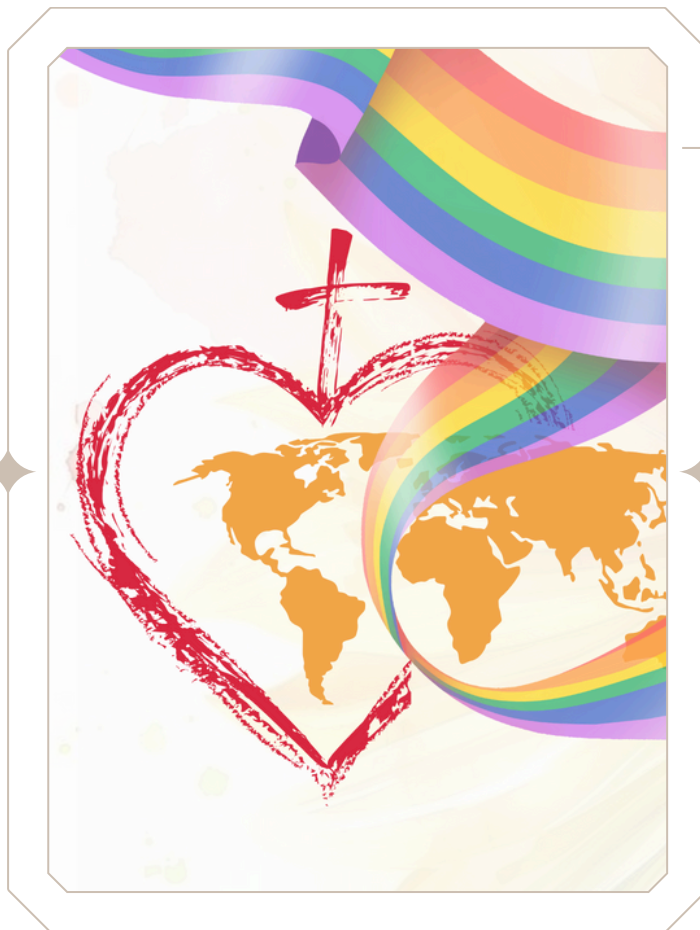


Heart for the World *Cuore per il mondo*

ADORATRICI DEL SANGUE DI CRISTO

ADORERS OF THE BLOOD OF THE CRIST



WORKBOOK



disegno di sr Lucia D' Andrea ASC

Heart for the World Cuore per il mondo

Carissima Sorella

prima di conoscerti di persona, eri costantemente presente nei nostri cuori, nelle nostre preghiere, nelle nostre conversazioni.... Abbiamo sognato di creare per te un luogo, un tempo, un contenuto che è prima di tutto importante per noi Figlie di Maria De Mattias, Adoratrici del Sangue di Cristo. Questi contenuti nascono dalle nostre preghiere e dai nostri sogni affinché l'opera, che è tutta AMORE, continui!

Modo di usare questo quaderno: abbiamo raccolto molti brani interessanti di lettere*, storie, preghiere e anche esercizi individuali, che formano un mosaico molto creativo a cui anche TU puoi contribuire. Puoi utilizzare il contenuto in qualsiasi momento, usarlo per la preghiera, la riflessione o semplicemente per imparare qualcosa di nuovo.

Un grande abbraccio

In questa pubblicazione utilizziamo due metodi di registrazione delle lettere: la data di scrittura della lettera o il numero della lettera secondo l'edizione: MDM, Lettere a cura di Angela Di Spirito, Luciana Coluzzi, Roma 2005.

Dear Sister

Before we met you in person, you were constantly present in our hearts, our prayers and conversations.... We dreamt of creating for you a place, a time, a content that is first and foremost important for us daughters of Maria De Mattias, Adorers of the Blood of Christ. This content grows out of our prayers and hope that the work, which is all LOVE, will continue!

How to use this workbook: we have collected many interesting extracts from letters*, stories, prayers and also individual exercises, which form a very creative mosaic to which YOU can also contribute. You can make use of the content at any time. Use it for prayer, reflection or simply to learn something new.

with love,

*sr Tatiana Studentowa ASC
sr Marykutti Kanattu ASC*

In this publication we use two methods of recording letters: the date the letter was written or the letter number according to the Italian edition: MDM, Lettere a cura di Angela Di Spirito, Luciana Coluzzi, Roma 2005.



In this manual you will find many different tasks designed for you with love and care. Here is the first of them: Write down every day a word that has lifted you up.

JULY

	TUE	WED	THU	FRI	SAT	SUN
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Heart for the World - Cuore per il mondo



CANTICLE

of the Blood of Christ

Christum Dei Filium
qui nos redemit Sanguine suo
Venite adoremus
Omnes gentes plaudite manibus
jubilate Deo in voce extultationis.
Quoniam Dominus excelsus et magnus
fecit nobis misericordiam suam.
Ipse enim non pepercit unigenito filio suo,
sed pro nobis omnibus tradidit illum.
Ut redimeret nos, et liberaret nos
a peccatis nostris in Sanguine suo.
Et justificati in Sanguine ipsium
salvaret nos ab ira per ipsum.
Et qui eramus longe faceret prope
per Sanguinem Filii sui.
O Domine Deus meus quid retribuam tibi
pro omnibus quae tribuisti mihi?
Calicem salutaris accipiam,
et virtutem hujus Sanguinis invocabo.
Psallite Jesum omnes Sancti ejus
et confitemini memoria Sanctitatis ejus.
Quoniam ipse dilexit nos
et lavavit nos in Sanguine suo
et factus est adjutor noster et redemptor noster.
Sit Sanguis Christi benedictus
in saecula seculorum quia fecit mirabilia nobis.
Benedictus Jesus in aeternum
et repletur coelum et terra gloria Sanguinis ejus.
Fiat GLoria Patri
Christum Dei filium
qui nos redemit Sanguine suo
Venite adoremus.

PRAYER

O good Jesus, Son of God and of the Immaculate Virgin Mary, whose soul was pierced by the sword of sorrow, through your passion and through the outpouring of your precious Blood, we beseech you, by your merits and through her intercession, grant to us and to all peoples that we may worthily and faithfully love and adore you, together with your own Mother, for ever and ever. Amen.

HISTORY

The manuscript of the song with the prayer is attached to the letter May 30, 1863.

O popoli tutti battete le mani,
acclamate al Signore con voci di giubilo e di
allegrezza,
perché il Signore eccelso e grande
fece con noi la sua misericordia.
Egli infatti non risparmiò il suo proprio Figlio,
ma per noi tutti lo immolò,
al fine di redimerci e di liberarci
dai nostri peccati nel sangue suo;
e così giustificati nel sangue di lui
ci salvasse dall'ira per mezzo suo;
e noi che eravamo lontani fossimo avvicinati
in virtù del sangue del Figlio suo.
O Signore, Dio mio,
che ti renderò per tutti i beni che hai elargito a me?
Prenderò il calice della salvezza
e invocherò la virtù di questo sangue.
Cantate inni a Gesù, o voi tutti santi suoi,
e celebrate la memoria della sua santità,
perché ci amò e ci lavò nel suo sangue
e si fece nostro aiuto e nostro redentore.
Sia benedetto nei secoli il sangue di Cristo
che fece per noi cose ammirabili.
Sia benedetto Gesù in eterno
e si riempia il cielo e la terra della gloria del sangue
suo.
Venite adoriamo il Cristo, Figlio di Dio
che ci redense col suo sangue. Amen.

Try to find references
to the Bible
in this Canticle :)

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Maria De Mallias

CANTICLE

of the Blood of Christ

INTRODUCTION

The Canticle to the Blood of Christ is a polysalm ascribed to Maria De Mattias by oral tradition. It was part of the devotions of the Adorers since the early days, as is confirmed and substantiated by Maria De Mattias, who writes:

"This Canticle has been said in this Monastery of Acuto since the beginning of the year 1855, in order to give thanks to the Eternal divine Father, because He has given us His beloved only-begotten Son (...) and to obtain the grace that we and all peoples may always love and adore Him."

We are guided by this meaningful prayer with which we, too, in the words of Maria De Mattias, want to thank God for giving us his only begotten Beloved Son and ask for the grace to always love and adore him with all the peoples of the earth.

CLAP YOUR HANDS, ALL YOU EOPLES, SING UNTO GOD WITH A VOICE OF JUBILATION. FOR THE EXALTED AND GREAT LORD HAS SHOWN TO US HIS MERCY.

The Song opens with an invitation, addressed to the whole world, to praise the Lord, with great joy, with jubilation and with applause. The reason is immediately expressed: because God, in his greatness, has shown to us his mercy. Mercy of which the earth and history is full, has ancient roots, as the psalmist sings: Praise the Lord for he is good: for everlasting is his mercy...

*He alone performed wonders / From Egypt he delivered Israel.
He led His people in the desert / He gives food to every living thing.
Praise the God of heaven: for eternal is his mercy (Ps 136).*

HE, IN FACT, DID NOT SPARE HIS OWN SON BUT DELIVERED HIM UP FOR US, IN ORDER TO REDEEM US AND TO FREE US FROM OUR SINS IN HIS BLOOD.

Maria De Mattias refers mainly to the mercy God used with humanity in sending the Savior. She tells of God's mercy made visible in Jesus who, by becoming incarnate, expressed it in gestures, attitudes, and words, and sealed with his blood.

We are at the heart of our charism, which calls us to contemplate, as a priority, the great mystery of redemption that the Lord Jesus obtained for humanity through the shedding of all His precious Blood.

AND THUS JUSTIFIED IN HIS BLOOD WE MIGHT BE SAVED FROM HIS WRATH AND WE WHO WERE FAR AWAY WERE BROUGHT NEAR BY VIRTUE OF THE BLOOD OF HIS SON.

The central part of the canticle, summarizes the whole story of salvation: the magnificence of creation, the tragedy of sin, the disappointment of God, The remedy: JESUS.

God's world, marked by harmony, goodness, beauty, trust, cooperation, has been lost by disobedience, by estrangement, by distrust. This is our sin.

For God it is disappointment of love. He sees himself rejected, put in a position where he cannot express his mercy, because of the barriers erected by sin. This is the wrath of God. It is not resentment, it is pain, sadness, longing for love. My heart is moved within me, my innermost self trembles.

And its purpose gradually strengthens and clarifies: the remedy is Jesus! The Blood of Jesus restores in us the image of the Father, washing away the sin that deforms it. (I Cor 6:20). This is redemption.

O LORD, MY GOD, WHAT CAN I RENDER UNTO YOU FOR ALL THE GOOD YOU HAVE BESTOWED ON ME?

Maria De Mattias attempts a response by expressing the desires that crowd into her heart. She would like to love Jesus very much, she would like to run and call everyone to love Jesus, she would like to glory in suffering for Jesus, to bear with glory the humiliations and scorns for Jesus. She would like to die for the Blood of Jesus, where He wants, how He wants and when He wants...

Jesus loves us without any merit of our own. Let us also love Him greatly because He is worthy to be loved. Let us also love Him for the great good of Redemption, for the blood He was willing to shed for our love. Let our hearts always be occupied in loving Jesus, content to die for Jesus... Here is all our hope.

I WILL TAKE THE CUP OF SALVATION AND CALL UPON THE POWER OF THIS BLOOD.

But no response of ours is adequate to God's gift. Mary senses this, and in the Canticle she shares with us the most beautiful attitude of faith in its simplicity, the one that brings the most joy to God's heart: I will take the cup of salvation, I will accept the gift, that is, I will let HIM, who has loved me from the beginning, see His expectation consoled.

Maria De Mattias would like to run and call all souls to love Jesus'. And therefore, with this knowledge, she invites:

SING HYMNS TO JESUS, O ALL YOU SAINTS OF HIS, AND CELEBRATE THE MEMORY OF HIS HOLINESS, FOR HE LOVED US AND WASHED US IN HIS BLOOD, AND MADE HIMSELF OUR HELPER AND OUR REDEEMER.

In the fullness of time Jesus came and, in his Blood, embodied and made visible the Father's mercy and tenderness for us.

The Foundress, who previously narrated the big event, now sings:

BLESSED FOREVER BE THE BLOOD OF CHRIST WHO DID ADMIRABLE THINGS FOR US. BLESSED BE JESUS FOR ALL ETERNITY, AND LET HEAVEN AND EARTH BE FILLED WITH THE GLORY OF HIS BLOOD.

Salvation is celebrated, and the Blood of Jesus is its sign, its measure, its expression: When I have saved you, you will become a blessing in God's world, restored to the beautiful order of things by the Blood of Jesus, in the KINGDOM that the Son will hand back to the Father as splendid as in the beginning!

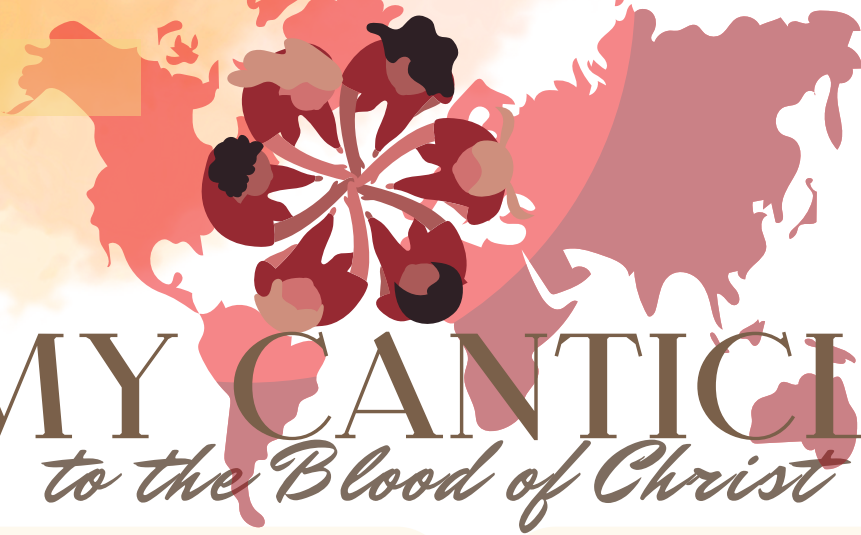
Maria De Mattias concludes her Canticle with this certainty summarized in the powerful image of a world flooded with the recreating Blood:

Let heaven and earth be filled with the glory of the Blood of Christ!

It is the rainbow set in the sky that runs through all history and the whole universe, reconnecting the end with the beginning, fulfilling every WORD of the Father and rendering to Him joy and glory.

Caterina Ronci ASC

Angela Di Spirito ASC



MY CANTICLE

to the Blood of Christ

Canticle to the Blood of
Christ in my own language:

Canticle to the Blood of
Christ composed by me:

...THAT BEAUTIFUL ORDER OF THINGS... in the ASC spirituality

"...hoping [...] to have the consolation of seeing in the present times that beautiful order of things which the great Son of God by His Divine Blood came to establish on the earth..."

Maria De Mattias

St. Maria De Mattias' letter, which contains this significant and emblematic expression, is dated November 12, 1838. Maria at age of 34 has been in Acuto for 56 months and lives in the Stefani house, the fourth residence, where she was forced to move during the few years of the new undertaking. She went there with her first companions on August 31, leaving the summer home of the diocesan seminary.

She writes to Monsignor Vincenzo Annovazzi, since Feb. 15 bishop of Anagni, the third bishop in the space of four years, to whom Maria returns to explain her intentions, the charismatic force she carries, the apostolic project and the spirit by which it is animated and sustained.

She is considering finding a more suitable home than the one where she was forced to take refuge, in obedience to the bishop himself who claimed the summer home for seminarians.

She desires a more suitable environment for the apostolic ministries she has been carrying out since she set foot in Acuto. It is uncomfortable, in the confined space in which she finds herself, "to have eighty women retreat in Spiritual Exercises," as she has done in the past. However, she does not stop the good work: seeing the "great desire of the women, it will be done as best as it is possible, by shrinking the beds and accommodating the little altar with the image of Our Lady in the dormitory."

And while other years she herself accompanied them with "lectures and meditations" this year she would like the intervention of a Priest. In her request to the Bishop, she also proposes a starting date: the first day of the novena of St. Francis Xavier. Beginning the spiritual exercises with the intercession of the great Apostle of the Missions makes gives her great hope to "obtain the grace of final perseverance in all those, who in these days of holy retreat give **themselves to God**".

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"HAVING IN US THAT CONSOLATION OF SEEING IN THE PRESENT TIMES. THAT BEAUTIFUL ORDER OF THINGS THAT THE GREAT SON OF GOD WITH HIS DIVINE BLOOD CAME TO ESTABLISH ON EARTH."

This her ideal:



realize the reform of the world



reestablish humanity in the cosmic order willed by God in creation and re-proposed by Christ through redemption



help Christ redeem the world.

She has clear ideas, that teacher of Acuto! Clear because they burst forth and illuminated by the direct Light of the charism which she carries within herself and which, with consistency and tenacity, she goes on to illustrate and propose.

A few years earlier, precisely on July 5, 1835, verbalizing the first official meeting with her first companion Anna Farrotti, she had written, outlining the purpose of the new Congregation, that the purpose of the Institute is the same for which the Blood of Jesus Christ was shed.

In the Rule she later drew for her sisters she emphasized, as a premise, that the precise task of the new institute was to proclaim the infinite Love of God, after contemplating and assimilating it.

expressed and signified in the total gift of Christ, even to the shedding of His Blood. Demanding, bold, seemingly presumptuous ideal, pursued with only hope in the power of God who "wants to make use of us miserable ones for his glory."

To realize in the present times that beautiful order of things that the great son of God with his Divine Blood came to establish on earth: says in summary what Maria De Mattias has tried to say in different circumstances and ways. **It is re-creation that wants to bring the whole world back to the original project of pristine beauty, harmony, balance, justice, peace; that wants above all to rebuild the human person, created in the image of God and then deformed by violence, from selfishness, from**

hatred, from sin.

It is a total restoration of humanity and creation, accomplished by life-giving immersion in the blood of Christ, in the cleansing embrace of the Father's infinite Charity.

To accompany every person, from every tribe, language, people and race, to the knowledge and experience of this reality is to collaborate in the work of redemption in a kind of priestly mediation between God and the world.

In the present times: here and now, in the today of history, of the history of all times and places, it is a limitless apostolic horizon.

