ideal of their lives, will they be able to truly “live only for God, work only for Him and think and speak only for His glory.”

Pallotti experienced the joys of a life in God’s love. Toward the end of his life, he wrote, “My God, I cannot help pitying You, so to speak, because the infinite love with which You, freely and mercifully, love me from all eternity compels You – I say this in order to express myself – to come to me, to be with me, and to make me one
with You. My God, love compels You to excesses.” This was the fulfillment of his prayer: “May I be entirely lost in love through infinite eternities, and may I be nothing more than flames of love.”

To his followers he recommended: “In order to imitate the angels who love God incessantly, all the members should make often during the day the most living acts of love toward God. Often, they should also renew their intention to do everything out of pure love of God, and thus live a life of the most pure and ardent love.”

God Is Mercy

The other quality Pallotti stressed about God was God’s mercy. “God is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness” (Exodus 34:6). His advice was: “In this world look always to God and yourself. You shall never find God without mercy; nor shall you find yourself without miseries.”

The mercy of God is really another aspect of God’s love, because God’s love toward humankind becomes compassion. “God is, in all His attributes, infinitely merciful. His infinite mercy can be easily communicated to our misery.”

According to Pope John Paul II, “mercy is a special power of love, which prevails over sin and infidelity.” Pallotti knew this, which is why
he wrote, “God is in love with our misery.”

“God’s mercies are numberless because the treasure of His love is infinite.”

For Pallotti, “mercy is to have a compassionate heart which is active, industrious, patient, simple, and not self-seeking. This is because it is formed in a love originating from the Infinite Love.”

The mercy of God or the God of mercy, according to Pallotti, wishes to come and manifest Himself upon the misery of human creatures. They alone are the most fitting and specific objects of God’s infinite mercy, because they have no virtues, only miseries. What they have to do is to let God’s mercy and compassion have their way, so as to render them trophies, captives of God’s mercy. Their captivity will be so beneficial that they shall become prodigies of God’s mercy.

Yet, the opening to God’s loving mercy has to be accompanied by the conviction that God deals with humankind in a favorable manner because “He is enamored of man.” So there should be no fear, no dejection, no doubts for forgiveness. Human beings should have “perfect mistrust of themselves and perfect trust in God.” On the other hand, they should offer to God a humble and contrite heart and correspond to God’s loving mercy. This is God’s daring challenge for His love and mercy. And Pallotti, privately, felt its demands. In fact he confessed: “what shall I do
at the sight of your ineffable love and infinite Mercy? My God, by myself I can do nothing. But I offer the whole holy life of Jesus Christ and all the angels and saints so they may make up for my defects. Glorify Yourself infinitely. . . . Come all you angels and saints and all creatures of the universe, come and adore God, Infinite Love, insane for love. Come and adore Him forever. I shall sing forever the mercies of God.”37 But Pallotti will not only be satisfied to offer pious prayers; he will try to do something more. He will consent to remain chained to His Redeemer, Jesus Christ and he will not put any obstacle to His work of purification and restoration. He will listen to His voice and try to live in Him.38 In conclusion, “My whole life is in opposition to the most pure will of God, but let the divine will destroy my whole life. The will of God is my will.”39 The challenge then is met. Pallotti exemplified how in practice one can become a prodigy of God’s mercy.

“Conversion is the most concrete expression of the working of love and of the presence of mercy in the human soul.”40 Pallotti wrote, “My God . . . who can ever understand that infinite love and mercy with which You created me to your likeness, although You could see from all eternity with Your infinite wisdom that I would be a monster of ingratitude to Your infinite love and mercy. I have never profited from your gifts;
I always abused them... For this do you want to forsake me? Yes, my Lord. I deserve it for infinite reasons. But You are always infinite mercy... I firmly believe, rather I am certain, that You immediately will grant me perfect contrition for all my faults.”

In the *Month of May for the Faithful*, he wrote, “My son, you must be convinced that if you are a sinner, you can still obtain mercy.”

God, as love and mercy, is the most important theological aspect of Pallotti’s spiritual teachings. It opens the road for hope for all those who live in sin, for God does not hate what he created. “You love all things that are and loathe nothing that You have made; for what You hated, You would not have made... O Lord and lover of souls” (Wisdom 11:24-28).

The emphasis of Pallotti on God’s love and mercy is a powerful tool for his followers to use to work for the salvation of men and woman with motherly concern and without abandoning anyone. “Does a woman forget her baby at the breast, or fail to cherish the son of her womb? Even should she forget, I will never forget you. See upon the palms of my hands I have written your name” (Isaiah, 49:15-16)

God first loved us (cf. John 4:19); all humankind needs to return His love with love. Even though their sins be scarlet or crimson red,
He with His compassion will forgive them and erase them because He is a Merciful Father (cf. Isaiah 1:16-18), His mercy endures forever (cf. Psalm 136).

Pallotti experienced God’s love and mercy in his life. He confessed, “My God, You loved me with an eternal love. You pitied me so much, that is why you have drawn me to Yourself. You are my God, my life, my substance, my Mercy. By myself I can do nothing, with You I can do everything. For Your glory I want to do everything. To You infinite glory, honor, love and infinite reverence, to me contempt, disgrace, and sufferings.”

All Christians with God’s help can do everything and live mercifully in the life of love. To achieve this all should be convinced that God wants to share with them . . . His love and mercy, and this . . . is within His nature. Besides this conviction, all should hope trustingly to realize their conversion to a complete life of love by the power of the Holy Spirit.

According to Pallotti, “The Holy Spirit shall destroy every vestige of earthly and profane love in our souls,” so that we may “follow the way of love” (Ephesians 5:1) and “be compassionate as our Father is compassionate” (Luke 6:36). The spirit of Love shall also direct us to become heralds of God’s love and mercy.
CHAPTER 3

Humanity: Image of God, Sinner-Redeemed

The second participant in the divine-human relationship is humanity. Although made by God in a state of holiness, from the very dawn of history they abused their liberty, refused to acknowledge God as their ultimate goal, disrupted their proper relationship and fell out of harmony with themselves, others, and with created things.¹ The Lord Himself came to free and strengthen them. He renewed them inwardly and cast out that prince of the world (cf. John 12:31), who held them in the bondage of sin (Ibid.) “It is in Christ and through His blood that we have been redeemed and our sins forgiven” (Ephesians 1:7-8).

“God, infinite mercy,” Pallotti noted, “deigned, with an infinite love and in a manner worthy of His infinite goodness, omnipotence
and mercy, to make the act of redemption not only for the whole human race, but for each individual creature.” So, God’s redemptive love was bestowed on each individual person. This prodigy of God’s Redemption is another sign, with the creation and conservation of humankind, that God is “enamored of our misery.”

“Sin – as a rebellion against God, at the urging of personified Evil – set the human race against God.” “What divine revelation makes known to us agrees with experience. Examining the heart, humanity finds that it has inclinations toward evil too, and is engulfed by manifold ills which cannot come from the Creator.” This sad reality of sin was known to Pallotti, not only in hearing confessions, but also in his personal combat against anger and pride, characterized by him as two monsters in his life.

Jesus Christ, sent into the world as a real mediator between God and the human race, is the New Adam, who gave Himself as a ransom for all (1 Timothy 2:6), “Oh my God,” Pallotti would reflect, “I am unworthy to contemplate the excesses of your infinite love and mercy. You have permitted Adam to offend you in order to give us your divine Son as our redeemer from the slavery of sin. You not only destroyed our deformity caused by sin, but also sanctified, ennobled and enriched all the thoughts of our
minds, all the good affections of our hearts, all the words, works, actions and feelings of our body and soul.”

Humanity, *sinner-redeemed*, is the anthropological aspect that Pallotti viewed and stressed regarding the wounded humanity. The “Icon” (image) aspect is the foundation of its natural fabric, but the design, the particulars of it has the sad reality of sin and the immeasurable richness of Jesus’ precious Redemption. The design of humanity is one, although with two main colors and shades (sin and redemption). This is important for spiritual growth and true hope. But sin and redemption have to be considered together, to appreciate their import. Otherwise we would fall into the danger of being either too pessimistic or too optimistic, with the end result of becoming either Jansenistics or Quietists. Pallotti tried to emerge from these crises of spirituality common to his times. He succeeded in a most favorable manner, basing his anthropological views of humankind; image of God and sinner-redeemed.

**Humanity: Image of God**

All reasonable creatures have a radical foundation, which links them with God. This root is their being, made and created into the image and likeness of God. God spoke and said, “Let us make man into our image and likeness”
(Genesis 1:26). “You can say,” Pallotti wrote to laypersons, “my soul is created into the image of the Father, Son and Holy Spirit.” The makeup of this image then is the Trinity. Humankind is an icon of the Divine. “Being image of God,” Pallotti states, “is not just a pure and simple expression.” It is rather a living reality of the total human being, primarily in the spiritual faculties of the human soul.

The reality of the human person consists, first of all, in being a living image of God. “Our soul is a living intelligent being with the distinctive characteristics of being a living image of God, and of the whole God. . . . My God is a truth of faith that my soul has been created in Your image. It was not painted on canvas, it was not made of wood, stone or metal but of a living, rational and spiritual substance which has its own characteristics and substantial makeup being created by and representing You, my God, and all of You in Your essence, in Your divine persons and in all Your perfections and attributes.” These incisive observations clearly manifest Pallotti’s meditative reflections and convictions. So we are not an inanimate copy, a carved piece of wood or stone. We are living images. We have a living, spiritual substance like God. We have the powers that God has. These powers are not only the power to think, to love, to choose and to rule but all His powers – of
course in a limited way. These include “all of God’s infinite perfections and attributes.” This may sound exaggerated, but theologically it is not, because of God’s merciful communications to humankind and because God’s attributes are not separate in Him.

Pallotti, in another of his writings, explained that we are living images of God because we are created for a living God. “Do you know why God created you into His image? Because you have been made for God, who is your beginning and your only and last end. Admire, then, your nobility! You have the same purpose that God has: Himself.”

All human beings, then, were created as living images of God in order to be endowed with the potentiality to be open to God and seek Him as their end because He is their beginning. “God has bestowed, at the moment of creation, an ontological gift to humanity, which is also a destiny or direction toward which they must grow to attain full humanhood in the likeness of God.”

Second, the image of God was impressed on the total reality of humanity. In fact, being an “icon of God” was to become the distinctive condition of the human nature. Pallotti calls it “man’s substantial (total) makeup.” Sculpted by God’s own hand, human beings are intrinsically related to the Trinity, concretely, not
They share God’s image as whole persons, on this earth and some day in heaven. “Man must become perfect as image of God in order to arrive to be similar to God in the glory.”

So human beings, as images of God, are an extension of God on this earth; they have to strive to be similar to Him, because they are created to be similar to Him in His glory. Pallotti did not understand this completely as the sign of humanity’s ingratitude, which is why he asked, “my God, how did you deign to create our souls in this fashion, when in your infinite wisdom You must have known from all eternity that so few men would appreciate their own souls, thus becoming ungrateful for such an incomprehensible gift? Oh my God who can ever understand Your infinite love and mercy and my negligence and ingratitude for not having appreciated my soul as I should. . . . It is impossible for me to understand my wretchedness. . . . I firmly believe and I am certain that You will grant me the gift of perfect contrition and of always remembering Your infinite love and mercy and of always esteeming my soul and the souls of my neighbors, and of being grateful to You for such an ineffable gift.”

But being an icon of God was the purpose of his creation and some day of his glorification. That is why he strove to live and to preach
devotion, respect, embellishment and veneration of this image. “All now from the abyss of their nothingness and infinite unworthiness, facing the earth should listen and meditate with deepest respect and religious veneration the words of God: Let us make man into our image and likeness (Genesis 1:26). . . . My God You deigned to utter these words also for me although you have foreseen from all eternity that I would have not profited by this infinite love of Yours. . . . Oh Infinite Love! Oh infinite Mercy! Oh abyss of the prodigies of the ineffable Mercy.”

The Human Sinner

The openness for growth, implanted and engraved into the hearts of humankind is unfortunately delayed and challenged by sin, which does not ruin or corrupt the human condition. So, even though that living image of God is obscured by sin, it still remains a “divine image,” which draws us on to achieve our final destiny. Pallotti would confess, “My God, My Father. . . . I am sure that you will look upon me and be moved to compassion on my deformed soul, poor image of Yours, filled with the mud of lowly and earthly love.” So, the image of the “invisible God” (Col. 1:15) is disfigured from sin.

Sin was a reality for Pallotti. In his spiritual diary he confessed, “I was born in sin, and even
after Baptism I have sinned many times.”25 Sometimes he felt so sinful that he exaggerated in his expressions: “My God, I am nothing and sin, abomination, desolations, misery, dirt and all evil.”26 These expressions reflected his deep sense of unworthiness before the Infinite God. There was another reason why Pallotti spoke in such a way and lowered himself so much. This was his conviction that he was a “prodigy and triumph of God’s mercy.”27 And no one can be such a prodigy unless they are the greatest of all sinners. For, “The greater the misery, the greater the mercy.”28 “My God, I am alone the creature fit to gain from the most specific object of your infinite mercy. In me only does Your infinite mercy find the capacity to shine, to show up well.”29 “I am nothing and sin and still You, O God, sustain me with Your infinite mercy. You seek me always and You wish to give Yourself totally.”30

Sin is also a reality in humankind. The “infinite malice of sin,” was very real.31 “Unfortunately,” Pallotti commented, “men/women do not appreciate the importance of being images of God and foolishly commit sin.”32 This reality concerns not only ourselves, it also concerns other persons: God and our neighbor. Unfortunately, it is a reality completely unknown to us, because “Sin is an evil which only God can fully understand.”33 Yet, this
reality is objectively existent, because it involves our relationships with God and neighbor.

Pallotti described sin in this fashion: “Sin impedes us from achieving our goal. . . . It makes us more worthless than nothingness. . . . It is a rebellion against God and a choice of the creature before the Creator. It is ignoring the Incarnation, life, passion and death of Jesus Christ, the Communion of the Saints, the sacraments, Heaven and Hell. Sin is an evil which only God can fully understand.”34 For Vincent, sin was not only a disobedience which created a deformity, but a wound and, if serious, a possible loss of his soul. He considered sin most of all as a failure to love God and as a lack of correspondence to God’s love. Thus sin’s ugliness has diminished humanity, blocking their part to fulfillment.35 Essentially, their failure to fulfill their life of love was, therefore, their ingratitude to God’s love and mercy.36

Pallotti’s battle cry of his life was the destruction of sin, and its annihilation without any compromise. He was very merciful and understanding of sinners. He always was ready for them, and he spent long hours imparting to them God’s merciful pardon in the Sacrament of Reconciliation. He admitted to being graced with the favor of “working for the salvation of souls, without abandoning any of them, even the most stubborn, until death.”37 His work for
souls was a dedicated life to the eradication of sin. His prayers for the institutions of the Church were for the same purpose. “O Lord, may all these ecclesiastical and religious institutions procure to destroy, now, forever and in every possible way, the reign of sin. May they always work toward the blossoming, in the most perfect way, of the kingdom of the theological, cardinal, evangelical and moral virtues.”

