

Introduction

“Gather up the fragments left over, that nothing may be lost” (Jn.6:12), Jesus said to the disciples after the multiplication of the loaves.

Our Blessed Mother Enrichetta’s thoughts, interior life and advice are for all of us like an inexhaustible mine; the abundant food, the ever new source of life which satisfies our hunger and thirst, because it comes from that living and eternal Source that is the Spirit.

In the last century, various biographies were written about her. On the occasion of her Beatification, many studies were done on her life and spirituality and a precious goal was arrived at, in the 1990’s with the publication of the Critical Edition of her writings. It seemed that with it, the gratitude we owed to her had been paid for her irreplaceable work of consolidating our Institute and for the need for making the luminous trail of sanctity she has left, shine in the Church and in the world.

This work of deepening and making known her writings was like *“a multiplication of loaves,”* that nourishing, solid and complete bread that has been given to us down the ages. It is now our unending responsibility, to nourish ourselves on that bread, to which our very lives are bound.

And yet, there still are many *“fragments left over”* to which our life is also connected; even these have to be gathered....

Gather up the fragments left over, that nothing may be lost.

“They gathered them up, and filled twelve baskets” (Jn.6:13a)

This is what we have tried to do in this brief private publication.

From the testimonies given for the Process of her Beatification, we have extracted the words – quoted – spoken by our Blessed. These excerpts of writings, discourses and dialogues are confirmed, by the human and religious credibility of our Sisters, as well as by the other witnesses who handed them down to us, most of all by the fact that they were quoted during a canonical process, therefore, under oath.

Furthermore, we have tried to trace the letters, discourses, advice and simple phrases of Mother Enrichetta in the first biography on the Blessed, edited by Fr. Pietro Paolo Gastaldi, OMV, (published posthumously in 1903 and republished with the title *“Umiltà e Grandezza”* in 1926).

We know that in order to write the biography of Mother Enrichetta, Gastaldi made use of first hand witnesses (besides his own personal knowledge). He had plenty of Mother Enrichetta’s letters, transcribed records and notes on her discourses and advice, all very valuable papers which were handed over to him by Mother Eufrasia, the friend, secretary and assistant of Blessed Enrichetta. Unfortunately, much of this material was lost with the death of Gastaldi, which occurred while he was about to complete the work.

He obviously – used these documents (we mean, besides the autobiography, diary and letters to the Director) inserting these ample excerpts between quotation marks in the biography. Unfortunately, Gastaldi, like most of the hagiographers at the end of the XIX century, did not as yet feel then the need to cite with historical precision the documentary source. This hinders us from identifying the documents with certainty, that is, recognizing clearly their date and the addressees in

the case of letters, or the name of the witnesses in the case of notes and testimonies (although for some, a well founded theory could be made). It does not, however, take anything away from the historical validity of the quotations, broadly demonstrated even during the Beatification process (refer to “The historical validity of the Biography Umiltà e Grandezza in AGSSA 3.3.2.5.4).

We are aware that we have not as yet gathered all the material, also due to the limitations imposed by this little publication. We have not yet filled the *12 baskets*...but we hope that, tasting these crumbs, the desire to seek more will grow in others, because the bread of wisdom which the Lord spreads on the table of his faithful is inexhaustible (Cf. Prov 9).

“Gather up the fragments left over, that nothing may be lost” (Jn.6:12)

What we present here, therefore, are some of these “left-over fragments” which perhaps today have been forgotten a bit or even degraded, because they were not included in the “Critical Edition.”

These “left-over pieces” are of a fragmentary nature which is proper to them, but this does not diminish their value. Rather, just because of their being fragmentary, they have an immediacy and simplicity of style which easily make them enjoyable.

We immediately perceived their vitality and hence, the necessity to circulate them among us, *“so that nothing may be lost.”* These left-over “fragments” are part of that same nourishing bread which we already know (even if it is never enough) through the complete writings of Mother Enrichetta and they are able not only to “whet our appetite” in view of personalising them further, but also of sustaining and strengthening us along the journey.

When the difficulty of the road and the necessity to climb seem to take away from us the time or possibility to sit at table and to eat calmly and abundantly, we need “some snacks” or restorative tonics, even fragments of bread are enough to give us anew the strength and the joy to continue to climb...

These texts have the same vital force which comes from the sanctity of life of our Blessed Mother. Even if they are presented in the form of an anthology, they are linked together by her spiritual itinerary itself and by the essentiality of values and goals which marked her life, her testimony and her teachings.

And then some excerpts seem to even make us feel the tone of the voice of our Mother Enrichetta as if she herself were really speaking to us today, to give us light and peace.

Gastaldi himself wrote:

“I will consider myself happy, if by gathering here some passages from Mother Enrichetta’s letters, her sayings, advice, I will put in some Sister of St. Ann the light, tranquillity of spirit and peace of heart.” (Um. Grand., p.467-468).

We have the same intention today through this booklet, and we wish everyone the same, in the desire to hear once again the voice of our Blessed Mother and to comply with it. Only in this way truly *nothing will be lost*.

Notes:

The texts that are proper to Blessed Enrichetta Dominici have been transcribed with some slight grammatical changes to facilitate their understanding.

To make the singling out of these texts easier, they were written in Arial cursive.

The narrative passages of Gastaldi or the brief introductions to the texts have been sometimes synthesized, at other times, simply transposed to the current language.

The sources are quoted this way:

1. Sacra Rituum Congregatione, Beatificationis et Canonizationis Serva Dei Maria Enricae Dominici, *Positio Super Introductione Causae – Summarium = Pos. Sum.*
2. Pietro Paolo Gastaldi, *Suor Maria Enrichetta Dominici*, Tipografia Salesiana, Torino, 1903 / Pietro Paolo Gastaldi, *Umiltà e Grandezza*, Libreria del Sacro Cuore G. Sismondi & C., Torino, 1926 = *Um. Grand.*

Bread Gifted

Letters and Excerpts from Letters

Cholera at Castelfidardo

Here is how she expressed herself to her uncle Fr. Andrea Pipino, in her letter dated December 16, 1855:

"I give you the news that I was for a while serving as hospital aid because of cholera which afflicted this town for a few months, and no one could be found, with pay, who was willing to look after those poor victims afflicted by this disease. Our generous Mother Superior thus offered herself gratuitously for this work of charity, to the great joy of all the Sisters, "who took turns alternately day and night at the Lazzaretto, beside the beds of those poor infected ones, most of whom fatally affected, lasting only a few hours. In spite of this, we had the consolation of seeing everyone die provided with the holy Sacraments. Please tell dear Teresa that I would have liked to have her near to take her sometime to visit those poor unhappy souls, where we were always surrounded by the dead and the dying, that there was no longer need of books for meditation. But thanks be to God, who deigned to preserve this community from this cruel evil, none of us suffered because of it". (Um. Grand., p.150)

To See God

To the Superior of Acireale, she wrote:

*“See God in the Superiors and for love of Him obey promptly;
see God in the Rule and for love of Him observe it perfectly;
see God in your duty and for love of Him carry it out exactly;
see God in the persons with whom you have to deal with, and for love of Him love them sacredly and with detachment;
see God in difficulties and trials and for love of Him bear them patiently;
see God in the inspirations of grace and for love of Him follow them generously and promptly. (Pos. Sum., p.79)*

Roots of Simplicity, Obedience, Humility

During her visit to the Benjamins in India, notwithstanding her many commitments, she did not forget the Novices of Turin, and wrote a letter to them in which she expressed all the love of a Mother and the wisdom of a Mistress. The greater part of this letter though incomplete, is as follows:... *“Make sacrifices and mortifications with a happy face and bend with docility to the gentle yoke of obedience. Yes, always obey, always, even when obedience costs a bit and is repugnant to nature. I desire nothing more than to see the Novices rooting themselves in simplicity, obedience, and humility. I always implore this grace from the Heart of Jesus, because I noticed that one who is not humble, does not persevere in religion. Remember well that the humble one possesses a plant that bears the fruit of all virtues, the roots of which are in the deepest place of the earth, the branches and fruits are in Paradise. Therefore, my daughters, if we want to take part in the heavenly joys, let us enter through this door of humility; make the effort, strive above all at the beginning, to willingly embrace all that comes your way, each one desiring to be despised, to always take the last place, not to seek comfort other than from God, who is our only good, our only refuge and all other things are for us, thorns, which hurt us if we take them to heart, very soon we will be ruined.*

Always choose to do that which costs more to nature, enjoy staying always subjected and dependent to the will of the Superiors. May you always be thus disposed: to will everything and not to will anything, according to what God wants or does not want.

Always at each step, renew your intention to be grateful to God who called you to serve Him and ask Him every day for the gift of perseverance.

Make a particular effort to overcome yourself even in small things, then what seems a burden becomes light – Remember from time to time what I repeated many times to you and which I always repeat: Big cross, little virtue; small cross, great virtue.

You know that there is nothing more I ardently desire than to see my daughters walk with fervour on the way of religious perfection; therefore, try to put into practice what I say to you; be zealous in practicing the hardest virtues reciprocally, and you will see that happiness is also found here on earth; I mean that pure happiness enjoyed only by good and perfect religious”. (Um. Grand., p. 434-436)

Spousal Love

Here is a letter which she wrote to a Sister for the renewal of the total gift of self to God. *“My dearest daughter, I willingly grant you the requested permission to renew the holy vows on the 1st of January. Oh, the Lord has been good to raise us up to the honour of His spouses, rather than many other poor daughters whom he left in the midst of the world! However, remember my dearest daughter that Jesus is a crucified spouse and don’t be surprised if He wants also His spouses to be attached to the cross. Don’t the lovers in the world do the same, in order to resemble each other as much as they can? And you should be contented to have something beautiful to offer each day to the Lord, to prove your love and gratitude for the many graces received and which you continually receive! And then, self-love and pride are so adept in making a big deal out of the wrong we think others have done to us, that a straw becomes a beam and a fly becomes an elephant. Be careful, therefore, my dear daughter, to stay away from those disturbances, which are not good for the body and the soul. After all, it is the Lord who will judge or reward us, and He is not lacking in wisdom to know the things well, or in power and goodness to repay our efforts and sacrifices. Take courage and always be of good cheer! Remember that the devil fishes very well in troubled waters...*

For practice this Advent, I would like my dear Sister to go a little bit each day to the cave of Bethlehem.

Baby Jesus, who from the manger has already preached “learn from me for I am meek and humble of heart,” will be much delighted with your preparation for Christmas, and being born in your heart, He will grant you all the graces you need to become a Sister of St. Ann, as I desire very much. (Um. Grand, p. 439-440)

She sent these useful and profitable counsels in a letter to another daughter: *“Be content in God, in Mary Most Holy, with the spirit of prayer, humility and sacrifice. Our Lord loves us much more than a soul possessing all the love of creatures, of the angels, of the saints, of Mary Most Holy could love Him, because He loves us with a divine love infinitely greater than the most intense love of a creature.*

The holy vows are a burden but a burden, that is light, which allows one to progress rapidly in perfection, in the same way in which the wings, which seem to be a load for an eagle, are the ones instead which raise him up into the immense space.

When we feel the burden of our misery, let us not depart from Our Lord, but let us put ourselves at His feet and tell Him: “My Jesus, my love, I do not seek your consolations, your sweetness. I know I don’t deserve them; but I want your mercy and Your grace to better serve you once again, and thus rest confidently on your paternal heart.

To obtain the forgiveness of sins, humble trust is more acceptable to God than fear.”

He who has trust, has power.

In the way of perfection, a soul trusting in God makes more progress in a day, than a fearful soul does in a year.

Stay with God with open arms, with eyes closed, and a polishing file in the pocket. Arms open to accept everything he deems to give us; eyes closed so as not to know the reason of His adorable will; a file in the pocket to purify our intentions and to work only to please God and to give glory to Him alone.