Angela Di Spirito ASC

♥ points for reflection

CHARISM

Contemplate →
Assimilate →
Announce
God's infinite Charity,
expressed and signified
in the total gift of
Christ, down to the
shedding of blood.

SPACE FOR YOUR REFLECTIONS

HARMONY

BEAUTY

REALIZING THE REFORM OF THE
WORLD

PEACE

RECREATION

JUSTICE

CREATION AND REDEMPTION

that beautiful order of things

O Father, who in the Precious Blood of your only Son, have redeemed all people, keep safe in us the work of your mercy, so that, celebrating these holy mysteries, we may always attain the fruits of our redemption, through our Lord, Amen.

♥ points for reflection

That beautiful order of things is a gift to us. We cannot keep it just for ourselves, but we can pass it on. And this sharing with gratitude of the gift of the Blood of Christ makes it more beautiful, more tender, more just.

I propose a brief reflection: imagine that your life is a Chalice composed of various events. This Chalice-Life is filled each day with a new gift of the Blood of Jesus. Each day you pour from your Chalice the gift of Blood into the lives of others. Try to graphically represent these individual elements. Nothing will happen if you step outside the picture. The limits are only in your mind.

*Father, to You I raise my whole being, my empty chalice. Accept, O Lord, this emptiness of mine and fill it with Yourself: with Your light, with Your love, with Your life. Let these precious gifts radiate from me and pour the cup of my heart into the hearts of all those I meet today, showing them the beauty of Your joy, the fullness and serenity of Your peace, which nothing can destroy.
Amen*



COMMUNITY

Ideal:

Oh! how beautiful is that Religious House that longs for nothing else, but Jesus Crucified, that desires nothing but Jesus Crucified, that loves nothing but Jesus Crucified, that wants nothing but Jesus Crucified. (...) Why do we all not love Jesus and His Cross, who so deserves to be loved? Why do we all not console ourselves with Jesus in our sorrows, who seek to be consoled by other things outside of him? (...) Blessed are we if we have only loved Jesus and his Cross; this is our consolation... (January 26, 1850).

Maria De Mattias

Around this reality ASCs were called to create community: to share Jesus' way of life, His obedience, His poverty, His willingness to reach out, to be, like Him, fully dedicated to the cause of the Kingdom, to the point of sharing in His destiny in the Paschal mystery.

From this vision flow the other characteristics that Maria De Mattias wanted in the ASC community: obedience to the rule, communion and harmony, mutual forgiveness, peace and union, humility, mutual and gratuitous service, tempering one's own needs, joy... All this in the style of sobriety, dignity and composure, in the climate of silence and prayerfulness.

Angela Di Spirito ASC

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Four things I desire in this Monastery: obedience, (...) mutual charity in the hearts of all the individuals who make up this Religious Community, constant peace and unanimity in common life, and a spirit of prayer and recollection in God (March 4, 1850).

Maria De Mattias

...The Spirit of this Holy Work is all charity. We have this word carved in our minds and hearts.

I say charity, charity toward God and our dear neighbor (June 28, 1841).

Maria De Mattias



disegno di Lillo Dellino

The community alphabet

- A** Love the community
- B** Bless God and your sisters
- C** Grow in communion
- D** Talk to everyone
- E** Build up the community
- F** Trust others
- G** Rejoice together
- H** Humour!
- I** Establish good relationships
- L** Work together
- M** Be of service
- N** Notice the good
- O** Offer yourself
- P** Pray without ceasing
- Q** Qualify friendship
- R** Be reconciled
- S** Smile at everyone
- T** Treating each other with respect
- U** Unifying efforts
- V** Valuing each person
- Z** Zealously pursuing the good of all

A little math... Try to count how many times is used the "we" the "I"..... In our Constitution.

In my community, Lord, help me to love, to be like the thread in a dress. It holds the various pieces together, and no one sees it except the tailor who put it there. You, Lord, my tailor, tailor of the community, make me capable of being in the world, serving with humility, because if the thread is visible, everything has gone wrong. Make me love in your Church, because it is love that holds the various pieces together.

Madeleine Delbrel

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♥ points for reflection

My alphabet

of community life

a

b

c

d

e

f

g

h

i

j

k

l

m

n

o

p

q

r

s

t

u

v

w

x

y

z

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CHARISM

of the Adorers of the Blood of Christ

The ASC charism is the page of the Gospel that the Spirit assigns to us to live radically and share it with God's people.

It empowers us to portray and reflect a mystery of the life of the Lord Jesus for the common good. It places us in contemplation of an icon of Jesus. Which page of the Gospel? Which Jesus for us ASCs? The Jesus who summoned us precisely as Adorers of His Blood (LC 6) and whom Maria De Mattias points out like this, "To reveal his infinite love for us and in consequence of his great mercy, Jesus Christ our Divine Redeemer consented to shed his precious blood for us, in the midst of suffering and humiliation, as the price of our salvation and glory." Yes, He gave it all, He gave it for all, and He does not cease to give it." (Const. 1857, Preface).

The Jesus who seduces us as ASCs is Jesus the Redeemer, the one who redeems us with his love, heals us with his wounds, washes us with his blood. He is the Son of God, the crucified Lord.

"The sight of the Crucifix," Maria says of herself, "was to my heart like a sweet arrow that wounded me..." (July 25, 1838). And then she points to him many times as

"Our Crucified Love."

"Our Beloved Bridegroom Jesus Crucified,"

"Divine Bridegroom Crucified."

"Dear Crucified Jesus"

"Our Crucified Good"

"Divine Lamb"

"Our Bridegroom of Blood."

And always Maria defines us ASCs.

"Brides of Jesus Crucified."

"Beloved brides of the Divine Lamb"

"True brides of the Crucified Lord."

The Jesus of the ASCs is the Jesus crucified out of love, to bring back to the Father his world "restored to beautiful order"; He is the Paschal Lamb of whom Peter writes, "You have been set free with the precious Blood of Christ, as of the Lamb without blemish and without spot" (1 Pet. 1:19) and to whom Revelation sings: "The Lamb who was sacrificed is worthy to receive power and riches, wisdom and strength, honor, glory and blessing" (Rev. 5:12), "because you were sacrificed and redeemed for God with your Blood people of every tribe, tongue, people and nation" (Rev. 5:9).

The Constitution summarizes this reality for us in LC 2:

"We Adorers are consecrated to the adoring and redeeming love of Jesus Christ, who shed his Blood to free us from sin and reconcile us in love." LC 22: "Our ASC charism is deeply rooted in the mystery of Jesus' death and resurrection. Ours is an Paschal identity, signed in the Blood of the Lamb."

This icon of Jesus is the foundation of our ASC apostolic spirituality. It is the object of our meditation.

Contemplated "ever more intensely," it shapes us and makes us the charism that we prolong in history. Jesus Crucified

whom we contemplate transfuses His Blood into us, so that Maria De Mattias was able to write, "His Blood is ours" (4/2/1856), flows through our veins. We are, thus, chalices of his precious Blood.

Celebration and gratitude arise from this awareness: All you peoples, clap your hands, for Jesus loved us and washed us with his Blood (MDM). This prayer deepens the charism in us.

"In our lives, especially in the Eucharist and in prayer, we adore Christ the Lord who redeemed us with his Blood." LC 28

As MDM "personally and communally, we will give priority to the contemplation of the mystery of redemption" (see also St. 34) Remembering the charism becomes motivation for the mission: "since the goal of the cleansing bath (of the Divine Blood) is united with the purpose of the institute" (Congress 5/7/1835). "Our main purpose must be to strive to invite people to share in the fruits of redemption" (Const. and Reg. 1857).

"We participate by our charism in the Redeemer's struggle against the powers of darkness and sin" (LC 25). "Our mission is to lead others to the knowledge and love of Jesus crucified." (LC 34).

"Variety, extension" and radicality in ministries that are directed to "all phases of life" (1857) "using all possible means" in all times, while we are always willing to work and even give our lives for the welfare of souls" (Lett. 6/12/1839)

"Our name, Adorers of the Blood of Christ, expresses our specific vocation: a community of religious apostles whose lives are permeated with the spirit of adoration, contemplative women who glorify the Lord and venerate his presence in those they serve." (LC 27).

The ASC sings and walks through the world "without sandals" (Ex. 3:5) always ready to point to the Blood of Jesus as the reason for her life and attitudes.

The blood of Jesus is the real revolution in history. By it we change our family status. From "creatures" and "stewards of creation" (Gen 1-2) we become daughters of God: "For all of you are children of God through faith

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Jesus gave
ALL HIS BLOOD.



THE ASC
contemplates and falls in
love with Jesus the Redeemer.

Jesus gave His
BLOOD
for ALL.



THE ASC
"Reveres every person" as a
CHALICE of the BLOOD of
Jesus the Redeemer.

Jesus does not
cease to give
HIS BLOOD.



THE ASC
Returns her BLOOD to Jesus so
that He can use it
To "wash the world of sin."

For in Christ Jesus, you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. . . All of you are one in Christ Jesus" (Gal 3:26-28).

"God sent his Son that we might receive adoption as sons. You are no longer slaves, but sons" (Gal 4:4-5).

"Behold, I make all things new.... To him who thirsts I will freely give water from the fountain of life. I will be his God, and he shall be my son" (Rev. 21:5-7).

ASCs receive in charism this word and are in the world consciousness of this event: They tell it They celebrate it and especially They demonstrate this by "respecting the dignity and divine destiny" (CV 37) of each person "bought by Jesus at great cost" (ICor 6:20; 7:23).

This attitude is:



the cross of ASCs



their asceticism



their lives poured out

With a love that reflects that of Jesus...

The Blood that Jesus never ceases to give is indeed that of the ASCs, according to the covenant made with Him. We return the Blood to Jesus to help Him continue to bring other precious children to the Father. Thus Jesus, the Redeemer, also changes "social position" and from the only-begotten Son of God becomes the "Firstborn among many brethren" (Rom 8:29). The ASC that sings and walks through the world "without sandals" (Ex) is a sign of what the Blood can do. . ; she thus fulfills her missionary vocation.

Caterina Ronci ASC



Holy Father, in your plan of love you have adorned Saint Maria De Mattias with distinguished gifts of grace, so that she may be in the Church an apostle and witness to the mystery of the Blood of Christ; grant us, through her intercession, to pause in adoration of the Lamb, who died and rose again for us, to renew in his Blood the new and eternal Covenant, to proclaim to all nations the power of crucified Love. Through Christ our Lord. Amen.

♥ points for reflection

In a reflective atmosphere and in a spirit of gratitude, try to remember and write down the words and phrases that shape your ASC identity. Place attention on your uniqueness and the beauty of belonging to the Adorers of the Blood of Christ. You are the inique daughter of Maria De Mattias!



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BE CHARISM

The Adorer of the Blood of Christ, in whose heart the Spirit has written the charismatic word, dresses herself in this Word, this Word alone, avoiding overlapping, possible bondage for herself and disorientation for those who, wanting to read the paschal word from our lives, find it confusing ... like certain sacred images, covered with jewels that, though precious, alter the image and sometimes ridicule it.

This is why the ASC is in continuous discernment lest the Lord should complain as with His people, "Who asked you why you do the things you do? I have asked you to study the Crucifix and clothe yourself with it not only in words, but with works... to make crucified love Jesus known to all!" (MDM). To clothe ourselves with the charism is to BE THE CHARISMA and to be the charism is our life of obedience to God and His Spirit "the source of true freedom" (VC 36). This obedience is not identified with childlike dependence, but is yearning for awareness of one's responsibilities, even when it passes through the medium of people in authority.

"When we become good children," Chittister wrote, "we also become slaves! Loving perhaps and lovable, but dependent and unimaginative ... open to authority, but closed to the Spirit."

This is certainly not the obedience of Maria De Mattias, the obedient rebel, who opposes the Bishop and her spiritual director with the bold freedom of the truly obedient: should I obey him or God?

To embody the Charism is to know how to continually put oneself in a situation of verification: am I living, here and now, according to the expectations God has placed on me for the Kingdom?

Am I using the right means?

Am I willing to give blood for the "not yet redeemed," for the least loved and least lovable?

To inculcate the charism is to know how to live at the mercy of the Spirit who adapts the charism to the real needs of redemption. In the freedom of the Spirit, we are called to change, to renew, to inculturate, to give responses suited to God's today in the memory of the Blood shed for "every tribe, tongue, people and nation"!

Caterina Ronci ASC

 *points for reflection*

MISSION

Long live the Blood of Jesus Christ!

Dearest daughter in Jesus,

adapt yourself to the customs of the country, and teach the Catechism to the poor girls of Jesus Christ after the Angelus. Let there be, however, the utmost silence, and recollection. Be cheerful, and very calm. Jesus is with you. Try to become holy. Speak often of Jesus and Mary and do it in a way that calls for the praise of the Blood of Jesus everywhere. My daughter let us listen to the voice of that adorable Blood shed with so much love and with so much pain. In a short while we shall meet and speak with one another. God bless you all. Tell the Novice to become holy quickly. Tell the little boarder to love Jesus and Mary. I'm in a hurry.

Acuto March 29, 1856

Affectionately in the Lord.

Maria De Mattias

Letter to Sister Caterina Palombi ASC

Caterina Palombi, the first of the seven sisters to enter the Adorers of the Blood of Christ, met Maria De Mattias as a child. Fascinated by the foundress' charism, she soon entered the congregation together with her cousin. Caterina soon found herself involved in the school as a teacher and later as community superior. While recommending these important ministries of the congregation to her, Maria De Mattias urged her not to get too caught up in apostolic pursuits by writing her a gem of a letter in which she brought her back to the main purpose of her being an Adorer: "We have much to do with the education of the young women, and we still have to find time to linger at the feet of the Crucifix, where our soul is kindled with Holy Love for Him."

It was in Morino that the enterprising Caterina obtained exceptional permission to do catechesis after sunset. "Adapt yourself to the customs of the country and also teach Christian Doctrine to the poor girls of Jesus Christ after the Angelus."

Subsequently Caterina worked in Balsorano, Paliano, Palombara, Canepina, Gavignano, Rome-Via San Giovanni in Laterano. Here, in 1906, now feeling that her life was coming to an end, she asked Mother Caterina Pavoni to return to Acuto to prepare for her death, which occurred on December 27. Lorenzo Palombi's eldest daughter left a rich testimony about Maria De Mattias, at the ordinary trial in Anagni in 1897, and at the Apostolic one in 1906.



MISSION

*Maria De Mattias in the testimonies of the first Adorers
and don Antonio Necci*

She had a special gift for comforting in sorrow and instilling hope; everyone asserted this and I also assert it from my own experience: during the time I lived in Acuto I experienced that one suffered a lot from poverty, but I also experienced that, close to her, I felt such great peace and joy that I was able to overcome even the difficulties well.

When she spoke she revealed the Spirit of the Lord, present in her, and her words opened us to hope.

With everyone, workers, mothers of families, young people, and on every occasion, she loved to talk about God's love: people were impressed, not least because they read such love in her life and actions.

Filomena Palombi

Filomena Boni

Filomena Boni cared for Maria de Mattias with great dedication during her fina illness. Along with the De Sanctis sisters (Rosa, Carolina and Teresa), Sr. Carolina Signoretti, Sr.Carolina longo and Sr.Maria Caravacci. Sr. Filomena was at her deathbed. A great part of her testimony at the process of the canonization is preserved. After the death of Maria de Mattias Filomena Boni returned to her home town, Picinisco (near Sora) where she took care of her sister who was suffering from an eye disease. After applying a handkerchief used by Maria De Mattias her illness disappeared miraculously.

Filomena Palombi, one of the longest-lived of the seven Palombi sisters, entered at 17 along with her cousin Celestine. She made her profession November 1, 1857. She had been in the communities of Rome, Perugia, Vico, Colleparado, Morino, Vallerotonda, and Sora. Half-way through, in 1861, Filomena showed a trembling from which she recovered. The news was sent to her sister Caterina from the foundress herself, saying "Let us rejoice in the Lord. Filomena is steady. She doesn't want to leave our holy institute. Long live Mary!" She adds that she's fine. She says for two days now she really feels well and I am very happy because she has always been a dear daughter to me. . . " She passed the teaching exam in 1865. She was sent to open the community of Pescina, in Abruzzo as principal. Nine of the letters of MDM were sent to Filomena. She gave witness in the process for the canonization of MDM. She died at Rome September 25, 1910, at the age of 82.



I cannot find the words to describe the ardent love that Maria De Mattias had for God and for all.

She loved the Lord so intensely that she always invited us to love him.

Caterina Pavoni

Caterina Pavoni was born in Morino (Roma) Novembe 23, 1840. She entered the institute in 1859 against the will of her family. She made her profession January 17, 1862 (according to the register from the letters of MDM in 1863 cf. letter 1084, 1086, 1090 Vol IV it). She was a teacher in the school of Gavignano and Riofreddo. After the death of the foundress she was first named superior of the community in Rome San Giovanni, then General Concillor to Carolina Signoretti in 1884, after Carolina stepped down, Pope Leo XIII named Pavoni Vicar General for three years entrusting to her the difficult task of accompanying the congregation the deicat and challenging job of entroducing perpetual vows and the revision of the constutution In 1877 she was was elected Superior General which she carried out until her death. She continued the work of uniting the entire congregation, giving particular attention to the foundations outside Italy and trying to sstrengthen the unity through the exchange of personnel. In the Genera Chapter of 1896 she introduced the calls for the cannonization of MDM. She died in San Vito Romano June 14, 1906, struck by a serious lung disease while she was visiting the communities of the region. She gave solid and valid testimony at the process for cannonization.

MISSION

*Maria De Mattias in the testimonies of the first Adorers
and don Antonio Necci*

She was so penetrated by charity toward the Lord that when she spoke of her love for God, she became like an angel, beautiful and radiant in countenance.

Tecla Colonna

Tecla Colonna ASC was born in Frosinoni September 5, 1846, to a noble Colonna family. She entered the Adorers in 1860 and made her first profession October 20, 1861. She worked in the communities of Fumone, Acuto, Serrone, Rome, Santa Maria (vial Del Macello) and Giove. She died October 4, 1902. She testified at the process of canonization of MDM reporting also the impressions of her mother, whom MDM used to visit in Frosinoni during her travels. The testimony of Marianna Palombi attributes to the intercession of the foundress who, while still living, healed Sr. Tecla's foot which doctors determined should be amputated.