Pallotti, convinced of the reality and evil of sin, was also concerned about the havoc of sin, especially despair. To priests he advised, “Be diligent in preaching to the people that the dominion of the spirit over the evil passions is not an impossibility. Remind them that with full courage in God they will be able to break the sword of impossibility hanging over any poor sinner.”

No wonder St. Vincent reminded a contemplative person, “Let us cry for our tardiness for days, weeks, months and years to dedicate ourselves to serve God. With the same hatred that God has for sin, let us hate any failure in loving God, worthy of infinite love. In order to remedy this somehow we should consider every day as the first day of our conversion and as that last day of our pilgrim life upon this earth.”
Humanity: Redeemed

“Our miseries are the object of the goodness and mercy of God.”  
“God, outraged, offended, disobeyed, and forsaken by humanity so much loved the whole human race that He gave it His only-begotten Son, incarnate in the purest womb of the Blessed Virgin Mary.”

Jesus, pierced for our offenses, crushed for our sins, gave His life as an offering for sin, took away our sins and won pardon for our offenses (cf. Isaiah 53:5, 10, 12). The Savior who took the guilt of us all, and bore our guilt (cf. Isaiah 53:6, 11) is the greatest gift to humankind by a loving God. He is the tangible sign that God is enamored of men and women. Jesus restored a new image in humanity. He reestablished a broken relationship on the Cross. He reconciled us to Himself and among ourselves. He did completely renew us in Himself.

This grace of renewal is God’s special gift to us through the redemption wrought in Christ Jesus, “who was handed over to death for our sins and raised up for our justification” (Rom. 4:25). Redeemed by Christ, who bought us back, satisfying for our offenses, we are transformed into a new creation. This is our grandeur. That is why Pallotti exclaims; “I am not able to understand all the most loving and merciful reasons for which God did not prevent Adam’s sin, though faith helps me to see God’s principal
reason in giving us Our Lord Jesus Christ. Yet, the Church sings out this reason in the Liturgy of the Easter Vigil: Oh happy fault, which merited having such a Redeemer.”

Pallotti had reasons to wonder, that is why he cannot help but write, “God mercifully receives and embraces us, most unworthy servants, so that we might become miracles of mercy in the same manner Mary became a miracle of Grace.” “Adam’s sin made all mankind a wounded image of God; Jesus healed this image and endowed it with the gift of sanctifying grace.” Humankind’s redemption, then, a miracle of mercy, has become, through the Redeemer, the miracle of grace.

Jesus broke the bondage of sin: he consecrated us into a new spiritual creature. We are sinners but redeemed and at a great price. “It is in Christ and through His blood that we have been redeemed and our sins forgiven” (Ephesians 1:7-8). The redemption gives us a new heart and a new spirit. We can cry out, “Abba” (that is Father) not only together but also individually. “God, infinite mercy, deigned with an infinite love and in a manner worthy of His infinite goodness, omnipotence and mercy, to make the act of redemption not only for the human race, but for each individual creature.” So, there is not mass production in our merciful redemption, like there was none in our creation.
Humankind is a sinner-redeemed. For Pallotti, this gave him the impetus to stress hope for the sinners, even if they were “monsters of ingratitude . . . in abusing God’s graces.”

Men and women are sinners-redeemed. This new reality grants all the sinners not the “impossibility of conversion” but the “certitude of a quick and perfect contrition and conversion.”

Humankind, as the image of God and as sinner-redeemed, is Pallotti’s accentuation. This anthropological aspect reflects his optimism that he brought in the practice of the apostolate.

Thus, to Job’s question, “What is man that You (God) make much of him?” (Job 7:17), Pallotti would answer, “My God, my sins have deserved death and hell, but you allow me to live through your mercy and through the merits of Jesus, Mary and the heavenly court. . . Destroy in me every vestige of earthly and profane love, and let Your love live in me, be in me and operate in me.”

The prodigy of humankind’s creation into the image of God and the richness of their redemption are among the principal beliefs and teachings of Pallotti’s spirituality. They are a fundamental preparation to its christocentric tenet, because the wounded image has become transformed into the image of God’s Son, the Redeemer, in whose “fullness we have all had a share – love following upon love” (John 1:16).
CHAPTER 4

Jesus Christ: The Model to Imitate

The human encounter with God, until intimate friendship, occurs through Jesus Christ, the Redeemer and Mediator of humankind (1 Tim. 2:4-5).

Both the redemption and the mediatorship began at the Incarnation, but they were sealed at Mount Calvary and at the Resurrection.

The Resurrected Christ remains always the living model and exemplar of all humankind. The root of this possible imitation is the Sacrament of Baptism.

All baptized in Christ are baptized into His death and they become sharers of His new life (Rom. 6:3-5). This supernatural life is a life of a grace-filled relationship with God in Christ. It develops and grows by humanity’s cooperation with Christ’s grace, namely by human’s becoming Christ’s image. (cf. Rom. 8:29). The
ultimate goal of a baptized Christian is likeness to Christ, their brother.

“God gave us His eternal divine Son, not only as our Redeemer but also as our first-born brother. In so doing, He vividly and sensibly rekindled in us the faith in that intimate, real and close supernatural kinship by which we obtain the right to become children of God, heirs of God, and coheirs of Jesus Christ.”¹

Likeness to Christ, conformity to Him, is a sign of election (Rom 8:29), which is why for Pallotti “it is the essence of Christian life.”²

True imitation of Christ is not impersonation or mimicry of His actions; it is rather the assimilation of all His interior attitudes and the manifestation of them in real life. It is a life of deep interior commitment to the person of Jesus, always pleasing His Father.

Pallotti, as we shall see, observed the interior attitudes of Christ; he pointed out the most important ones, always stressing that in grasping Christ’s attitude, we should experience and live them in practice, because unfortunately we all are still infants in Christ’s imitation (cf. 1 Cor. 3:1).

St. Vincent Pallotti stressed the imitation of the “total Christ” in all His aspects and virtues, but he accentuated most of all the characteristic of Christ, as “the Apostle of the Father.” So, he focused on the richness of “Christ, the Apostle.”
“Let us keep our eyes fixed on Jesus, the Apostle and High Priest” (Hebrews 12:2).

The dynamism of the apostolic life depends on fixing our eyes on the Model and loving Him interiorly by continuously striving to copy especially His interior attitudes and motivations.

**The Imitation of Christ**

Pallotti was convinced that “the acquisition of perfection consists not only in ideas and holy desires but in the practice of a holy life in imitation of Jesus’ life.” Therefore, he turned the attention of all Christians on the imitation of Christ Incarnate.

“God, moved by His infinite love and mercy, became one of us to teach us in His blessed humanity how we should live in order to perfect our souls as living images of God.” The reason for this is solemnly given by Vatican II: “Whoever follows after Christ, the perfect man, becomes himself more of a man.” So, for the Church as for Pallotti, we become living images of the Father, when we conform ourselves to the images of His Son, Jesus Christ. “He is the perfect exemplar of the heavenly Father.” “He is the divine model of the whole human race.”

Pallotti kindly asked the laypersons:

“Do you want a perfect example of the perfection of the heavenly Father? You have it in Jesus. He became man to teach men how to
live their lives in holiness and perfection, similar to the heavenly Father’s perfection. Look therefore in faith at your divine Model, Jesus Christ. Profit by the treasures of the grace that He gained for you through His holy life. You will then become as holy and perfect as your heavenly Father.”

“Look at Jesus with faith.” This recommendation is fundamental for Pallotti, because serious work of imitation begins with the contemplation of the Model. This involves captivating and reproducing all the hues and shades of the ideal, in faith, love, hope, humility and courage.

This look or better contemplation has to be done by all Christians, for the imitation of Jesus Christ is the “constituent of Christian life.” In fact, “the only example of the Christians is the life of Christ.” By integrating their life to Christ’s life they will achieve salvation and sanctification. “Saint Paul (Rom. 8:29) advises us that God wants us to arrive at our last blessed goal, by becoming similar to Jesus, His only-begotten Son, who became man for us. Therefore, it is as much necessary to imitate our Lord Jesus Christ as it is to save ourselves.”

Speaking to his followers, Pallotti left them the imitation of Christ as “the Fundamental Rule of his institution” and “the fundamental chapter and living Rule.” The reason for this was the following words. “If all Christians must
imitate our Lord Jesus Christ, with how much greater perfection must we imitate Him, who somehow wants to cooperate with Jesus’ mission?” Therefore, for Pallotti’s followers, the imitation of Christ is not only a duty as Christians, but also a necessity, because of their dedication to Jesus’ mission. They could not be called, “Saviors of the people of God,” unless they would be “faithful imitators of the Savior of souls, Jesus Christ.” That is why Pallotti advised in the Rule that the “spiritual conferences should focus on the most perfect imitation of the life of Jesus Christ.”

The christocentric aspect of Pallotti’s spiritual tenets rests on the imitation of Christ. To help them practice it, he wrote in 1839 a “Daily Practical Memorandum to Imitate Christ.” He exhorted his followers to print it separately and to read it often. In it, one finds the exposition of how a practical and continuous experience can be made in imitating the Incarnate Word of God.

The Daily Practical Memorandum to Imitate Christ

The Memorandum begins with an introductory note in which Pallotti presents his reasons for it. According to him, few reach true imitation of Christ because few really keep their eyes fixed on Him. The Memorandum,
therefore, is given to his followers as a helpful means to focus their attention on Jesus and eventually on themselves. Both activities are related to each other. In fact, the more one contemplates Jesus Christ and fixes one’s eyes on Him, the more one will know how near or far one is from His example. By contemplating Jesus, all Christians will discover and find His interior and exterior life, pleasing the heavenly Father completely and always (cf. John 8:29). Also, under the light of the contemplated Christ, they will know who they are and how much healing and renewing they need. Pallotti expressed these thoughts in the following text.

“Every Christian piously enjoys the thought of the obligation to imitate our Lord Jesus Christ but there are only a few who constantly and really strive to imitate Him because only these few keep their eyes fixed on Him. Indeed, the more they contemplate Him, the more they will strive to imitate Him, and consequently, the more the love for Jesus Christ shall grow in them. As the love of Jesus grows in them, the more their confidence in the grace of imitating Him shall increase. The conviction of their unworthiness for such a grace shall dispose them to receive even greater ones. These are the few who constantly strive to imitate our Lord Jesus Christ.”

After this introduction, Pallotti explains the meaning of the Memorandum and its
implications.

“It is called a Memorandum, because we must always remind ourselves of our duty to imitate our Lord Jesus Christ.”

For Pallotti, this “Memorandum” is, first of all, a remembrance of a special obligation to imitate Christ. This obligation originates from the event of the Incarnation. With it, Jesus became flesh (John 1:14) to teach us how to live as human beings. As the new Adam, He offered Himself as the sole Model to follow. The Memorandum though, wants to be also a “memory itinerary” of all the aspects of Christ’s imitation.

So by calling to mind the new Human-Divine Model, we seek to renew our convictions in the obligation to imitate Christ and learn the way to fulfill this duty.

“It is termed ‘practical’ because such a precious obligation must be fulfilled in ‘practice’ in our thinking, speaking, acting and in the ruling of all the affections of our hearts.”

The imitation of Christ must reach such a real, deep and practical assimilation to His virtues that all our thoughts, words, actions of our minds and hearts reflect those of Jesus. Therefore, the “Memorandum” is “practical” because it points out the reality of life in its “nitty gritty” aspects, especially because it aims at making “practical contacts” with the living
resurrected Christ. Otherwise the “memory” is only a good thought.

“It is called ‘daily’ to emphasize that such a holy obligation has to be executed not only one day, one month, one year or during the two years of the Novitiate but rather every day until we die and always with greater perfection and fervor as we approach the terrible moment of our death.”

“Daily” then, there must occur a personal contact and relationship with Christ because every day is a gift and an opportunity to grow in the imitation of Jesus’ virtues. Daily, then, we should strive to mirror Him in all the aspects of our life. Death, spiritual or physical, can only stop this journey, but we should strive continuously to remain in the race by becoming “other Christs.”

The daily practice of imitating Christ has to encompass our total life and all its aspects, which is why Pallotti examined them with great detail.

“In the various happenings of the day, before beginning any work we should consider what would be the thought of our Lord and what would be the affections of His Heart. Thus, before speaking let us consider what words of humility, meekness, love, patience and prudence our Lord Jesus Christ would utter. Let us reflect on the moderation of His holy words, neither
too many nor too few. Let us reflect on the purity of intentions of our Lord Jesus in the use of food, drink, clothing, and all created things necessary to life. Let us act in a similar manner with regard to sleep and necessary recreation. In brief, in all our actions we should, with faith, keep before our eyes the God-Man, our Exemplar – Model and the practical Rule of our interior and exterior life. Relying also on His omnipotence, we must do everything in the best possible way and with the greatest diligence, attention, fervor, and humility, trusting in that grace which Our Lord Jesus Christ wishes to communicate to us from the abundance of His infinite love.”

Since our external actions reflect our internal dispositions, motivations and attitudes, it is important that “all the interior attitudes of our soul are like those of the same Lord Jesus Christ.” Pallotti presented the principal characteristics we should consider most. These are: “Jesus’s spirit of sacrifice, His infinite love of suffering and His mental agonies; the continual exercise of doing always the most sublime will of His heavenly Father, the meekness and gentleness of His heart, His desire for contempt rather than praise and His incomprehensible love of poverty, His love for the glory of His heavenly Father and for the salvation of men, despite the fact that He knew that few would
take advantage of it, and that many would be unappreciative of the benefits of redemption, and finally His spirit of continual prayer and union with God.”\textsuperscript{25}

Pallotti’s review of Christ’s attitudes could not be more exhaustive. Of course, the essential cornerstone of all these attitudes is to have the internal motivations and intentions of our Lord’s holy life, namely the glory of God, the Father. Otherwise there is no merit.

The “Daily Practical Memorandum” is not a comprehensive study of “how” to imitate Christ and of “what” to look for in this imitation. It does not stress anything extraordinary but the traditional practice of virtues in following Christ. Its merit is functional and modal, for it teaches, in an easy manner, how to reach a life of Christ-centeredness in our daily life. It is a synthesis, but very comprehensive and meaningful.