He who is truly obedient, loves to obey more than to labour!

The simple soul does not think of herself but of God alone". (Um. Grand, p. 457-458).

Abysses

On the 29th of June 1871 [Feast of Saints Peter and Paul], one of her daughters seemed to see Mother recollected more than usual and preoccupied. With filial trust she asked her what might have happened to her that disturbed her on such a special solemnity. She responded to this question filled with joy: "*God is all, I am nothing.*" And she repeated these words many times. The next day she asked the Sister if she wasn't pleased that God was All and she Nothing, and she responded: "But you, my Mother, should understand very well these two words," "*Oh, yes, my good God makes me understand them; He has filled me so much with these sentiments, that it seems I have nothing else to say than All-Nothing*".

Then the Sister tried to get something out of her, but she innocently replied: "I cannot explain myself, I cannot." After some hours, trying to answer the question asked to her earlier, she gave her a card in which were expressed these sentiments: "*All-Nothing!*"

The Nothing is incomprehensible in her malice and wickedness. The All is comprehensible in His goodness and mercy. Two beings separated from each other by an infinite distance, opposed to each other by diversity of inclinations and tendencies. The Nothing, lover of beings, of pomp; the All for the love of Nothing, lowers Himself, stoops down, annihilates himself. Wonder of Grace! To see them come close, to unite, to mingle, and to form only one thing!.. Immense goodness of my God, the more I know You, the more I admire You; the more I admire You, the less I understand You and the more I get confused. Oh! Mystery of Divine Goodness!

This is all that the daughter knows of dear Good Daddy – Sr. M. Enrichetta." (Um. Grand., p.445-446)

On Meditation

To console one of her daughters who suffered from distractions during meditation she gave this wise advice: "*The value of meditation and of the other exercises of piety is not measured by the recollection with which you make them and by the pleasure that you experience; but by the effects that are derived from them; that is, the greater ardour with which we give ourselves in serving the Lord. Even if in the fulfilment of these duties, you may not have a good thought, a devout sentiment, if you humble yourself sincerely before God and do not finish the meditation without having firmly resolved to be more attentive in overcoming your defects, and try to take advantage of the occasions all day long, you have obtained the fruit which should be derived from these exercises in religious life, in which the principal goal is the change of habits.*

Take advantage of the Occasions

Another time, while exhorting her to overcome herself in little occasions, which though small, were annoying and as such also dangerous, she wrote: "Not being able to respond at once to your last letter, I entrusted you wholeheartedly to the Lord, that He might give you the grace to overcome easily

the little adversities which the day brings. These encounters are the ones that test our virtue and make us and others know the benefit we gain on the way of religious perfection. If we only know how to take advantage of the occasions, how much merit we would gather for Paradise! See how frequent are the departures for the other world! Then the sacrifices and the violence sustained will immensely console us and we will thank the Lord for having some good work against the shortcomings, which in spite of our good will, we commit many times each day! At that point, how we shall see things with a different eye! How little will those sacrifices seem to us, which now cost so much to our self-love! (Um. Grand., p. 456-457).

Do well the things that have to be done

To a Sister who, for this or that reason, was often afflicted and especially because she felt neglected in her office, she wrote: *“How are things going for my dear daughter?” Well, I hope, I prayed much to Good Daddy for you. Be in peace in the will of God, remember that the will of God does not consist in doing many things, but in doing well the things that have to be done. St. Mary Magdalene of Pazzi used to say: “I would rather want to be a fly with the will of God, than a Seraph without this Divine Will!” And what does our Holy Rule say in number 150? Make it the frequent subject of your meditations and you will see that with the grace of God, certain sadness and melancholy which are real temptations from the devil will disappear. Be of good cheer, dear daughter, and willingly serve the Lord with a large heart.”*

She wrote these words to the same Sister who, having been transferred from the Mother House to a filial and small Community, felt she was quite strong to do sacrifices when there was no occasion for them, but fell back and felt weak when the occasion came: “The golden sentence from the Imitation of Christ is always true: The occasion reveals a man to himself. When sacrifices are far away, fervour and a bit of imagination, make us believe that we will have enough generosity to overcome even the greatest of trials. Then, in actual practice, we realize that we are paper toy soldiers, we don't have the courage and we know to do nothing else but groan and cry. Isn't this your case, dear daughter? Poor thing, how much you have suffered and are still suffering. Isn't it? However, these lessons do much good, like certain medicines, bitter to the taste and very strong for the stomach. If on the one hand, they make known to us our weakness, how little we must rely on our generous resolutions, and the necessity to keep our hearts free from every sensible affection for creatures, on the other hand, they make us have recourse with more insistence to prayer, to obtain from grace the strength we need, and keep us in humble mistrust of our own selves; for how can we delude ourselves of being capable of doing great sacrifices, if we lose ourselves in groaning for very little sacrifices?... ?...Yes, have then, a large heart, be very very generous with the good God who was, and is generously munificent towards you. (Um. Grand., p.468-470)

The Cross: God's gift

She wrote these simple words to the Superior of a house who found herself in great and continuous trouble, and they were consolation and comfort to the poor troubled one: *“Take heart, my dear daughter, the Lord loves you, and therefore, He shares with you His precious gifts, that is, the*

cross; because the true followers of Jesus should never go without it. Pray for me, and be assured of my cordial exchange of the same.” (Um. Grand. P. 480-481, 565)

To grow in love and in gratitude

The greatest enlightenment the Lord gives you on the preciousness of your vocation and on the duty to correspond as best as you can to this sublime and most important grace, compel you dearest daughter, to grow evermore in love and gratitude toward this most beloved and infinitely lovable spouse; and to observe always with greater fidelity and exactness the sacred Constitutions and holy Vows.

As I see with delight from your letter, the Lord makes you know quite well your weaknesses and miseries; He does not fail to reproach you even for your little shortcomings; rely much on these lights, don't ever play deaf to the voice of the Lord. If you only knew what great grace God gives to the souls whom He deems worthy to take good care of their sanctification!

Then be on your guard with much diligence against discouragement and dejection, both are effects of pride and self-love. Having to do with such a good and compassionate Father, how could you give into thoughts of distrust? Then as to gain, it is not for you to judge it. Be happy to do what you know and what you can with good will, and with purity of intention, leave the rest to God. Let this be one of your main resolutions: go to God with a heart filled with great confidence and expect everything from His paternal goodness.” (Um. Grand., p. 489-490)

Get ready for the Wedding

To a young novice, who, assailed by futile fears, was afraid of not being admitted to the Profession and confiding her sufferings to Mother through a letter, she gave the following advice: *“With regard to your profession, I cannot tell you anything for now, because we still have a month and a half before us, and many things can happen during this time! But you, hasten to do your preparation, so that the Spouse may find you ready for the mystical marriage, adorned with many virtues, especially obedience, detachment and mortification which correspond exactly to the sacred vows which you intend to profess. Go to God with simplicity and uprightness of heart. St. Augustine used to say: Love, and do what you want. I say the same to you, my good daughter, try to enkindle in your heart the holy love of God and at the same time hatred for sin will be roused up more vividly.”*

Then, she ended with these words: *“Courage, my dear daughter, be good in the hands of God who loves you very much.” (Um. Grand., p. 511-512)*

Repeated and valiant battles

Know, my dear daughter, to conform yourself to the divine will in the state of suffering in which you find yourself now, and remember that true solid virtue is acquired by means of repeated and valiant battles. All know how to serve and love God in the light, with sensitiveness, but few are those who love to drink the cup of bitterness. But why should a Sister who has received a thousand favours of love from Jesus, not want to resign herself to participate in His sufferings? Courage, courage, my

dear daughter, let the passions be let loose, let nature shout and hell be enraged, and you, trusting in God and in the powerful help of His grace, stay put as a rock fully disposed to please God and to accept whatever comes from his paternal hand. (Um. Grand., p. 576)

Give all to God, accept all from Him

‘Leave it to God, abandon yourself into His hands, give Him full freedom of action over you, which is what He desires, and for the rest be at peace that He will think of providing the occasions to overcome and sacrifice yourself for His glory. Give all to God, accept all from Him, this is your task, my dear daughter, and moreover, this is the way to prove to Jesus your fidelity, your love and your gratitude for all the favours you have received and continually receive from His infinite goodness.’ (Um. Grand., p. 577)

Hidden Life

“Again, I heartily recommend that you do what delights Him in the hidden life, doing all possible to keep aside only for the eyes of God those treasures that He, through His pure goodness deigns to share with you, not having reached yet the time to make them public. Be careful, then, take utmost care of your words so as not to speak about yourself and your affairs, and I strongly recommend this when you speak with the Sisters, as well as with your students and with all the others that you may have there: obey blindly and simply, my dear daughter, to what I tell you, and you will see that the good God knows how to reward generously the great sacrifice that you make in doing so” (Um. Grand., p. 591-592)

True Humility

“Courage, my dear daughter, temptation does not make us weak, rather, the good God often allows it, precisely to strengthen us in the weakest areas, and certainly, always to make us understand how much is our misery, and with that to make us really humble. Oh, dear humility, how little you are loved! That is, how little loved are the humble actions which bring us to the acquisition of true humility.” (Um. Grand., p. 592)

Dry Winter

“Spring did not last long for my good daughter, and already dry winter has returned for you. What to do, my daughter, the good God arranged it this way for your best. Courage, therefore, go ahead with much humility and you will see that the enemy will not be able to sing victory over you. God, God alone, my dear daughter, and do not mind much what the enemy tells you and does to you, for he can do nothing more than what the good God permits. Humility, generosity, forbearance and confidence. Not enough. Total abandonment of your whole self in the Divine goodness.” (Um. Grand., p. 592-593)

The enemy cannot harm at all

“God alone – Who knows if this will reach my good Sister and daughter unexpectedly? I think not, because you know that when I am able, it is my pleasure to satisfy my dear daughters, especially when they are most in need. Therefore, do not give in to the evil one; by now, you should have known that he is an enticer and a liar. Do you know why he torments so much from here? It is because it makes him angry that you accuse him to me and expose to me his evil plots. Watch out, my dearest, not to let yourself be intimidated by his frightening shadows, always reveal everything with the simplicity and humility of a good child. If this does not serve to free you from your conflicts, not being yet God’s pleasure to give you peace, it will certainly be useful to repel the daring one and to send him away confused and troubled. That poor thing being afraid of freezing due to the cold, staying on the hillside, would have thought of following you to the city. Be assured then, if you wish it, to be sure with the grace of God, the enemy will by no means be able to harm you, rather he will be for you continual occasions of merit. Therefore, cheer up, rise up, avoid being alone, above all, be humble, since this dear virtue, puts the devil to flight, he being the king of the proud. Never doubt then of my constant remembrance of you in my prayers; I know quite well how much strength you need in order to correspond to the loving designs of God upon you; and therefore, I always implore humility for you, generous and faithful correspondence; trust in God and you will have everything.” (Um. Grand., p. 593-594).