A poor woman presented herself to Maria De Mattias; she did not even have shoes. Maria simply slipped off her own shoes and gave them to the woman. She remained barefoot.

Nazarena Longo

He nurtured an immense love for God and neighbor: he wanted to help everyone; meeting people in need, he would soften beyond measure by donating what he owned: shirts, sheets, mattress.

Antonio Necci, sacerdote

Antonio Necci, priest. Born in Acuto August 21, 1805, to Sebastiano and Elizabeta Longo. He was a priest esteemed by the people and the bishop himself. He worked in the parrish of San Pietro until 1846, the year in which he was substituted by the abbot Luigi Cavalli. At the end of 1846 he became pastor of the church Santa Maria, replacing Giovanni Lilli (Aug 16, 1800--Sept. 10, 1869) who did not support Maria, especially when she was giving conferences to women. Necci became the archpriest, vicar and ordinary confessor of the motherhouse of Acuto. He saw the congregation being born and in a certain sense, under his responsibility the institute of the Adorers which he promoted with conviction. He supported the foundress and helped her in bureaucratic situations and many spiritual questions, in the systematization of the archives and the preparations of various points in letters. At the request of Merlini, after the death of Maria, he wrote his impressions of her virtues and his memories of the institute. His letters addressed to Maria, Merlini and bishops of his time are preserved. MDM had esteem and affection for this deservig priest. He died in Acuto September 2, 1872.

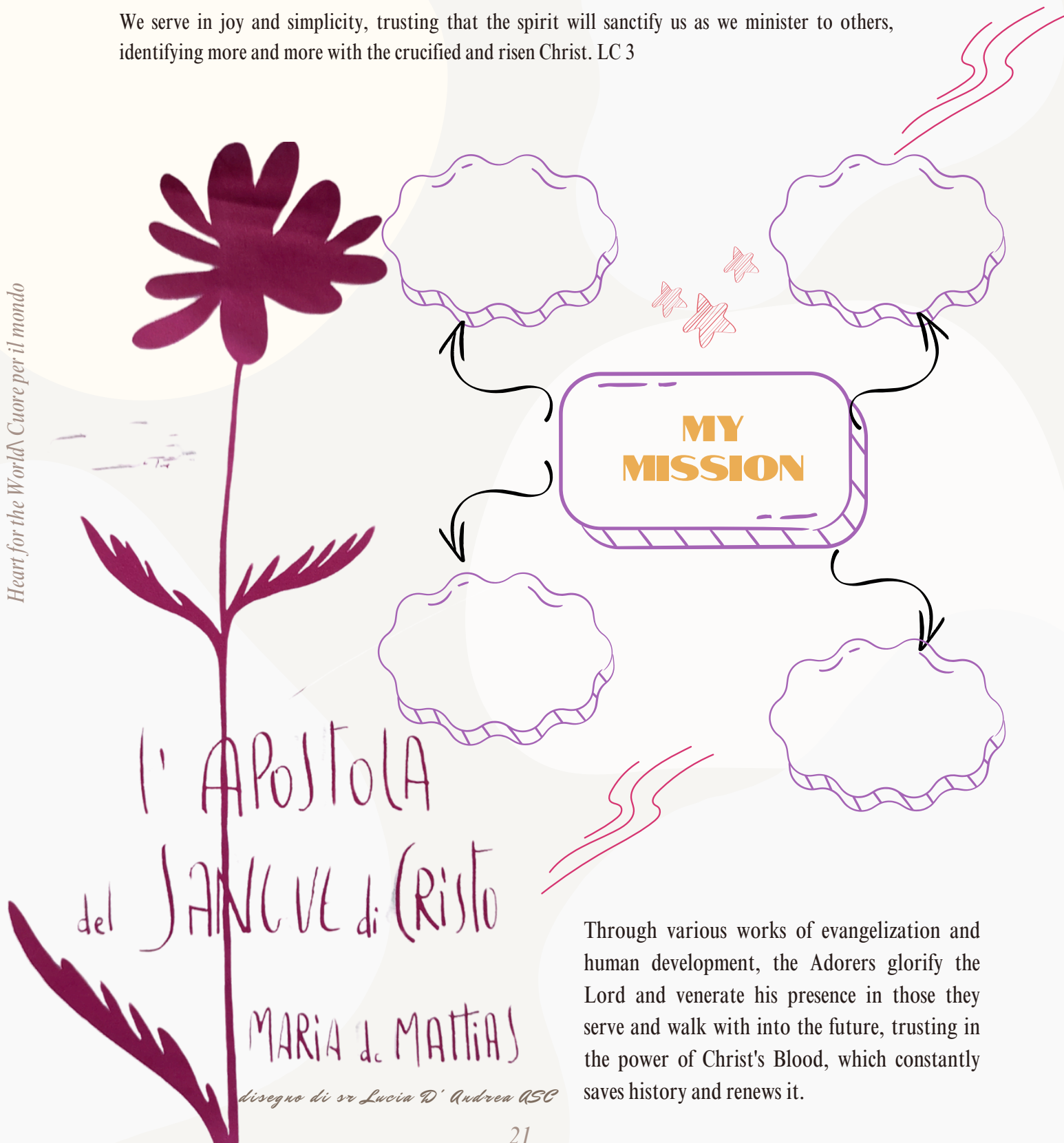
Nazarena Longo, ASC, niece of Carolina, Oliva and Teresa, was born in Acuto (Frosinoni) on June 25, 1851. She attended the Adorers' school from age six. She was the last young woman to be admitted as a postulant by MDM. In 1866, two weeks before the foundress' death, she was admitted to her room when Maria was gravely ill. She made her profession on April 20, 1868 then almost always taught in the community in Rome. Dismissed from the congregation by Caterina Pavoni in 1889 because of the question of vows, she was re-admitted with the others in 1906. She testified at the canonization of MDM. She died in Rome on April 10, 1921.

♥ points for reflection

Our common mission in the Church is to cooperate with Christ in His redemptive work by witnessing to God's love and giving it to others, especially the poor, the oppressed, and the marginalized. Through ministries of evangelization, human development, prayer and participation in the cross of Christ, we collaborate day by day in the building up of the Body of Christ, so that all creation advances toward "that beautiful order of things which the great Son of God came to establish in his Blood."

We serve in joy and simplicity, trusting that the spirit will sanctify us as we minister to others, identifying more and more with the crucified and risen Christ. LC 3

Heart for the World Cuore per il mondo



Through various works of evangelization and human development, the Adorers glorify the Lord and venerate his presence in those they serve and walk with into the future, trusting in the power of Christ's Blood, which constantly saves history and renews it.

FREEDOM

☀ A chapter of a book on Consecrated Life is entitled:
"Free for the Kingdom or Slaves for Freedom?"

Interesting in its play on words: we are FREE when the KINGDOM of GOD is always and increasingly the dominant thought; when, in the ranking of values, God's interests give way and become secondary, we begin to walk in the freedom that enslaves us.

Paul clarifies:

"Christ set us free that we might be free...

stand firm and do not let the yoke of slavery be imposed on you again" (Gal. 5:1).

The freedom we speak of is the gift of Jesus (Lk. 4:18), the Redeemer, is the evangelical freedom we have received "from him who loves us and has freed us from our sins by his Blood and made us a kingdom of priests for his God and Father" (Rev. 1:5-6).

Our asceticism, Paul says, is to remain free; and John completes: to fulfill our function as "priests of the Kingdom of God."

Gospel freedom is thus a goal that is always ahead of us, which we can never stop pursuing.

☀ What commits every follower of Jesus for consecrated life becomes peculiar, absolute. Consecrated men and women publicly profess their response to a call of radical freedom to serve the Kingdom of God according to their specific charism. They not only open themselves to the liberation of Jesus, but make themselves available to "preach, like Jesus, liberation to those who are still captives and slaves."

☀ THE MOUNT of our FREEDOM is CALVARY, where the Cross of Jesus is planted, calling us to ascend and be crucified with Him: "Our Bridegroom of Blood wants us to boldly follow the journey to Calvary" (4/25/1850)... "so that we may have the chance to climb up on that beloved cross with Jesus Crucified" (6/15/1841). From that height we will be able to look at the world with Jesus' eyes, listen to the call for liberation with Jesus' ears to give an answer with His heart, His logic, His measures of love!

☀ Our freedom is in the liberating power of our charism which is the call of the Spirit to serve the Kingdom with the passion and ways of Jesus the Redeemer.

☀ Charism, in fact, as the word of the Spirit, is inexhaustible and grows with us to an extent appropriate to the conditions of the soil offered to the Sower.

The aids are the congregation's own documents (st 4), made the object of study and content for focused prayer.

The story goes that a pilgrim was walking when he passed by one who looked like a monk. Nearby men were working on a stone building:

-You look like a monk, said the pilgrim.

-I am, said the monk.

-Who are those who work at the abbey?

-My monks, said the man. I am the abbot.

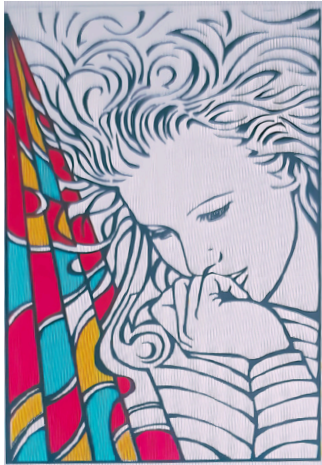
-Oh! It's wonderful, said the pilgrim. It's so good to see a monastery being built.

-We are demolishing it, said the abbot.

-Demolishing? Shouted the pilgrim. Why on earth?

-In order to see the sun rise at dawn, said the abbot.

STEP BACK AND REFLECT



RITRARRE E
RIFLETTERE



drawing by Lilla Delliivo

From the first Constitution:

The Divine Redeemer Jesus Christ, as a triumph of His mercy and a manifestation of His infinite love for us, deigned to shed all His precious Blood, the price of salvation and glory, amidst sufferings and humiliations.

"In triumph of his mercy," that is, so that grace might triumph over sin, so that the greatness of God's mercy that overcomes the abyss of all wickedness might be evident. This is the first purpose. Then she adds: and "as a manifestation of His infinite love for us." Our Foundress is describing Jesus' mission in its completeness: to express God's measureless love. To finally discover for us who God is, to reveal His essence which is Charity without measure.

In the second period he emphasizes the theological statement and adds to it the dimension of universality, timelessness and effect:

Yes, He gave it all, He gave it for all, and does not cease to give it. For as a fountain, indeed a life-iving river accessible to all, it flows on and out for the benefit of all the children of Adam; and He accompanies and follows them in every step of their mortal life in order to sanctify them, so as to raise them to eternal bliss.

Now this lowly Congregation of ours, which lives and labors under the glorious title of the Most Precious Blood of Jesus Christ, must become the living image of that divine Charity with which it was shed, and of which it was and is sign, expression, measure and pledge.

She makes a point: she makes sure—she feels the need, the necessity, the urgency—to portray and reflect, to absorb and ponder the image of the Love that led Christ to shed blood.

In other words, the mission, the reason why our congregation exists, can be said in one word: to become charity and radiate charity so that through us God's Love, expressed and signified by blood, may be witnessed and revealed.

Angela Di Spirito ASC

Heart for the World Cuore per il mondo

Stepping back and reflecting is the binomial carved in the heart of every Adorer of the Blood of Christ, the synthesis of a life project delivered to us in the Rule by Maria De Mattias: This Congregation, which lives and militates under the glorious title of the Most Precious Blood of Jesus Christ, makes it necessary that in itself it portrays and reflects the most vivid image of that divine Charity with which Jesus shed the Blood and of which the same divine Blood was and is the sign, expression, measure and pledge.

In her writings, Maria De Mattias reiterates, illuminates, deepens, explains, exemplifies portraying the love of Jesus, contemplating it to the point of being embodying it and then making it known to all, in order to enkindle all others with such sweet love; fixing our gaze on the Crucified Love Jesus, covered with wounds and Blood, and then, with apostolic haste, inviting every person, of every age and situation, through a multiplicity of services, to receive the fruits of redemption; remain present for a long time in adoring love before the God of our lives and then make us recount what we have seen, heard, contemplated, touched; devote ourselves to prayer, which for Maria is an work of the heart, and then put love into practice.

Maria, contemplative and mystic, thus guides us to Jesus and to our dear neighbor with wisdom drawn, as she herself writes, from the school of the Crucified One. To look at Jesus, to be with Him for a long time, to be wounded by the sweet arrow of His love, to have one's heart stolen, to be impregnated more and more by His sweet love, to have no rest but in Him, to taste nothing but Him, to weep and kiss the Crucified One and nourish the burning desire to love Him and to see Him loved again by others.

And affections alternate with recommendations in the Spirit:

Love Jesus, O sisters, love Jesus. Let us always keep Him in our hearts, minds and tongues. Let us pray for the reformation of the world. Let us toil for the souls of our dear neighbor, and then eat be merry and

A COMMENT

content in God. Let us be holy for Heaven and give glory to the Blood of Jesus Christ. I weep greatly at the Lord's feet and say, Oh my Jesus, for your Passion, for the Blood you shed for me and for all humankind, let me please you in everything. Oh my dear Good, my soul has fallen in love with you, I want you, come and take possession of my whole self. At this while I feel my heart break from a feeling of sorrow of having offended Him, and of love toward Him. I also remain recollected. I feel a great peace of heart and a desire to help the dear neighbor. Let our hearts be filled with zeal for their salvation. Let our prayers be directed for the salvation of souls. Let us reflect that a God endured the hard death of the Cross to save them. He calls on us to help.

To Fr. Giovanni Merlini, her spiritual director, Maria explains with greater intensity the gift of adoring and redeeming love that the Spirit delivers to her as the charism of her congregation. The sight of the Crucifix was to my heart a sweet arrow that wounded me, and this happened to me a few times, not just in prayer, but in walking around the house doing something. At such a moment I could not hold back tears. I then felt strongly drawn to love Jesus. One day more than usual I was seized by this fear. there were so many tears that I shed at the feet of the Crucified that I felt my heart almost break, and I prayed to Him, saying that I had fallen in love with Him and that I wanted Him always with me. As I did not cease weeping and praying, in an instant recollection came to me, and there presented itself to my intellect such a beautiful object which filled my heart with peace, saying to me these words: Fear not, I will never abandon you. I also heard Him tell me that the graces

granted to me, were not for me alone, but for the help of other souls who cost Jesus Blood and most bitter pains to the Virgin Mary. I feel pangs of sorrow, seeing so many indifferent souls.

It would be good for us to go over the words and examples of Maria De Mattias in this time of great need of God. Like her, we are called to run to meet human needs to bring help, but especially to bring Jesus (VC 112). Our contemporaries call us to be significant witnesses of the Jesus of whom we are brides in love; they ask us to let our passion for Jesus, embodied in compassion for our society, shine through to the observation, curiosity, wonder and attraction of others.

May Maria herself guide us to make authentic in our person and genuine in our actions the spirit of this holy work, which is all about charity...

Love.

Love toward God and toward our dear neighbor.

Caterina Ronci ASC



CREDO

of the Adorers of the Blood of Christ

I BELIEVE

in God the Father who in his goodness has called us to bring to fulfillment our baptismal consecration in the following of the Lord Jesus, in a life of adoration that impels us to apostolic service (LC1).

I BELIEVE

in Jesus Christ, who shed his Blood to free us from sins and reconcile us in love. I believe that Jesus Christ, who called us as Adorers of his Blood, is the radiant center of our life in community (LC 6).

I BELIEVE

in the Holy Spirit who worked powerfully in Maria De Mattias, he continues to pour into our hearts the fullness of charity (LC 2). I believe that he is faithful, and constantly renews his call by giving us the ability to continue to follow the poor, virgin and obedient Christ (LC 11).

I BELIEVE

in the Holy Catholic Church that cooperates with Christ in the redemptive work, bearing witness to God's love and giving it to others, especially the poor, the oppressed, and the marginalized (LC 3).

I BELIEVE

in the New Covenant that is renewed every day in the Eucharist, the Body and Blood of Christ, and that makes us capable of unconditional love and faithfulness.

I BELIEVE

in the Adorers of the Blood of Christ, in their witness to the love of God that they make known by serving.

I BELIEVE

that every person deserves to be loved, because they are precious in his eyes and filled with his grace.

I BELIEVE

That united with Mary Most Holy, woman of the New Covenant, and Maria De Mattias, we are justified in the Blood of Christ to sing his praise and proclaim merciful love forever. Amen!

Heart for the World Cuore per il mondo

disegno di Lilla Bellina



MY CREDO

of the Adorers of the Blood of Christ

I BELIEVE

I BELIEVE

I BELIEVE

I BELIEVE

I BELIEVE

I BELIEVE

I BELIEVE

I BELIEVE



WITNESS



"Our common mission in the church," reads No. 3 of the Life Charter, "is to cooperate with Christ in the redemptive work, bearing witness to God's love and giving it to others, especially the poor, the oppressed, and the marginalized."



No. 9: "We will never forget that our love for one another in community is itself a primary apostolic witness."



No.33: "Faithfulness in adoration makes us joyful witnesses to God's compassionate love and a sign of hope. The ministry by which we cooperate in the redemption of the world enriches our prayer life."



No. 34: "Our mission, like that of Maria De Mattias, is to witness to the love of God in our lives and to 'make known to all... the crucified love of Jesus.'"

Throughout these passages, you may have noticed, a key word is recurrent: witness. Witness is one who reports what he or she has seen with his or her own eyes and is ready to stake his or her life on the guarantee of what he or she communicates.

MVM described, in inspired words, the event to which the Adorer bears witness starting from the mystery of the shedding of the Blood of Jesus Christ: she described the event and then deduced the consequences related to our task.

Heart for the World Cuore per il mondo



Among the many forms of apostolate that the Adorers of the Blood of Christ live in the African land of Tanzania, I am fascinated by the lively participation of the natives in the liturgies: baptism, Eucharist... It is always a contest of creativity and a joyous feast to come together in the name of Jesus and in His Blood to celebrate the joy of being redeemed.

Genesia, ASC

Through the specific work we do in Vietnam, such as welcoming female students, we have the opportunity to cultivate from a young age a vocation to the ASC charism and the fundamentals of Catholicism.