To become Christ-centered—this was the goal of the Memorandum. Its object was to look at the Model, follow Him and copy Him. But, to copy Him does not mean mimicry or a mechanical tracing of an inanimate pattern. Humankind’s real imitation of Christ means a living, daily and practical encounter of two living persons, both of whom are willing to be completely attuned with each other.

No doubt, Pallotti’s goal through the
Memorandum can discourage us. St. Vincent reassures us that the use of the Memorandum is a very powerful tool. Ultimately, the Memorandum will guide us toward a real union and intimacy with Christ, the Divine-human Model to imitate daily.
CHAPTER 5

Following Jesus Christ,
the Apostle of the Father

“Let us keep our eyes fixed on Jesus, the Apostle and the High Priest” (Hebrews 12:2). This text illustrates the total christocentric aspect of Pallotti’s spiritual doctrine; Pallotti reworded it in this fashion:

“We ought to follow in the footsteps of Jesus, the Apostle of the Eternal Father. His life, which was His apostolate, is for all the exemplary apostolate. And since all are called or better obliged to imitate Jesus Christ, so all, according to their conditions and state in life, are called to the apostolate.”¹

As we have seen, the molding of the Christian soul into the image of Christ is foremost in Pallotti’s life and spiritual tenets, for “those God foreknew, He predestined to share the image of His Son” (Romans 8:29).
Jesus Christ, the Son of God and of Man, has a richness of infinite aspects. His person and His qualities, like the forms and grades of a diamond, are many-faceted. He is to be imitated totally as a whole, although one virtue or aspect can be focused on more than another.

The missionary aspect of Jesus, being sent by the Father to save the world, was very important to Pallotti. In his life, he was intent on animating all people to get involved in Christ’s mission. He could not give them any other characteristic, virtue or activity to focus and follow in Christ other than the one of “Jesus Christ, the Apostle of the Father.”

By recommending this, St. Vincent chose a quality in Christ, rarely stressed in that fashion. Vincent’s christological view was expressed with the formula. “Christ, the Apostle of the Father.” This was something new and different in the Church.

According to biblical scholars, the word, “Apostle,” referred expressly to Jesus. It appears in Greek once in the Epistle to the Hebrews 3:1 and once in the Gospel of St. John 13:16. Of course there are other passages in the New Testament which indirectly contain the idea of Jesus as Apostle of the Father, but the two mentioned above are the most direct.²

Pallotti’s formula has a solid biblical basis. His use of it is both a profound theological
explanation and a spiritual motivation (Cf. A. P. Walkenbach, SAC).

Pallotti, the promoter of the Universal Apostolate in the Church, used this formula to focus the attention of all Christians on the essential role of Jesus. In fact, to contemplate, to fix our eyes on the Apostle and high Priest of our confession (cf. Hebrews 3:1) meant for Pallotti to be attuned with the Apostle of all the apostles, Jesus. It meant to know Him, to accept Him and receive Him in our life as the One Sent for us by the Father, out of love.³ It also meant that Jesus as the Apostle of the Father, had to become the model and exemplar of our apostolic life.

**Jesus, the Apostle of the Father**

In Pallotti’s writings, there is only one text which explains the total impact of Christ’s apostolic aspect. The text reads:

“Our Lord Jesus Christ is the Apostle of the eternal, Divine Father, because He was sent by the Father to restore the glory of His majesty, which has been offended. He was also sent to redeem the human race which has been lost through Adam’s sin. The Apostolate of Jesus Christ is His obedience to the precept of His heavenly Father, namely to work the Redemption.”⁴

This exposition includes all the reasons of Jesus’ mission and also explains the way He did
accomplish it.

First of all, there is the element of Jesus being sent by the Father. “Apostle means to be sent; therefore to do something for which one is sent is called apostolate”⁵ “Jesus was sent by the Father, or better, Jesus asked the Father to be sent, because He knew the Father’s wish.” As the Scripture says: “Holocausts and sin offerings you took no delight in. Then I said, ‘As is written of me in the book, I have come to do your will, O God’” (Rev. 10:6-7). Pallotti would say: “The work of salvation is the dearest to the heart of God. It is the object of all His solicitude and tenderness. This is the reason why the Saviour of the world said, ‘I know the Father and I lay down my life for my sheep. For this is the reason the Father loves me.’” (John 10:14). These words, according to St. Thomas Aquinas, are Jesus saying, “I know the whim, the taste and the delight of my Father. . . . I willingly go to die. . . . Because of Jesus’ readiness and generosity for humankind’s salvation, the Father loves Him more, as a Son and especially as a Redeemer.”⁶

“Apostolate means mission.”⁷ The second and most important element of Jesus being sent is to fulfill a mission, the redemption of humanity. Redemption is the “ransom of humankind . . . from Adam’s sin;”⁸ it is a mission of salvation. “The mission of Jesus Christ on earth was directed to the ‘salvation of all.’ This was the continuous
object of the divine thoughts, the goal of all His loving affections. The conversion of all was, according to His tender and energetic expression, His only food and the most welcome food of His divine heart” (cf. John 4:34). “Only by keeping this in mind can we explain His tender compassion toward so many people, abandoned, dispersed and deprived of spiritual food, like sheep without a shepherd.”

But, since God has no ultimate purpose but Himself, God gave to His Son the mandate “to restore the glory of His Father’s majesty, which has been offended.” This restoration happened only through Jesus’ obedience to His Father. Just as through one man’s disobedience all became sinners, so through one man’s obedience all shall become just.” (Rom. 5:19)

Jesus Christ, then, is the Apostle of the Father, because He was sent by Him, He willingly accepted the mission and He fulfilled it in full by redeeming humankind from sin.

The main reason why Jesus Christ was constituted the Apostle of the Father is because of His love for the Father. He pleased the Father always; he obeyed His Father’s will always till the death on the cross (cf. Hebr. 10:7). He did this not by just a mere resignation but by a voluntary commitment to the Father’s work of salvation, completely and with a loving anguish. “The Redeemer of humankind clearly protested that He
came to spread the divine fire of His love all over the earth and He does not wish but to ignite it all over. He so much worked and so much wished to light the fire of love in all hearts that with infinite love He obeyed until He died on the cross. With holy impatience He longed for the moment to shed His Precious Blood with the words, ‘I have come to light a fire on the earth. How I wish the blaze was ignited! I have a baptism to receive. What anguish I feel until it is over.’”

**Following Jesus, the Apostle of the Father**

Pallotti repeated quite often that “Jesus teaches in His humanity how we should live.” Therefore he observed the way Jesus acted in His apostolic life, he practiced it in his own life, and he taught it accordingly.

Fundamental in the apostolic life of Jesus was His perfect love for the Father – “I keep His word” (John 8:55). We can be sure that we love God when we keep His commandment to be as perfect as He is (Cf. Matt. 5:48). Nobody is worthy of being called an apostle, Pallotti would observe, unless he strives to be as holy as the Heavenly Father. Holiness of life, then, is the sign of true effectiveness in the apostolate.

Second, in our apostolic work, we should imitate Jesus who was found “in the midst of doctors, listening to them and asking them questions” (Luke 2:46) as if he were ignorant.
“Out of love for Our Lord we should readily accept and diligently look to learn from others.” The art of listening was very important for the Lord as it is today.

Third, there must be a great “mystical thirst” for souls which is expressed in Jesus Christ’s words, “I am thirsty” (John 19:28). This thirst for souls has to be manifested in all our work, through “a great zeal and love.”

Fourth, we must “follow the way of love, even as Christ loved (us)” (Ephesians 5:2). Pallotti was convinced of it. That is why he left to the Union of Catholic Apostolate the motto: “The charity of Christ urges us on!” (2 Cor. 5:14). Love should be practiced in such a manner as to fulfill the precept of the Lord Jesus and to imitate His commandments: “Love one another as I have loved you.”

Fifth, we must imitate the total dedication of Jesus to the salvation of all. “Jesus did everything to save us. . . . We must do everything and with greater perfection till death to carry out all our works for the apostolate.”

Sixth, we must suffer anything for the salvation of souls, as Jesus did. “Our Lord Jesus Christ wanted to suffer even the greatest anguish, that of abandonment by His Father, in His death struggle. He did this in order that sinners, though they deserve to be deprived of grace, might instead be converted and given life.
For love of Him we must readily – indeed joyfully – suffer any pain that will further the conversion of sinners.”18

These ways of following Christ, the Apostle of the Father, are the principal “characteristics” that Pallotti left to his followers as “marks” of their apostolic life.19 They can be demanding and challenging, but Pallotti would comment, “No one should refuse to cooperate in doing what the God-man did for us and at the cost of dying on the cross.”20

St. Vincent led us in following Christ, the Apostle of the Father, by pleasing God always, striving for sublime perfection, listening with humility and working with great zeal and loving concern.

Pallotti brought many souls back to God, because he faithfully imitated Jesus, the Apostle of the Father. In his teachings, he always tried to stress true imitation of the Apostle par excellence.

He advised priests: “Do not neglect the salvation of souls with the excuse that you are not a Bishop or a Pastor. Are you a priest? Remember that you are priest, for the people” (cf. Hebrews 5). “Therefore, do not neglect that portion of the fold which easily is neglected, namely the poor, the sick, the dying and the poor obstinate sinners. Briefly, I advise you to be concerned for the welfare of the flock of Jesus
with the same zeal that the devil uses in leading souls to loss of heaven. In this way, you will be a true Apostle of the Church of God.”21

To religious, he would write, “Pray that God may multiply worthy and efficient priests. . . . Offer to the Eternal Father the merits of the priesthood of Jesus Christ to supply for whatever good you could have done in the Church, if you had received the power of the priesthood.”22

Finally, he would tell the laypersons: “It is true that the Divine Word of God Incarnate has said in a special way to His priests. ‘You are the salt of the earth and the light of the world’ (Matt. 5:13-16). But, be assured that He wanted to say the same to you. Therefore, you must be the salt of the earth and light of the world, especially to those who are not yet members of the mystical Body of Christ.”23

The following prayer of St. Vincent summarizes his apostolic teachings on the imitation of Jesus, the Apostle of the Father. “My Jesus, the proof of love that you seek of me is to save souls. Therefore, completely destroy in me whatever impedes me a total and effective dedication to the salvation of souls. Give me instead Your life, Your virtues, Your qualities and Your energies, all Yourself in order that I may bring all present and future souls of the world to Your Heart.”24
In our striving for perfection, it is necessary not only to follow and imitate Christ, the Apostle of the Father, but also to establish a relationship of friendship with Him, because God called us to fellowship with His Son (cf. 9 Cor. 1:9).

By Baptism, we are plunged into the paschal mystery of Jesus Christ. Through Christ’s merits, we receive the spirit of adoption by which we can rightly say “Abba,” Father.¹ But no, being branches on the vine of Christ, does not give us the full maturity of the vine; we must grow daily in Christ’s fellowship. This is the challenge to greatness, common to all Christians.

Pallotti was aware of this daily work, which is why he advised his followers to repeat frequently, with humility and trust one of the
following prayers. “Lord Jesus destroy my whole life, and let Your life be my whole life. Lord Jesus destroy everything that is in me, and may everything that is in You be mine.”

These short prayers give us our basic daily tasks, namely our striving to be formed into the pattern of Jesus’ death, in order to arrive at the likeness of His resurrection (cf. Rom. 6:5). Of course, this implied the removal of any selfishness and the openness to Christ, so that He may take possession of our life. Pallotti would pray, “O God, may the Spirit of Your love and of Your Son destroy all my earthly love and its evil effects. . . . Spiritualize my whole life, past, present and future. . . . Give your goodness. . . . Nurture me with your inaccessible light, so that I may understand my misery, know You. . . and become one with You,” So, union with Christ is ultimately the participation in the mysteries of His death and resurrection, by walking in Christ’s light and acting in truth with a “new heart and a new spirit” (Cf. Ezekiel 36:26; 1 John 1:6).

Our life as Christians, besides being a state of consecration, is also a state of being purified and maturing in Christ. This process can be characterized as the paradox of being a Christian, because our consecration needs to be actualized and lived more intensively. So we must admit that, without our generous
correspondence to God’s grace, we remain spiritual infants in Christ (cf. 1 Cor. 3:1). Daily, then, we have to struggle toward maturity, by growing toward having the mind of Christ (1 Cor. 2:16; Phil. 3:12). But although our growth is slow, we are not alone. Pallotti assures us that Jesus helps us. As a matter of fact, he suggests that once we open ourselves to Him, He will take over. “Jesus Christ will take possession of the person who strives to imitate Him, and will work in him,”4 So, eventually we are going to be grasped by Christ (cf. Philippians 3:12) and reach fellowship with Him (1 Cor. 1:9).

This fellowship or companionship with Christ is not just walking with Him, like the disciples of Emmaus, without recognizing Him (cf. Luke 24:16). Fellowship means encounter, relationship, union with Christ, which is ultimately perfection in Christ. “Only the creature,” Pallotti would write, “with his indisposition can limit or halt the degree of his perfection. . . . Man, therefore, is obliged to pursue his perfection without limit because the Father is infinitely perfect.”5 So, it is not unreasonable to have the desire to reach for perfect companionship with Christ. As a matter of fact “sanctification will be as great as one’s own desire for it.”6

Union with Christ is, however, not to become one physical person with Him.7 Union with
Christ entails a living interaction between two distinct persons: Christ and ourselves. Christ is a living person, whom we know not as a casual acquaintance or as a frequent companion, but rather as an habitual and constant friend. Our relationship with Him has to reach adherence to Him so completely that we are totally conformed to His will. So, all our attitudes and our motivations will be attuned to His spirit and His wishes. Our work then will mirror the mind and spirit of Christ (cf. Phil. 3:14).

The integration and interiorization of the life of Jesus within our souls does not mean an absorption in Christ. We act like the Model, but we are not the Model. This union then with Christ is rather a life of friendship, habitual contact with Jesus in a “mysterious way.” This “mysterious way” is the way of friendly love, for the presence of two persons in love, even though separated from each other, will not lessen their union. Therefore, our relationship with Christ is a relationship based on His love. Wrapped up in His love, we will always think of Him and His glory, because we are His friends. “You are my friends if you do what I command you. I no longer speak of you as slaves, for a slave does not know what his master is about. Instead, I call you friends, since I have made known to you all that I heard from My Father” (John 15:14-15).
Fundamental Conditions

Maturity in Christ is a gift, and “divine favors are conferred not on those who sleep, but on those who watch.” These words of St. Ambrose⁹ indicate well that “men/women should persevere constantly in their good works, that they would advance in grace and virtue.”¹⁰ It is then of great importance that we do not fall into an “unhealthy quietism,” because our spiritual life is a life of work, as Pallotti used to say.¹¹ Maturity and progress require not only the action of the divine Spirit, but also our collaboration.¹² So, first and foremost, grace and nature have to work together.