To comply with the working of grace with humility and simplicity

She replied with the following words to an excellent missionary Sister in India who assured her that she had received peace and courage through her letter: *“God alone – I received in due course your last letter dated February 6, and if I didn’t respond at once, attribute it only to my particular work these days. On the other hand it pleased me much, and I too thank the Lord from my heart, that in His goodness He anointed my poor words with His Spirit so that my good daughter found in them the consolation which her soul needed. I examined again at the feet of the Divine Heart of Jesus what you wrote to me, and even this time I can assure you that in your spirit there is no illusion. The good God works at His pleasure, you have nothing else to do but to comply with humility and simplicity to His Divine grace [...] have much courage, live in faith, work with faith, and your work will be lightened more than half. Because what is it that gives us a little strength in the painful circumstances of life? It is the thought that one suffers in the good God’s company, and only for Him. I am also so sorry that it will be real martyrdom to your active nature which needs to work often, to let things be done by others always, but have patience and even in this case, know how to make of necessity a virtue, offering to the Lord the desire instead of the work. At present He wants from you an entirely internal work; he wants to remove from your character all that is bad, to change it into a new character, fully according to the true spirit of Jesus Christ. In short, He wants to transform you into Himself. Therefore, He uses all the means which are most sensible to your self-love, but which alone are suitable for reaching the goal. Allow Him do it, rather help Him with humility and with all simplicity. At the end, you will see what*

a beautiful work He was able to do in your soul. Even the indisposition of health, the strong migraine and irritability are good instruments in God's hand. Everything, everything helps that purification of the soul which making you suffer a real purgatory, leads you at the end to that much desired union with God alone, that gladdens the one who arrives at such good! Whatever it may have to cost you, God, God alone, my dear daughter, His beloved will, His pleasure in everything, and always! Take courage and doubt not that a day doesn't pass without my remembering you in a special way in my prayers, desiring that the Lord may always ask much of you, but that He may also give you what He asks of you. Is this alright? Pray to Him also for me and continue your sacrifice for the needs of our Holy Institute." (Um. Grand., p. 601-604)

Detachment from oneself

Writing once again to this Benjamin in India, she expressed herself this way: "God alone... now coming to your dear letter, it really pained me to hear that you are so sickly and I recommended and continue to recommend you to the good God. But what can I say to you? Instead of pitying you, I thought that I should rather be glad with you for the precious work which the Lord is doing in your soul. He sees in you still a little attachment to your bodily health, not a bad attachment, no, but maybe too sensitive and too concerned, I may say, for a religious who should be totally stripped of every natural sentiment; hence, He goes on cutting and destroying without pity. Oh, how much my dear daughter should be grateful to Jesus for the work of mercy which He is doing in her soul! You tell me that you are beginning to understand which way the Lord wants for you, and I, through the knowledge that I have of your soul, can assure you, that what exactly the Lord wants for you is not so much the sacrifice of your bodily health, as the sacrifice of that apprehension which you feel for the same. He wants you more free, more detached from yourself, He wants that you seek nothing but Him, therefore He permits that you are denied certain satisfactions, not only legitimate ones, but I would say even necessary ones. In such critical moments of our self-love, if the spirit is not prepared, it feels it again, and the poor nature suffers, it groans under its weight, I know it, but grace can do all and my good daughter will never lack this Divine grace, as proven to me by the sentiments you manifested in your dear letter. Therefore, I do not know what else to recommend to you, if not the spirit of faith. Yes, my dear daughter, may your thoughts be always fixed in God, may you learn to see Him alone in everything, and to exclude the creature! The creature is a simple instrument in God's hands; the real mover is Him alone! Sometimes, this thought seems hard to reason, but it is also very consoling! Try to make it yours and to regulate your life on these principles even in its minute details, and you will see that in the midst of trials and tribulations of the spirit and body, you will enjoy true peace." (Um. Grand., p. 604-606)

Always greater fidelity and simplicity

"I read your dearest letter and meditated on it at the feet of the Divine Heart of Jesus and before this same Divine Heart, I set about giving you a reply. From the minute and simple report you gave about your inmost self, I cannot but thank the good God with you for the precious work He is doing in your soul, and exhort you always to correspond to His Divine inspirations with greater fidelity.

He professes to be a jealous God, and so He is, in a particular way with the souls that He chose for Himself, and enriches with His graces. From them, He doesn't want the least voluntary infidelity. Cheer up, and try to grow ever more in that holy, abandonment in God to which you feel drawn, if you want the divine plans which he has for your soul, to be accomplished. Be calm, that in the paternal arms of God you have nothing to fear, provided that you always distrust yourself entirely, and expect everything from Him alone. This is the answer that I can give to your first question. No, my dear daughter, the one who with faith and humility seeks God and trusts Him is not deceived. But since with you, I love to speak with an open heart, and you also desire it, I will tell you all that is beautiful and ugly. Jesus likes your total abandonment in Him, but it seems to me that He wants also from you, more simplicity in your work. I mean, that simplicity which without analyzing much, works with holy freedom of spirit, seeking only the pleasure and the glory of God in what you do; unmindful of the opinion of creatures, and despising that of your self-love. So, acting with greater simplicity, will be more pleasing to the Lord, and you will walk with alacrity in the way of perfection. Cheer up, and be sure that knowing your spiritual needs, I will not cease to recommend you in a very special way to the Divine Heart of Jesus, and you, pray also for me and for our holy Institute.” (Um. Grand., p. 632-634)

He is a Good Father: Always!

When she was already sick, availing herself of the help of one of her daughters, she replied to a letter of a Sister, missionary in the house at Secunderabad, adding to it at the end, two lines in her own handwriting. Since, among other things, the Sister longed to know how she found herself health wise, the good Mother replied: *“regarding my health, what have I to say, dearest daughter? The time of God has come and it is necessary to let Him have His time. If we have enjoyed good health for many years with gratitude to the Lord, now we must also welcome suffering and be happy that after having allowed us to work such a long time in His vineyard, He Himself works in our body and in our soul with the hammer of infirmity. Everything is good when it comes from His most sacred hands. But I will not fail to make use of the small bottle of miraculous water which you have told me about, if only the Most Holy Virgin of Huoch would want to obtain for me healing from my sickness. I thank you again for your filial concern and in return I ask the Lord a very special blessing for you.”* After signing the letter with the words *“Your most affectionate Mother, Sr. Maria Enrichetta”* she added in her own handwriting: *“Take courage, my dear daughter. In difficulties think that the Lord is a good Father, who knows to reward abundantly in His time all the sacrifices done out of love for Him.”* (Um. Grand., p. 691-692)

Broken Bread

Conferences and Precious Counsels

To the Superiors: Magnanimity and Prudence

In order that everything might proceed with peace and charity in the houses, she usually told the Superiors, especially those who for the first time were appointed to such an office: *“Use much*

charity, in case of necessity abound in providing the needs of the Sisters; in this way, they will attend to their duties with more love; and will avoid unpleasantness and complaining. Tolerate and bear with defects, and when the Sisters humble themselves, treat them again with goodness, making them understand that all is forgotten and that you are friends as before. Try to be the first in the observance of the Holy Rule. Do not think that you will be able to please everyone, that is almost impossible, but in as much as it depends on you, do what you can in holy charity, then leave the outcome to the good God. Preserve the good and pious customs of our holy Institute and unity with your Mother.” (Um. Grand., p. 433).

One day she asked a Superior of a house, if a Sister knew about a certain affair. The Superior simply replied yes, explaining that she had asked the Sister to accompany her when she had to deal with the said affair with a lay person. The good Mother then responded: *“Continue to conduct yourself in this way; because we should always fear for ourselves, and keep this caution and circumspection which is very necessary for a good example. I would want all to do the same, and you, remember that that advice was given to you by Sister Enrichetta.”*

Then, she added that she herself would hardly ever go alone to the parlour and when she couldn't have one of her Assistants, she would call the portress. (Um. Grand., p. 433-434)

Last meeting with the Benjamins in India: fraternal charity, humility, generosity

And so that the Sisters of St. Ann of Providence, who even in the future will read these pages, may have recorded as in a synthesis, some advice which Mother gave that day to her beloved ones, I will report what one of the missionaries present at that conference stored in her memory for her own benefit and later put down on paper.

“I recommend to you - she said – great exactness in the observance of the Holy Rule and in your duties, in a way that can be really seen resplendent in the House, because in the end, this is what the Lord wants from us. He wants to sanctify us through this. You must all pay attention to this, since I have it much at heart. Among your duties, you will also find that which is the greatest of all, holy charity and fraternal union. It is this dear union which makes the religious houses flourish. There is need for compassion, we need to fix well in mind that we all have defects and so each one, while having beautiful virtues, is also, even unwillingly, a cross to the others. Let us be compassionate to one another and let us well be united: For this, great generosity of spirit and humility are needed; you must know how to give way to others... hasten to help one another, wherever you can, without much questioning... Therefore, my dearest daughters, great charity and great humility. I also recommend to you what St. Jane Frances de Chantal used to recommend to her daughters, to maintain a close union with the origin, with the Mother House, the House of Turin. May there always be sweet harmony among us, a holy attachment. Then, may you have close at heart the good of our Holy Institute. Oh! Yes, let us love it, and be ready to shed blood to contribute to its prosperity, to its expansion. The good God has in store beautiful graces for our dear Institute, for this Community, He only expects that we be more humble, more generous... as yet, He cannot do all that He desires to!

When we feel rather cold and tempted to infidelity towards the Lord, oh! then let us think that, if we give in, we might be the cause of the loss of many graces to our Community. Therefore, let us take

courage in the hour of sacrifice and learn to make sacrifices well, silently and generously. God and I, and that's enough!" (Um. Grand., p. 334-336)

Courage and patience on our journey

Once she said to her daughters: "Do not be discouraged dear Sisters, if the devil comes many times to knock us down with all his astuteness; in spite of his shrewdness, we will overcome all difficulties, if we remain good religious and do not allow ourselves to be overcome by sadness. For goodness sake, let us not be frightened by the moaning of nature and its oppositions, let us resist them well. Do you know what weapon we need to defeat it?... Patience in the little difficulties of everyday, continuous exercise in these little encounters will make us strong to overcome all the greater temptations.

Let us move ahead with courage and let us not be dismayed at times for nothing. Let us also pray much for one another and let us not forget our dear Institute." (Um. Grand., p.437-438)

The Vows: Song of the consecrated soul

"What does the vow of chastity mean? It means a reserved heart, a consecrated heart, an immolated heart! A reserved heart is like a sacred enclosure where no worldly noise enters, and truly this is how it should be!... Moreover, like a ciborium, where the sacred species, the living God is kept...

When we made the vow of chastity on the solemn day of our holy profession, did we not promise our dear heavenly Spouse that we wanted to be many victims who make amends for wrong done? The religious, therefore, has consecrated all the potentialities of her being and her body as well, like a grain of incense in the censer, and this holocaust of oneself is the core of the vow of chastity.

Then, the spirit, the heart, the ego, this ego which does not ever want to die, which should pass through the difficulty of submission, and this sacrifice of ourselves is the vow of obedience.

Then, we come to the least, the goods of the earth, if we had them in the world, the hopes for the future; but even here we need to be careful, because it is easy to fail in the vow of poverty. Oh, happy are those generous souls who are contented with everything and never make the least complaint about what the community gives. If they have needs, they simply tell the Superiors, they are always in peace! Spirit of poverty and of generosity." (Um. Grand., p.438-439)

To aim at God alone

"May you aim only at God in your work, God alone and His greater glory. At times, because one does not succeed in getting good marks in an examination or the like, she at once says with an embittered and dejected heart: I am not sorry about it so much for myself, as for the dishonour that it causes to the Institute. – Dear daughters, it is not always the fear that some harm may come to the Institute that makes us lose heart and dejected, but the ego, self-love which cannot face up to humiliation. Therefore, I recommend you to make yourself useful as much as you can to the Institute, but then to put in the hands of God the outcome of your fatigue and work. He will know how to draw

good and the honour that can be necessary for our Institute even from humiliation and failure.” (Um. Grand., p. 443-444)

Simplicity in obedience

On the last day of 1872, the Sisters having come to present their wishes for the New Year, they asked her also for forgiveness for the pain they had caused during the year just gone by. The good Mother, with great calm replied: *“Get up, I don’t have anything to forgive. The Lord will forgive us if we have not corresponded in all that He asked of us. This year I would like very much to recommend one thing to all, and it is, a little more of simplicity in obedience and to see God in everything. At times it will be sorrow, an illness, a misfortune, and if one takes it to heart, one loses patience. Saint Philip and Saint Ignatius were rigorous in demanding the practice of these virtues from their spiritual sons. You may tell me that now, there are no more Philips and Ignatiuses. You are right, those have passed, but I say that if there was still the simplicity and obedience of those times, the Lord would have given rise again to those saints!... And why do we always complain that we have many crosses? Let us willingly take up the cross of obedience, which is the sure door to sanctity.” (Um Grand., p. 449)*

The peace that comes from obedience

“Well, you have understood Sisters, what is the true means to enjoy intimate and real peace of heart [...]. It is better that our obedience be animated by the spirit of faith, because it brings peace to our heart. We are all here by the special grace of God, we are bound by the holy Vows. The Holy Rule, which we should always keep with us, explains to us very well what are the qualities of obedience; we read them and we hear them read every day, but let us ask ourselves a bit: In practice, where is that spirit of faith, that holy simplicity, that the rule recommends to us? Does one obey the major superiors as easily and promptly as the superiors of the filial houses or the heads of different sectors?...If we make exceptions, differences, it is a sign that we do not see God in the one who command us.