Teaching catechism, teaching singing to choirs or participating in prayer groups, visiting and distributing the Eucharist to the sick... is an opportunity for me to share the fire of faith and love in my heart, the enthusiasm to spread God's love, mercy and forgiveness revealed to humanity through the life, death and resurrection of Jesus Christ.

Rosa Minh Hien, ASC

Our land is Bolivia. We decided to follow Jesus attracted by the witness of the Adorers of the Blood of Christ Sisters working in our land.

Dominga e Petrona, asc

Our community, both monastic and parish, is like a small flock to which Jesus says, "Do not be afraid." We live in Russia, in a small town, on the edge of the world. Our mission today and in this place is to be a sign of the Merciful God, to be with this small

community and to give people hope that God is near, within their suffering.

Tatiana, asc

For some years now a community of Adorers has been established in Laguna Blanca (northern Argentina), where poverty is at home and the obvious injustice of the well-to-do is a daily experience. In contact with the Adorers sisters working in my land, I felt the need to catch the cry of my poor and work to bring souls to Jesus.

Miriam, ASC

In Guinea Bissau, the primary apostolate of the Adorers is evangelization at all levels and, almost always, in the 'temple of nature.'

Esperia, asc

I am an Indian Adorer and work as a social worker at 'St John's Hospital in Bangalore.

In this work I meet many people who need everything: food, medicine, etc. They are often laden with problems at the family, social and work levels. I am happy to do whatever I can with the strength I draw from the Blood of Christ.

Rosamma, asc



Heart for the World Cuore per il mondo

 points for reflection

Words, phrases
that associate
me with our
witnesses of
faith and love

To what event is the Adorer called and sent to witness?
What is the mission with which she is committed?

THE BLOOD OF JESUS

*The Blood of Jesus grasps us;
Love, of which this Blood is an expression-measure-and pledge moves us.*

Caterina Ronci ASC

The Blood of Jesus is the object of our adoration, the Blood with all its meaning and with the message that It reveals: "The Divine Redeemer Jesus Christ, as a triumph of His mercy and as a manifestation of His infinite love for us, deigned to shed amidst sufferings and humiliations all His precious Blood, the price of salvation and glory."

The Blood of Jesus is an expression of mercy and love. It was shed with suffering, but it is the price of our salvation and glory. In the Blood of Jesus the Father, who had already created by loving, expresses His Love most eloquently:

"restores in the present times the beautiful order of things";
"reconciles earth with heaven and heaven with earth."
makes us his children, brothers and sisters to Jesus and,
in Jesus, brothers and sisters to each other.

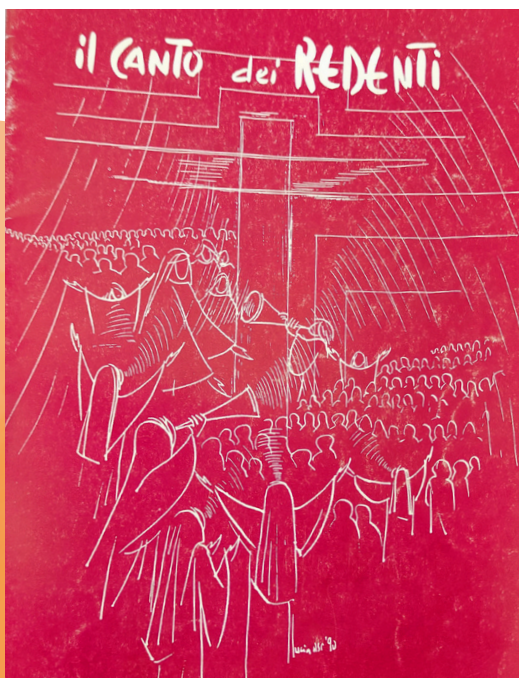
To enter into this mystery of self-giving and love, an Adorer "will be long present in adoring love before God" and "will center her prayer on the mystery of redemption worked by the Blood of Christ"; that is, she will be a woman of prayer in quality and quantity. A prayer of humble, attentive, intense listening to the Holy Spirit who has received from Jesus the task of revealing truth to us and making us "experience" Love, a prayer that opens us to the Love of Jesus and that, like His, embraces everyone and everything, offers itself even ununderstood and unreciprocated, a source of joy and hope, a drive to an industrious life.

This centrality of the Blood of Christ, fundamental to an Adorer, is equally so for every Christian life. The relationship with God in prayer, a prayer that is a putting oneself in the school of the Spirit to learn Jesus and His Love, is the primary attitude for a believer or those who want to become one.

We become Christians when we begin to feel "loved" by God and when, as a result, our lives become an expression and measure of it-- with gratitude.

Caterina Ronci, ASC

Heart for the World \ Cuore per il mondo



*Eternal Father, I offer you
The Most Precious Blood of Jesus Christ
in atonement for my sins, for the holy
souls in
purgatory
And for the needs of the holy Church.
Amen.*

Reflection...

They sang a new canticle, saying, "You are worthy to take the book and to open its seals, for you were sacrificed and have purchased for God, with your blood, people from every tribe, tongue, people and nation, and you have made of them for our God a kingdom and priests; and they shall reign on the earth." And I saw, and I heard the voice of many angels around the throne, the living creatures and elders; and their number was myriads of myriads and thousands of thousands. They said with a loud voice, "Worthy is the Lamb, who was sacrificed, to receive power, riches, wisdom, strength, honor, glory and praise." (Rev. 5:9-12)

Prominent representatives of the angelic world throw themselves to the ground in adoration before the Lamb and acclaim Him, "You are worthy!"

Truly the entire creation, from the highest spiritual beings down to inanimate creatures, pays homage to God and the Lamb in a grandiose act of cosmic liturgy. This is an impressive attestation of faith in the divine dignity of the Messiah Jesus.

In what does the victory consist? In the total offering of his life, the Lamb won for himself from all peoples, both among the Jews and the Gentiles, a community of the saved, marked by royal and priestly dignity.

With this extraordinary event, of founding a new covenant, deserving of a "new song," Christ showed Himself worthy to assume the highest possible office, such as to embrace the whole world and the whole of history.

Christ is able to initiate the decisive and final event in history planned in advance by God and thus bring to full completion the work of redemption.

*knowing that not at the price of corruptible things, such as silver and gold, were you delivered from your empty conduct inherited from your fathers, but by the precious blood of Christ, as of a lamb without blemish and without spot.
(1 Pet. 1:18-20)*

Peter's first letter is almost a baptismal catechesis.

The Apostle calls on Christians to endure with patience, and even with joy, the difficulties of life; even persecution because of faith in Jesus.

The proposed passage from the song (1:18ff; 2) is the foundational part of this letter and the solid foundation on which the certain hope of our salvation rests.

The Blood, His Blood: this is the price of our freedom!

It is the mystery of love of a Man-God who becomes a living stone, the cornerstone of our holy Temple; who calls us out of solitude into the admirable light of fraternity; who continues to give his life for us, today, in the Church:

The Blood, His Blood: this is the sign of immense charity!

Yet, pride, avarice, lust still lodge in the heart of humankind...

Yet you, regenerated from an incorruptible seed, sometimes allow yourself to be seduced by goods that have no future; you indulge in compromise by selling out your redeemed dignity.

How can you, saved "dearly," live as a "cheap" Christian?

*Christ Jesus, though divine in nature, did not count
His equality with God a thing to be grasped,
but He emptied Himself,
Taking the form of a servant and
being born in the likeness of men; and being found in human form, he
humbled himself
becoming obedient unto death
and death on a cross.
Therefore God exalted him and
gave him the name
that is above every other name; so that in the name of
Jesus
every knee should bow bend
in the heavens, on the earth, and under
the earth; and let every tongue proclaim
That Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:6-11)*

"Here my servant will be successful....

He has no appearance or beauty to

attract our glances.... He has

allowed himself to be mistreated,

Without objecting or opening his mouth,

as docile as a lamb led to slaughter. He was

arrested,

tried and convicted;

Has been eliminated from the world of the living" (Is 52:13 and 53 passim).

And Jesus was God!

The person of Jesus frees God from the image men ascribe to him: distant, all-powerful, creator and judge.

Instead, God has the face of man and not the abstract face of an idea, or worse, an ideology.

God is father and mother, he is the one who gives, the one who loves; the one who did not jealously preserve his dignity but humbled himself

in Jesus and still comes to us "man among men."

If you want to be a disciple of Jesus you must go against all human logic: to violence you must respond with love; to hatred you must offer your

forgiveness, to selfishness your solidarity and mercy.

Only then will tomorrow dawn for you with a brighter sun!

Vittoria Tomarelli ASC

Your favorite Bible passages on the Blood of the Lamb

points for reflection



THAT NEW STYLE OF LIFE

Letter from Teresa De Sanctis ASC

Live the Divine Blood

Scurgola Dec. 7, 1852

Dearest Sister Agnes

I am well as I hope you are, too.

I am sorry that you may have taken my Letter badly. I wanted to speak to you in order to be able to respond well according to the Doctrine of the Saints, and I am sorry that, having been so long with you, we have never spoken over this matter.

To know the true vocation takes prayer and advice from more sages. In matters of vocation, which is so precious, one must be careful. Many times the devil masquerades himself as an Angel of Light. About this point I would have much to say to you. You will tell me that every merchant discusses his merchandise and praises it: That's good. But now I will speak of my vocation as if I were not within my Institute. So, if I were "in the world" I would have to examine my vocation.

First, I like Recollection and Contemplation.

Second, I feel great discomfort conversing, talking with others. More, I do not have bona vista, I do not have strength to withstand the continuous work of the schools, therefore I am not called for this Institute. I would have to say: for me it takes a retreat where I can wait by myself according to my inclination for Contemplation. But in Meditation what do I contemplate? A God made Man for the salvation of Souls. Moreover, what has this God-man done? He worked, sweated even blood, suffered atrocious torments, finally died on a cross. Why? To save our souls. And what does this God command us? To Love our neighbor as ourselves. And by the love we bring to our neighbor we know, we measure the true love we bring to God. So with this meditation what would I have to gain? If I love him, I would have to say and resolve: let us sacrifice everything and help our poor neighbor.

Heart for the World\ Cuore per il mondo

Thinking back to the Love of Jesus, to His yearning for lost souls, how could I stand idly by and not smash the grates, and doors and walls, to come out and shout: Come O people, and run to love Jesus who toils, who yearns, who dies for your love?

This is what I would conclude: I thank God's mercy that He has called me to this poor humble Institute, abandoned by all without human help, but there is no lack of the divine. We know well that God protects and helps us in all the most difficult things.

Now it is not known if it is a true work of God. Later it will be known, indeed it will be known more on the final day, to the confusion of the proud and to the glory of God.

I wanted to thank God for calling me to it, so I can satisfy my longing to help the Dear Neighbor as He planted in my heart.

I can no longer go on. Pray to Our Lady to make you well aware of what I have written. I greet everyone. I ask S.B. to Father and Mother.

Carmela bought a handkerchief and an apron for her Mother. She spent 11 Paoli. Goodbye. Be happy.

I am your sister,

Teresa de Sanctis

Heart for the World Cuore per il mondo

Teresa de Sanctis , ASC

Teresa Francesca was born in Ceccano (Frosinone) on November 27, 1817, the eldest of the children of Dr. Gioacchino and Maria Valenti. She first met Maria De Mattias in November 1840, in the stop she made in Patrica on her way to Vallecorsa, where she was on her way to open the school. On her return to Acuto Teresa followed her with Carolina. She made her profession on November 1, 1857. A woman of contemplative temperament, she loved the Institute greatly and fully absorbed its charism. Because of her abilities, she was commissioned to open several new communities-Pescasseroli, Morino, Sgurgola, Rome-San Giovanni, Piglio, Narni, etc.

Teresa accompanied Maria De Mattias on her last missionary journey to Capranica and remained close to her until her death. She was general counselor to Carolina Signoretti. Her affection for Maria De Mattias and fidelity to the charism brought her into conflict with ecclesiastical authority, which wanted perpetual vows to be issued for the Institute. Neither Teresa nor the sisters Carolina and Rosa were able to accept this decision, so much so that they preferred to separate. It was certainly a painful page, but one that took nothing away from her stature as a faithful and convinced follower of Maria De Mattias. She died in Rome on July 27, 1896, at 70 Via delle Muratte.

(For detailed news see M. COLAGIOVANNI, Ragazzi dell'Ottocento, Roma 1985 e M. COLAGIOVANNI, Le Quattro evangeliste, Roma 1995).

SIMPLE LIFESTYLE



We will renew in simple and inexpensive ways, enjoying each other's company.



We will respect the beauty and fertility of nature, keeping it clean, clear and vital for those who come after us.



We will choose simplicity in eating and dressing, remembering that many people go hungry and do not have sufficient clothing.



We will responsibly use transportation and other means of common use as stewards of the earth's energy sources, preserving them for future generations.



We will not demand privileges inherent in religious or clerical status.



We will content ourselves with simple care and avoid exaggerated concern about health.



We will properly prepare ourselves for ministry by updating ourselves, developing our talents, and working to enhance the abilities of others.



We will make community choices about properties, buildings and furniture that radically testify to simplicity of life and the sharing of goods.



We will ensure fair wages for those who work for us, and as far as we can, we will help fellow workers get fair wages.



We will examine our motivations inherent in ministry, keeping in mind that reasons of personal gain and fulfillment are not paramount. Our choice of ministry should reflect a desire to witness to authentic Christian values.



Wake up the world!

Reflect prayerfully and unhurriedly on the proposed sentences.... Finally, write down your understanding of the new lifestyle of the Adorers of the Blood of Christ.



Look at this love to the point of having it printed inside.
Become a copy of it



and therefore able to tell the story...



to repeat what Jesus did-to be His Blood today!



“Step back and reflect”



minutes of July 5, 1835: “... to found this pious institute under the banner of the Divine Blood, since the goal of this saving bath is the same as the goal of the institute ... and the institute was given the Name: INSTITUTE OF THE ADORERS OF THE DIVINE BLOOD”.



“a life of adoration that impels us to apostolic service”
LC 1



“Our name, Adorers of the Blood of Christ, expresses our specific vocation: a community of religious apostles whose lives are imbued with the spirit of adoration, contemplative women who glorify the Lord and venerate his presence in those they serve. Adoration is for us loving adherence to the Lord, in whom we are made sharers in the communion of saints.”



“We progress in it when, in every relationship and circumstance, in our sinfulness and richness of gifts, we surrender ourselves with Jesus to the Father to the coming of the Kingdom.” LC 27

Caterina Ronci ASC



disegno di or Lucia D' Andrea ASC

THE ECOLOGICAL MINDSET

ECOLOGICAL MINDSET IS NOURISHED BY
FAITH, HOPE AND LOVE.

THE MINDSET OF FAITH

The mindset of faith makes us realize that our work directed toward the care and preservation of the planet is embedded in the very work of the Creator who at every moment sustains and maintains all beings in existence. It is the part we offer as collaboration with the Creator Spirit.

"The light of faith, insofar as it is united with the truth of love, is not alien to the material world, for love is always lived in body and soul; the light of faith is incarnate light, proceeding from the luminous life of Jesus. It also illuminates matter, trusts in its order, knows that in it an ever widening path of harmony and understanding opens up. The gaze of science thus receives a benefit from faith: this invites the scientist to remain open to reality, in all its inexhaustible richness. Faith awakens the critical sense, as it prevents research from being satisfied in its formulas and helps it to understand that nature is always greater. By inviting wonder before the mystery of creation, faith broadens the horizons of reason to better illuminate the world that opens up to the studies of science." (Lumen fidei, 34)

THE MENTALITY OF HOPE

The mindset of hope assures us that despite the threats of destruction from all aggression against the earth, a good future is guaranteed, because the earth belongs to the Spirit. Something about our universe and our humanity has already been eternalized, in Jesus who died and rose again.

Together with all creatures, let us walk on this earth seeking God, for "if the world has a beginning and was created, seek him who created it, seek him who gave it its beginning, he who is its Creator." (Basil the Great) Let us walk in song! May our struggles and concern for this planet not rob us of the joy of hope. God, who calls us to generous dedication and to give everything, offers us the strength and light we need to move forward. In the heart of this world there remains ever present the Lord of life who loves us so much. He does not abandon us, He does not leave us alone, for He has united Himself permanently with our land, and His love always leads us to find new paths. To Him be praise! (Laudato si! 244-245)

Heart for the World Cuore per il mondo

THE MENTALITY OF LOVE

The mentality of love leads us to identify more and more with the earth, because love is the great unifying and interactive force of the universe: the earth feels, loves, thinks through us and by means of us.

Caring for nature is part of a way of life that implies ability to live together and fellowship. Jesus reminded us that we have God as our common Father and that this makes us brothers. Brotherly love can only be gratuitous; it can never be compensation for what another accomplishes or an advance for what we hope he or she will do. This is why it is possible to love enemies. This same gratuitousness leads us to love and accept the wind, the sun or the clouds, although they do not submit to our control. This is why we can speak of a universal fraternity. (Laudato si! 228)

"We bring souls to the side of Jesus. The Blood of Jesus is all our hope and is all our good. Let us fill our hearts with courage without fearing even death, that He may be seen at all times glorified, blessed and loved by everyone."

Angela Di Spirito ASC

I WOULD LIKE TO BE A BIG TREE

MY HYMN TO CREATION

A sense of infinity gives me anything, I breathe
into creation a great love,
And the sun enters everywhere, even if there is
pain: so I rise smiling to the sky.



39

ECOLOGY OF THE HEART

in Maria De Mattias

ECOLOGY

ASC TODAY

- Vow of poverty: a voluntary choice to consider the goods of the earth and subjected to the highest good which is Christ.
- Universal value: it benefits not only me, my relationship with Jesus, but all of creation: all available goods, they are necessary, vital for the world.

MARIA DE MATTIAS

= "The beautiful order of things": the restoration of creation and the human person according to God's original plan; bringing about the reformation of the world; salvation of souls.

THE HISTORY

The term was first introduced in 1866 by biologist German Haeckel and is derived from two Greek words οἶκος (oikos) "house" and λόγος (logos) "science, discourse."

FROM THE STATUTES

We will live in evangelical simplicity, as individuals and as a community, to grow in poverty of spirit and to witness credibly to the liberating poverty of Christ in the contemporary world. [...] We will demand as little as possible for our own needs so that others can enjoy the goods of the land.

Statutes No. 18

We must all treat goods [...] as responsible stewards, [...] mindful of poverty, recognizing how important the wise use of our human and natural resources is.