The other condition required in our quest for union with Christ is confident perseverance. We should not get discouraged with our failures. With humility and perseverance we should increase our confidence in the grace to become Christlike. “The conviction of our unworthiness for such a grace shall dispose us to receive greater graces.”¹³

Pallotti, in his life, taught us also that once we are in Christ, we should remain in Him. There must be permanence in His love, no matter the cost. He would confess, “My Jesus, permit me to say: I do not wish to leave You in freedom anymore. Your infinite love and mercy have chained You to me. Therefore, because You are faithful in your agreements, You must stay...
with me. You are all mine.”\textsuperscript{14} This covenant in love is what makes our union with Christ strong. We cannot break this covenant because it was made by Christ, and sealed with His blood. Unfortunately we can be unfaithful, repudiate it, and even disobey it, but Jesus is always faithful. He chained His love and mercy to us. So, we should respect His covenant and remain always in His merciful love.

Finally we must always keep in mind the great benefits of remaining in Christ. “Jesus Christ sanctifies, improves and enriches, with His infinite merits, all the words, thoughts and deeds of our life, even those which are mediocre.”\textsuperscript{15} Therefore our union with Christ would enrich all our deeds infinitely. That is why Pallotti used to write “For the Infinite Glory of God.”\textsuperscript{16} This was not a pious aspiration but a desire based on reality. In fact, united to Christ and with Christ, all can render to God a praise worthy of Him. But, this is possible only when Jesus does everything in us. It is this truth which causes St. Paul to say of himself: “The life I live now is not my own, Christ is living in me.”\textsuperscript{17}

**Milestones toward Maturity in Christ**

Pallotti gave his followers the “Daily Practical Memorandum to Imitate Christ”\textsuperscript{18} as a tool toward a Christ-centered life. But the process, which begins with humanity’s
contemplation of Jesus’ interior and exterior life and is furthered by a mutual relationship, is sealed by an intimate union with Christ. Certainly this is a dynamic and ensuing action of God and humankind. Jesus said, “No one can come to me unless the Father who sent me draws him” (John 6:44). St. Paul suggests to us with his example to race toward the prize: life on high in Christ Jesus (cf. Phil. 3:14).

Since the race toward the finish line, “life on high in Christ or being grasped by Christ” (cf. Ibid. 3:12) is an attitude of the spiritually mature (Ibid. 3:15), Pallotti suggests certain steps toward maturity in Christ. These steps, drawn from the Memorandum, need reflection and hopefully they will lead us toward union with Christ. We have characterized these steps or phases as purification, interiorization and friendship.

The first step of awareness and purification fundamentally consists in trying to know Christ and ourselves. We know Christ, not about Christ, by being aware of His presence, person and virtues. We know ourselves by mirroring ourselves in Christ’s virtues and life. The end result should be the removal of all obstacles to Christ, especially sin, and the renewal of our good resolutions and commitment to Christ. Therefore, this is a period of attentive awareness, discovery, re-evaluation and purification. We
discover Christ, we know His life, His attitudes and motivations. We meditate on Christ’s virtues, we pay attention to them, and we try to imitate Him, especially in His spirit of sacrifice and discipline. For “those, who belong to Christ Jesus, have crucified their flesh with its passions and desires” (Gal. 5:24). Our attention to the Lord will make us reevaluate our life in His light and eventually it will become a commitment to Him so intense that we accept Him completely as our Model to imitate. Pallotti would explain: “Every Christian enjoys the thought of the obligation to imitate our Lord Jesus Christ, but there are only few who constantly and really strive to imitate Him, because only few keep their eyes fixed on Him. Indeed, the more they contemplate Him, the more they will strive to imitate Him, and consequently the more the love of Jesus Christ shall grow in them.”

The deep consideration of Jesus, then, is a re-appraisal of our life according to His life. Everything should be rated as loss in the light of the surpassing knowledge of Jesus. For His sake we shall forfeit everything and we shall account all else rubbish so that Christ becomes our wealth (cfr. Philippians 3:7-9). We have to empty ourselves of our selfish desires; we have to remove any unruly attachment to self, creatures or things which impede His coming to our hearts. Then, our quest for Christ’s conquest will begin.
The serious thoughts of purification in our life, accompanied by the awareness and consideration of Christ’s person and life, are the main tasks to achieve in this first stage. Our occasional contact with Christ, therefore, will cease to be just a relationship among strangers, for the life of sin and of estrangement has ended. In this period, the first part of Pallotti’s prayer: “Lord Jesus, destroy my life of sin,” is fulfilled.

The second state or step toward intimacy with the Lord is a period of interiorization. During this period, we shall try to incorporate the values of the new Adam, Christ, into our life. It will entail the acquiring of Christ’s new, fresh, spiritual way of thinking. We allow Christ’s thoughts, desires and motivations to become our thoughts, our desires and our motivations. We seek for His person and not for His gifts. We shall study and meditate on His life so intensely that we will be ruled by His spirit and attitudes. It is a process of assimilation and integration of Christ’s spirit and motivations into our life. Pallotti would give us the example of writing, “Let my life be destroyed and let the whole life of Jesus Christ be my life. May the life of Jesus be my meditation, my study, the splendor of the Church in me. Let the prayer of Jesus be my prayer. Let the conversation of Jesus be my conversation, let the charity of Jesus be mine and let the love of Jesus toward the most blessed
Virgin Mary be my love towards her.”

The stage then of interiorization is also a stage of illumination. We realize, mirroring ourselves under the light of Christ, that our life is far away from the Model, so we strive to get closer to Him, to His spirit and to His ways in order to finally be grasped by Him. “My Jesus, my most beloved Bridegroom of my poor soul, I must thank You infinitely, because You make me realize that I do all evil and You do all good.”

There will be a mutual acquaintance with a mutual knowledge and revelation.

The grasping of our souls by Christ occurs in the final stage of the spiritual ascent. It is the stage of the union or friendship with Jesus and with God. In this stage there is, first of all, a surrender, an abandonment to God’s mercy. Pallotti would confess. “My God, I abandon myself entirely in the loving bosom of your infinite Mercy . . . so that you will destroy my incomprehensible unworthiness. You will do everything in me. You will renew in me the life of our Lord Jesus Christ.” This surrender is a willful acceptance of Christ, and His spirit in our life and a commitment to Him so that he may assimilate us to Himself. Pallotti would explain, “My Jesus, do everything in me now and forever.” Therefore, our commitment to Christ is not only our work, it will become Christ’s commitment to us, because of His mercy. Pallotti
would explain, “A Christian who believes in Jesus Christ and strives humbly and confidently to imitate Him will obtain the eradication of all his faults and deformities. Jesus will take possession of him and will work in Him, extending His life to him. Thus, Jesus Christ lives in him and communicates to him the merits of His own works. For He promised, ‘I solemnly assure you, the man who has faith in Me, will do the works I do, and greater than these’” (John 12:13). Truly, Jesus, filling a person with Himself will do everything in Him, as St. Paul wrote of himself: “The life I live is not my own, Christ is living in me.”

Maturity with Christ implies also the possession of the soul by Christ. The soul will become a co-worker with Christ. He will no longer be a casual acquaintance; He will be a friend. There will be no secrets or individual preferences. They will work together, because they live together.

The Eucharist and Union of Christ

St. Vincent urged all to mature in Christ and reach intimate friendship with Him. He recommended the use of the Eucharist as the best means whereby Christ strengthens His union with us. “Through the merciful nourishment of the Holy Eucharist, Jesus destroys me completely. He remains in me. He does not
change in me, but rather He changes me into Himself. Indeed, this makes me one with Him just as He prayed to the Father for me and for everyone, ‘That all may be one, even as You, Father, are in me and I am in You; that they also may be one in us.’ ”27 The dynamism of the Eucharistic Lord is so efficient that we are not only purified, but also we are changed into Christ. Pallotti was convinced that “Jesus continues His most holy life in us through the Eucharist” (OO CC III, 38). No wonder, Pope John Paul II reminds us: “Through the Eucharist the Holy Spirit accomplishes that ‘strengthening of the inner man’ spoken of in the Letter to the Ephesians.”28

Conclusion

The three stages of maturing in Christ will always aim for unity in Christ, and through Christ, for unity with the Father and the Holy Spirit. Pallotti paraphrased St. Paul and wrote, “I live not, but the Father, the Son and the Holy Spirit live in me.”29 It is the Blessed Trinity which destroys all our miseries and works in us.30 It is the Blessed Trinity which unites us to Himself. This is the reason why Pallotti, after writing, “May the life of Jesus Christ be my life,” would write, “May the life of the Most Blessed Trinity be my life.”31
Pious desires? Impossibility? Not for Pallotti. Pallotti was not a dreamer; he was a realist in the spiritual life. He had learned from the teacher of the interior life, St. Paul: “I run toward the prize to which God calls me – life on high in Christ Jesus. All of us who are spiritually mature must have this attitude” (Phil. 3:14-15). Therefore, “it is important then that we continue on our course, no matter what stage we have reached” (Ibid. 16).
CHAPTER 7

Mary: Our Mother and Queen

The preeminent role of Mary, as Mother of God, our Mother and Queen of Apostles, is very relevant in Pallotti’s writings and life. The observation of these roles is fundamental; as a matter of fact it is the synthesis of his mariology. Pallotti seems to be exaggerated in his consideration of Mary; but really he is not. In fact, he wrote, “Must we place any limit in the glorification of Mary? No, as long as one does not say or believe that Mary is God. Besides, who can ignore that one who honors Mary ultimately honors and glorifies God? In fact every good in Mary has to be referred to God.”

“Mary,” for Vatican II is “intimately united with her Son and cooperated in the work of the Savior in a manner altogether special. . . . She is the Church’s model and exemplar.” For Pallotti, Mary is always a means to Christ. She leads us
to Him, because she is a mother teaching only about the unsearchable riches of Christ (Ephes. 3:8). His mariology is definitely christocentric. “What the most Blessed Virgin Mary wants of us is not to lose sight of Jesus, the divine exemplar, and always to look up to Him with confidence. From her we shall receive the virtue to imitate Him.”

The christocentric approach of Pallotti in his presentation of Mary was based upon the truth that Mary is the Mother of Jesus, the Son of God, therefore the Mother of God. “Mary,” Pallotti would write, “is the Virgin Mother of the Eternal Word, made-man.” She is the spiritual teacher of all. From her we can learn how to imitate Christ.” Also, “Place yourself in the hands of Mary, and let nothing worry you.”

From the privilege of Mary’s divine motherhood originated all her privileges. Pallotti admired and praised them, especially the privilege of the Immaculate Conception, which he vowed to believe before the final declaration of the dogma by the Church in 1854. No doubt, the divine maternity of Mary was the foundation of Pallotti’s mariological teaching, yet the truth that Mary is the mother of humankind is the logical conclusion of Mary’s intimate connection with Christ. This truth of Mary as our mother, given to us at Golgotha (John 19:26), was very encouraging for Pallotti. We had not been
forgotten; we were not abandoned. Jesus’ mother was also our mother. Finally, Pallotti saw Mary actively cooperating in the work of humankind’s salvation. That is why the scene of the Cenacle became the tableau of his Union of Catholic Apostolate. This scene was not just a representation, but a message and a model of a universal apostolic involvement.

Pallotti’s outlook of Mary in his spirituality is a great avenue or way to Jesus’ discipleship and companionship. Mary, as Mother of God, teaches and exemplifies the intimate relationship with God, the Father, the Son and the Holy Spirit. As mother of humankind, she typifies the loving concern and fellowship with our neighbor. As Queen of Apostles, she fully teaches all that one does not have to be ordained to be an apostle. Mary, as Mother of God, Mother of Humankind and Queen of Apostles, was given by Pallotti as a component of his spiritual principles, not theoretically but practically. His purpose was to emphasize God’s saving plan of Redemption and Mary’s active cooperation in it in order that we may appreciate the Incarnation and Mary. “I am unworthy,” Pallotti would confess, “to love Our Lady, but through the mercy of God and through the merits of Jesus Christ I intend to ask God for the grace to love her; I intend to love her with the love that God loves her.”
Mary: Mother of God

Mary, the humble virgin of Nazareth (Luke 1:26) wondered at the meaning of the words of the angel: “You shall conceive and bear a son and give him the name Jesus. Great will be his dignity and he will be called the Son of the Most High” (Luke, 1:31-32). Although troubled, Mary was reassured by God and accepted His call, trusting in the Lord’s words. By the power of the Holy Spirit, she conceived and bore a son, Jesus, the Son of the Most High, and became the real mother, according to the humanity, of the Son of God (cf. Luke, 1:26-45). Vatican II officially declared, “At the message of the angel, the Virgin Mary received the Word of God in her heart and in her body, and gave life to the world. Hence she is acknowledged and honored as being truly the Mother of God and the Mother of the Redeemer.”

St. Vincent Pallotti, who had resolved to give the most august titles to Mary, respectfully acknowledged and honored Mary as “the most Pure Mother of God, always a Virgin.” In the Month of May for the Faithful as well as in the Months of May for Priests and Religious, he always spoke of Mary as the Mother of God. Figuring that Mary spoke to her listeners, he wrote in the meditation on the Hail Mary, “My child, consider that the hand of the Omnipotent God raised me to the inconceivable dignity of...
'Mother of God.' As such, I became the Daughter of the Eternal Father and Bride of the Holy Spirit.” For Pallotti, “the Holy Trinity is engaged incomprehensibly in honoring and letting Mary be honored. The Father honors her with His infinite power; the Son honors her with His infinite Wisdom and the Holy Spirit honors her with His infinite Love.” This “honoring” for Pallotti meant not only sharing of the Trinitarian gifts with her, but also her correspondence to them. In fact, Mary responded to the Father by being always an obedient Daughter. She responded to her Son by being a loving and caring mother. She responded to the Holy Spirit as a faithful bride. So, the Trinitarian aspect is always in Pallotti’s mind. “He who honors Mary, honors the Blessed Trinity.”