And then, don’t we also lack faith in our expectations for the future? Many times we go daydreaming about the future: “What will happen to us? What will they command us?” Let us walk with more simplicity, let us not make crosses for ourselves without reason. You know that the Imitation of Christ says, Let each day’s cross be sufficient for that day. Neither do we know if God will keep us still alive, in the way we go on imagining. Less thoughts, less fears; we lack the spirit of sacrifice and we lose merits. Let us go ahead with simplicity; we know whom to turn to for the spirit and for the body too. We all came to Religion to be holy, and I think also to enjoy a bit of peace, therefore, why do we refuse this peace? We could very easily enjoy it, if only we were truly obedient! [...] To the one who obeys, the very mistake turns into a purpose. Let us, then, learn to make a sacrifice of our will, of our judgment, but let us do it with constancy, not only for a day but for our whole life. Let us do this practice in the beautiful month of St. Ann, let us make a serious examination of our obedience. But from among all its qualities, let us take to heart the obedience of faith, simple obedience, and we will see that our dear Mother will bless us. Oh! We deprive ourselves of so much grace, light and special

favours, by not abandoning ourselves to God with full trust by means of obedience. (Um. Grand., p. 450-451)

Simplicity and generosity

Once, having near her all the Sisters of the Mother House, she addressed these words to them: *“Examine well and therefore, practice holy simplicity which will lead us to God with filial trust; then do not put any more limits to our gift to him, but let us give ourselves generously, declaring ourselves ready for all that He would want from us, no matter how much it may cost. Then, if it happens that we fail, let us not lose heart, let us humble ourselves at once and rise up again to begin anew our work with generosity and trust.”* (Um. Grand., p. 452)

Conquer your self

She responded half seriously and half jokingly to the complaints of a Sister regarding the impediments and obstacles which she saw on the way to perfection: *“Is it possible that over there things are much less favourable for your spiritual gain? And that you move forward like the lobsters? That occasions over there to overcome yourself are such and so many that they require truly heroic virtues? It is difficult for me to believe it! And are you firmly convinced of it? Instead, it seems to me that my dearest daughter is a bit too much devoted to “my” most Holy will. Do you know this devotion? And that therefore, easily putting one’s own judgment before that of obedience, one creates difficulties and sacrifices even in those encounters in which a docile and humble spirit does not see but the expression of the Divine will in one’s regard, and adapts oneself to it with the greatest facility and cordiality. Try a little to change devotion, and cling with generous perseverance to the other one of St. Ignatius: Overcome your self: and you will see that things will be better.”* (Um. Grand., p. 470)

In the Novitiate to become holy

She came one day to the Novitiate to accompany a new Postulant, and since the latter had to be for a moment alone with the Mistress, Mother assumed a serious look and addressed these brief words to the young girls: *“I don’t like at all the atmosphere that prevails in this Novitiate, we must be careful, dear daughters, otherwise it will be necessary that we find a remedy for it. You came here to be saints and to serve God. Therefore, all should take care to overcome themselves, to do only the will of God.”* (Um Grand., p. 510)

Abandonment to Divine Will

When the good Mother was already seriously ill, one day one of her daughters was near her bed: she did not speak but her heart was crying. Mother noticed it and added: *“Tell the Lord that if it is possible, let this cup pass by me, but immediately add, not mine, by your will be done. If we do not die, how can we go up there? Oh, how happy we will be one day to be able to say: I have always done the holy will of God! Take courage, always tell everything to Jesus, He will console you. Then, be very*

devoted to St. Ann and remember that you have to work. We have to exert ourselves, but the Lord will give you the grace to work for Him. I always ask Him abandonment to the Divine Will for all my daughters.

She used to suggest sentiments of humility, of trust, of abandonment in God, and these were her counsels: *“Fiat, fiat, my daughter, always fiat and great generosity! Let us see God in everything, in this way we shall be able to do the greatest of sacrifices.”* (Um. Grand., p. 567-568)

On Meditation

Speaking one day on how to make the sacred meditation fruitfully, she said: *“One of the reasons why little profit is gained from it, and after many years in religious life the same defects still persist and very little virtue is seen on occasions, it is because, meditation is done but superficially; one does not penetrate the eternal truths, does not try to move the will with serious and well pondered considerations. Such a languid way of meditating makes the soul acquire almost a habit of such an imperfect and listless way of acting, that one day it will have to repent for it, if the Lord will give it the grace, or it will have to render a terrible account to God for the many favours and graces wasted because of its own laziness; may the Lord deliver us from it!”* (Um. Grand., p.608)

The Passion of Jesus

If then, at recreation, in the conferences or in particular colloquies, she happened to speak of the Passion of Jesus Christ, she used to say: *“From this spring we draw humility and the strength to overcome self-love and the other evil tendencies, to keep temptations away, to bear with resignation and patience the miseries of which life is full.”*

During her last illness, she used to meditate everyday at the time fixed by the Rule, on a subject drawn from the Passion, and once, when one of her daughters came into the room, having just finished the meditation in which she had considered in what way to repress the little desires, the strong passions, how to bear disgusts, coldness and other similar mishaps, she told her: *“For the rest, she concluded, if we do not know how to conquer ourselves in small things, what shall we do when the Lord sends us greater trials?”* The Sister listened to the simple and fiery words of Mother with reverence, but desiring to know the subject on which she had meditated, she cleverly opened the book, and from the book mark that was inserted, she saw that it was the betrayal of Judas. (Um. Grand., p. 630-631)

Last Conference

Notwithstanding the continuous decline of strength, on the 5th of November, 1893, she held a conference in which she exclaimed with a liveliness and enthusiasm which was in contrast with the state of her physical weakness: *“Until my last breath, let me recommend to you charity.”* And her breath grew faint with this sublime word. But while her breath became a lump in the throat, preventing her from continuing her discourse, the abundant tears of the Sisters were transformed into the promise that the beneficent plant of charity would always be kept full of life and fruitful in their mystical garden.

On the 19th of the same month, she wanted to hold a conference again; her heart told her that perhaps it would be the last and unfortunately it was. However, feeling pulled down and very weak, she went to Church, and here, with all familiarity told Jesus in the Blessed Sacrament: *“If you want that I may still say a few words to my daughters, give me the strength which I truly do not have anymore.”* And Jesus gave her such energy that it amazed everyone who heard her voice.

In the very beautiful work of Father Evasio Leone – the Spouse of the Crucified – given to be read – The Code of the Spouse – she drew documents and reflections worthy of her spirit and her love, insisting on the necessity of sacrifice and mortification to be able to be called true religious; and notwithstanding the tone of voice, the emotion of the heart betrayed her: *“Remember – she added – to remain faithful to God, read often the Holy Rule, especially the points in which you are likely to fail more, and meditate on it, until you succeed in amending yourself. Ah, remember that our sanctity lies fully in that book. God will regulate his judgment on it, according to how we have accomplished or transgressed what is in the Holy Rule.”* Then, going back to speak of charity, she added some practical advice which was for all like a beneficent light to illumine them ever more and a powerful flame to rekindle them in their holy life. (Um. Grand., p. 688-689)

To the Newly Professed

Seeing in her room 8 novices who were preparing themselves for the Profession, she gazed at them with special benevolence, and with words that while consoling, penetrated until the depths of the soul she added: *“Humility, humility not only in general but get down to the particular. If you have this, you have all. If you have humility, you have also charity and mutual compassion. Therefore you will know how to let go certain words which wound our self-love. We should be pillars of the Institute by being good religious; love whatever duty you have, because in it, whatever it may be, we are queens. Then, we should not make many exclamations in what regards the love of God; who knows if I really love the Lord... who knows... who knows... we need to abandon ourselves in the arms of Jesus, to be generous, to be great. Do not work with a small heart... in the practice of the virtues my Sisters, we need to be really great, then, we shall truly love the Lord! In the meditations let us not seek sensible consolations, but do in them the will of God; remain, therefore, with humility, at His feet and do not think that time is wasted.*

Then, on the 1st of January 1894, the 8 new Sisters, fulfilled their desires by consecrating themselves to the glory of God, for the salvation of souls and for the good of the Institute. Having them again before her, she addressed this discourse to them which in all the houses of St. Ann, I think, should be engraved on marble in golden letters:

“Oh how many dear little spouses!... This morning I prayed much for you, so that the Lord may give you holy perseverance. I have much hope because I see you armed with good will. Now that you have begun, you need to always go ahead, never be dismayed... God is with us even in the midst of the greatest trials and tribulations, and if we were never to suffer, in what could we say that we resemble Jesus? Allow yourselves then, to be guided in everything by obedience. In whichever place we may be, be it in bringing firewood, washing the plates, living with the geese, as in Vettigue (Santhià), and so on, let us always be happy, because we are sure to do the will of God, and with this, surely, surely Jesus is with us. When there is obedience, God is never wanting! God, always God, we

need to seek God in all our actions... let us never be worried... trust always... when Jesus no longer gives us little sweets, it doesn't already mean that has gone away from us, in fact, He is closer to us... One thing then, I recommend to you again from my heart: mutual compassion!... Who can say they do not have defects?... All of us have them, therefore, let us all be compassionate. Well then, my dear Sisters, always remember these things: Humility, obedience, boundless trust in God.” (Um. Grand., p. 709-711)

To the Sister who took care of her

The Sister, who during the last period, was taking care of Mother out of affection and duty, received from her the following counsels: *“Great trust in God and distrust in your own self. Do not allow yourself to be disheartened by melancholy and discouragement, because the devil will catch you there always. Try not to omit Holy Communion, otherwise from where will you get the strength to go ahead in your duty, if not in Him, who alone can give it? Yes, without Jesus, your strength will fail, you will lose patience and you will get into bad humour. Take care to see that you do not get angry and lose your peace of heart. Watch out to control your voice when you speak – I understand you, but not all may understand you, and you know what impressions that could make on the Sisters: always say what you have to, but in a nice way. Have much patience with the sick, sometimes they are odd because of the illness; the Lord will then reward you for all the services rendered to them, because He doesn't want to be outdone in generosity. Try to see God in all and especially in the sick. In moments of distrust turn to Him at once, and try to go as often as you can to Jesus in the Blessed Sacrament. Recommend yourself to Our Lady, to St. Ann, our special patroness; you will see that she will be a mother to you: great trust and you can be sure of her help. Courage! God will give us all that we need to make us holy.” (Um. Grand., p. 713-714)*

Her Last Advice

On February 18, waking up from the deep sleep caused by cerebral congestion which set in after her first illness, she blessed her daughters who surrounded her pleading and crying, asking for it, and said with great effort: “May the Lord bless you! I recommend humility”; and although they asked her to recommend other virtues, she repeated instead: “and humility” and she fell back into the deep sleep as before. (Um. Grand., p. 718)

Crumbs of Wisdom Simple phrases and words

Vocation

“In Paradise you will see and you will know all the greatness of the grace of vocation.” (Pos. Sum., p. 61)