Statutes No. 24

No. 42 reminds us that prayer should help us to grow in social sensitivity and to move into situations in which we witness our concern for the poor, the marginalized, the weak and our willingness to be involved in courageous action on their behalf.

Statutes No. 42

HOW THE ECOLOGY OF THE HEART OPERATES:



recovers our inner drive to value and love nature, to respect it, to defend it, to guard it;



develops our capacity for coexistence, for listening to the message that all beings send with their presence, through awe at the universe in its complexity, majesty and grandeur;



strengthens our positive energies so that we may be able to cope successfully with the burden of existence and the contradictions of our culture;



promotes the development of that magical dimension that makes visions, insights, dreams, and creativity present in us;



opens us to the original cosmic dynamism that advances everything to higher levels of reality and life;



makes us consider it important, together with work, to find time for study, reading, reflection, to find space for gratuitousness along with efficiency, with productivity to care for the dimension of human relationship;



helps to make one sensitive to the inter-relationship of all beings;



encourages us to develop a kind of relationship that allows for fruitful dialogue without creating imbalance;



sets the conditions for a society focused on life and the joy of living, on concrete humanity with its quests, successes and losses, and on the ability always to learn from everything and to be able to transcend everything to move toward the great dream of the heart, which is perfect integration, personal, cosmic and divine.

Angela Di Spirito ASC

We are craftsmen by nature. What we learn we transfer from our heads to our hearts through our hands. (Brené Brown)



In the context of eco-spirituality, how do you take care of your internal and external ecology?

INTERNAL ECOLOGY:(ATTITUDES)

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EXTERNAL ECOLOGY: (ACTIONS)

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What could you improve and strengthen in your ecological behavior?

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ADORATION

of the Blood of Christ

From the letters of Maria De Mattias:

"I also and thoughtfully recommend to her to retreat from time to time into solitude to pray heartily and with lively faith to our good Jesus for the grace to know how to deal well with her neighbor for their and our salvation" (5/22/1864).

"Let us pray much. Try to keep silence in order to be recollected in God and to prepare yourselves for the greater good of the neighbor. Let your conversations be holy, but to be holy one must have the heart filled with a true love of God, and therefore one must spend time with God in prayer and spiritual reading" (7/20/1864).

The Constitution insists many times on this attitude of inwardness. It indicates the means that guarantee this integrated and unified life, continually helps us to reflect and check our balance, and not to identify with our roles,

"to deepen throughout our lives the meaning of our mission, knowing by faith that not only activity in ministry, but also the profession of vows, community life, prayer, suffering and death are invitations to participate in the redemptive mission of Jesus." (IC 35)

Pope Francis' word is also constantly very clear in this regard:

Consecrated life, if it remains steadfast in the love of the Lord, sees beauty. It sees that poverty is not a titanic effort, but a higher freedom, which gives us God and others as the true riches. It sees that chastity is not an austere sterility, but the way to love without possessing. It sees that obedience is not discipline, but victory over our anarchy in the style of Jesus" (Pope Francis, Homily, Feb. 1, 2020).



"Prayer is always returning to the first call. Any prayer, perhaps a prayer in need, but it is always to return to that Person who called me. The prayer of a consecrated man, of a consecrated woman is to return to the Lord who invited me to be close to Him. To return to Him who looked me in the eyes and said, "Come. Leave everything and come" Every prayer is to return to the smile of the first steps."



"Poverty is the mother, it is the retaining wall of consecrated life." Without poverty there is no fruitfulness in consecrated life.



"Entering into patience": it is an attitude of every consecration, ranging from the little things of community life or consecration life, which each one has, in this variety that the Holy Spirit makes... From the little things, from the little tolerances, from the little gestures of smiling when I feel like saying bad words..., up to the sacrifice of self, of life... But not only patience in community life: patience in the face of the sufferings of the world. Carrying the problems, the sufferings of the world on our shoulders.

ADORATION OF THE BLOOD OF CHRIST CAN ONLY BE THE ADORATION OF ALL LIFE:

-  the living space of the true believer who feels that he or she dwells in God's house, the world, "to cultivate and care for it" (Gen. 2:15), namely, respect for the creation that came out "good from God's hands and that "cherishes the hope that it too will be delivered from the bondage of corruption and enter the freedom of the children of God" (Rom. 8:20-21);
-  love for people, roommates in God's house, the world, love for all living, created "very good from God and brought back to this goodness through Jesus, already saved in hope" (Rom 8:24);
-  interest in the social, the political, that is, life within history and concrete situations, because hic et nunc (here and now) is the place and time in which redemption is to be accomplished and the Kingdom of God extended;
-  openness to the near and far, to the equal and the different, to the good and the bad, for in the Blood of Jesus "there is no longer slave or free, Jew or Greek, man or woman so that all may be one in Christ Jesus" (Gal. 3:28);
-  redeemed by his Blood from every tribe, tongue, people and nation" (Rev. 5:9); the overcoming of life's dichotomies: "Whether you eat, whether you drink, whether you do anything else, do everything for the glory of God...not seeking your own benefit, but that of all so that they may come to salvation" (1 Cor. 10:31, 33);
-  Christian love that comes from knowing the Blood of Jesus and changes our life, making it evangelical, Christian;
-  the conscious and responsible, industrious and tenacious journey toward "the beautiful order of things," the full and final redemption in which "the Blood of Jesus will fill heaven and earth," in which there will be "a new heaven and a new earth" (Rev. 21:1) and the world will once again be "the garden" in which "God will walk in the breeze of the day" (Gen. 3:8) in the company of His creatures: He will dwell with them and they will be His people and He will be the God-with-them and He will wipe away every tear from their eyes; there will be no more death, no more mourning, no more crying, no more sorrow..." (Rev. 21:3-4).

Caterina Ronci, ASC



disegno di Lillo Dellino

*Your definitions of what the
adoration of the Blood of Christ
is.*

GRATITUDE

Live the Blood of Jesus Christ

....God shows miraculous things toward this Foundation; that bread that was consumed when it was the Community of 18 or 20 people only, is consumed now that we are 29, including six men, among the Bricklayers, Carpenters and workers to whom the expenses are made. I cannot hold back tears of tenderness. Oh! how good God is: with all my wickedness He gives me so many graces. My confidence in Jesus Christ grows more and more. And what is admirable, that all have enough food, and see themselves flourishing, contented, quiet in spirit, and united with supreme charity., Praise and bless God at all times. The sick are better. We thank God with all our hearts. Crosses are not lacking, but I take comfort in Jesus Christ....

Maria De Mallias

Acuto May 27, 1856

Gratitude is the recognition of the gift received, the appreciation of this gift. It is an inner feeling. It is also a joyful, communal, that is, ecclesial celebration of the redemption wrought by Jesus in his Blood.

O Lord, my God, what will I render to you for all the good things you have bestowed on me? I will take the cup of salvation and invoke the virtue of this blood.

All Scripture resounds with this blessing to God for Jesus, for "the Lamb who was slain is worthy to receive power and riches, wisdom and strength, honor, glory and blessing" (Rev. 5:12).

The attitude of gratitude, celebration, and celebration of the gift received from Jesus' suffering is at the heart of an Adorer's vocation, but it is equally so for every Christian. The Christian who does not celebrate the joy of redemption in his or her heart and in the manifestations of life and relationship with others is an unbeliever or fearful as the apostles and disciples were before the resurrection experience. The Christian standing still at the tomb of Jesus is a dangerous pessimist who increases the sadness and suffering of the world, because he interrupts the chain of love that Jesus instead charges us to transmit and diffuse: "Mary, go to my brothers and tell them, I am going up to my Father and your Father" (Jn. 20:17).

With Jesus the true feast has entered the world, and those who welcome him, those who let the Spirit reveal him to their hearts, witness by their hope and action.

Caterina Ronci ASC

Heart for the World \ Cuore per il mondo

Once , a teacher made a black dot in the center of a beautiful white sheet of paper and then showed it to the students.

"What do you see?" he asked.

"A black spot!" they replied in chorus.

"You have all seen the black spot that is tiny," retorted the teacher, "and no one has seen the big white sheet."

Life is a series of moments: true success lies in living them all. Don't risk losing the big white paper to chase a black speck.

Because the big white paper is your island, and it's right in front of you!

This is how people are: capable only of seeing the black spots, they cannot recognize the immense white sheet that is their life. All of us should be, instead, aware that despite the black spots of our existence there is, though hidden, a beautiful white sheet, a symbol of life, which is always worth living.

Bruno Ferrero



Write down what you are grateful for and turn it into a prayer.



**THEY
ARE
GRATEFUL
FOR**

...

"Gratitude can turn ordinary days into thanksgiving, routine work into joy, and change ordinary opportunities into blessings." – William Arthur Ward

Heart for the World Cuore per il mondo

THE SPIRIT OF THE CONGREGATION

it is all charity

I hope they are of those truly called by the Lord, who wholeheartedly want to toil for their own and others' sanctification. I believe that V.S. has made known to them the spirit of this holy work which is all charity ... I beg you to make known to the said spinsters these sentiments of mine ...

This word we have carved in our minds and hearts; I say Charity, Charity to God and to our dear neighbor...

28.06.1841

Charity in relation to the Precious Blood

Maria in her faith sensed that the Blood of Jesus is the greatest sign of God's love, and for her the only way to respond was through love.

In particular tell the candidates that there is much to suffer in order to bring this holy undertaking to an end for the glory of the Divine Blood, but in this true Charity shines forth: in suffering for love of Him who has suffered so much for us.

For Maria De Mattias, love is expressed not only in words, but with life, with a commitment to the good of the dear neighbor, with a readiness to suffer and suffer for love.

Tender love, tender love, great love for Jesus and to save souls for Jesus.

08.08.1862

When one examines the Blessed One's collection of letters, it is evident that she used the term love and charity in the same sense. This sense is found in the New Testament when the term "agape" is used: that is, personal love, wanting the good of another, love given freely, without reward.

Maria De Mattias: a woman all about love

Maria was in love with Jesus, passionate about Jesus Crucified, who made her share in his adoring love toward the Father and his redemptive love toward all God's people, redeemed by his Blood. Jesus flooded Maria's heart, with the gift of the Holy Spirit, thus giving her the ability to love God and her dear neighbor with a truly extraordinary love.

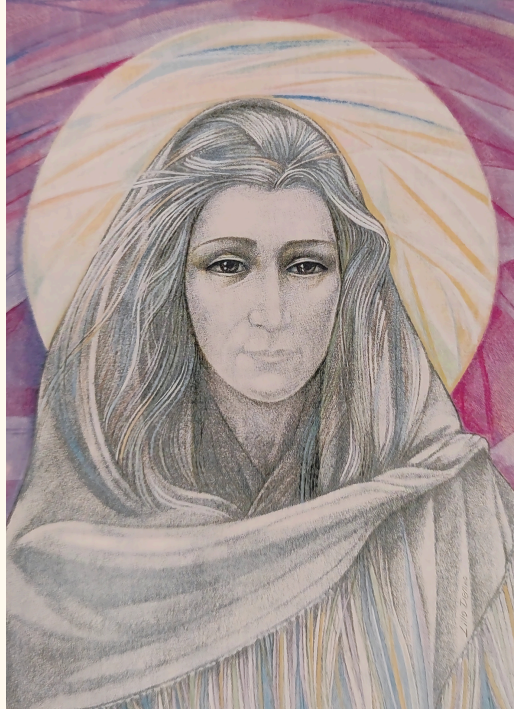
The Saint's love was based on God's love for her because God first loved us. She, deeply aware of Jesus' tender love for her, narrates her first experience of the Lord in these terms:

what moved me more to love Our Lord was His great love toward me for bearing with me so much, and because I saw in Him one who was so beautiful.

October 1855

MARIA DE MATTIAS

ADORER OF THE BLOOD OF CHRIST



HER RULE OF LIFE

God in view

Jesus in practice

Life in

Life in sacrifice

HER FOUNDAMENTAL DEVOLUTION

Adoration

of the Blood of Jesus

HER FAVOURITE SUBJECT OF CONTEMPLATION

The goodness and mercy of God
The Passion of Jesus and
the sorrows of Mary Most Holy.

HER PLACE OF REFUGE

The Crucifix

HER STRENGTH AND SUPPORT

The Blood of Jesus, and Mary Most Holy.

HER MOST ARDENT DESIRE

Pleasing Jesus in all things

Her greatest fear

Losing Jesus because of sin

Her dominant ambition

Making Jesus known and saving souls that "cost him blood"

Her favorite ejaculatory

*Rescue your children, O Lord, whom you have redeemed with your Precious Blood.
Eternal Father, I offer You the Precious Blood of Jesus in atonement for my sins, in suffrage for the souls in Purgatory and for the needs of the Holy Church*

Her patrons and advocates

*Holy Mary, St. Joseph, St. Francis Xavier,
S. Gaspar del Bufalo, St. Catherine of Siena*

Her favorites

The poor and marginalized

Her attitude in adversity and persecution

Silence, resignation, joy of being assimilated into Christ.

Her prominent characteristics

*Love of the Cross
Trust in Divine Providence
Abandonment to God's plan
Peace of heart*

Reason for her "Contagious Influence"

Personal holiness, zeal, tirelessness, simple and passionate speech

Inculcated virtues

Humility, charity, prayer, obedience

Attitude toward the Sisters

Love and firmness in demanding generous dedication to souls

Her insistent exhortation

*To love Jesus, to become holy, to toil for the dear neighbor.
Making sure that the Blood is not shed in vain.*

Her mission

- Collaborating with Jesus in the work of Redemption
- Promoting women at all stages of their lives
- Integral growth of the person: youth and adults

Heart for the World Cuore per il mondo

ADORER OF THE BLOOD OF CHRIST

MY RULE OF LIFE

MY FUNDAMENTAL DEVOTIOIN

MY FAVOURITE SUBJECT
OF CONTEMPLATION

MY PLACE OF REFUGE

MY STRENGTH AND
SUPPORT

MY MOST ARDENT DESIRE

My greatest fear

My dominant ambition

My favorite ejaculatory

My patrons and advocates

My favorites

My attitude in adversitiy and persecution

My prominent characteristics

Reason for my "Contagious Influence"

Virtues inculcated

Attitude toward the Sisters

My insistent exhortation

My mission

Heart for the World Cuore per il mondo

The ardor of her love was expressed in her intense desire to love more and more (adoring love)...

In the process of Maria De Mattias' cause for beatification, Sr. Rosa De Sanctis testified that she had the room next to the saint's for a time, and that "you could hear her singing love for Jesus.... I heard her more than once repeat over and over: 'lovable Jesus, Jesus...' it was an outburst of love, an outpouring of love."

As for Jesus in his adoring love for the Father, so for the saint the most authentic expression of her love was the conformity of her will to that of the Lord, her total readiness for whatever He wanted, the total availability of her whole being.

MDM's love for Jesus is radical; it is total.

*My spirit is torn... but more by the love of my Jesus who wants my whole heart;
and I will not find perfect peace unless He takes it all.
September 21, 1842.*

Maria's love is **paschal**, it is a love of predilection. A love open to insult, open to the cross. This is the true nature of love: if we open ourselves to the other's love, we risk being hurt, offended. One can avoid such offense by not loving at all, or by loving in a limited way. Jesus' love for us and for his Father was an Easter love, a love of predilection, especially in his humanity. He risked insult, suffering, rejection, hatred, even death on the cross, even to the point of shedding the last drop of his blood. Maria felt her heart literally "wounded" by Jesus' love.

*Oh! what a great honor to die a victim all consumed with unalloyed love, poured out
in the winepress of the cross."*

May 21, 1850

Very often in her letters Mary speaks of God's tender love for us, and how we are to love others tenderly. Mary shared Jesus' tenderness for the Father and His tender love for us sinners. In loving Him she found her joy.

Her love toward others was paschal, it was a love of predilection; she accepted suffering that she knew well came from love and service; she loved them with patience; she loved them with a love that forgives as Jesus loves us sinners.

Maria De Mattias' love for others was tender, warm, and deeply personal.

From the testimony of Sr. Caterina Pavoni:

A lady came to ask for help. Since she had no shoes she could not go to work, so she went to recommend herself to the Blessed One, who after giving her what she had, took the shoes off her feet and gave them to the lady. When the sisters saw her without shoes, they asked what she had done with them. Mary explained, "I do not need to leave the house and can do without shoes, so I gave them to a poor woman who needed them to go and earn her bread."

Add your invocations to
the litany



Sangue di Gesù, versato per amore
Sangue di Gesù, speranza di salvezza
Sangue di Gesù, che ci benedici
Sangue di Gesù, delizia dei nostri cuori
Sangue di Gesù, che discendi sulle anime
Sangue di Gesù, motivo di speranza
Sangue di Gesù, che impèri per noi
Sangue di Gesù, che salvi dall'inferno
Sangue di Gesù, che ci consoli
Sangue di Gesù, che plachi lo sdegno di Dio
Sangue di Gesù, ricco di misericordia
Sangue di Gesù, centro di unione
Sangue di Gesù, che ci purifichi
Sangue di Gesù, che lavi le colpe
Sangue di Gesù, che penetri i cieli
Sangue di Gesù, che ci liberi dai flagelli
Sangue di Gesù, che dai conforto
Sangue di Gesù, che dai consolazione e pace
Sangue di Gesù, che ispiri la confidenza in Dio
Sangue di Gesù, che dai coraggio
Sangue di Gesù, che ci proteggi
Sangue di Gesù, che ci redimi e ci fai appartenere a Dio
Sangue di Gesù, che ci ricopre
Sangue di Gesù, che ci santifichi
Sangue di Gesù, la carità del Cuore di Gesù
Sangue di Gesù, preziosissimo
Sia benedetta
Ed il suo preziosissimo

"During that time I was in Acuto," says Sr. Caterina Pavoni, "it happened that a nun arrived one evening and there was no blanket for her bed. The Foundress, noticing, without saying anything to anyone, divided her blanket, giving half of it to the nun. The next day, when the nun in charge of the wardrobe heard about this, she complained to her pointing out that she had ruined a blanket that way. To which she replied, "Indeed, we have in that way used all that part of the blanket which, hanging from the sides of the bed, remained useless! "

What Maria De Mattias wrote from Picinisco to the local community in Vallerotonda seems to sum up her abiding concern:

Dearest daughters in Jesus, two lines in great haste. We always have in view the fleeting time. Let all solicitude be to love Jesus; that is all for us, Jesus in the heart, Jesus in the mind, Jesus in the soul, Jesus on the tongue, Jesus in the works.
June 18, 1860

In the saint Jesus lived out his adoring self-giving to the Father in love. And in her, Jesus continued to embrace others with his tender and redemptive love.