Furthermore, Mary, by becoming the Mother of God, received and used God’s gifts for herself, and distributed them to others. “When you invoke me as ‘Mother of God’ I will affectionately pray that you are fortified with the power of the Father, enlightened with the wisdom of the Son, and sanctified with the love of the Holy Spirit.” Pallotti lets Mary explain the meaning of the above words by writing, “My child, you should never lose your courage because you have been ungrateful and a sinner. Reflect that I am your Mother, your Advocate
and the Refuge of sinners because I am the Daughter of the Eternal Father, and therefore, I share His divine power to help you in all your needs. I am the Mother of the Incarnate Word, therefore, filled with His divine wisdom, I know all your needs. I am the bride of the Holy Spirit, therefore, wholly burning with the divine love, I will grant you to experience the effects of the divine mercy.”

St. Vincent’s belief in Mary, the Mother of God, is complete. Practically for him it meant that the Mother of God became mother to share the Incarnate Word of God and all His gifts. “Behold, my child, the fruit of my womb, Jesus; accept Him, take Him. I want that He be totally yours. Do not abandon Him any more. Remember that you do abandon Him, whenever you commit a serious sin.”

In his reflection of Mary, Mother of God, St. Vincent is both Trinitarian and Christocentric. And rightly so, because of the close tie of Mary to the Trinity and in a special way to Christ. Mary’s divine motherhood is therefore the exemplar and means of the deep intimate tie and relationship which all should have with the Blessed Trinity. That is why Pallotti lets Mary say, “The Most Blessed Trinity has willed to shower the fullness of grace and divine treasures on all poor children of Adam, when they humbly and lovingly believe and profess that God has
deigned to raise me to the divine maternity. . . .
When they pray: Holy Mary, Mother of God,
my heart is so moved that I cannot restrain my
desire to see all souls filled with God’s divine
treasures.”

Mary, Our Mother

Our Lord gave us His mother at Calvary
(John 19:26). “We must always be grateful to
Our Lord Jesus Christ for such a precious gift.”

“Jesus,” Pallotti would reflect, “deigned to give
me as my Mother, His own Mother . . .
Unfortunately I did not profit by this gift.
Therefore I ask my confessor to help me with his
prayers so that I may do so.”

Pallotti meditated
on the scene of Calvary quite often. The words,
“Behold your mother” were engraved on his
heart.

He wrote, “Jesus left Mary, His mother,
to the disciple John as His mother. In John, Mary
is the mother of all the children of the Church;
Mary is also your mother, your advocate, the
refuge of sinners.”

“Faith,” he would write,
“teaches me that Our Lord Jesus Christ is my
first brother, and since the Most Blessed Mary is
the real mother of Jesus Christ, she is also my
mother. Oh, how blessed am I! Oh, how happy
I should be!”

“My child,” letting Mary speak
to the soul, “think that the three divine Persons,
because of infinite love, have constituted me
Refuge of Sinners, because they want to shower
upon them the ineffable treasures of divinity. Add to this, my child, that the infinite goodness and mercy of God have bestowed on me a heart, filled with goodness and mercy. That is the reason (even though you could not fully comprehend it) why I want you to consider the flood of my heart’s diverse feelings, when I hear the poor children of Adam say, ‘pray for us sinners.’”

St. Vincent wanted all to acknowledge Mary as their mother and wanted all to experience her as Mother of Mercy. With great tenderness, he lets Mary speak, “Listen to me, my child, tell me what you think of me? When I hear that souls, redeemed by the precious blood of the immaculate Lamb, say, ‘pray for us sinners,’ do you think that I am not ready to listen to them? Before you make any judgment of me, your mother, advocate and refuge of poor sinners, please reflect that God has granted me the understanding of the treasures of redemption. Besides, you have to understand that I am a mother. I was constituted such by my Son, during His painful agony. Therefore I have a heart of a mother. Tell me then, knowing as all know that the moment of death is the most terrible moment on which depends the whole eternity, can you believe that I, as an affectionate mother, would not be eager to help all souls, even those who do not invoke me? Unfortunately, how many refuse
my help!”\(^{30}\) The eagerness of Mary to be of help to all made Pallotti call her: “The spiritual hospital of all.”\(^{31}\)

Pallotti urged all his followers to be grateful to our Lord Jesus Christ for the gift of such a mother. He also encouraged all to have confidence in her powerful intercession to become Christlike. “Like good children, we must console her and endeavor to grow in every way conformable to her son.”\(^{32}\)

A good mother is a good teacher. Mary, for Pallotti, is “the spiritual teacher of all. From her we can learn to imitate Christ.”\(^{33}\) “Come to me, my beloved children. I am your advocate, teacher and mother. As a mother, I will have compassion on your miseries. As an advocate, I will treat your cause effectively before the throne of my Son, Jesus. Finally as a teacher of everlasting life, I will teach you how to make peace with God and thus assure your entry into heaven, where I am waiting for you. As daughter of the Eternal Father, I shall obtain power to overcome the devil; as spouse of the Holy Spirit, I shall obtain that love which detaches you from the things of the earth. Thus you will be able to listen to the teachings which I wish to give you through the merits of the most precious blood of my Son, Jesus.”\(^{34}\)

Mary, the mother of Jesus, cannot help but point out to her Son, “What the most Blessed
Virgin wants of us is not to lose sight of Jesus, the divine exemplar, and always to look up to Him with confidence. From her we shall receive the virtue to imitate Him.”

Pallotti is very sensitive to Mary’s role. In fact he allows Mary to pour out her heart in this fashion. “I, as merciful and tender Mother, cannot see you as an enemy of my son and your brother, Jesus Christ. I cannot stand to see my children fighting among themselves.”

“Reflect, my child, that if you do not imitate the divine model, Jesus, it is your fault. He, in fact, with His life, poor, humble, mortified, suffering, persecuted, chaste, peaceful, merciful, and obedient, has merited for you a sacred right to receive all the graces necessary to imitate Him perfectly.”

**Mary, Queen of Apostles**

Mary, as Queen of Apostles, had a special place in Pallotti’s life and foundation. This is why he considered her apostolic presence in the Cenacle (Acts 13, 14) as very important in the life of all Christians. In fact, he preferred the painting of Mary, Queen of Apostles, painted by Serafine Cesaretti, because it represented Mary, the Apostles and two laywomen.

According to Vatican II, the perfect example of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles. For Pallotti, “priests, religious and laity have in Mary the
perfect example of Catholic zeal and perfect charity. She labored so much in the works of the infinite glory of God and the salvation of men and women that, although she lacked the priestly dignity, she surpassed the Apostles in merit. This is the reason why the Church calls her Queen of Apostles.”39

The Virgin Mary is the prototype of the apostolate of the Christians.40 “The zeal of Mary for the salvation of the world,” wrote Pallotti, “was great. This zeal, as the Fathers of the Church affirm, impelled her to offer willingly in sacrifice what was dearest to her heart, her Son. St. Bonaventure wrote, There is no doubt that Mary willingly gave her Son for the salvation of the human race. But, being a spectator of the horrible sacrifice of her Son on the Cross, Mary in a certain way was happy about it, because this sacrifice would insure the salvation of the world. Blessed Simon Diati of Cascia wrote, Mary rejoiced in her sorrow because she offered the sacrifice of her Son for the salvation of mankind. Finally, her zeal made her desire to unite herself to the sacrifice of her beloved Son. Arnold of Bonneval wrote, The Virgin, burning with love, desired to give her life with her Son for the salvation of the human race.”41 These reasons were for Pallotti the theological arguments for Mary being an apostle, namely co-worker with Jesus in the Redemption.
“Mary, after Jesus Christ, is the most perfect model of the true Catholic zeal and of perfect charity. This is because she so much labored for the works of the greater glory of God and of the salvation of souls, that, without being entrusted with the priestly dignity, she surpassed the Apostles in merit to such a degree that the Church deservedly hails her as the Queen of Apostles. She merited this title because far above the Apostles she cooperated in the propagation of the Holy Faith.”  

Pallotti was convinced that Mary did not need the holy priesthood to become the Queen of Apostles. In fact he observed, “Mary, without preaching the Gospel, enjoys the title of Queen of Apostles, because, with the efficacy of her prayers, she sustained the labors of the Apostles and made them prosper.”

We should not wonder if Pallotti, in founding the Union of Catholic Apostolate for the purpose to animate all Catholics, priests, religious and laity to proclaim and serve the universal apostolate in the Church, would give to it Mary, under the title of Queen of Apostles as its patroness and model. “The Union labors under the most efficacious protection of the Immaculate Virgin Mother of God, Queen of Apostles for two reasons. First, that she may obtain all the graces and gifts so that the Union may always exist in the Church with full
effectiveness and that it may be propagated rapidly all over the world. Second, that all laity, diocesan and religious clergy and religious of every state and order, may have in Mary, after Jesus Christ, the most perfect Model of Catholic zeal and perfect love.”44 So, Mary “the aqueduct of all divinity,”45 is for Pallotti’s followers the model of true Catholic zeal. Mary, “the miracle of grace,” through her intercession, would grant all future apostles to become miracles of mercy.46

True devotion to Mary

Mary’s active cooperation with Jesus in the work of human salvation through faith and obedience,47 does not mean that she took away or added anything to the dignity of Christ, the one mediator.48 Pallotti was very conscious of this, which is why he always emphasized the primacy of Christ in everything. Christ is always the first model; Christ is always the first Apostle and High Priest. And he applied this principle also when speaking of the true devotion of Mary.

“True devotion to Mary consists in imitating her Son and in learning from her how to imitate Him.”49 “We must be fervent apostles of Jesus Crucified and also of His holy Mother. We must be children and apostles of Mary and we must try, filled with confidence in God, to be so united and transformed in Mary that, after Jesus Christ, our hearts, our most intimate sentiments, our
words, our glances, our steps and all our actions belong to Mary.”\textsuperscript{50} “My child,” Mary would speak, “I wish that you give me your heart, so that I may give it to my divine Son.”\textsuperscript{51}

Everything in Pallotti’s mariology is related to Christ. “Never lose sight in faith of your divine Model Jesus Christ because he has a holiness infinite times greater than that of all the angels and saints and also of myself their Queen.”\textsuperscript{52} “You will be most grateful to me, your Mother, if you lead a life of sincere imitation of my Son.”\textsuperscript{53} “As children of Mary, we please her all the more by striving to become in everything similar to her Son.”\textsuperscript{54} Mary then leads all to Christ. Devotion to Mary means for Pallotti imitation of Jesus in His secluded and public life. This does not mean that we should ignore other devotional practices. Pallotti recommended the carrying of the Scapular and the daily recitation of the Rosary as “the means of conversion.”\textsuperscript{55} He practiced and spread the Month of May devotions, the Daily Tribute of St. Bonaventure, the Little Office of the Blessed Virgin Mary and the celebration of the Marian Year. He wrote three Months of May, addressed to Priests, Religious and Faithful. They were printed in 1833.\textsuperscript{56}
Pallotti’s Marian Practices and Apostolate

St. Vincent was a great lover and devotee of Mary. Fr. Melia witnessed that Pallotti fasted on Saturdays and on the vigils of her feasts, abstained every Wednesday, daily recited the rosary in church and on the road. From Pallotti’s diary we know that from his younger years he called Mary “his Most beloved Mother.” He made the vow to believe in the dogma of the Immaculate Conception in 1816, thirty-eight years before its solemn definition by Pope Pius IX. He prayed for “an affectionate veneration” for Mary. He intended “to be always in the Cenacle” with Mary and thus receive the abundance of the Holy Spirit. He would not rest until he obtained a love (if this were possible) “infinitely tender” towards his most sweet and most Beloved Mother Mary. Before he was ordained sub-deacon, he promised to “promote strongly” the devotion to Mary. As a great devotee of Mary he wished to love her infinitely, if it were possible. He desired to give her the most beautiful titles and to love her with the love of the Father, of the Son and of the Holy Spirit. He prayed to Mary for the grace to be assisted in life and in death.

Mary did heed Pallotti’s prayer. He became a miracle of mercy in the same manner that Mary became a miracle of grace. He was granted by God a unique and special grace, the
grace of the Spiritual Espousal with Mary. This occurred on December 31, 1832. By this grace, Mary promised Pallotti greater understanding and knowledge of her Son and greater union with the Trinity.69

Pallotti’s apostolate was Marian. No one could meet him unless they kissed his image of the Mother of Divine Love which he carried everywhere. He gave to all missionaries an image of Mary, for she was the great Missionary.70 He was convinced that Mary would eventually bring all to Christ. “A true devotee of Mary will not only be saved, but through her intercession he will become a great saint and will increase in holiness every day.”71 For this reason, he encouraged all his followers with the words, “Let us zealously strive to spread the glories of Mary. Let us instill, if possible, in the hearts of all, an inexhaustible, infinitely tender love of Mary, our most beloved Mother, Lady and Queen.”72 St. Vincent never worried about his relationship with God, because he was with Mary. His admonition, “Place yourself in the hands of Mary . . . and do not let anything worry you,”73 worked for him and eventually it will work for all Mary’s devotees. Most important in his Marian apostolate were the three Months of May, which went through quite a few editions.

As a sign of Pallotti’s unflinching trust in Mary, we can meditate on the words that he
allows Mary to say. “My children, call on me with confidence. I will listen to you, even from the highest heaven. As Daughter of the Eternal Father, I shall obtain for you the power to overcome the devil. As Mother of the Incarnate Word, I shall obtain for you heavenly light so that you may uncover the guiles of the devil. As Spouse of the Holy Spirit, I shall obtain for you that love which will wholly detach you from the things of the earth. Thus, you will be able to listen to the teachings which I wish to give you through the merits of the most Precious Blood of my Son, Jesus.”

74
CHAPTER 8

Holiness for All

In this chapter we reflect on the ultimate goal to be achieved in all those relationships: holiness and perfection. Pallotti beautifully summarized it by saying, “The heart of Jesus in His infinite love burns with a lively desire to see you a saint, quickly a saint and a great saint.”¹

In order to avoid any misunderstanding from the beginning, St. Vincent warned, “The acquisition of perfection consists not only in ideas and holy desires, but rather in the constant practice of a holy life imitating Jesus’ life.”² That is why he noted, “We must remember that in the Christian and religious life there is more to do than to say. Therefore, few words, but many deeds and done well.”³

Fundamental condition in Pallotti’s teaching is the role of the divine grace. He always attributed human holiness to God’s sharing of
His perfections. “It is the divine grace which sanctifies us and makes us saints.” Thus, he advised, “Remember that now that you are alive, you can do with God’s grace more than the saints have done. With such an attitude try, assisted by divine grace, to correspond exactly to such a grace.”

Pallotti always stressed humanity’s cooperation: “All should with a ready, generous and decisive will strive for holiness and persevere in it, leading a life holy and perfect.”