“Only when we are in Paradise will we be able to understand fully the preciousness of the gift of vocation.” (Pos. Sum., p. 67-68)

It was the straw of Baby Jesus that gave me the last push to become a religious." (Pos. Sum., p. 80)

Before the Crucifix

While giving a Sister a crucifix as a gift, on which she had planted a fervent kiss with love and faith, she said: *"When it happens that you commit some mistake, kiss the wounds of this crucifix for penance."* (Pos. Sum., p. 102)

While the proceedings for the transfer and furnishing of the House at Via Buonarroti 4 were going on, Sister Pacifica presented a beautiful Cross to Mother, who was working humbly like the last worker. She took it, kissed it and pressed it to her heart saying these words: *"Now that we have our treasure, we no longer have anything to fear."* (Pos. Sum., p. 130)

"Jesus died for me!" (Pos. Sum., p. 135)

Before the crucifix she used to repeat: *"Here is our Spouse: we Sisters have to follow this divine model of ours..."* (Pos. Sum., p. 249)

Encouragement and Hope

She usually repeated: *"Go ahead, let us not be discouraged, all for the Lord."* (Pos. Sum., p. 106)

"I hope in good against all hope." (Pos. Sum., p. 109)

"Sister, if one thing is enough for us, let us not ask for two, God is our Father and He knows what we need, let us always hope in His goodness that He will not abandon us." (Pos. Sum., p. 110)

To infuse courage in us Sisters, before the destructive laws, she used to say: *"If we remain good religious, the Lord will not permit such great damage." And again: "Let us trust in the Lord. Let us pray, and remaining true religious, the Lord will not fail to help us and avert such a misfortune from us."* (Pos. Sum., p. 110)

"I seek and hope nothing but God alone. And even when He should want to keep me away from Him, I will hope all the same in His goodness and infinite mercy." (Pos. Sum., p. 116)

"You will see that Good Daddy will provide." (Pos. Sum., p. 118)

"Courage and go forward in the Lord!" (Pos. Sum., p. 119)

"She would also frequently exclaim: "It is the Lord." (Pos. Sum., p. 79)

To a Boarder who often asked her to be admitted into the Novitiate, she replied: *"Pray and hope."* (Um. Grand., p. 548)

And when the Sisters, discouraged because of the miseries which frequently sadden life, had recourse to her, she used to reply: *"Do not lose courage, she repeated, do your thousandth part, but do it; the Lord will do the rest, Oh yes, he will certainly do it."* (Um. Grand., p. 542)

In suffering

In suffering she usually said: *"Oh Lord, do with me what you will, treat me as you please, multiply my suffering, increase my pain, my humiliations, I am ready to receive all from your hands!"* (Pos. Sum., p. 110)

While suffering from unimaginable pains which the illness caused her, to the one who asked her: Mother, are you suffering much? She replied: *"Eh! It is still there!"* (Pos. Sum., p. 111)

She was admirable in infusing hope and trust in the Sisters: *"Precisely because you feel weak and do not know, go with great trust in God and pray with great fervour...God alone! God is all!... All for God!"* (Pos. Sum., p. 115)

"I always ask the Lord to be able to suffer without others noticing it, for the conversion of poor sinners." (Pos. Sum., p. 132)

To the Sisters she used to say: *"Suffer but do not make others suffer."* (Pos. Sum., p. 144)

"My God if through this suffering of mine I can please you, and bring good to my neighbour, increase my pains too!" (Pos. Sum., p. 147)

In her physical and moral suffering she usually repeated: *"Now and always, if it pleases you, O Lord, and even until the end of the world."* (Pos. Sum., p. 192)

In trials, her only relief was to raise her eyes to Heaven, as though asking God for help and assistance, then to lower them with a serene and peaceful face and say: *"What to do? The Good God wants it this way Let us do His will. He knows what is good for us."* (Um. Grand., p. 600)

Union with God

"We have to fear only one thing in this world: Offence against God and the consequent loss of His friendship." (Pos. Sum., p. 125)

"All for God! All for the love of God! God alone in all things! May the will of God be done always!" (Pos. Sum., p. 125)

"Let us go to the Lord!" (Pos. Sum., p. 136)

"The foundation and origin of every peace, of every good is to remain in God." (Um. Grand., p. 561)

A Sister, admiring her concentration before the Tabernacle dared to ask her: "What are you doing, Mother, prostrating yourself for a long time before the Most Blessed Sacrament? What do you say to our Lord?" *"I do nothing – she replied – I tell Him nothing. I look at Him, He looks at me... and we do nothing else."* (Um. Grand., p. 628-629)

Poverty

"Poverty is good for us who are sound in health, but not for the sick Sisters." (Pos. Sum., p. 164)

"She frequently inculcated in the Sisters this maxim: *"Poverty is the guardian of our Houses which will prosper as long as we love and practice this virtue."* (Pos. Sum., p. 246)

When she saw the big parlour in marble in Via Massena, she exclaimed disturbed: *“But what have they done to me here!”* and showed such disturbance which moved not only the Sisters present, but also the engineer and the workers.” (Pos. Sum., p. 248)

“...like Jesus Crucified we have to be stripped of everything.” (Pos. Sum., p. 249)

In the train, she always travelled by third class and used to say: *“We are poor and we must travel like the poor.”* (Pos. Sum., p. 251)

Abandonment in God

“Abandonment is the child of love.” (Pos. Sum., p. 131)

“I always ask for abandonment to the Divine Will for all my daughters.” (Pos. Sum., p. 131)

“Let us allow the good God to act, let us abandon ourselves into His hands, let us give Him full freedom of action over us.” (Pos. Sum., p. 131)

While experiencing all the complicated problems inherent to the acquisition of the House in Rome, she repeated: *“They make us despair a bit, but it doesn’t matter, the good God our Father will see to it. He wants to joke with us and wants to see if we have patience. Well then, yes; I want to have lots and lots of it until He wants it.”* (Pos. Sum., p. 368)

“Try for yourself – she said – to trust in God and you will see!” (Um. Grand., p. 441)

“I pray the dear Heavenly Father that you lose everything in His will!” (Um. Grand., p. 441)

“Cheer up, double your trust in God, abandon yourself entirely to Him, be careful not to ever follow your own judgment; and do not be amazed that weakness be feeble and misery wretched.” (Um. Grand., p. 445)

To one of her daughters, who was feeling discouraged because of her defects and falls notwithstanding her promises, and not wanting to do it anymore, Mother Enrichetta responded: *“If you have failed in the past even though you have promised, what will you do in the future if you do not promise any more? No, dear daughter, do not do this: humility, courage and trust, Good Daddy helps us always, provided that we do our part which is the least; and then, remember that the special grace dear Jesus gave you in calling you to the religious state, will not be known to you in this world, but you will appreciate it afterwards in Paradise.”* (Um. Grand., p. 480)

Placing the picture of the Mother of Sorrows at the foot of the bed of a sick Sister, she said: *“See, may you abandon yourself in the hands of God, as Jesus was in the arms of his dear Mother.”* (Um. Grand., p. 567)

“We need always to entrust ourselves to God who is also a good Father always.” (Um. Grand., p. 680)

Will of God

“My good Heavenly Father always gives me all that I want, but I want nothing of all that He doesn’t want.” (Um. Grand., p. 444)

To encourage them to go ahead always along the path on which they were already happily treading, she sometimes used to say these beautiful words: *“Look Sisters, God is so good that when*

He wants something from us, He almost seems to want to probe our will and He does that to induce us to give Him out of love what we should give Him out of justice, and what he demands from us. With how much kindness the good God treats us! And we? Let us think of it well and then, I am sure we will no longer go about with so much meanness of heart..." (Um. Grand., p. 448)

To a Sister who was asking her to intercede for the health of a young professed sister, Mother responded in this manner: *"It is the will of God that she bears her illness right until the tomb."* (Um. Grand., p. 536)

To all she used to recommend that: *"They try to be docile instruments in the hands of God, to fulfill in all and for all His holy will."* (Um. Grand., p. 561)

because: *"One does much who, moment by moment, does the will of God."* (Um. Grand., p. 566)

On the trials of life

The last words pronounced by Mother Enrichetta to Mother Bonosa and Sister Margherita, before departing from India: *"Bear the cross together. God wills it!"* (Um. Grand., p. 339)

To a Sister who was complaining because her path was dense with darkness, Mother said: *"Cheer up, you should always walk on a dark path, to suffer more or less always from aridity of spirit, you will not experience satisfaction in the exercises of piety. But do not lose heart, do not tire of praying, do not neglect any of your duties though they may be troublesome, you will have great reward from God."*

These words were fulfilled perfectly. (Um. Grand., p. 535)

To a Sister who was begging her to obtain from God the end of some pain of hers: *"I will pray, she replied to her, and if then, the Lord wants to leave them to you, have patience. These are trials which He sends; and be in peace that you do not offend Him."* (Um. Grand., p. 542)

To a Sister who was complaining because of certain suffering, she gave a picture depicting Jesus with the Cross and said: *"Keep it very dear because it is a good thing to get accustomed to suffering without anyone knowing it."*

Humility and Obedience

"God is all and I am nothing." (Pos. Sum. p. 135)

To a Sister who was displeased because she had learned that a priest was not in good terms with the Bishop, she said with conviction: *"With Superiors, we need to always be submissive and never offend..."* (Pos. Sum. p. 123)

She used to wash the floor, sweep it, and to the one who wanted to relieve her from this work, she responded: *"I came late into the vineyard of the Lord, let me work."* (Pos. Sum. p. 225)

To the one who wanted to take her place in humble service, she said: *"I do not want to be deprived of this merit."* (Pos. Sum. p. 226)

She often used to say she was a useless servant, a bungler and at times used the following expression: *"I wonder how my Sisters can put up with me."* (Pos. Sum. p. 226)

To the one who spoke words of esteem to her, she replied: *"All these things that are said to me, I have already offered to the Lord."* And to those who attributed to her the good functioning of the Community, she responded: *"They are mistaken."* (Pos. Sum. p.226-227)

While offering to wash the dishes, she chose the heaviest ones, and to the young sister who brought it to her notice, she replied: *"Keep quiet, I have the stronger bones... what you do is already much!"* And when they finished the work and the Sisters were called by the Rule to common prayer, Mother used to say: *"And now, let us go and take our reward from the Lord."* (Pos. Sum. p. 227)

In front of the Marchioness' manifestations of pleasure on her election as Superior General, she went saying: *"What can I ever do with my nothingness to be at least a faithful sentinel of my God? I know well what I must do: that is, to leave entirely the government of my Institute to my Good Daddy, namely to my God."* (Pos. Sum. p. 228)

She was so much a lover of humility that she never failed to recommend it : *"Religious life will be adorned with all the virtues if one has profound humility which is the foundation of all."* *"Humility, humility, humility" was the last remembrance left to the Sisters on her deathbed."*

Her usual affirmations were: *"I am nothing, I am worth nothing, I merit nothing, but expect everything from my Good Daddy."* And again: *"God is all and I am nothing, very often the All humbles himself towards the nothing and raises her up to Himself, then, the nothing in the All can do all."* (Pos. Sum. p.230)

"If we do things to fulfill the will of God and give Him this pleasure, washing plates is as meritorious as going to an audience of the Holy Father." (Pos. Sum. p.230-231)

In Turin as in Rome, she did not disdain to do the most humble duties, and to the one who told her to leave such works to others, she responded: *"Keep quiet, we all have to try to gain merits."* (Um. Grand., p. 367)

In Rome, the day before the audience with the Holy Father, having spent the recreation in the kitchen, she said: *"Great men change suits to go to the Vatican, but we, Spouses of Jesus, we do not have this trouble. Tomorrow, the Holy Father will welcome us with the same habit with which we clean the kitchen. We only have to shake off the dust, brush them a little, put down the sleeves, and all quickly."* And added smiling: *"Blessed are we!"* (Um. Grand., p. 367)