The challenge for us Adorers today is to be open to the same Spirit of God, to ask for this charism for each other and for ourselves, so that the Spirit can transform us too and, whoever meets us can experience Jesus who loves the Father in us with his adoring love, and through our hearts, loves others with his same tender and redeeming love.

Angelita Myerscough, ASC

Saint Maria De Mattias, called by the Spirit to witness in the Church to the love of the crucified and glorified Lamb, we pray to you for the Adorers scattered throughout the world:



Make them prayerful, adoring women who know how to bring their lives back to the loving presence of the Lord each day;



make them strong and gentle women, sensitive to receive the voice of Christ and in it every voice, every silence of human anguish;



make them faithful and enthusiastic women in living their charism in newness in the Church according to the breath of the Spirit;



make them humble and poor women willing to learn from every person and every event of life. Women who know how to bring all things together in God's saving plan: Jesus Christ, crucified and risen Lord.

Amen.

The word addressed to us by John Paul II:

"Your Congregation was born of the intrepid faith and missionary ardor of two great souls [Gaspar del Bufalo and Maria De Mattias] who, taking as their model the One who brought about the reconciliation between God and man by "becoming obedient unto... death on a cross" (Phil. 2:5-11), grasped in the spirituality of the Blood of Christ the high road to lead their brothers and sisters to God and arouse in them a more intense awareness of the supernatural consanguinity among the redeemed.

In particular, your Foundress felt called to support with the riches of the feminine genius the happy proclamation of the redemptive efficacy of the Blood of Christ. With this in mind, she gave rise to a new Religious Family that, in name and lifestyle, would reflect the yearning for universal salvation, reconciliation and solidarity that arises from the contemplation of the Blood poured out by the Redeemer on the cross.

An ardent mystic and passionate woman of action, Maria De Mattias, through her tireless work opened new avenues for the presence of women in the Church, proposing original models of service to the Gospel.

Dearest sisters, consider the vocation of Adorers of the Blood of Christ as a precious gift to the whole Church... Feel yourselves to be privileged instruments of the covenant made in the precious Blood of Christ."

John Paul II, To the Adorers of the Blood of Christ, July 5, 1999

May the Spirit grant to us Adorers of the Blood of Christ, and to those who are attracted to and involved in our spirituality and mission, to resemble more and more the holy Foundress, to actualize TODAY the gift she received and passed it on to us with the wisdom of her life and teachings, to contribute with her zeal to the coming of the beautiful order of things that the great Son of God, with His divine Blood came to establish on earth.

Caterina Ronci ASC

St. Maria De Mattias, a strong and courageous woman, Adorer-Apostle of the Blood of Christ, you followed in the footsteps of the Lord Jesus in communion with God and in boundless love for your brothers and sisters.

We rely on your intercession.

Ask the Father, through Christ in the Holy Spirit, that his will be done in us, that our desires be fulfilled and that, through the power of the precious Blood of Jesus, peace, freedom and love be granted to all people.

Amen



PROPHECY

I borrow from some authors:

"The purpose of Religious Life is not survival, but prophecy....

It is the Spirit's gift to the Church to actualize the Gospel vine through time in bold and tangible ways. It is a grace in a concrete temple, a firestorm in a winter horizon.... The strength of religious life is not number, but quality; it is not doing as in an assembly line, but substance.

It is a sentinel on the walls, a trumpeter at dawn,

A lamplighter at night,

a candle on a distant hill" (Chittister).

"You religious men and women are called to witness in the present what you have seen in the future. You have not come from the past, but are witnesses who have come from the future, to tell of God's unseen ... you are not the notaries of the status quo, but prophets of the new future, of new heavens, new lands. God invites you to be prophets..." (Tonino Bello).

When Religious Life is what it says it is and does what the Spirit has sent it to do, it is prophecy, that is: voice of Another, Hands and feet, mind and heart lent to God!

The ASC adds to these "loans" the BLOOD!

An Adorer of the Blood of Christ, personally and communally, is prophecy when she is the ASC Charism; when, freed and liberated, conformed to Jesus the Redeemer, she continues his work, "striving with all the strength and with all the means proportionate to her vocation" (Pref. Rule 1857), "to free the world from sin and reconcile it in love" (LC 2).

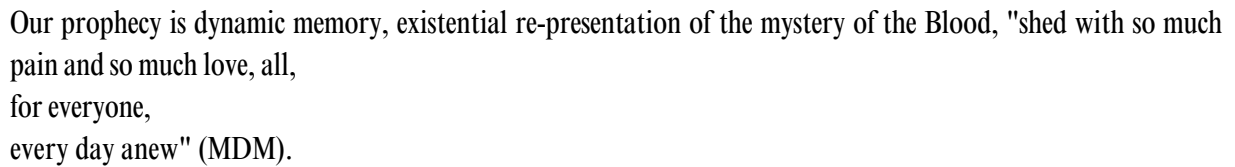
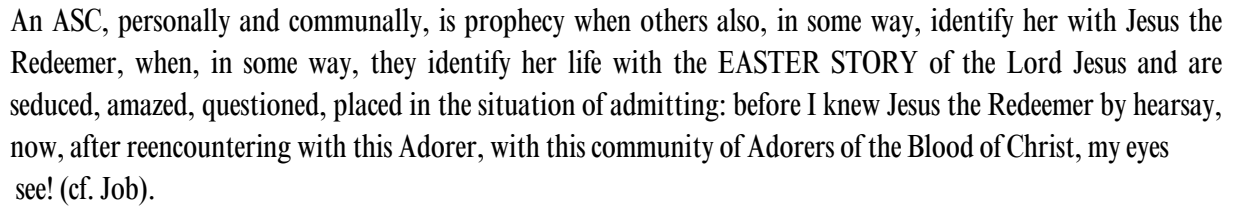
An ASC, personally and communally, is prophecy if she lives charismatic fidelity to history, having agreed to "give back" to Jesus her own blood, to contribute to the "reformation of the world." This entails a careful, open daily journey, because the Spirit may ask us for a bloody heroic gesture, but it certainly asks us:

to think, judge, love, and act like Jesus; to "venerate " each person as a chalice of the Lord's Blood; to help everyone gain or deepen awareness of his or her preciousness because we have been bought at a "high price."

to involve us in the life of the world with the same passion as Jesus.... He so loved the world that He took a body like ours and lowered Himself into our situation.

to feel that we are strangers to nothing and no one; to pray insistently and Christianly for every people and nation;

to make concrete gestures of reconciliation and peace, not to tire of recounting God's suffering, generated by His love, for the violation of the work of His hands in any place and manner; to never lay down the freedom and parousia of the Gospel;



This page so mysterious is of divine wisdom, therefore perennial. It is a sad page, but it says the truth about the meaning of a call to a special following.

The Spirit's call to our ASC community today, as yesterday, is a n expression of its faithfulness to the Church. The Spirit does not take away from the Church the charism with which he has adorned her. But neither does the Spirit debase her gift, reduce it, or modify it, because her gift is a divine gift, always suitable and always relevant.

The Gospel episode quoted is clear: it is not the ideal that has to adapt to our weakness, but it is the one called who is converted to the ideal..."

Caterina Ronci ASC



My response:



WOMAN OF THE NEW COVENANT



disegni di Luba Jackiw

...She continued with her vanities to linger a long time in the mirror to fixing her hair. There was a beautiful Image of Mary Most Holy. Often she would turn glance at it, and felt her saying - Come to me - and she would say, Our Lady help me; and she would greet her with a Hail Mary. She began to take a liking to visiting that dear Image, and often went to linger at her holy feet, leaving the mirror, but not always. She began to feel a certain affection for this dear Image. She could not be without it. When she left, it remained in her so vividly in her heart, and she could not wait to return. She greatly enjoyed the spiritual discourses of her father. She asked



Heart for the World Cuore per il mondo

him about how she should pray to the Madonna, and he said, say, Holy Mary give me light. Her father added that she had to pray with all her heart. She would go before the Image, and would repeat the above words several times. She was never happy, however, because it did not seem to her that she prayed with her heart as she was taught, and therefore she made great efforts, but the Blessed Virgin herself began to instruct her. Everything was in the secret of her heart, where she taught her, reproving her for her vanities, showing to her her dear Son, and the desire she has to be loved by the souls bought back by Him with His Precious Blood. She was speechless with her eyes fixed on the dear Image. Full of tears, and every now and then she would say, Mary help me. She could only read a few letters of the cross-stitch. [Canvas on which girls embroidered, in cross-stitch, the letters of the alphabet]. One day she took a book, and it was by St. Alphonsus Maria Liguori. She came upon a prayer to the Blessed Virgin and cried out, Oh I can read this prayer! And then she began to enjoy reading good books. She continued her visits to her dear Image. She would at times think about hell and trembling she cried and, trembling she



cried and turned to the Blessed Mother saying - Mary help me, make me burn with the love of Jesus, and for You. Tell me what I have to do to please your son, and then she showed her Calvary and the Cross, inviting her ascend. Trembling all over, she protested, Oh! God I am too weak I cannot do it. The greatest difficulty was to deny herself even lawful pleasures, and to look different in the eyes of the world. She wanted to hide everything in the secret of her heart; and oh! the tears.... The good Mother comforted her by telling her, Do not be afraid, I will help you.





WOMAN OF THE NEW COVENANT as a title immediately suggests Mary's multiple relationships with the Blood of the New Covenant:

She, as the earthly mother of Jesus, is his humanity

She offers her Son to the Father in adoring love, with Him, to the point of the outpouring of His Blood to establish the New Covenant.

She is the one in whom, more than anyone else, the fullness of the fruits of the Blood of Jesus is realized. Already in her immaculate conception the holiness of the New Covenant is poured into Mary by the Holy Spirit. **Hers is the first "new heart" promised for the New Covenant. In her Assumption we see how the Blood of the New Covenant eventually obtains the fullness of redemptive glory for our hearts as well.**

Mary, with her powerful intercession and love, continues to be present with the whole Church on earth, while the Blood of Christ in the Eucharist is continually offered on our altars and received by the faithful in the chalice of salvation, for the edification of the people of the New Covenant in a communion of love.

In heaven Mary is the first of God's royal and priestly people, washed in the Blood of the Lamb, who forever worship and give thanks to the Lamb who stands as if immolated in unceasing praise!

This title is such that it embraces the many titles used by Maria De Mattias to refer to Mary, her multifaceted relationship of devotion to her: "Mary Most Holy," "our Heavenly Mother," "Comforter of the Afflicted," "Our Lady of Sorrows," and "My Deliverer."

The title "WOMAN OF THE NEW COVENANT" seems very comprehensive for what it suggests for our devotion.

The title "woman" includes, as Paul VI points out (*Marialis cultus*, 36) the role of Mary as Virgin, Mother and Bride. It suggests the various aspects that our devotion to Mary must have:

Trust in her intercessory role (as our mother), as the one who intercedes for us so that we can truly experience an intimate union with God, to which we are called as members of the New Covenant people of God.

Love for Mary, as the one who loves us and to whose love we respond. She is, like us, a "woman" created as such by God. She is one of us, close to us. She has experienced what we experience. She loves us with a woman's heart.



Mary is model, prototype, inspiration for our lives. In her we see the Law of the New Covenant, written in her immaculate heart, the law of love lived in its fullness. Reflecting on her relationships with family, neighbors, friends, enemies, (e.g., on Calvary), oppressors, we are enlightened and drawn to deliver ourselves as she did, in obedience to the law of love.



We see reflected in her life the great code of the New Covenant, proclaimed by Jesus in the Sermon on the Mount.



In Mary we see what it means to be faithful to the life of the Paschal Mystery, what it costs, how it is possible, and what rewards it brings.



To honor Mary is to praise and worship God; by honoring her as the "Woman of the New Covenant" we worship the God of the covenant, who reveals himself to us through her. As the "Woman of the New Covenant" Mary leads us in covenant, in adoration.

This title suggests all the reality in the charism of devotion to Our Lady given by God to Maria De Mattias, and through her, to all of us.

Maria Iometti, ASC



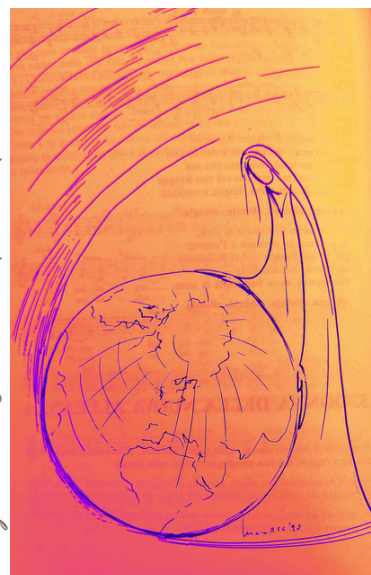
points for reflection

Mary Most Holy, woman of the New Covenant and the first adorer of the mystery of Christ's Blood, shows us how to live in adoration and service. She is close to us, as mother and friend, and intercedes for us as we follow Christ in his Paschal Mystery. IC 4

The Virgin Mary, who lived in obedience to the Lord and and in simplicity among God's poor, shows us how to live our vows in the spirit of the beatitudes as we minister among others.

IC 11

disegno di sr Lucia D' Andrea ASC



Heart for the World Cuore per il mondo

HOPE



I have placed my hopes in the merits of the Most Precious Blood of Jesus Christ, and I hope not to be confused. He is the one, who gives me this great desire to help my dear neighbor in the present times by employing all possible means so that poor sinners will be heartily converted to God. In this Institute they will always find all the help they need at all times... (August 29, 1838).



Let us animate ourselves with Zeal, and fill our hearts with Charity for the honor of the Blessed God. Let us bring souls to the side of Jesus. The Blood of Jesus is all our Hope, and is all our good. Blood shed with so much pain, and with so much love for our eternal salvation. Let us fill our hearts with Courage fearing not even death that He may be seen at all times glorified, blessed, and loved by each one!... (Feb. 19, 1853)



Hell battles with that soul to terrify and frighten her. She holds on because of her hope in Jesus Christ. She always trusts in the Blood of Jesus Christ (June 18, 1856).

Maria De Mattias



Together we go forward in hope (1C 5).



As a congregation we are to bear witness in hope and joy to the living presence in our world today of Christ's adoring and redeeming love. (1C 22).



We will be sensitive to the needs and sufferings of others, helping them through our service to welcome in hope the preciousness of their cross that heals and gives life (1C 25).



Like Maria De Mattias we will deepen our faith and hope through loving contemplation of the paschal mystery (1C 26).



Aware that growth toward the fullness of love (...) is a lifelong journey, we will respond with courage, hope, and faithfulness in prayer (1C 31).



Fidelity in adoration makes us joyful witnesses of God's merciful love and a sign of hope (1C 33).



I would like to be challenged, together with you, by this word: Hope. Where and how to look for hope?

From the proposed speeches, some basic cores emerged clearly, around which we can build a life of hope. I share with you some of them:



hope resides in God the Father who has loved us, who loves us and will continue to love us until the end, until the full fulfillment of our life. Hope, in the truest sense, is a relationship with the One who is the source of life and eternal life. If we are in relationship with the One who does not die, who is Life itself and is Love itself, then we are in life."



hope is given to us by Jesus, who always speaks my personal name with love and also our collective name as Adorers of the Blood of Christ, making himself known, seen, touched in ever new ways. He renews our invitation to follow him as he walks beside us, speaks to us, breaks the bread of sharing and urges us to go to the least of these;



hope is the fire of the Blood of Christ that revives our faith and makes our charity vibrant. Maria De Mattias had placed all her hope in the merits of the Blood of Christ, even amid fears and uncertainties, temptations and betrayals, distrust and loneliness, amid travails of all kinds and human disappointments. The Blood of Christ, implored constantly, prayed with faith, received with abundant graces, gives wings to fly, to look far, to go beyond the obvious. In the Divine Blood, Maria De Mattias, finds courage, boldness, resourcefulness, and the ability to take risks in order to carry out, at any cost, the great project of the reform of the world, willed by God from the beginning;



hope is to remain faithful to the Constitution and thus to the ASC vocation.... Each of us is responsible for constant fidelity to the vocation that has united us as Adorers of the Blood of Christ. Keeping the fire of hope alive means being faithful to the charismatic identity, to the grace of our vocation as a place of prophecy and proclamation. Let us ask for ourselves and for each other the grace of fidelity.



hope for us ASCs is a Paschal identity, marked by Christ's death and resurrection. "Who then will separate us from the love of Christ? Perhaps tribulation, anguish, persecution, hunger, nakedness, danger, the sword? But in all these things we are more than conquerors by virtue of him who loved us" (Rom 8:35, 37). Far from us all kinds of resignation, discontent, sadness, fear for tomorrow, lament, murmuring. Existential participation in Christ's paschal mystery is our victory and our hope;



hope is realized in the path of following Jesus poor, chaste and obedient. A sapiential and faith-based reading of our reality will be able to foster the choice of concrete life paths so that ASC life-personal and communal will regain vigor and momentum for a more evangelical and meaningful lifestyle.

Silvana Crolla ASC



*O Father, who chose Saint Maria De Mattias and filled her with special gifts to proclaim to the world the love of Jesus Crucified, who died and rose again for our salvation, obtain for us, through her intercession, to follow her example for the good of our brothers and sisters. Through Christ, in the Holy Spirit.
Amen*

♥ points for reflection

Reflect on hope, try to determine its place in your life.

How do you feel full of hope and when are you lacking it. Consider the following questions and write them on the wings:

- What or who gives you hope;
- Think of those who give hope, those who support, To those who put on wings.