**Universal Call**

Pallotti is filled with awe at the consideration of the divine call to holiness. In his writings, in different ways, he pleads to the heart of all, whether priests, religious or laity, to pursue their call to holiness of life without being discouraged. This appeal is based upon his conviction that all are called to holiness. “Remember that now that you are alive . . . you can do, with God’s grace, more than the Saints all together have done. Imagine therefore that the Lord has given you and gives you all the graces necessary to reach a high degree of perfection. In such a state strive, with God’s help, to correspond to God’s graces with all the powers of your body and soul. But, brothers, remember always the love of God. Do you understand?”

For St. Vincent, holiness or the perfection of
love is not something outside of the human capability. It is within the constituent makeup of their nature. “Enlightened by faith, I must recall that my soul, through divine mercy, being created in the image and likeness of God, is also an image of God’s holiness and perfection. Therefore, God, moved by His infinite love and mercy, has created me in such a fashion that, aided by His grace, I am obliged to profit by the gift of free will in order to perfect myself inasmuch as I am a living image of His sanctity and perfection. Thus, Our Lord Jesus Christ did not issue any new precept when he said, ‘Be perfect as my Heavenly Father is perfect’ (Matthew 5:48). Who could have ever imagined that God would create me as he did? He created me in order that, by nature of creation, I could become holy and perfect. Should I not become holy and perfect, then I would be and work always in constant opposition to myself, as a living image of God, holiness in essence.”

Everyone, then, by creation has to mirror God’s holiness and become holy. Otherwise, they would be poor images of God. No wonder Pallotti would write to children, “become saints; if you do not become saints, you are insane.”

The ideal of perfection, rooted in our nature, is emphasized by Jesus’s command: “Be perfect as your heavenly Father is perfect” (Matthew 6:48). For Pallotti, following the commentary of
St. Augustine and St. John Chrysostom, this command was for all. “Notice then, my child” (Mary speaks), “that my divine Son, in saying, ‘Be perfect as my heavenly Father,’ means to mistrust yourself, trust perfectly in God, and seek daily for a greater perfection. Get nearer to God’s perfection, because He is your model. Of course, understand well that the command is not to acquire the perfection, equal to God’s, but to get closer to His perfection more and more.”

The Essence of Holiness

“Correspondence to God’s infinite Love” is the synthesis of Pallotti’s teaching on the essence of holiness. This is clarified in different ways; St. Vincent chose the existential way. “Perfection consists in fulfilling with exactness and pure intention the duties of our state in life.” With these words, Pallotti reminds all that we become holy only in our existential milieu. This consists of the condition, circumstance and state we are in. “Become a saint,” he would write to a diocesan priest, “but, become a saint in a manner in which God wants you. God does not expect you to be holy in the silence and austerity of a Trappist Monastery or a Hermitage. God wants you to become a saint in the world, in the ordinary life and if it is necessary even in holidays and in touring. For holiness consists in doing the will of God.”
Thus, holiness has to be sought in our existential life-realization of our duties with fidelity and perseverance.

The most important aspect in the essence of holiness is the dynamic one. “The heavenly Father is infinitely perfect, the creature is obliged to go always forward toward perfection. Only the creatures with their indispositions can limit or halt the degree of their perfection.”

Therefore, our striving for holiness of life is continuous. This is the reason Pallotti recommended, “Strive to lead a life, perseveringly holy and perfect.” This implied generosity, enthusiasm, fervor, love and dedication toward a “sublime perfection.”

**Pedagogy of Holiness**

We have “to fix our goal high,” namely we ought to be extraordinary in the ordinary life; however, in this effort, Pallotti advised some steps to take.

First of all, we must desire to be holy “Be aware that you do not say that you will not be a saint: because if you do, you do not sincerely wish your sanctification.” “The more a soul desires her holiness, the more she will receive it from the torrent of divinity. Therefore if you are not holy, it is because you do not desire it sincerely.”

Second, we must begin without delay, now.
“Remember now that you are alive, you can do more with God’s grace than the saints have done.”21 “In the course of your life, as often as you can, make believe that every moment of your life is the beginning of your conversion and the last moment of your life. Therefore try to act as you would do in such a state, but with love and fervor.”22

Third, we should have an eschatological attitude. “Consider every day as the first day of your conversion and as the last day of your pilgrim life upon this earth. Also, aspire and produce to live every day according to the wish of those who have died or shall die as if they had turned back to life on this earth.”23

Fourth we should persevere. “The enemies of the Lord Jesus Christ said to Him, ‘Come down off that cross, if you are God’s Son’ (Matt. 27:40), but He preferred to die a lingering death on the Cross. Since we are spiritually crucified with Christ, we must overcome our spiritual enemies when they urge us to come down from the Cross of perfect observance. We must persevere.”24

Finally, the overall theme of our striving for perfection is to live Christ, our Model, by letting Him do everything in us. Pallotti would teach us with his example. “In order that Jesus Christ may do everything in me, I will often repeat, ‘Lord Jesus Christ, expel me and put Yourself in me. Destroy my life of sin and let Your life be my life.’”25
Holiness and Apostolate

“There is a relationship of causality between asceticism and apostolate. A great perfection means a great apostolate; a little perfection, a little apostolate.” Pallotti saw this connection, both in his personal life and in others’ lives. To his followers he wrote, “Strive for sublime perfection in the practice of virtues, because this is the best condition to cooperate efficiently in the apostolic works of the greater glory of God and the sanctification of souls.” To the future candidates of his institution he wrote that “the perfect imitation of the life of Jesus is necessary in order to be fit for the evangelical works of the apostolate.” Personally he wrote, “The cleric must be an example to the faithful in loving God. I pray God that He infuses in me a most ardent love and if possible charity.”

Pallotti’s endowment and message sometimes has been crystallized with the words: Universal Apostolate. But we have to admit that for him the basis for an effective apostolate has been – and will always be – holiness of life. In fact, nobody can be a true Apostle unless they are first a true witness. Pallotti’s heritage, then, is “Universal Holiness for Universal Apostolate and Universal Apostolate for Universal Holiness.” This philosophy would clearly express his spiritual and apostolic endowment.
ST. VINCENT PALLOTTI
Founder of the Union of Catholic Apostolate

All images are reprints of the originals from the Queen of Apostles Province, Italy and were originally painted by Professor Giambattista Conti
1. The house in old Rome (130 Pellegrino Rd.) where Saint Vincent was born on April 21, 1795.
2. The artistic baptismal font of St. Lawrence Church in Rome, where the Saint was baptized on April 22, 1795.
3. Young Vincent serves Holy Mass at the altar of Saint Philip Neri in the church of Vallicella.
4. Vincent was a typical well-rounded boy, very well behaved, but had difficulty in his studies.
5. His confessor, Father Fazzini, in great simplicity, suggested to St. Vincent’s mother to pray a novena to the Holy Spirit. Vincent’s studies improved.
6. Summer vacation in Frascati: On his arrival, Vincent exchanged his new shoes for those of a poor boy.
7. In the vicinity of Colonna, Vincent begs farmer Domenico Ruggeri to chastise him for his sins.
8. The zeal of the young saint is not understood and he is strongly corrected in the square. Vincent does not reply.
9. He flagellated himself often, drawing blood with leather straps and iron chains. The blows could be heard in nearby rooms.
10. The Saint, in front of the Quirinale, prophesized to the young Mastai Ferretti that he would one day become Pope.
11. He was often found at the great streets of Archiginnasio with his new friends and old school companions.
12. Vincent directs the choir of Saint Mary of Tears. Father Raffaele Melia presents a youngster to him.
13. The most solemn moment of his first Mass was celebrated by Saint Vincent on May 17, 1818, in Jesu Church in Frascati.
14. He sought wisdom, earned the title of Teacher, and was degreed in Philosophy and Theology 1814-1819.
15. He visits the poor of the Santa Galla Hospice and encounters St. Gaspar del Bufalo and St. Vincent Maria Strambi.
16. On July 19, 1827, his saintly mother dies. He announces a few days later the entrance of her soul into paradise.
17. Vincent declares open war on sin. He acquires scandalous material from houses and stores and sets them on fire.
18. He prays in the square of St. Mary of the Stairs, then enters the church bringing with him those who wish to confess their sins.
19. In 1826 Vincent was in charge of preparing poor children for First Holy Communion in the pious house of Ponterotto.
20. In St. Augustine Square he meets Elizabeth Sanna, who was lost and could not speak Italian.
21. During the Roman Carnival celebrations, he distributed stamped leaflets to remind them of the reality of death.
23. In front of the Madonna of Archetto, he predicted the imminent death of one of three blasphemous young men.
24. On July 14, 1835, the first gathering of the Catholic Apostolate took place in St. Mary in Carinis Church.
25. In Pantheon Square, he washes a dirty coin before giving it to a poor old beggar.
26. He gives pictures of Our Lady to young priests leaving for the missions.
27. On August 15, 1837, during the cholera epidemic, he organizes a penitential procession of Religious in bare feet.
28. He organizes a school at St. Mary of the Angels Institute, filling the children with great joy.
29. During the Cholera epidemic of 1837, he administers the Sacraments to the sick and also distributes meat, bread, medicine and lemons.
30. He assists at the death of his dear friend, Saint Gaspar del Bufalo, and sees his soul ascend to heaven, like a flame.
31. During the cholera epidemic in 1837, he organizes the distribution of free soup near the Neapolitan Church of the Holy Spirit.
32. On September 15, 1837, his father, Pietro Paolo, died suddenly after having prayed in the New Church.
33. During a gathering in the sacristy, he learns of the suppression of his Society.
34. Saint Vincent explains the aspects of the Catholic Apostolate and receives approval from the Holy Father, Pope Gregory XVI.
35. The evening school at St. Ives where he organizes a general Communion. Present is Princess Guendalina Talbot Borghese.
36. On June 4, 1838, the cholera orphans take possession of Pious House of Charity founded by St. Vincent.
37. At the Hermitage of Camaldoli, near Frascati, Pope Gregory XVI visits the Saint, in need of rest - 1839.
38. At the Hermitage of Camaldoli, while on his knees, Vincent writes The Rule of the Catholic Apostolate.
40. St. Vincent Pallotti helps Farmer Campa train poor young men in correct and modern agricultural practices.
41. The Saint, with Franciscan priests Clausi and Bernardino, frees a young woman, Teodora Costa, from demonic possession.
42. Father Dominic Abbo, accused of homicide and even though innocent sentenced to death, gives the Saint a picture of the Blessed Virgin Mary.
43. The Saint was a chaplain to those condemned to death. In the church of St. John Decolato he converts a disbeliever.
44. Not having money, he gives a poor woman his umbrella saying, “sell it and buy yourself something to eat.”
45. After the publication of the Marian Month of May for Religious, he organized one also for civil servants. This is the Serristori police station court.
46. The Saint, in his room on Pellegrino St., listened to penitents’ confessions day and night.
47. In 1845 he held a mission at Campomorto (now Campoverde) near Aprilia. Before leaving, he kissed the holy ground.
48. He inserts a cookie in the mouth of a dying blasphemer and obtains his conversion.
49. St. Vincent, after confessions, leads the penitents to meditate on Calvary.
50. To the Superior of the Poor Clare Nuns at St. Silvester, he states that the soul of Pope Gregory XVI has gone to heaven.
51. Pope Pius IX, with his presence in 1847, confers on the Octave of the Epiphany the highest recognition.
52. Pope Pius IX in sacristy, awaits the arrival of St. Vincent, the initiator of the Octave, to congratulate him.
53. St. Vincent did not permit the kissing of his hand, but insisted instead on the kissing of the image of Mary, Mother of Divine Love.
54. Father Raffaele Melia presents to St. Vincent a blueprint of St. Peter of London Church for his assistance with the Italians.
55. Bilocation of Saint Vincent. During a young man’s confession, he was also assisting at the death of a dear friend.
56. Showing his picture of the Blessed Virgin Mary, he is successful in stopping a riot in Trastevere between the police and the people.
57. Disguised as an old woman, he nears a bedridden armed guard who refuses the Sacraments.
58. The civic guard: Pio Bossi, who wanted to kill all priests, gave in to St. Vincent and received the sacraments.
59. Pellegrino Rossi, minister of Pius IX, is stabbed by revolutionaries. The Saint knew of the plot, but was not able to prevent it.
60. St. Vincent and his great friend the Ven. Bernard Maria Clausi, exchanged gifts before parting.
61. In St. Andrew of the Valley Church, the Saint was elevated in ecstasy, while speaking with Elizabeth Sanna.
62. On the last day of the Octave of 1850 in St. Andrew of the Valley, the Saint gives his last sermon.
63. His fellow members of the Society of the Catholic Apostolate sadly ask him for a last blessing.
64. The last farewell of the Roman people to their beloved Saint, whose body is exposed in the Church of The Holy Savior in Onda.
66. Banner of the Cannonization – the Saint calls on all faithful Christians to give all their support to the Apostolate.
67. Banner for the Cannonization – St. Vincent offers and consecrates the work of the foundation to Mary, Queen of Apostles.
68. Painting by Prof. Mario Barberis which depicts the participation of all the faithful Christians in the apostolate.
69. Painting by Serafine Cesaretti which portrays the vision of Pallotti. Two women alongside Mary, Queen of Apostles signify the participation of the laity in the Apostolate.
PART TWO

SYNOPSIS OF
ST. VINCENT PALLOTTI’S
FOUNDATIONS
CHAPTER 9

Pallotti and the Union of Catholic Apostolate

Vincent Pallotti was a Roman by birth and by vision. His institution, the Union of Catholic Apostolate with its principles, reflects the view of a son of Rome and of a faithful son of the Roman Catholic Church.

Pallotti was seventeen years a priest when, in 1835, he received the charism, the spiritual gift from God, to found the Union of Catholic Apostolate.¹ He had been involved in many apostolic activities such as teacher, spiritual father, pastor and preacher. He had dispensed Christ’s graces to the rich and the poor, to clerics and religious, to young and old, to the sick and the soldiers, but he saw that there was more to be done. He saw the need of greater cooperation and coordination among those working in the apostolate but, unfortunately, there was much
disunity. Moved by an ardent and universal charity, he called all orders of persons to exercise the apostolate, together in unity of purpose and in diversity of roles. He united them in the moral body of the Union of Catholic Apostolate, so that their united work “would circle the whole world.”