The Superior of a nursery school once asked her a particular permission for the Sisters: *"Yes – she replied – I give it and willingly; but we, Superiors, let us stand back, and as much as possible, let us not take advantage of the comfort that we allow to the others."* (Um. Grand., p. 343)

To the one who confided to her the fear of death, she replied: *"I was already aware of your trouble but I tell you on the part of God to stay calm in His hands, that you will die peacefully like an angel, if you will be obedient: This virtue will open Paradise for you. Continue to rest trustfully on the words of the Superiors, and you will find yourself very happy at that extreme moment."* (Um. Grand., p. 442)

In asking for an obedience which was a bit difficult, she used to say: *"I want to present to you a bunch of flowers, would you accept it? However, this bunch has many thorns, but you will not say no to me, isn't it?"* (Um. Grand., p. 508)

She often repeated: *"There is need to be very generous in order to be humble; and only the humble can truly be generous."* (Um. Grand., p. 580)

On obedience, very often she said: *"It is the duty of Religious to give themselves to God not only entirely but bit by bit, and in doing so there was probably more sacrifice in it than in an offering made in moments of fervour."* (Um. Grand., p. 458-459)

To a Sister somewhat melancholic, after having inspired in her courage, she said giving her a fillip on the cheek with the right index finger: *"Eh, little daughter, come on, this is none other than the fruit of your self-love, cast it away from you."* And at other times added: *"Unfortunately, I notice that my daughter is no longer the same as before; but courage, begin again to practice virtue and you will see that you will be happier. Jesus gave us the grace to be chosen as His spouses. Therefore, let us also honour our Spouse by being good and faithful to Him. Remember that virtue cannot be practiced without mortifying ourselves. Ah, be shrewd in seeking occasions for it, and if you can suffer some little things without any one knowing it, how pleasing it is to Jesus!"* (Um. Grand., p. 600)

Besides purity of intention which she herself perfectly practiced and wanted to see in everyone, she said that: *"You have to offer all the least actions to God even if it were picking up a thread, a straw from the ground. He does not measure our work by their importance but by the purity of intention which makes us do them for pure love of Him."* She usually returned to this point of working entirely for Him without wanting other thoughts or affections, but only trusting in Him, and thus, fulfilling in everything His Holy will." (Um. Grand., p. 440-441)

In the conferences to the Sisters she insisted on simplicity of obedience, repeating often: *"This is what made the Saints, this is what gives peace to the heart."* (Pos. Sum., p. 238)

To the one who asked for dispensation from the common prayers to be able to finish a work considered as urgent, she replied: *"You may leave everything but observe the Rule."* (Pos. Sum., p. 238)

Again, in her exhortations she repeated: *"The proud and disobedient are the ruin of the Community."* (Pos. Sum., p. 241)

To some Sisters who had to take the teachers' examination to obtain a diploma, and who asked her what they should do if they were assigned a theme on the events of the Italian independence, she replied: *"Write about independence as well ... but never practice it!"* (Pos. Sum., p. 244)

When all were worried about the laws hostile towards the Religious Congregations, she said: *"I do not fear suppression; I only fear failure to observe the Rule."* (Pos. Sum., p. 118)

Purity

To the Sisters who were school teachers, she said: *"I beg you with joined hands: Never leave the girls alone, watch out attentively for particular friendships, take a look in the drawers where the girls keep their books, in a particular way intensify vigilance in the dormitories and at recreations."* (Pos. Sum. p. 126)

She obliged the Sisters in charge of the education of the girls, to add the following ejaculations to the 3 daily Hail Mary's for protection by the Holy Virgin: *"Most pure heart of Mary, obtain for me from Jesus purity and humility of my heart!"* (Pos. Sum., p. 214)

Finding herself in India, she wrote to the children of the House at Via Massena: *"Dear children, love purity very much and Paradise will be yours!"* (Pos. Sum., p. 214)

In a letter written from Rome to the Novices regarding the holy vows, she expressed herself thus: *“Do you know what a chaste heart means? – It means a reserved heart, a consecrated heart, an immolated heart!”* (Pos. Sum., p. 216-217)

Miscellany

Once, she thus expressed herself to her Assistant, Mother Eufrasia,: *“Don’t you think, that this is my adventurous fate, being the daughter of the Good Daddy!”* (Pos. Sum., p. 74)

She welcomed everyone, even the most lowly, and treated all with the greatest affability. In her room everyone, Novices and Postulants, could enter freely, as she said: *“The heart of the Mother is open to all.”* (Pos. Sum., p. 227)

She used to say: *“This room is for all; the young as well as the old have equal right, because I am Mother of all.”* And truly she was. (Um. Grand., p. 588)

A Superior gave Mother a discreet amount, fruit of the annual savings made in the House directed by her; while waiting for a word of satisfaction and gratitude from her, she heard instead: *“You would have pleased me much more if you had used this money to treat my good Sisters better.”* (Pos. Sum., p. 150)

She advised a Sister: *“Never say:...I like, I don’t like, no one should know it...”* (Pos. Sum., p. 178)

She was unyielding to herself even when sick: *“At the first stroke of the bell I get down at once, otherwise, I would not have any more the strength to do it.”* (Pos. Sum., p. 190)

Then many times, she repeated with great feeling: *“Oh! How bad it is to be stingy with God!”* (Um. Grand., p. 448)

To a Sister who was discouraged because of some scolding, she said: *“It is true that I have exaggerated a bit on you, but I tell you that I hope you will be more attentive to this or that point, because I noticed that when you know a thing to be bad, you don’t do it anymore.”* (Um. Grand., p. 474)

Many times she said: *“Go ahead, my dear, you will rest in Paradise. Let us still drudge a little. Good Daddy wants it; doubt not, soon He will call you also.”* (Um. Grand., p. 484)

She was condescending with the Sisters who acted with simplicity, so much so that she said: *“The Superiors willingly take part in the tricks of their daughters when they act simply and they live well united among themselves.”* (Um. Grand., p. 508)

To a Novice who was asking whether to go to Moncalieri on holiday with her companions or to remain in Turin as assistant nurse, Mother Enrichetta at first told her to go on holiday, then she stopped to think and added: *“No, no, remain in Turin, because you will have to do much poultice.”* And it was true. (Um. Grand., p. 536)

A young girl, having entered as a Postulant during the absence of the Novice Mistress, was welcomed by the Mother General herself, who in presenting her to her new Sisters, said: *“She feels the detachment very much, poor thing; in the family, they loved each other much.”* (Um. Grand., p. 545)

To defend her poverty against the Sisters who wanted to adorn her room better, she said: *"If I am General, then allow me to command."* (Um. Grand., p. 614)

To the Sisters who told her that kneeling for a long time would have caused her pain, she said: *"Oh no, this is not the cause."* And it could be seen well that it was noted only to her and not to the others. (Um. Grand., p. 623)

In visiting the Houses of the Institute, she wanted first of all to go to the Chapel, and she used to say: *"First, the Master of the House, and then my daughters."* (Um. Grand., p. 629)

To the one who asked her which was the better way to honour Mary in this or that novena, she replied: *"Our heavenly Mother must be honoured by faithfully corresponding to grace; by not committing sin or a fault one is aware of, because she and Jesus, understand each other very well."* (Um. Grand., p. 652)

Fragments of Life **Episodes, Dialogues, Ordinary and Extraordinary Facts**

A Little Chocolate

One day, Mother Enrichetta called Sister Salesia to the Mother House and told her to take care of her health, perhaps procuring some small thing which could seem superfluous, but which was necessary for her weakness, for example, a little chocolate... Meanwhile Mother went on cutting a rather big bar. At the end of the meeting, she blessed her and dismissed her insisting: *"and be obedient"* and gave her the packet and on seeing the Sister's surprise said: *"I did it on purpose... if I had given you the whole bar, I bet that as soon as you had arrived home, you would have given it to some of your 'little daughters.'" Now, let us see if you will still dare do it."* (Pos. Sum., p.149-150)

On a Journey

During a trip from Turin to Rome, Mother Enrichetta was with a Novice. Seeing that Mother kept her eyes closed, she asked: *"My good Mother, are you asleep?" "No, my daughter, - replied Mother - I am not asleep. I am speaking to God my good Father. In this way with my eyes half-closed, I see Him. The beauty of nature speaks to me of Him and with this view I can meditate better. It is He who gives us many beautiful things; see, how much He loves us! Having looked at His works, I close my eyes and I go close to Him."*

Being the Season of Lent, Mother didn't want to break her fast, but passing beyond Florence, she couldn't hide her uneasiness. Her young companion was worried about it and Mother Enrichetta told her: *"It is nothing, it is the heat that makes me sick, and it will pass."* But because the Novice continued to stare at her face, she added: *"Don't worry, it has passed and I feel better."* (Um. Grand., p.362)

In Rome

While arranging the furniture in the new House at Via Buonarroti in Rome, a Novice found a big crucifix and she brought it to Mother Enrichetta. She took it with ineffable devotion and tenderness, kissed its sacred wounds, pressed it to her heart many times as one who, after a long time, meets the beloved. And giving it back to the young Sister she said: *"Jesus is here"*. (Um. Grand., p.371)

For the first lunch they had in the new house at Rome, they had poverty as company. The Sisters, however, were joyful and Mother was enjoying it. Calling to mind the poverty of the foundations of the Visitation of the Dames of the Sacred Heart and others, she said: *"These are our models, let us take advantage of it to gain merits."* (Um. Grand., p.371)

And to the one who didn't want Mother to undertake the heaviest work, she responded: *"Let us remember that we came to Rome to gain merits."* (Um. Grand., p.372)

Admitted into the apartments of His Holiness, she saw with wonder that the Pontiff was coming towards the threshold to meet the Superior General, praising her, as was well known to Him, for her prudence, wise government and virtue. When the customary ceremonies were finished, the Holy Father asked some news of the Congregation and for how long she had been the Superior. With her usual ingenuity: *"Holy Father, she replied, I am pulling the cart for 24 years."* "Ah, yes, - replied the Pontiff - Ah, yes... Well, your daughters still want you to be their Mother; they asked it from the Pope, He has agreed; so it is the will of God and you need to have patience." (Um. Grand., p.374)

When the work in the house at Via Buonarotti was done and the Holy Eucharist could be kept, Mother Enrichetta was heard saying: *"Now, Jesus is with us, let us keep Him good company."* (Um. Grand., p.376)

Before the Sacramental Jesus

One evening, while she was in the Chapel, she called a Sister who was not feeling too well and said to her: *"Would you like to come with me and say the evening prayers there before the Blessed Sacrament?"*

The Sister found consolation in such an invitation. After the prayers, Mother was more profoundly absorbed and remained motionless for some time. The Sister who was looking at her every now and then, not daring to leave her, said: "O Jesus, I don't know of anything good to tell you, accept also in my name that which Mother tells you." As soon as she went out of the Chapel, the Sister asked, with filial trust, what she had told the Lord while she was so concentrated. Without hesitation, the good Mother, replied: *"I told Jesus to make me a docile instrument in His hands."* Then she added: *"And you, didn't you say the same thing?... Go back to the Chapel at once and heartily say these precise words, but with an unselfish spirit: "O Jesus, make me a docile instrument in the hands of my Superiors, in order that they may make use of me according to your divine pleasure."*

The Sister followed the instruction, feeling within her a greater fervor and desire to become what her excellent Mother desired.