I want to thank you Lord,
For the gift of life; I read somewhere
That men have only one wing;
Can fly only by remaining embraced. Sometimes, in moments of confidence,
I dare to think, Lord, that you have only one wing, the other you keep it hidden, maybe to make my point.
That you do not want to fly without me; that is why you gave me life: That I might be your.
Companion of flight, teach me, then, to soar with You.
Because living is not dragging life, it is not tearing it, it is not gnawing it, living is surrendering like a seagull to the intoxication of the wind, living is savoring the adventure of freedom, to live is to stretch out the wing, the only wing, with the confidence of one who knows he has in flight a partner as great as You. But it is not enough to know how to fly with You, Lord, You you gave me the task to embrace my brother as well and help him fly.
I ask your forgiveness, therefore, for all the wings I did not help spread, no longer let me pass indifferently by the brother who was left with the wing, the only wing, inexorably entangled in the net of misery and loneliness
And is now persuaded that he is no longer worthy to fly with You. Especially for this unfortunate brother give me, O Lord, a spare wing.
Don Tonino Bello

JOY

Joy is one of the fruits of the Holy Spirit, the God of love. He generously pours out his gifts on us, but we have the responsibility to develop them in our own lives and help others. No. 47 of our Life Charter highlights this by reminding us that "by our reciprocal love, we continually create the proper climate for the fruits of the Spirit to ripen in each one: 'love, joy, peace, patience, kindness, goodness, faithfulness, meekness and self-control.'" Biblical theology describes the experience of God thus, "Sometimes there is darkness, purifying rest in God. Sometimes there is joy and love. One may have a sense of refreshment, a serene awareness of beauty, a quiet joy in God. Another time one can have a strong sense of being immersed in Him, penetrated and embraced by Him. This peace brings an experience of well-being, a silent power, a strength, a freedom."

Reading Maria De Mattias' letters, one sometimes wonders if she did not write her letters on her knees; there are so many expressions of love in them.

449: O my Jesus, help me; will I be saved?... Bless me and bless all this poor community.

426: Mary help me; Jesus have mercy; Lord look at your wounds, your Blood and have mercy on me.

602: O my dear Jesus, I want nothing but You, You alone are enough for me.

626: O Jesus, Jesus, Jesus, be with me always, Mary, Mary, Mary, I would love you with a thousand hearts.

And there are many others. Each of you has your favorites, I'm sure.

Almost all of MDM's letters contain the advice "Stay cheerful..., don't worry... God will provide," in one form or the other. Yes, many of his appeals to cheerfulness are associated with reminders of God's providential care. They sound like litanies, or the refrain of a song.

Studying Maria's exhortations in this light, it is easy to apply to our lives. I'll try to explain. We are all working to bring others to Jesus, so we can think of Maria addressing these words to us.

If you are transferred:

912: I know she has always been an obedient daughter. I hope she will be obedient now too. I urge her to go to.... Take courage. Encourage Sr. Maria and be cheerful in Jesus .

If a good nun from your community is transferred:

528: Let us be cheerful and make no fuss in her departure.

If you are experiencing difficult times in the community:

924: To love one another from the heart for God's sake. My daughter, each of us has our faults and they serve for our growth.

If you have been humiliated and misunderstood

669: Let us glory in suffering for Jesus and Mary; let us bear with glory the humiliations and scorn for Jesus and Mary. Be cheerful, therefore, and have great confidence in Jesus and Mary.

1236: "Be cheerful. I want you not to talk about the wrongs you have received, because then you wrong Jesus."

If you received a correction:

739: Tell my beloved Sr. Clementine that she be of good cheer and joy in Jesus and that she have faith in His Blood.

If you feel discouraged:

731: May the Blood of Jesus fill you with fortitude so that you may always be cheerful in fighting bravely against the troubles that seek to pull you down.

1275: Do not be seen despondent and discouraged, while what would they say? that we are discontented in serving God? No, indeed we should be more cheerful than the people of the world and with reason.

If you are tired:

1363: You spare no effort, I want you to do everything to call the poor and instill in their hearts the Christian Doctrine and love of holy virtue, so that we may be of consolation.

672: We are not frightened by the travails and labors to be endured. Let us reflect that a God sustained the hard death of the Cross to save us. With infinite kindness He calls us to be helped.

Eugene C. Kennedy, in one of his works entitled "The Trouble Book," says, "Joy is what we can identify in the life of a person who is not afraid of life and who accepts it as it is." It is known that the struggle for life never ends, that difficulties are never completely overcome, but one goes on.

Brave people know that the only thing you can do when there is nothing else to do in certain situations is to work on your own attitudes and the objective reality of the difficulty. It is always possible to do something with oneself when it is impossible to do it with others.

Maria De Mattias did not choose an easy time to start the congregation. First of all, women were not to be educated, much less do those daring feats that she did and had her sisters do. We know how confused certain clergymen were by her preaching, her insistence on a house to live in, or rather, to have living conditions for her sisters, etc.

Maria needed the courage of Christ himself who entrusted the twelve inexperienced apostles with the shocking ministry of proclaiming the good news for the world. As mentioned above, Maria's first companions were far from adequately prepared, but her confidence inspired confidence in themselves. Her confidence in Providence was contagious. They could not let her down.

For me, Maria De Mattias' greatest test of courage was her readiness to accept the group of German-speaking female adorers in 1847. It was a group in serious trouble due to illness and government oppression. The saint accepted them and adopted them as her own. I wonder how many of us would have politely suggested that the sisters find a congregation closer to Gurtweil..., one that spoke their own language.

Another great proof of Maria's courage and worldview was the fact that three years before her death, she sent the sisters to England and accepted vocations from that land.

If the number of followers and admirers is a criterion for judging the joy a person radiates, Maria certainly possessed these fruits of the Spirit in abundance.

Her influence in her hometown was so strong that the people of Vallecorsa wanted to prevent her from leaving. But God was calling Maria to follow Him, desiring to make her an instrument to attract a multitude to His service..., to spread devotion to His Redeeming Blood..., to bring thousands of souls to His Sacred Side..., to complete what is lacking in Christ's Passion.

There is an old Indian proverb that says, "To have joy you must share it. Joy is born twin." Maria found true joy in serving "her dear neighbor and this joy was contagious. Through her they came to know the love of the Father who sent his Son to us in his redemptive mission. Maria's influence was felt not only by individuals, but through her, whole families were led to the feet of the Crucified One with grateful love.

Joy is possible despite difficulties and suffering. In Maria, joy was accompanied by a desire to participate in the Paschal Mystery, and heedless of the price; she was ready to do what she could to bring "that beautiful order of things which the great Son of God came to establish by His Blood."

173: Fortunate are we if the love of the Cross is in our hearts. Suffer in silence, suffer by working, suffer cheerfully, or at least patiently.

159: Let us rejoice, blessed child, that Jesus makes us worthy to suffer something for His sake. Courage and trust in God.

We are truly blessed to have been called to this congregation where we can consume ourselves in the service of God and others. Maria De Mattias wrote, "what a consolation to see us in this holy congregation and that day by day we are getting closer to eternity, each day that passes we are closer. Oh what contentment!"

She lived her life fully, but longed for the fullness of life in eternity. Especially during her last years, her thoughts turned to the joyful anticipation of Heaven.

919: Daughters, from yesterday to this hour is twenty-four hours less to our life we are closer to Heaven, Cheer up... Heaven is near!

1329: I cannot explain to you the joy I feel in seeing that the wall of this body of mine is unraveling little by little to fulfill the sacrifice I have made to my dear God of my whole self in the hands of obedience to my superiors.

Let us live our consecration, like our Foundress, joyfully so that we can one day join her and all the other Adorers in Heaven. They are waiting for us there. ALLELUIA!

Vivian Miller ASC

Heart for the World Cuore per il mondo

**Rapid
test**

Take a look at your joy. How high is it currently? There is a simple way to find out. We remind ourselves of a state, when we were at our most joyful in life, and recognize that this is the maximum, say ten degrees. Then we take a state where we don't have too much, or are sad, and we consider this to be zero.

And on this scale from zero to ten we can now find ourselves.



Bruno Ferrero



Write down your progress in the art of joy:



Dearest!

I would like you to remember that to be happy, is not to have a sky without storms, a road without traffic accidents, work without toil, relationships without disappointments. To be happy is to find strength in forgiveness, hope in battles, security on the stage of fear, love in disagreements.

To be happy is not only to appreciate smiles, but also to reflect on sadness.

It is not just celebrating successes, but learning lessons from failures. It is not just feeling cheerful with applause, but being cheerful in anonymity.

To be happy is to recognize that life is worth living, despite all challenges, misunderstandings and periods of crisis.

Being happy is not a fatality of fate, but an achievement for those who are able to journey within their own being.

To be happy is to stop feeling like a victim of problems and to become an actor in one's own story.

It is to cross deserts outside ourselves, but to be able to find an oasis in the recesses of our soul.

It is thanking God every morning for the miracle of life.

Being happy is not being afraid of your feelings.

It is knowing how to talk about oneself.

It is having courage to listen to a "No."

It is feeling secure in receiving criticism, even if it is unfair.

It is kissing children, cuddling parents, experiencing poetic moments with friends, even if they hurt us.

To be happy is to let the creature living in each of us live, free, joyful and simple.

It is having the maturity to be able to say, "I was wrong."

It is to have the courage to say, "Forgive me."

It is having the sensitivity to express, "I need you."

It is having the ability to say, "I love you."

May your life become a garden of opportunities to be happy ...

May in your springs be a lover of joy. May in your winters be a friend of wisdom.

And that when you make a wrong turn, you start all over again. For then you will be more passionate for life.

And you will find that to be happy is not to have a perfect life. But using tears to irrigate tolerance.

Use losses to sharpen patience. Use mistakes to carve serenity. Use pain to stone pleasure.

Use obstacles to open windows of intelligence.

Never give up

Never give up on the people you love.

Never give up happiness, for life is an incredible spectacle!

Pope Francis

FRIENDSHIP

Maria De Mattias used promotion techniques that flowed from love. She thought positively and realistically about situations and people. We all know how we respond to the expectations of others. We feel supported by those who love us. Just as we experience the trust that others have in us and grow to the point of being able to do things we never dreamed of doing...so it was for Maria De Mattias' companions.

These early sisters, pioneers of our congregation fascinate me. They remind me of the apostles. For the most part they were not the most professionally prepared ... nor did they have a long novitiate. But Maria believed in ongoing formation and self-education.

Her letters give spiritual direction and practical advice.

She showed interest in the health of the sisters, would hurry to them whenever possible and frequently took care of them during illness.

She would ask about their ministry..., or give suggestions for serving children or women.

She was patient with the nuns' limitations, and accepted each one as she was--not leaving her as she was, but inciting her to grow in perfection.

In letter 895, "Tell her to make herself holy and soon." In Pietromarchi's biography of Maria De Mattias we read that the sisters appreciated their Foundress for her prudence and maternal understanding toward them. Her corrections were expressions of her affection and desire for their spiritual progress; she neither hurt nor discouraged them." I like Maria's delicacy in giving news to the sisters about their relatives:

854: She writes to Sr. Berenice: "Maria Luisa is well, and so is everyone in her house. Candida often comes to bring her little daughter. May she be cheerful and become holy."

850: to Sr. Nazarena: "Tell the Sr. Maria Francesca that her relatives are all well; Annunziata's little one has gone to Heaven and is better."

1101: When Sr. Lucia Possenti died, the Blessed wrote to her sister, who was also an Adorer, Sr.

Rosa Possenti: "I was anxious to know the news of her. I imagined what afflictions she might be in. The loss of our beloved Lucia was touching. Let us console ourselves for her precious death. Let us hope that she will be praying for us in Heaven and this will serve as consolation for her good mother."

Oh! yes, with the positive attitude of the Foundress and her constant promotion the sisters grew, did very well and were happy.

Vivian Miller ASC



Friendship

It is a precious treasure that God has given us. It is a bond of love that unites us and makes us stronger and more serene. It is an unreserved giving of ourselves with loyalty, insight,, humility and goodness. It is a human feeling that lights up life with joy that makes us whole. It is shaking hands and walking on the road that leads to God.

Letter from Luisa Abri ASC to Maria De Mattias

Long live the Divine Blood

Paliano, January 26, 1863

Most Reverend Mother Superior

Leaving this holy and beloved retreat really touched my heart and I cannot think of it without tears. Seeing myself far from my dear Mother brings me sorrow to the utmost; but the Lord will have permitted it to chastise me for the little profit I have derived from it in all the time I had the good fortune to be there. Now I can do nothing but resign myself to the Divine will. Please do not forget me, and do not abandon me, You know how great is my need. M o t h e r Superior, when is she coming? When I think that she

is coming I console myself a little; but who knows when!!!!!! On Friday we all went to Genazzano, and in the evening I stayed there, because there were no horses and on foot it was impossible for me. On Saturday I visited Our Lady and I had the good fortune to see that dear Mother: I prayed to her warmly and for all our Holy Congregation. The messenger was sent to take the basket of Sister Luisa Lauretti who asked to me to send f o r it, since from Genazzano no one can be found. We are all well, only the principal is not very well. She has a slight fever, but we hope it is nothing.

Please write to me of how you are feeling. Let me know news of the convent. Entrust me to Jesus in your fervent prayers. I kiss your hand. Bless me.

with most cordial affection in the Heart of Jesus ,

Most Reverend

Mother Superior

Affectionately

Maria Luisa Abri

Paliano, January 26, 1863

To the Very Reverend Mother

*Sister Maria De Matthias, Superior General Of The
Adorers Of The Most Precious Blood*

A beautiful essay on the life and friendship between Maria De Mattias and Luisa Abri can be found in Profiles 9. Angela Di Spirito ASC touches in a very sensitive way the subject of the first Adorers of the Blood of Christ. Selected letters of the Pioneers to MDM are collected in two volumes "I write them in my own hand..."

Letter from Maria De Mattias ASC to Luisa Abri ASC

Long live the Divine Blood

Acuto, 27 January 1863

Dearest daughter in Jesus

I am sending along Sister Luisa Lauretti's basket and also three letters addressed to her. Don't send them, however through the Postal Service, but rather entrust them to some person when you send her the basket. That is all for now. I just add that I will be writing you again from here in a few days, because I have to send something. I bless you all sincerely. Hurridly, I am your

*Lowly servant
Maria De Mattias*

P.S.

I always have you present in my heart and in Jesus I embrace you and I love you very, very much. I always desire all good things for you for the the divine glory ove Her very, very much, wishing Her every good, promoting the divine glory... Greetings to all. Tell Filomea that I received her letter and that I will answer her later. I must send something to San Vito.

Abri Luisa, ASC

Born in Marino (Rome) on August 15, 1842, she entered the Institute in 1858 and was also followed by her younger sister Albina in 1874.

She made her profession on January 14, 1861. During her years in Acuto she helped Maria De Mattias as secretary, then was sent to the communities of Paliano, Vallecorsa and Melfi, where her sister Albina was superior. Here she died on April 19, 1898. She testified for the canonization process of Maria De Mattias.



points for reflection

Write your letter to Maria De Mattias

THE FRAGRANCE OF BLESSED JOHN MERLINI

God's will is the plan of love for every creature. To enter into this order of love is to bring to completion the plan of beauty and eschatological destiny to which the human person is called in creation and redemption.

The "Will of God" is not to be sought by questioning with endless doubts and continuous restlessness the present and the future or by stopping at the borders of permanent indecision. For John Merlini, God's will is lived and fulfilled by intelligent, cordial, passionate adherence to daily events. The everyday, simply, must be welcomed and lived in the measure of the Gospel, so that the Kingdom of God may be present and progress here and now.

John lives the process of human growth, which is accomplished with a passion of love in which the talents received are put to good use. He adheres to daily life with extraordinary passion of intellect and love, seeking to establish in things, people, and daily events the order of love because "God is love; he who abides in love abides in God and God abides in him" (1 John 4:16).

The fragrance of contemplation: human wisdom and divine wisdom



A wise connoisseur of the human person of his potentialities and limitations, John Merlini cultivates a relational anthropology that, starting from the respect and honor due to infinite human dignity, opens him up to the spiritual experience of charity, always passing through contemplation made at the "feet of the Crucified."



"He has an attentive and loving care for the human (physical, personality, talents, culture) with the need for personal and community formation.

Finally, it will be useful to warn that if necessity has called us to sacrifices in recent years, today's economists would be happy to call everything back to the old-fashioned way and would appreciate, according to the rule, healthy food and drink for all indiscriminately and whatever leftovers from the table would be distributed to the poor.

We recommend studying and reading the Apostolic Constitutions.

Let us also make our recreations useful by talking about rubrics, scriptural facts and other edifying things, shunning useless conversation."



It indicates the need for spiritual guidance with the person's free adherence to a path in the demands of the spirit: The director does not intend to bind the conscience, nor to give a command of obedience, but only to direct the soul to its best. Therefore, failure to do so brings no guilt, but only delays the advancement of the spirit.



Practice and teach how to use discernment in daily events as an exercise of judgment and wisdom to be acquired on a human and spiritual level. In St. Mary De Mattias: she understands and therefore adjusts herself ... she considers the matter at the foot of the crucified, in order to discern what is of God's will.

Pray, and tell me the inspirations and the way etc. Let us consult with God on the matter. You tell me frankly your feeling after praying. Direction is limited to discerning where God works.



He has a deep knowledge and respect for human limits and finitude that leads to an open and trusting relationship with others:

"Let us remember that we are limited and finite creatures and, as such, lacking, even without realizing it. Persuaded by such truth, we will not easily trust ourselves. We will communicate ideas, we will take advice, we will welcome remarks, we will not be troubled if we are contradicted. We will know how to be kind. We will know how to comfort and keep the spirit balanced. Let us therefore meditate on our nothingness."



A man of contemplation and prayer, he lives and helps us live the Paschal Mystery, a path of resurrection through the pain that is inevitable in human life. As Father and teacher he accompanies with infinite gentleness in difficult and painful situations. He makes himself a companion so that the people who approach him can grow in confidence in God and the virtue of fortitude as they experience the weight of difficulties, frustrations and disappointments.

JM encourages us in the acceptance of the cross as a process of growth and love: Have in you the same feelings

that were in Christ Jesus (Phil. 2:5)

He always instilled hope i.e., to an ultimate fulfillment that launched the heart beyond the obstacles of everyday life.

He writes to Maria De Mattias:

Remember that one does not love God without suffering. God is my fortress.

I would like you to endure difficulties with cheerfulness – to rejoice, because God wants us to be cheerful givers.

Take care to preserve joy of spirit, since in the Blood of Jesus Christ our souls find all riches.

Nicla Spezatti ASC



HERE IS MY SERVANT, THE ONE I HAVE CHOSEN.
I HAVE PLACED MY SPIRIT IN HIM, AND HE WILL GUIDE
MY PEOPLE!