The Union

Like every association within the Catholic Church, the Union of Catholic Apostolate has a specific aim, which the Founder received from God. During the more than 170 years of its existence, Pallotti’s foundation had to face many challenging situations. After Vatican Council II, the Society of the Catholic Apostolate took upon itself the responsibility to redefine its aims, taking into consideration the original ideas of the Founder, its historical development and the actual needs of the Church. A simple and concise presentation of the aim, easily understandable to persons who are not used to the daily use of theological and canonical terminology, is not an easy undertaking. Although the SAC did undertake this process, they quickly realized that it should be done in conjunction with the other groups, congregations of the Pallottine family. To facilitate the presentation, we can describe a hierarchy of aims that the Union is trying to
realize. The most important “reason for being” of the Union of Catholic Apostolate is what it has in common with the mission of Jesus Christ and of the Church, that is, “to revive faith and re-enkindle charity of the entire People of God and to spread the faith and charity in the world, so that soon there may be but one flock and one Shepherd” (John 10:16)

This general aim, common with the whole Church, gets its specific imprint by Pallotti’s idea of the “catholic,” universal apostolate, which for St. Vincent Pallotti became a guiding idea of his activities and his theological writings. Such a concept presupposes that everyone is called to follow Jesus Christ and to shoulder his/her responsibility for the mission of the Church, to instill in all a profound conviction of their personal call to be a disciple of Jesus Christ, and to inspire them for a life with and for Christ. Generally, we can say that the aim of the Union is to increase the collaboration among the members of the Church, that is, among the priests and brothers, religious and laity to fulfill fully and more efficiently the apostolic tasks.

We realize this aim in concrete ways in many cases through the institution of the Union of Catholic Apostolate. The Union is an association of faithful following the charism of St. Vincent Pallotti and promoting collaboration among the laity, clerics and religious.
The Notion of “Catholic Apostolate”

Pallotti was an innovator, to say the least. In his time “Apostolate” meant primarily sacred ministry of consecrating and absolving; it meant to work for the Church only by jurisdiction and mandate from the Bishops; it meant the traditional and direct ministry within the context of a parish, a school, a hospital, foreign missions or any other ecclesial work. Apostolate, then, was restricted to the ordained persons, because only they had the power to consecrate, absolve, preach and govern. This reflected the Ecclesiology of the time: very much hierarchical and clergy-centered. In fact, only the “Ordination and Consecration, with the jurisdiction of the Bishop” entitled persons to do apostolate and, in a wider sense, to be called apostles.

St. Vincent Pallotti had a great respect for the hierarchy and the ordained priesthood, but he did not accept the restrictive notion of the “Apostolate.” He noted: “It is true that, in the Church of God, those who were sent by Jesus Christ to bring to the people of Israel and the Gentiles the light of evangelical truth, are called apostles. Also, apostles are called all those apostolic men who have been sent in various parts of the world, either by the Apostles or by the Bishops, to announce the good news. If we admit only this meaning, nobody can merit becoming an apostle, unless he preaches. But he,
who thinks in this way, would be in error. In fact, the most Immaculate Mother of God, without the office of preaching, has not only the merit common to all the Apostles, but is the Queen of Apostles.”

For Pallotti, “the idea of ‘Apostolate’ and the name ‘apostle’ according to the language of the Scriptures, can be separated from ecclesiastical jurisdiction and from the sacred ministry of consecrating and absolving. Therefore one who is not a priest can be honored with the name of ‘Apostle’ and their work can be said to be ‘an apostolate.’” Vincent explained this by writing: “Apostle means ‘being sent’ and Apostolate means ‘mission.’” “To do something for which one is sent, is called apostolate.” “Mary, without preaching, gained the merit of the Apostles and the Church raised her to the dignity of Queen of Apostles, because she cooperated in the propagation of faith without preaching. Therefore all, great or small, noble or plebeian, kings or subjects, learned or unlearned, rich and poor, priests and laypersons, diocesan priests or religious persons, living in community or in solitude, can in their position in life, namely in the state in which God has placed them, exercise somehow, but meritoriously, the Apostolate of Jesus Christ.”

Regarding the adjective “catholic,” Pallotti noted that, with it, he wants to emphasize the concept of “Universality.” This word formed
part of the title of the Union because the Union wishes “to embrace with an act of universal charity, all the places of the earth, all the classes of persons, all the means of preaching and teaching, all monetary means and all material means, and all the deeds, which aim to the propagation and maintaining of faith and Christian charity.”

Thus, “the Union is called of Catholic Apostolate not because it claims to have in itself the Catholic Apostolate, but so that it might be in the Church of Jesus Christ like an evangelical trumpet, perpetually calling, inviting everyone and awakening the zeal and charity of all the faithful of every class, rank and condition so that all may humbly, lovingly and religiously respect, venerate and serve the Catholic Apostolate as it is instituted by Jesus Christ in His Church.”

The Union of Catholic Apostolate

The Union of Catholic Apostolate (U.A.C.) gift of the Holy Spirit, is a communion of those faithful who, inspired by the charism of St. Vincent Pallotti, promote the co-responsibility of all the baptized to revive faith and rekindle charity in the Church and in the world, bringing all to unity in Christ.

For all members of the Union, the origin, source, and teacher of every apostolate is Jesus Christ, Apostle of the Eternal Father (cf. Heb 3:1). The Patroness of the Union is the Blessed Virgin Mary, Queen of Apostles, eminent model
of the spiritual and of apostolic zeal.¹³ The Spiritual Center of the Union is the Church of San Salvatore in Onda in Rome, where the remains of St. Vincent Pallotti repose.

The many forms of personal vocation and the different styles of life, of commitment and service found in the Union are drawn into unity by the foundational charism, by a common spirit and mission and by a life of communion with one another (as described in the Statutes) because¹⁴ “The particular manifestation of the Spirit granted to each one is to be used for the general good.” (1 Cor 12:7).¹⁵

The equal dignity of the members of the Union is based on their common likeness to the Creator and the common priesthood of the People of God.¹⁶ This is expressed in a plurality of vocations – to the life of the lay faithful, to consecrated life, and to ordained ministry – which are so interrelated that each helps the others to be attentive to continual growth, and dedicated to the service proper to it.¹⁷

The Union of Catholic Apostolate is an international Public Association of the Faithful, of Pontifical Right (cf. CIC, cc. 298-320; 327-329) and is constituted by the faithful of every state and vocation,¹⁸ erected by the Holy See and regulated according to the Code of Canon Law and the Articles of these Statutes. The Statutes contain general norms for the life and activity of the entire Union, without prejudice to the internal
regulations of the communities which form part of it (cf. Art. 34-37, 40). The headquarters of the Union are located in the Generalate of the Society of the Catholic Apostolate in Rome.

The Union of Catholic Apostolate participates in the mission of the Church, to awaken faith and awareness of the vocation to the apostolate, to re-enkindle charity among all the members of the People of God so that all will be evermore united in the commitment to spread charity and so that, as soon as possible, there be one flock under one Shepherd (cf. Jn 10:16).¹⁹ Therefore, in communion with the competent Pastors, the Union promotes collaboration among all the faithful with openness to new forms of evangelization.²⁰

To accomplish this mission, as a spiritual and apostolic association open to all the members of the People of God – all the faithful: lay, clerical and consecrated²¹ – the Union strives to revive and bring to fruition the charisms of every person. It seeks to live the mystery of the Church as an apostolic communion which reveals the identity and fundamental dignity of all the faithful.²²

Among all Catholics it aspires to²³ revive the faith, hope and love they have received as gifts in baptism; promote their own holiness and that of their neighbors;²⁴ promote their awareness of the mission God has entrusted to each person, and
to strengthen and support their readiness and capacity to carry out the apostolate together. In addition, it aspires to make accessible to them that apostolic spirituality which is our inheritance; and to strengthen their commitment to the mission *ad gentes*.

In collaboration with all Christians the Union aspires to invoke God’s blessing on the work of evangelization through prayer, sacrifice, and good works; help men and women to open themselves to the light of faith and the saving power of Christ; sustain with vigor the growth of an ever more complete unity; prepare and enable as many as possible to collaborate as messengers of the Gospel at the service of Infinite Love; bring the Christian message of salvation to those who have not yet heard it; and endeavor to provide the means necessary for apostolic undertakings.

The Union, together with all people of good will, each one “a living image of Charity in its essence” (cf. Gen 1:26) it aspires to share charity; protect the dignity and the values of human life and the family; help others in their needs and necessities; commit itself to the cause of justice, solidarity, peace, and the protection of creation; favor inter-religious dialogue; promote the realization of the preferential option for the poor and the excluded, and to combat the causes of poverty.
CHAPTER 10

The Society of the Catholic Apostolate¹ (Pallottine Fathers and Brothers)

The Society of the Catholic Apostolate is an international community of priests and brothers which is an integral part of the Union of Catholic Apostolate. It has the same apostolic aim and spirit as the entire Foundation of St. Vincent Pallotti. Like the Union, the members of the Society also serve the Church in her apostolic mission to the world.

The members bind themselves to the Society by the promises of chastity, poverty, obedience, perseverance, the sharing of resources and the spirit of service. The basic motto of the Society are the words of St. Paul “the charity of Christ urges us on” (2 Cor 5:14). It is this love which impels the entire community to involvement in the apostolate. Both the spirit of love and commitment to the apostolate characterize the
life and work of the members and determine the structure and government of the Society.

Mary, Queen of Apostles, is the Patroness of the Society as she is for the whole Union. She is, after Christ, the most perfect model of the apostolate.

The Society endeavors to revive the faith of the entire People of God, to rekindle their love and to spread these virtues throughout the whole world so that soon there may be but one flock and one Shepherd (Jn 10:16)

In particular, it awakens and deepens in all the faithful an awareness of their apostolic vocation, it encourages them to take an active part in the apostolate and it helps them to be ready and willing to cooperate with one another in carrying out apostolic activities.

The Society undertakes to cooperate with other apostolic efforts in the Church and to develop forms of the apostolate which are in accordance with the needs of our times. Working with all its energy for unity among Christians, it strives to communicate the Good News to those who do not know it so that the Church may be a more effective sign of unity and salvation for the whole world.

To accomplish this, the Society will use whatever means are appropriate to promote, defend and nourish Christian life. It prefers those works which best correspond to its aims
and for which it is most suited as a community of priests and brothers. Moreover, in selecting apostolic activities, it considers the more urgent needs of the Church, the conditions of the times and local circumstances.

The Society is a core community of the Union of Catholic Apostolate. As such, it has a special responsibility for the spirituality and the apostolic effectiveness of the whole Union.

Consecration unites the members in fraternal community. In this way, they give witness to their union with Christ, in the hope that this union will reach its fullness when the Lord comes.

In summary, the members wish to live their vocation fully; by their determination to follow Jesus Christ in the Society; by making his hidden and public life, even to death on the cross, the fundamental rule of their lives; and by hoping to find final perfection with Him in the resurrection. The members are guided by a spirit of generous love which desires only to serve and does not seek its own interests (cf. 1 Cor 13). This is the source and the strength of the apostolate and of their community living. It assures a basic harmony between apostolic work and their own spiritual life, gives a lasting quality to their consecration and to their ties with the Community.
CHAPTER 11

Sisters of the Catholic Apostolate\(^1\) (Pallottine Sisters)

The Congregation of the Sisters of Catholic Apostolate (Pallottine) consists of religious women who work in ministerial activities throughout the world including education, healthcare, orphanages, spiritual centers, nursing homes and other works to increase faith and renew love through the teachings of St. Vincent Pallotti.

The Congregation, founded by St. Vincent Pallotti, is an apostolic institute of consecrated life that proposes to follow Christ by means of the simple vows of chastity, poverty and obedience. It is an integral part of the Union of Catholic Apostolate, sharing the same purpose and motivated by the same spirit.

The Congregation is called to seek the greater infinite glory of God by imitating Christ, the Apostle of the Eternal Father; to strive for
the personal sanctification of each member by living as the first apostolic community did, united in love, in prayer and in mission.

The Congregation is committed to the spiritual growth of its neighbors, awakening in all the awareness of their being made in the image and likeness of God, reviving faith and rekindling charity in every baptized person, animating apostolic zeal, being and forming apostles for the work of the Church, so that the unity of one fold and one Shepherd will be achieved.

The Founder kept in mind the whole Church in the work of evangelization, service and loving presence among all people. The Congregation takes advantage of all the opportune means available to increase, defend and diffuse the Christian faith, but it gives priority to those works which, according to the circumstances of time and place, tend in the most direct way to reawaken people’s awareness of their baptismal vocation and their apostolic responsibility for the building up of the Kingdom of God.

Urged on by love, they commit themselves, as the Founder did, to cooperate with all their strength to the continuation of the mission of Jesus Christ, Apostle of the Eternal Father, responding to the needs of our times with complete availability for every work of charity and zeal:
1. education and the holistic formation of persons
2. missionary apostolates
3. pastoral work in health care agencies, social agencies and parishes
4. every form of Christian and apostolic animation as required by the pastoral needs of the Church and the challenges of the world.

Fidelity: To maintain fidelity to the Congregation, the Founding Charism, and to the Church, their intention is:
1. to live their consecration with integrity
2. to be faithful to the Supreme Pontiff and to the Bishops of the Diocese in which apostolic works are carried out as a sign of communion
3. to live and give witness to their charism according to the forms which express it best and to preserve the spirit and the wholesome traditions of the Congregation
4. to collaborate as much as possible with the other sectors of the Union of Catholic Apostolate
5. to feel responsible for the Congregation as if each member were its foundress.
In summary, the Sisters of the Catholic Apostolate are called by God to live the fullness of their baptismal consecration by means of the profession of the evangelical counsels, responding willingly to this gratuitous gift of the Most Holy Trinity, motivated by the desire to follow Christ chaste, poor and obedient to the Father in all things. Convinced that true love is faithful and requires a stable union, they choose to follow and identify with Jesus, Apostle of the Father, in every circumstance of their lives with joy and complete readiness.
CHAPTER 12

Missionary Sisters of the Catholic Apostolate\(^1\)
(Pallottine Missionary Sisters)

The Pallottine Missionary Sisters are women called by God and consecrated to Him through lives of Prayer, the Evangelical Counsels, Apostolic Service and Community Living.

They are witnesses in the Church with Christ, Apostle of the Eternal Father, as their model; Mary, Queen of Apostles, as their patroness; and the Gospel as their fundamental rule.

Impelled by the love of Christ, the Sisters engage in the Universal Apostolate, seeking to awaken all Christians to their apostolic call and joining with them in using all means available to proclaim and revive faith and to deepen the love of God among all people through the world with the vision and zeal inspired by their Founder, St. Vincent Pallotti.
The religious institute of the Missionary Sisters of the Catholic Apostolate (Pallottines) has as its founder St. Vincent Pallotti, who, in Rome in 1838, inspired a group of apostolically-minded women to help him in his work of the Union of Catholic Apostolate.