Between Sisters

One day, speaking with a very young Sister, she asked her sweetly what was the grace she often asked the Lord. She replied that it was always - to do his divine will: *"All right - she said - but from now on ask also for the grace to become holy, but that holiness that is very much hidden."* (Um. Grand., p.454)

She being very timid, didn't dare even once to invite a Sister to one of her devout practices. She spoke of it to Mother who, inspiring her to conquer herself in something so very small, said to her: *"Now go and ask her about it."* Docile, the young religious went to the Sister, made her the request and both of them felt joy and contentment. (Um. Grand., p.454)

One day, during common recreation, one of the Sisters was rather troubled and went on repeating: "Oh, holy peace, Oh, holy peace!" Another Sister asked her, almost jokingly: "But why does one always say holy peace, holy peace, and never once was it heard being said: Oh, holy war!"

Mother Enrichetta took up those words immediately, and knowing that the Sister was interiorly disturbed she looked at her half smiling and half stern: "*My dear – she said to her – wage war, and you will have peace.*" (Um. Grand., p.455)

Obedience Does Miracles

In the autumn of 1875, Sister Valentina was so serious that no one, including the attending doctor, had hope of her being healed. Deteriorated, and in spite of being only 24 years, she couldn't get up from bed except for a little while. It had been 3 months since she lived in this state without sign of any kind of improvement. Towards the end of October, Mother, who was on a visit to the Houses of Central Italy, wrote to the Superior of Turin: "*Tell Sister Valentina that by now she has rested enough, and it is time to regain strength to work for the glory of God and for the good of the Institute.*"

The poor sick Sister didn't attribute any value to those words other than that of a compliment or at the most an affectionate wish. A venerable elderly Sister called Sister Maria Vittoria, seeing this, said to the young invalid: "My good Sister, have faith in Mother's words, and hope in the same way for your healing". At that loving advice she realized her mistake and at once she asked God for faith in obedience. And thus, it happened that on that same day she began to take food and to gain strength in such a way that in less than two weeks, she could return to class and continue her teaching as before.

Some years after, this same Sister was afflicted by a violent and obstinate cough that the Sisters feared much that it would turn into tuberculosis. Now, one day, the poor invalid joined the Sisters of the Community who were folding the linen, and took her place near Mother. As usual she was coughing continuously and one of those present turning to the Superior, said: "My Mother, for heaven's sake tell Sister Valentina to stop coughing, it is a misery." Mother replied: "*If she were obedient, by this time she would not be coughing any more.*" This reply which seemed to hint at a doubt about faith in obedience, cut to the quick Sister Valentina, who, whether to justify herself or to provoke an obedience that would liberate her from that trouble, humbly said: "Until now, I have not received any order to that regard." "*Well, then, - the Venerated Mother added – you may have it this very moment.*" And from that same moment the cough ceased to disturb her and she felt perfectly healed. (Um. Grand., p.460-461).

To a Sister teacher who had a lot of good will but poor health, Mother said, one day: "*Do not pray any more for health: God wants that you work suffering; therefore, be generous and all abandoned in Him, and you will gain a lovely crown.*" These words consoled the young Sister, who resolved to obey in all and for all.

Now, she was in bed for her usual pains, Mother came smiling and said to her: "*How shall we manage in the school today without a teacher, since your companion is also sick? It is better that you get up.*" "Immediately, immediately," responded the young Sister "just give me your blessing and I will do what you tell me." Thus, she blessed her and regaining her strength instantly, she was able to get up and fulfill her duty, without tiredness, or other trouble.

Another time, this Sister was to take a very difficult exam at the Royal University, but on the eve of the terrible test, having very high fever, she despaired of being able to get up. At night, Mother went to see her and finding her with fever, she said: "*And tomorrow, what will you do?*" "I do not know – replied the invalid - it is impossible for me to take the exam." "*Do you have faith?*" Mother asked her. "Yes, I have it in all that you tell me to do." "*All right, recite with me an Our Father to the Most Holy*

Trinity." She knelt and they prayed together with two other Sisters present there. Then she blessed her.

Not even three minutes had passed, that the Sister, healed from the fever, felt the need to take food. The following day, she got up at 5:00 a.m., participated in the Mass at the Consolata and was able to do her exam well, not even feeling the weakness which would have been a necessary consequence of the fever.

Because she had to remain in the examination hall until 4:00 p.m., the charitable Mother came at half-day to get some news of her, and seeing that all was going very well, she showed her happiness and thanked God for it. (Um. Grand., p.465-467)

To fill an office which was really difficult and heavy, Mother thought of a very gifted but very frail Sister. She invited her with a humble plea to accept it, asking her, besides, if she had sufficient strength and trust to agree to the request. The Sister replied that she trusted in God and in obedience. Therefore, she accepted and improved so much in health, that without experiencing trouble, she fulfilled perfectly her every duty. Seeing that, Mother often used to say that this happened for having obeyed with simplicity and it was a reward that God began to give her on earth.

One day, Mother called a Sister, who a short time before had made the religious profession, and she said to her: *"And my dear, is it not true how good one feels, in a place where one is sure of being loved, approved, applauded in what one does, as it is with you at present?"* "Yes, the Sister replied with great simplicity, and it would be a great sacrifice for me if I had to go away." *"Really? And what if I really wanted to send you somewhere else?"* Then, the young Sister kept quiet and although it was always dear to her to obey, nonetheless, the tears that were flowing abundantly were more eloquent than any other response from her. Mother added: *"You will go to a place where you'd better suffer much to put again a little bit of order and you will certainly feel a great difference from your present situation. But if you will generously obey with a good heart, the Lord will prepare for you in that same place great consolations."*

And everything went well as the Superior General had said. The Sister, saw order and discipline flourish through her efforts, and experienced more than in any other task the consolations of God.

Similarly, it happened to another Sister, who out of humility was rather reluctant to submit herself to certain duties. As a Novice, she was recalled from Santena where she was attending to the school, to go to Bra where she was assigned a higher class, for which she didn't feel capable, as she said: "Those girls are more learned than I, and my ability is not sufficient for such a duty." But Mother, with utmost sweetness told her: *"Fear not, my daughter, abandon yourself to Divine Providence; and then, I myself will put you and your young girls in His divine hands and you will see that obedience will do miracles."* The young Novice was docile to these comforting words and she experienced clearly its effects. In fact, at the end of the scholastic year, 59 out of 67 girls passed the exam. The Sister attributed this happy outcome to a hidden grace.

Many other times, the same happened for her physical health. From Bra, she was transferred to another town where she remained for 12 years, and she was sick all the time. At the beginning of the scholastic year, she used to request the blessing of Mother, and she with her usual affability, used to repeat: *"Mind well to pull off for me also this year, because I will be in a mess to replace you. The Good Daddy will think of giving you the necessary strength."* And so it happened: "With my 90 children – the Sister said – through the prayers of Mother and the effects of her blessing, I always succeeded well in finishing the scholastic year."

Then, when she was transferred again as Superior of the Community of the 'Mendicita' Istruita', it was very difficult for her to accept it, being aware of the problems of that house and her inexperience in the economic and administrative field. She said: "I want to have neither mess nor trouble." The good Mother Enrichetta smiled a little and added: *"Abandon yourself to Divine Providence and go forward in the name of the Lord."* The words of the Superior came true, for in all those 11 years, she constantly found herself in agreement with the treasurer of the Administration and never had to experience the least trouble. (Um. Grand., p.482-486)

Opportune Counsels

A Sister, because of her restlessness, thought of not receiving Communion one day. She met Mother, who without questioning her or making another discourse, said to her with great calm: *“Be in peace and receive Holy Communion.”* She was obedient; every pain disappeared and she participated in the Sacred Meal. (Um. Grand., p.475)

Mother, becoming aware that a young Sister, afflicted by various temptations, almost had no faith in her words of encouragement, said: *“It will no longer be I, but you will convince yourself of what I told you, and your desire will not be but to love God, to satisfy Him alone, unmindful about creatures.”* And so it happened. (Um. Grand., p.478)

In dealing with her daughters when they were in anguish and desolation, Mother Enrichetta made neither long discourses nor minute observations; on the contrary, her words were few but pronounced in a firm, sure, quiet tone, bringing with it the effect of a discourse.

The brother of a Sister died suddenly; she was in very great sorrow because she was agitated by fear and doubts. The good Mother came to know about it and said to her: *“My daughter, calm down and be consoled on account of your dearest brother; pray for him, because God is a good Father!”* These words, though simple, uttered by Mother in such a way that, in similar cases was customary, gave her peace and tranquility.

The gaze that is worth a treasure

In 1864 a Sister (later a missionary in India) was in Turin, teacher of the boarders of the 2nd class. Full of energy and goodness, in spite of all her efforts to teach her pupils, she was getting little result, because they were distracted and talkative and lacked attention and will.

Taking the public examination, they made a very bad impression. The professor, who was conducting the exams, was disgusted, the Sisters were very sorry and the teacher so mortified that she would have wanted never to teach.

Naturally, the responsibility of that bad outcome weighed on her, and she was expecting some painful consequence of it. She went to find Jesus in the Blessed Sacrament in the Chapel and remained there until she seemed to have regained her calm, then she returned to the undisciplined young girls.

During the recreation after lunch, the Venerable Mother who had taken note of the solemn mortification suffered that day by her daughter, came to her and gave her a beautiful picture of St. Luigi, and with a smile and a maternally loving gaze said to her: *“This is for you.”* – That picture, that smile and that gaze was worth a treasure. (Um. Grand., p.481-482)

The Particular Examination

A Sister had offered to take the examinations needed to obtain a certain diploma. She was not accepted and for this she appeared to be very afflicted. Seeing this, Mother told her; *“My good daughter, you need calm and rest and I ask you to go to bed.”* She obeyed and after a little while she saw Mother coming to her bedside. She was filled with great joy and exclaimed: *“Oh, Mother, if you had not come, I would have gone to look for you, I feel so very dismayed.”* She sat down like a mother close to a sick child, and after having consoled her with sweet talk, she added: *“My dear daughter, add to your particular examination the pious practice of conforming yourself to the will of God in all and for*

all: It's for 40 years that I am making my particular examination to acquire this virtue and I find that it has done much good to for me." She then added other words of peace and courage and left her, so that already calm and peaceful, she might take the necessary rest. (Um. Grand., p.487)

With the young girls

Considering those young girls who received education at St. Ann's, as a gift from heaven, she tried in every way to educate them to virtue, and for this, she took part in the small parties which they sometimes had in their school for a sanctified carnival, at the end of the month of May or that of the Sacred Heart of Jesus. Therefore, she said: *"Oh, how much I like them! These things will be impressed on those little hearts, and something will remain. Always have these feasts, and make use of them to accustom the young girls to avoid offending God! In the world, a lot of sins are committed!"* (Um. Grand., p.495)

There was among the Giuliettes, a child, who from the first days of her entrance into the boarding-school, could not understand why her companions had such overflowing affection for the Mother General whom she thought instead, to be very high in dignity and far from them. On the feast of Blessed Enrico Susone, her feast day, Mother General wanted to give the orphans the gift of little crocheted shawls. Each one was choosing her own. At last came the turn of that child who was the smallest and she found the one she liked.

Mother General, calling her by name, said to her: *"Very good, you really have good taste."* Astonished, the young one said to herself: "Look at that, Mother knows you and knows even your name." Mother continued: *"Yes, yes, it suits you, really well."* She had understood that her desire was precisely this: to make a good impression. She made her come closer and in a low, but sweet and resolute tone of voice said to her: *"Listen, be good, be attentive to the voice of God who speaks to your heart, but listen well to Him and you will hear that He wants something from you."* Without reflecting on what these words could mean, the young girl replied at once: "Oh yes, yes" keeping however, that appearance of carelessness, which she had assumed on purpose.

Not for this, Mother was less kind, in fact, while the young girl was bending down to kiss her hand, she pressed her to her heart, saying: *"Look, my daughter, God has special plans for you and if you listen well to His voice we will do something."*

Meanwhile, her companions began to whisper among themselves, asking what that talk of Mother with the young girl could mean. One, who was more alert than the others, responded smiling: "Don't you know? She's telling her that she must become a Sister."