*Today, the kind
invitation resounds for
me*

Blessed Giovanni Merlini, who was a fellow traveller and friend to the soul of St. Maria De Mattias, to the women of the nascent ASC Congregation, and to numerous other people, asks me:



You are given to cherish the fragrance of life: try to perceive the fragrance emanating from your heart.



Do you smell the "good fragrance of Christ" in you?



You are original, you are "unique". What is the fragrance emanating from your life that others, around you can smell?



What fragrance do I carry with me in my friendships?



- *in my community - ASC Institute*



- *in my apostolic relationships?*



I try to describe the fragrance of my life with words, symbols, drawings, pictures, prayer, music...more



John Merlini
was born in Spoleto on August 28, 1795
died in Rome on January 12, 1873

Significant dates in John Merlini's life in his relationship with Maria De Mattias

- April 1824** John Merlini met MDM and became her spiritual director;
- March 1834** after examining the situation in detail, he gives consent for Maria's departure for Acuto;
- January 1846** preaches a mission in Acuto; takes the opportunity to animate the Foundation of the Adorers and to hold a Congress in order to provide for the other six foundations.
He is also present at the Congresses of 1855-1860-1863;
- January 1863** proposes to MDM the opening of a community in London;
- Summer 1865** visits the Adorers' community in Gurtweil (Baden);
- July 31, 1866** presides over the Congress to appoint women religious to succeed MDM in governing the congregation;
- August 20, 1866** writes the funeral speech for MDM and, later, the first authoritative biography;

Thoughts from the writings:



The day is 24 hours. All 24 are granted by God and must be returned to Him. They are returned to God if they are spent for Him. The sure way to return time to God is to employ it in doing His will. God's will is known only through a strong intimacy with Him: those who know God know His will.



God's things are to be done well; therefore, all necessary time must be devoted to them. Acting hastily and sloppily is the same as wasting time.



Do not get caught up in bitter things; these should be known only in order to cope with them. Therefore do not give yourself room for afflictions, bitternesses and oppressions of spirit. Rather, think of the most expeditious way to call things back to order.



There is only one revolution: the one we make within ourselves. Let us stand firm in faith. Let us leave it to our blessed God; he knows what he is doing.



Let us fervently and insistently beseech our beloved Jesus to apply to us the fruit of his divine Blood. Thus we shall be made partakers of the same spirit of his; spirit of perfection for us; spirit of zeal for the honor of God; and spirit of charity for the salvation of souls.



Giovanni Merlini in a letter to Maria De Mattias dated February 21, 1856 writes: Consider the Institute not as it is now, but as it will be, and do not limit your thoughts to Acuto, but to the entire Institute. Certain things vary according to the amenities and the peoples, so in examining the Rule imagine that you have houses everywhere.



Heart for the World Cuore per il mondo

Stretch your mind as far as you can.

♥ points for reflection

Dearest, imagine you have in front of you three perfume bottles with different fragrances: a deep spicy one, a light one like the smell of a meadow after rain or the deeply memorable scent of your mother and the meals she prepares.... Each fragrance is unique and you are the perfumer who creates enchanting aromatic compositions.

You can add memories, dreams, projects to the individual bottles, which together will create an original fragrance of your personal holiness.



Heart for the World Cuore per il mondo

HOLINESS

The Holy Spirit helps me grasp the Word that God pronounces in my life, sustains me in the response that, in its uniqueness, is an essential piece of the beauty of God's work, a precious ray of God's image on the world. Holiness, then, is not, first and foremost, nor essentially a moral fact, of good behavior according to our standards. It is not the obvious result of pious practices and good works. It is not the laborious and fragile realization of a positive image of ourselves to be shown to others. It is not the feeling of satisfaction because I can behave according to a constituted code.

Scripture says, "Not he who says Lord, Lord, shall enter heaven, but he who does the will of the Father.... He who hears and does what He expects of us" (Cf. Mt. 7:21).

"Man looks at the appearance, the Lord looks at the heart" (1 Sam 16:7).

"I want love and not sacrifice,
knowledge more than holocausts" (Hos 6:6).

Fr. Francesco Rossi De Gasperis wrote referring especially to the story of the Patriarchs, "Scripture itself teaches that holiness is not the moral holiness, the exercise of virtues, but the theological righteousness that comes from God as a consequence of a unique call to friendship with Him and belonging to Him, the Lord..."

The holy Christian is a humble, joyful lover of God, whom he trusts, whom he entrusts himself to despite his own weak and negative reality, whom he obeys with amazed simplicity because of his Lord's worthiness, without waiting for results...

"Lord, my heart is not puffed up, my eyes are
not raised with pride.
I don't go in search of great things that are
beyond my strength.
I am calm and serene as a
weaned baby
In its mother's arms... " (Ps. 131:1-2).

Jesus, the Holy One of God, has laid out exactly this path for us, making himself for us the 'way' on which we can walk rightly oriented.

I do not know how Elizabeth could have introduced her child into this dimension of our life of faith, so simple, but also so challenging. I do know how another mother helps us.... Mary, the woman of the Word, keeps telling us, "Do whatever He tells you" (Jn. 2:5).

MDM's holiness is precisely in this demythologized, human reality of hers which, open to the Spirit, achieved a progressive maturing, difficult, therefore imitable! She reads her insulting and intolerant youthful experience and feels that there is a word that God wants to say to her, a direction that He wants to propose to her: "The Lord was clearing from my mind the darkness of my ignorance, making me know that in Him alone was true consolation, not where I was looking for it, that is, in the vanities and pleasures of this world... I felt strongly drawn to love Jesus. I heard again that the graces granted to me were not for me alone, but for the help of other souls.... I felt that I had to give myself to the service of God and to a life of the Cross, resembling Jesus Crucified" (Lett. 25/7/1838).

Maria accepts this Word, guards it, discerns it... until it becomes her program, her will, because it is God's will for her life.

Fidelity to this will, desired, asked for in prayer, gradually realized in the cross and in the power of the Blood of Jesus, is the holiness of our Foundress, a passionate Adorer of Jesus 'crucified and risen glorious for us,' of that Redeemer Jesus whom she wants to make known to all, by all means, consumed by the hope of seeing heaven and earth restored 'in beautiful order' and all peoples celebrating together, with joy, salvation.

Maria is clear that holiness for her and for the ASCs comes through this adherence to God's call. In fact, she writes in concise way, "God has called us to holiness, which for us consists in loving Jesus Christ and in laboring for the salvation of souls" (11/1/1854).

When socio-religious situations or structures attempt to stifle the Word that God has sown in her life, the Charism with which He has marked her, she claims the right to adjust herself first and foremost to the demands of God's will.

"I am told by Your Excellency that you decide whom I am to obey.... I have never desired, since I gave myself to the service of Our Lord Jesus Christ, to do my own will, but God's alone.... To save souls for Jesus... Moreover, I have never compelled any person to do my will.... Therefore, I beg Your Excellency to be fully quiet about this, assuring you that you will not be doing my will, but God's..." (5/17/1850).

When they wanted her to conform to canons and traditions, she became rebellious out of obedience to God. She broke schedules and seclusion to talk about Jesus and His Blood to shepherds and peasants. Far ahead of her time she was a woman of the Word on the path of the Paschal Mystery.

When she senses that "the wall of her body is coming undone," she protests herself "happy to fulfill the sacrifice made to God of her whole self" (6/27/1865), consistent with what she had previously written, "Let us be strong in wanting to please God always, always, so that we can say truly: Lord, the work you have entrusted to me is accomplished on my part and I have done everything by your grace" (1/28/1866).

When Maria feels burdened by too great a burden, tormented by doubt that she is deluded or exalted, she prays her Psalm 131 "placing herself in the arms of the almighty Lord, imploring the voice of the Divine Blood, the protection of the pure and Immaculate Mary" (Const. 1857).

It was precisely Mary Most Holy, so loved by the Foundress, invoked to obtain light, called "sweet mother Mary," who guided her to Jesus and, in Jesus, to holiness. Here is the testimony, "I can truthfully say that in years past, the breath of the heart was almost always accompanied by the Most Holy name of Mary, and now more often than that is the sweet name of Jesus, but how will I find the Son without the Mother? Oh! Mary, be my Mary" (Lett. n 629, undated).

When we lamented the delay in the Church's official recognition of this woman's human and spiritual stature, we were always comforted by the testimony of Merlini, a profound admirer of Mary, before her body: "What a beautiful soul! Blessed is she!" And he began the Miserere, but after a few verses he paused and, inspired, intoned the Te Deum! (M. Colagiovanni: God's will is enough for me).

Caterina Ronci ASC

Let us be inspired by God's holiness. Every Christian is called to holiness; and holiness does not consist primarily in doing extraordinary things, but in letting God act. It is the encounter of our weakness with the strength of his grace; it is having confidence in his action that enables us to live in charity, to do everything with joy and humility, for the glory of God and in service to our neighbor.

Francis



ALBUM




God has called us to holiness, which for us consists in loving Jesus Christ and in the labor for the salvation of the souls.

Maria De Mattias



I would like you to endure the difficulty with cheerfulness... that you rejoice, because God wants us cheerful givers.

John Merlini



Do what He tells you.

Mary of Nazareth



How good is God!

Serafina Cinque



Not out of fear of hell, nor for the hope of heaven, but for how you loved me, I love you!

Francis Xavier



space for your photo and the motto of your life



...

Joseph of Nazareth



Don't be satisfied with little things. God wants big things. If you will be what you must be you will set the world on fire!

Catherine of Siena

The Cross reigns in our hearts and manifests itself in our works. But feeling the cross and giving oneself over to unbridled appetites, one becomes miserable and unhappy. If one suffers without comfort, she will find peace and salvation in the Cross.



Gaspare del Bufalo

space for a photo of your community and its motto

THE HOLINESS OF THE ADORERS OF THE BLOOD OF CHRIST

"WE JOYFULLY THANK GOD WHO, IN HIS GOODNESS, HAS CALLED US TO FULFIL OUR BAPTISMAL CONSECRATION IN FOLLOWING JESUS CHRIST, IN A LIFE OF ADORATION THAT IMPELS US TO APOSTOLIC SERVICE" (LC 1).

WONDER, GRATITUDE, JOYFUL IMPLEMENTATION OF THIS CALL ARE
FAITHFULNESS TO GOD, PATH OF HOLINESS FOR US.
ONE ASC IS HOLY WHEN IT WORSHIPS THE BLOOD OF CHRIST!
THE TWO REALITIES COINCIDE!
FOR EVERYONE, HOLINESS IS THE FULFILLMENT OF GOD'S
EXPECTATION OF ONE'S LIFE, AND FOR US THIS EXPECTATION IS THAT
WE ARE ASC!

"REMEMBER THAT GOD HAS CALLED YOU TO THIS INSTITUTE TO BECOME SAINTS" (909, UNDATED). "THE DAUGHTERS OF THIS HOLY WORK SHOULD ALL BE SAINTS." (209, UNDATED). "LET US BECOME HOLY, FOR THIS IS OUR VOCATION" (APRIL 1843).

Practically, an ASC open to the Spirit, faithful to her vocation:

"loves our dear Jesus very much" (9/26/1855);

"is united to his cross" (March 1843);

"works for Jesus and Mary, always having in mind giving even her life
for the salvation of souls that cost Jesus Blood" (3/16/1859)

"KEEPS A SUPREME ESTEEM, RESPECT AND LOVE FOR THE RULE,
WHICH IS THE EXPRESSION OF THE DIVINE WILL UPON US..."
(RULE 1857, PREFACE),
"OUR GUIDE FOR LIVING THE GOSPEL ACCORDING TO THE SPECIAL
CHARISM GOD GIVES US IN THE CHURCH; THE INDICATION OF THE
WAY OF LIFE THROUGH WHICH GOD CALLS US TO
HOLINESS" (LC5).

As Maria De Mattias expresses in so many of her letters, it is God who sanctifies us, when there is adherence to His will on our part.

THE CONSTITUTION AUTHORITATIVELY ASSURES US: "THE SPIRIT SANCTIFIES US AS WE OFFER OUR MINISTRY TO OTHERS, IDENTIFYING OURSELVES EVER MORE CLOSELY WITH CHRIST CRUCIFIED AND RISEN" (LC 3).

Generic do-goodism, piety drawn from and nurtured here and there, the imitation of uplifting examples but not really relevant to our spirituality, unfocused continuing education, disorient us and slow down not only our own but also the community's journey. The Constitution further states:

"We will commit ourselves throughout our lives to attain the Paschal identity of Christ to which the Lord calls us. Aware of this vocation, we will help one another to grow towards full maturity and holiness" (LC 47).

The Church also has a clear word: "... a profound need for holiness calls into question in the first place the consecrated life.... In the following of Christ and in love for his person there are certain points concerning the growth of holiness in consecrated life which deserve special emphasis today. First of all, fidelity to the foundational charism and the consequent spiritual patrimony of each Institute is required. In this spirit, the need for a renewed reference to the Rule becomes urgent again today for each Institute, because in it is contained a program of following the Lord, qualified by a specific charism authenticated by the Church" (VC nn. 35-36-37).

An invaluable aid in this regard can be reading the biographical profiles of the sisters written on the occasion of their deaths.

The return of an ASC to the Father's house cannot constitute just news, but is true ASC hagiography!

The death of an Adorer of the Blood of Christ is the fulfillment of a life at the end of which we must be able to say:

Lord, on my part I have fulfilled the work you have entrusted to me. I have done it all with the help of your grace.

**Lord, the work you entrusted to me is done,
and I have done everything with your grace.
(28/1/1866)**

In death we celebrate the faithfulness of God who builds His masterpiece on our poverty. Therefore, the reading of the life of an ASC must be praise to God who has marked us with a Word of His that, like every Word of the Lord, returns to Him after producing that for which He sent it (Is 55); it must be grace of renewed trust, of longing for faithfulness.

**WE CAN BE SAINTS LIKE MARIA DE MATTIAS,
LIKE THE SISTERS WHO PRECEDED US, THROUGH
THE POWER OF THE CHARISMATIC WORD THAT WE
HAVE ACCEPTED AND ALLOWED TO BEAR FRUIT
IN OUR HEARTS.**

I conclude this part by wishing us to know how to "console" our Foundress who "wished to see all her daughters holy" (3/23/1864). For this she prayed, for this she delivered us into the hands of Mary Most Holy and does not cease to repeat to us:

**"BE CHEERFUL, MY DEAR DAUGHTER, JESUS LOVES US
AND HIS MOTHER IS OUR DEAREST MOTHER WHO
LOVES US SO MUCH AND WILL NOT FAIL TO GIVE US THE
HELP WE NEED; AND WILL WE BECOME SAINTS? YES, IF
WE WANT TO; THAT IS WHY WE HAVE BECOME
ADORERS OF THE DIVINE BLOOD, BECAUSE WE WANT
TO. SO TAKE COURAGE AND PERSEVERE" (18/2/1855).**

Caterina Ronci ASC

Heart for the World Cuore per il mondo

REST

If you always live in a hurry, you will not have time to live. This adage is really interesting in the current era of workaholism and the loss of the ability to enjoy time, often measured in terms of productivity. Rest can seem like an exclusive commodity. Better: time spent on mass media and in front of screens of all kinds is slowly becoming a substitute for rest. We seem to be losing the ability to read in Nature's Book. Somewhat due to contingent reasons, but mostly due to a widespread inability to stop, to listen to the message of nature, the temptation to use without appreciation the heritage God has given us to cherish is rampant.

Sacred Scripture lends us the appropriate attitudes and words to express wonder and delight at the beauty of the world to the Creator:

The boast of heaven is the limpid firmament, a celestial spectacle in a vision of glory. The sun, when it appears in its rising, proclaims, -What a marvel is the work of the Most High!-. The moon, too, always punctual in its phases, rules the months and indicates the weather. It is a signpost for the hosts on high, shining in the firmament of heaven. Beauty of heaven is the glory of the stars, ornament shining for the hosts on high, shining in the firmament of heaven. Beauty of the heavens is the glory of the stars, ornament shining in the heights of the Lord. Behold the rainbow and bless him who made it: how beautiful it is in its splendor! (Sir 43);

From the springs, God, you bring down waters and behold, streams flow from the mountains. Around there birds make their nests and sing among the branches. You make grass grow for the cattle and plants that are cultivated for food. (Ps 104).

You have made man little less than a god; you have crowned him with glory and honor (Ps. 8).

How great are your works. Lord, and all of them you have made with art! The earth is full of your creatures. Here is the sea boundless and immense: there move so many small and great animals that cannot be counted. Rejoice, Lord, for your works! Praise the Lord my soul. Hallelujah, glory to the Lord! (Ps 104).

From time immemorial, believing and nonbelieving authors, poets and artists, writers and philosophers, and the saints have referred to nature as a revelation that is clear to some, mysterious to others, but for all, certain of the existence of a higher being.

I choose and retrace, enjoying it, a page by Ippolito Nievo from *Confessions of an Italian*.

"I shall always remember—he says—the dazzling pleasure almost the amazement, of wonder I received from it, green plains intersected by canals, villages, vast b o d i e s of water. "But farther still my eye could not guess what was that infinite space of blue that seemed to me a piece of sky fallen and crushed into the earth: a transparent azure, and varied by streaks of silver, that joined, far away, with the less colorful blue of the air. Suddenly the canals, and the great lake where they flowed out from, became all afire: and that distant mysterious blue changed into an immense iris of the most diverse and vivid colors.

CONCLUSION

I read, somewhere, a very interesting page, a paraphrase of the seven days of creation in contemporary language. I found there, in summary, the vision that Maria De Mattias expressed in "Seeing in the present times that beautiful order of things which the great Son of God came to establish in His Blood."

I find the conclusion of this story, very apt to close this report, "God saw that human beings restored God and the human person as the alpha and omega, reducing institutions, religious beliefs, policies, governments and all man-made entities to simply be servants of God and His people.

And God saw being adopted as their supreme law the following: "You shall love the Lord your God with all your heart, with all your mind and with all your strength. You shall love your neighbor as yourself."

And God said, This is very good!

And it was the seventh day of God's planet," the planet where everything and everyone is welcoming God's plan, and life, all of it, is an act of worshiping the Blood of the Lord Jesus, known by adoring, adored by living.

Caterina Ronci ASC



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