From its foundation, the Sisters’ religious institute belonged to the central part of the Union of Catholic Apostolate with which it shares the same aims, spiritual principles and apostolic mission.

The Sisters’ religious institute is an international apostolic institute of pontifical right. They bind themselves by vows. Called together by God to follow Jesus, the Apostle of the Eternal Father, in the religious institute of the Missionary Sisters of the Catholic Apostolate, they participate in Christ’s saving mission in the world.

For the greater glory of God, they are sent as Pallottine Sisters, to revive, spread and deepen faith, to strengthen hope and rekindle love. They seek to awaken in all Christians an awareness of their apostolic call, so that the day may soon come when there will be only one flock and one Shepherd.

In summary, involved in education, healthcare, pastoral and parish ministries, daycare, spiritual renewal and social work, the Missionary Sisters are an international
congregation with over 800 sisters in Europe, Africa, India, North, Central and South America.

Pallottine Missionary Sisters can be found in many countries, including:

- England
- Ireland
- France
- Germany
- Poland
- Switzerland
- Ukraine
- Rwanda
- South Africa
- Tanzania
- Brazil
- Peru
- Belize
- India
- United States

Being an international congregation gives the sisters an appreciation for the different cultures and different concerns of people throughout the world. In concrete ways, they are working to bring about unity throughout the world.
Letter of St. Vincent to his Spiritual Children

My dearly beloved in Jesus Crucified:

In the first place and with all my heart, I thank God who in His mercy has chosen and called you. God sent you as workers in His harvest that through your ministry faith may be preserved and love may grow among the sheep of Christ already in His fold, and that those who are still to be led into His chosen flock may be disposed to receive the gift of faith.

Therefore, rejoice in the Lord, again I say rejoice. For, as you have been chosen and called to accomplish God’s work, so God gave you all graces and faith activated by love, so that in all things you may be found faithful servants of Christ.

Thus, through the mercy of our God and the grace of our Lord Jesus Christ, you will bear
fruit, and your fruit will remain as God wills it.

But to be found faithful, one should not wrap the talents one has received in a cloth nor hide them, but one should use them for the benefits of his soul and for the salvation of others.

All who are called and chosen have received from the Lord talents in a measure according to their election and holy vocation. But not all are found faithful in using them, and among them there are but few who by their fidelity have gained more talents.

Therefore let us take heed that through the mercy of our God and the grace of our Lord Jesus Christ we may become faithful in all things according to God’s will.

It is our task to co-operate in the spreading of the Gospel with the power of God who redeemed us and gave us our holy vocation, not according to our deeds, but according to His great mercy and the grace given us in Jesus Christ. And as He is the first-born among many brethren, we should become like Him in all things.

We, who are called to the sanctuary through the mercy and grace of our Lord Jesus Christ, should thank God who loved us with an everlasting love. He has shown us the Blessed Virgin Mary, the Mother of His only begotten Son who, for our example, has so walked in the
footsteps of our Lord Jesus Christ in all the ways of justice that in the fullness of holiness, grace and justice she excelled all the angels and all the elect.

God, thus, showed her to us as an example, But through the same only begotten Son, He also gave her to us as a Mother so that through her intercession and with the example of her whole life we can always follow the footsteps of our Lord Jesus Christ with faith, hope and love.

In this way, during all the days of our lives up to the end, in all our works, justice may shine forth more and more before men, so that they may glorify our father in heaven.¹
All the words of Pallotti have been translated by the author from the original Italian. They come from the edited works of Fr. John Hettenkofer and most of all from the edited works of Fr. F. Moccia, SAC.

**Writings of Pallotti in Italian**

<table>
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<th>Abbreviation</th>
<th>Description</th>
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I. Pia Societa dell’ Apostolato Cattolico
II. Regole dei SS, Ritiri
III Appendice alla Regola
IV Manoscritti Giuridici
V. 1, Scritti Apostolici Minori
V. 2, Scritti Apostolici Minori
VI. 1, Le Procure
VI. 2, Le Procure
VII. Regola-Copia Lambruschini
VIII. Manuali della Regola
IX. Cerimoniali
X. I Lumi
XI. Scritti Spirituali
XII. Materie Predicabili


Racc. I Raccolta (I) di scritti relativi alla
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<th>Racc. II</th>
<th>Raccolta II (Ibid.).</th>
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Writings of Pallotti in English


Footnotes

Editors Note
1. General Statutes – Union of Catholic Apostolate

Prologue
2. Lett. 1769.
5. Prop. 197.
10. Lett. 16.
15. A.A. 2.
Introduction
1. OO CC IX, 252.
2. Reg. Fund. 36.
3. OO CC I, 5.
4. Lett. 1297.
5. OO CC II.
6. OO CC II.
7. OO CC II, 2-3.
8. OO CC II, 2-3.
9. OO CC II, 6.
10. G.S. 19.
11. SAC, Documents of the 12th, Extraordinary General
   Chapter N. 11. p. 96.
12. OO CC II, 16.

Chapter 1: Fellowship in Love
1. L.G. 7.
2. OO CC II, 21.
3. Racc. I, 63-64.
5. OO CC II, 5-6.
6. OO CC I, 8.
7. OO CC I, 105.
8. OO CC III, 137.
9. OO CC IV, 309.
10. OO CC III, 152.
11. OO CC X, 93.
12. OO CC X, 8.
13. OO CC X, 56.
16. Lett. 6.
17. OO CC IV, 13.
18. OO CC X, 676.
19. OO CC X, 52.
20. OO CC II, 5, 6.
22. OO CC II, 5-6.
23. OO CC II, 5-6.
24. OO CC III, 151. ff.
25. OO CC I, 105-111.
26. OO CC III, 152.
27. Idd. III.
28. OO CC X, 56.
29. OO CC X, 483.
30. OO CC X, 473.
31. Prop. 84.
32. Prop. 62.
33. OO CC X, 70.
34. OO CC X, 66.
35. Lett. 146.
36. OO CC I, 108-111.
37. OO CC I, 105 ff.
38. Ibid 107.
39. Ibid. 107.
40. OO CC I , 111.
41. 1 Cor. 13:4; OO CC I, 108.
42. Racc. I, 391.
43. John 4:16; Idd III.
44. Prop. 34.
45. Prop. 491.
46. Prop. 497.
47. Prop. 584; 589.
48. Prop. 576
49. MF XXII.
50. OO CC IV, 308.
51. OO CC III, 152.
52. A.A. 8.
Chapter 2: God: Love and Mercy

1. OO CC II, 62.
2. cf. OO CC X, 8.
3. Lett. 382.
4. OO CC X, 8.
5. OO CC II, 63.
7. Idd. VI.
8. OO CC X, 464.
9. Ibid.
12. Idd. 2.
13. OO CC X, 676.
14. OO CC X, 460.
15. OO CC X, 357.
16. M. F. XIX.
17. OO CC X, 144.
18. OO CC X, 676.
22. OO CC X, 133.
23. OO CC II, 290.
27. Lett. 570.
28. Prop. 509; 515.
30. Idd. XXII.
31. OO CC II, 385.
32. MF p. 33.
Chapter 3: Man/Woman: Image of God, Sinner-Redeemed

2. OO CC X, 354.
3. Idd. XII.
6. OO CC X, 362.
8. Idd. XXVI.
9. MF I.
11. Idd. VIII.
12. Ibid.
14. MF. Addition One, I.
16. Idd. VIII.
18. OO CC X, 661.
19. Idd. VIII.
20. OO CC X, 478.
21. cf. P. Jackson p. 44.
Chapter 4: Jesus Christ: The Model to Imitate

1. cf. Romans 8:14-17; Idd. XXII.
2. Lett. 1215.
3. OO CC II, 5.
4. Idd. XXIII.
5. G.S. 41.
6. MF XXXI.
7. OO CC II, 541.
8. M.F. XXXI.
9. Lett. 1215.
10. Idd. XXIII.
11. OO CC VIII, 269.
12. OO CC III, 34.
13. OO CC II, 541.
14. OO CC II, 4; III, 541.
15. OO CC II, 36.
16. OO CC II, 15.
17. OO CC II, 85.
19. OO CC III, 34.
20. OO CC III, 35.
21. Ibid. ff.
22. Ibid. ff.
23. OO CC III, 36.
24. Ibid.
25. OO CC III, 38-39

Chapter 5: Following Jesus Christ, the Apostle of the Father
1. OO CC III, 142.
2. cf. John 3:15; John 3:15; 1 John 4:9: Romans 8:3; Galatians 4:4; Carlo M. Cardinal Martini S. J., Gesu’ Cristo, l’Apostolo del Padre, Roma, 1981, p. 5 ff; (The typewritten Lecture of Fr. Albert Peter Walkenbach, SAC, Vallendar, Germany, 1981 has also been used in this chapter).
4. OO CC III, 139.
5. OO CC III, 144.
7. OO CC III, 182.
8. OO CC III, 139.
10. OO CC III, 139.
12. Idd. XXIII.
14. OO CC III, 40-60.
15. OO CC II, 161.
17. OO CC III, 80.
18. OO CC III, 79.
19. cf. OO CC III, 40-60.
23. M.F. 15.

Chapter 6: Maturing in Christ
2. Coll. Spir. 142.
3. OO CC X, 696.
7. Mystici Corporis Christi 86.
8. Mystici Corporis Christi, N. 86.
11. Lett. 1554.
13. OO CC II, 34.
15. Idd. XXVI.
17. Gal. 2:20
18. cf. Chapter 4.
19. OO CC III, 34.
23. Prop. 548.
Chapter 7: Mary: Our Mother and Queen

1. MF. p. 9.
2. AA 4.
3. ME 7th Day.
4. We have used in this chapter some of the notes of the Dissertation for the Licentiate degree in Spirituality written by Fr. Mathew Kanjiramkalayil, SAC, on “Mary in the Three Months of May of St. Vincent Pallotti,” Pontifical Gregorian University, Institute of Spirituality, Rome 1987.
5. OO CC X, 747.
6. OO CC X, 577.
7. Lett. 592.
8. OO CC X, 262.
9. LG 57.
10. cf. OO CC V, 447.
11. OO CC 157.
12. LG 53.
15. MF. p. 5.
17. MF p 5.
19. MR p. 11.
21. cf OO CC X, 747; Epistulae Latinae p. 28; LG 53.
22. MF p. 104.
23. OO CC II, 40.
24. OO CC X, 413.
25. cf. OO CC X, 413.
26. MF 10.
27. Idd. XXV.
28. MF 105.
29. MF p. 11.
30. MF p. 105.
31. Lett. 1681.
32. OO CC II, 40 ff.
33. OO CC X, 577.
34. Coll. Spir. 92-93.
35. M. E. 7th day.
36. MF P. 47.
37. MF 101.
38. cf. AA 4.
39. OO CC I, 7.
41. OO CC IV, 450.
42. OO CC I, 6-7.
43. OO CC IV, 134-135.
44. OO CC I, 7.
46. cf. Prop. 274; MF 112.
47. cf. L.G. 57.
48. LG 62.
49. OO CC X, 577.
50. OO CC V, 447.
51. M. F. p 160.
52. MF 250.
53. MF. 59.
54. OO CC III, 78-79.
55. MF 14.
56. cf. E. Weber, St. Vincent Pallotti, Apostle and Mystic (manuscript), trans. by Joseph de Maria and Nicholas Wilwers, Milwaukee, 1962, p. 100; cf. OO CC III, 354.
59. OO CC X, 261.
60. Prop. 71.
61. Prop. 82.
62. Prop. 98.
63. Prop. 149.
64. OO CC X, 538.
65. Ibid. 156.
66. Ibid. 677.
67. Prop. 204.
68. Prop. 274.
69. Prop. 275.
70. cf. L. Vaccari, Compendio della Vita del Ven Servo di Dio, Vincenzo Pallotti, Roma, 1888, p. 137.
71. OO CC V, 447.
72. OO CC V, 447-448.
73. Lett. 592.
74. Coll. Spirit. 93.

Chapter 8: Holiness for All
1. MF, IV.
2. OO CC II, 4.
3. Lett. 1554.
4. OO CC X, 50.
5. OO CC X, 49.
6. OO CC II, 4.
7. OO CC X, 49.
8. Idd. XIX.
10. MF XXXI.
11. MF XXXI.
12. OO CC X, 473.
13. OO CC X, 111.
15. MR. 5th day.
16. OO CC II, 3.
17. OO CC II, 3.
18. OO CC I, 160.
19. MF V.
20. MF IV.
21. OO CC X, 49.
22. OO CC X, 50.
23. Lett. 146.
24. OO CC III, 60.
25. Prop. 268
27. OO CC II, 57.
29. Prop. 212.

Chapter 9: Pallotti and the Union of Catholic Apostolate
2. OO CC IV, 139.
3. OO CC IV, 325.
5. OO CC III, 182.
6. OO CC III, 144.
7. OO CC III, 146.
8. OO CC VI, 236.
9. OO CC V, 237.
10. OO CC I, 4-5 and Note 2
11. Cf. “In the Union to Evangelize” (Final Document of the XVIIth SAC General Assembly, 1992), No. 16; OOCC I, 1-6; Preamble c, e-g; LG 7, 13.
12. Cf. OOCC II 5-9, 541; III 139-143; Preamble j; AA 4.
13. Cf. OOCC I 6-7; III 6, 145; Preamble k; AA 4.
14. Cf. OOCC IV 143-145, 265; Preamble c, f-h.
15. Cf. Sir 17:12; OOCC III 142; IV 451-452, LG 12; VC 74.
20. Cf. OOCC IV, 334, 345; Preamble, d; AA 23, 27.
21. Cf. OOCC IV, 124; Preamble, g; LG 12-13; PO 6, 8-9.
22. Cf. GS 29-32, 40; John Paul II, ChL 8.
23. Cf. OOCC I, 231; III, 156-157; IV, 8; VII, 2-3.
25. Cf. OOCC I, 4-5; IV, 304; AA 27, 30; UR 2-12; AG 41.
28. Cf. OOCC IV, 308-311; NA 2-3; LG 36; AA 27.
29. Cf. AA 27.
30. Cf. AG 12; GS 27; UR 12.
31. Cf. OOCC III, 54; IV, 319; GS 76-77, 82; LG 36.
32. Cf. OOCC II, 541; IV, 126; AG 11; GS 92.
33. Cf. AA 8.

Chapter 10
1. Law of the Society of the Catholic Apostolate

Chapter 11
1. Constitution of the Congregation of the Sisters of the Catholic Apostolate

Chapter 12

Epilogue