Indeed, the words of Mother were taken in this sense even by the girl who had been thus caressed, but she didn't want to think about it anymore; and for that moment didn't have other effect than that of feeling a sincere affection for her budding in her heart.

She reached 16 years of age and though she admired the religious state, reflecting on her lively nature, she repeated to herself: "Be careful of what I have told you, you are not a cage-bird."

While she was struggling with her thoughts, Mother came one day to the school of the Giuliettes, to take two girls who had been accepted into the Institute and to accompany them to the Novitiate. However, while taking her leave, she said with a gentle but firm voice: *"See to it that I may come soon to look for others."*

At these words, the young girl with a half scornful and half angry manner responded: "Yes, yes, come as well, take all the others, as long as you do not take me."

At such a response, Mother gave her one of her penetrating glances which reached to her heart, uttering only this word: *"What?"* The young girl trying to suppress what she was feeling differently in the soul, gave the same reply as before.

Mother told her: *"That I may take all the others as long as I don't take you? You have a good fight, but you have to come to the Novitiate, and you will come."*

Another time, the young girl being in Mother's room, she asked her: *"Do you see what is there on the table?"* Yes, she replied, there is the seal of the house with an engraved image of St. Ann." *"Oh*

well – the good Mother added – *beware of going out from St. Ann's; woe, woe to you if you leave St. Ann's!*"

In fact, God wanted this soul for Himself, He made of her a true daughter of Mother Enrichetta, for whom she had always sincere love and gratitude. (Um. Grand., p.501-503)

Mother Enrichetta was happy that the boarders and the Giuliettes participated in the religious practices indicated by the teachers, and used to say: *"Such devotions will do them great good; these little souls will teach others what they themselves are doing now, and there will always be an uninterrupted stream of grace."* (Um. Grand., p.616-637)

No crying in the House of God

A young girl who had entered the Novitiate, loved her family so much, that only at the thought of them, she used to cry, fearing not to persevere in her vocation. One day, seeing her with eyes swollen from crying, Mother addressed to her some resolute words, advising her to take a decision. However, in assuring her that she was called to the religious life, she promised her that she would recommend her to God in a special way and she took her leave saying: *"Luigina, in the house of God you should not cry, remember it, from today onwards I want you to be always cheerful."*

Thanks be to God, that command was so efficacious that from that day onwards the face of the Postulant was serene, her heart was peaceful, and she never thought of anything but to serve the Lord in the Institute of St. Ann." (Um. Grand., p.512)

Go to Paradise without a Cross

On the 14th of September, the Sisters took advantage of the Feast of the Exaltation of the Cross to make Mother speak about this topic, very dear to her heart. Among other things, she said that in her opinion one could go to heaven even without a Cross.

"How!" – a Sister said – go to Paradise without a Cross! "How to do it?"

"Do it this way – replied our Mother – take everything from the hand of God, you leave and abandon to Him the care of everything, walk in His presence with holy simplicity and always go forward without minding much the way God deals with us."

"But, yet, Mother, certain fears, certain pains, certain troubles cannot be avoided."

"And why not? One who trusts the good God, one who allows Him to be Master to do what He wants and in the way He likes best, is always peaceful. There will be sad moments, dark days, but these are not able to take away the peace of the soul when it rests and is abandoned entirely in the divine will."

"Mother, what are dark days? I have never seen them."

"And yet, my Sister, I have seen many of them in you! Wait, I will introduce them to you."

"But, when we have much trouble?" asked one.

"I leave everything to the good God – the dear Mother said – He is wiser than I, and I trust Him too much to fear that I do not do my part well. Oh, how good it feels to be abandoned in God! Really, one goes to Paradise without a Cross! And then, the first steps are the most painful. In the measure that one progresses on the way of abnegation, one has to find a certain sweetness... almost a satisfaction to take away from the Cross all bitterness and turn it into an object of most lively desires. This is what I think: Try and you will know then, to tell me if I am telling the truth or not. In the meantime, I too, will try so that afterwards, I can speak through my own experience."

And Mother spoke really through experience...

But the conversation was too much underway to cut it that soon, therefore, another one took it up again: "But how can it be that the Saints rejoiced in the midst of humiliations and sufferings?" I seem to see in that an incomprehensible mystery."

"Incomprehensible to nature," Mother replied – *"Not to grace. Do you know why the Cross is so heavy for us? Because we do not love it enough. A thing that is loved, that is desired, will not turn out but pleasing and savoury. The Cross that is loved, is no longer a Cross."*

Here, one interrupted: "Mother, I do not have any Cross!"

"It is on the way"– she replied smiling, making her blush a good deal. *"Therefore, she continued – those who give themselves to the Lord only half: who tell God: until here, Lord, but no more beyond; this costs me, that annoys me, the other one is heavy for me, Oh! These, yes, are those who find the way to perfection painful! Generosity is needed with God, we need to give all, and we don't need to come to an agreement with Him. Oh! How good and generous God is with those of His creatures who do not deny Him anything of what He asks from them! God is a Father and a good Father! Note well: Good Father! ...I think this will be enough to keep us peaceful and abandoned in Him!"* (Um. Grand., p.514-516)

A Mother in all senses

A girl, who did not know Mother Enrichetta, went to St. Ann's to visit a novice, her friend. Mother, through a Sister, sent to her in the parlour two rosaries, one for her and the other for her mother, with the recommendation to pray much and to entrust herself to St. Ann.

The thing seemed to end there. But a short time after, the girl, experiencing the call to be a Religious, asked and was allowed to enter into the Institute.

On the day of her Profession, she turned to Mother thanking her for having accepted her as her daughter. She, with all candour and tenderness replied: *"It is not from this day only that I am a Mother to you, but from that time when I sent you the two rosaries, I already acknowledged you as my daughter."*

Subsequently, the Sister lost her own mother and being deeply pained about it, the holy Superior, embracing her, told her sweetly: *"Fear not. You have lost a mother. However, God gives you a second mother, and she will try to be one in everything."*

Mother, with maternal affection sometimes used to give this young Sister, who had a 6-year old brother in boarding school, sugar-coated almonds or sweets in order to console the young boy, and almost not wanting to accept thanks, she told her: *"Am I not your Mother? Therefore, I have to be that also to your dear little brother."*

At the time in which the Sister had to prepare herself for Profession, she had written 7 resolutions which she also submitted to the judgment of venerable Mother Enrichetta. Not speaking of the other 6 at the moment, the first was expressed in these words: *"In giving myself entirely to my Heavenly Spouse, I made my offering not only for three years but for my whole life; such offering I made for now, yes, but much more for when I shall no longer enjoy the health with which I am favoured at present; when the regular observance and the exercise of my duties will weigh on me; then, I will remember that I am given totally to my God to serve Him with greater affection in these precisely more painful and difficult circumstances in which I will be crucified with Him and I can give Him greater proof of my love."*

Having read this resolution, the good Mother exclaimed: *"Very good!"* but after reading the remaining six, she went back to the first and added: *"My daughter, dwell on this resolution which embraces all; if you will practice this as you have written, it will be enough."* (Um. Grand., p.522-524)

To a young Novice who feared being sent back to her family because of a dislocated shoulder, Mother said: *"Fear not, dear daughter, you are ours and we will not send you back to your home."* (Um. Grand., p.530)

To a Sister afflicted by sadness and discouragement, Mother Enrichetta, all smiles said: *"Courage, my daughter, the Institute is happy with you."*

When the same Sister, destined for Bagnoregio, felt afflicted for having to go far from Mother, she was told by her: *"Please depart willingly and entrust yourself entirely to God."*

At the moment of departure, to the Sister who, crying, asked for her blessing, Mother said: "Go, Go, I don't want drenched kisses." (Um. Grand., p.532-534)

In a house outside Turin, a young Sister, was unjustly accused by the Superior and wasn't able to clarify things with her; she felt misunderstood, allowing herself to be conquered by lack of confidence and sadness. Mother Enrichetta, on a visit to the Community, asked her: "How are you, my daughter? Are you happy? Do you write and keep good rapport with the Superior?"

Revived by such beautiful words, she replied openly: "Not well, Mother, I am not happy, I do not write anymore to that Superior."

"But why?" she added with all calm.

"Because she takes everything the other way around, she scolds me, humiliates me, mortifies me," and continued relating what was worrying her.

"Dear daughter, - Mother replied with great love – *I enjoy your frankness more than my not being offended by the faults you may have committed. From now on, you will open your heart with great trust, nor will you lose courage because of the mistakes you could encounter; should you fall even a hundred times a day, you must rise up again as many times, and humbling yourself lovingly before God, do not be much afraid of the reproaches and humiliations which make us great before Him.*"

With these and other similar words, she knew so well to win over that very timid character, which from then on moved on without grave obstacles in the way of religious perfection, and she continuously blessed the day on which she found comfort and peace in the love of Mother Enrichetta.

So, with the Sisters of timid character, who, though loving her much, didn't dare to approach her, she was affectionate and affable. "Why don't you come to meet me?" – she said sometimes – "You well know that I often desire to receive news of my dear daughters. Come, come often to give it to me." (Um. Grand., p.540-542)

To a young Sister was ordered mud baths treatment, because of which she felt very tired, the charitable Mother who came to know of the needs of that daughter, or having guessed so, in the morning after rising, called a Sister to herself and said: "Would you be very kind to go to the pantry and very quietly, get a little loaf and bring it to this sick Sister of whom I spoke to you?" The Sister was rather surprised at such a request, and she was also afraid that someone might suspect her, seeing her in the pantry at that hour. But then, obedience won her over and she followed the order. When the sick Sister saw the loaf given in Mother's name, she couldn't help exclaiming: "Oh, Mother's charity! Oh, charity" (Um. Grand., p.550)

Beginning from a little game of Bingo

A little game of Bingo was held on a Sunday in autumn of 1893, which for many of the Sisters was the last spent with the most beloved Superior, already, one can say, gravely ill.

On beginning the game of Bingo, which had as many objects as there were Sisters, they drew out little statues, frames, medals, rosaries and the like. For one Sister was drawn out a picture on which was the image of a young girl carrying crosses, with tears in her eyes and prostrated before the statue of Mary Most Holy.

No sooner had she in her hands the picture that fell on her by lot, she showed it to Mother, who, amazed, said to her: "But how did you get this picture? I had put it aside and was keeping it precisely to make of it a gift." Then as if illumined to see how much pain it would have caused, she added: "Are you good? Leave these crosses to this soul; but in the meantime you abandon yourself to the holy will of God."

With these last words she seemed to have foreseen the misfortune which a short time later struck her family, and it was one of those crosses for which only God could give the strength and courage to bear. Therefore, while the most afflicted Sister was immersed in dismay, and would have given her life a thousand times in order that the terrible trial might cease, she came for a few hours to

Turin, spending 30 minutes with the venerable Mother. When she heard the reason for which she had come, she seemed to forget her sharp pain, cried with her, tried to console her with affectionate words, and added: *“My daughter, the good God will never forget either you or your family. I will pray, I will pray for this end; be in peace, abandoned in His arms.”* Then she blessed her, dismissed her recommending her to write soon and to give her news of herself and of the family.

This was the last visit that the Sister made to the venerable Mother. Those were the last words that she addressed to the Sister, but meanwhile, the grace was received, since as the Sister added: *“We experienced the effects of her prayers and suffering, of her protection from Heaven so that the thing might be settled well and soon. Praise be to God and to our most venerable Mother for this.* (Um. Grand., p.527-529)

Far-sighted Words

Mother Enrichetta made a young girl for whom the date of the entrance into the Postulancy was fixed for 15th September, understand that: *“If from the boarding school in which you were staying, you would have gone for some weeks to your family, you would not have had the strength to overcome the obstacles which they would have put in your way; and which you would no longer be expecting.”*

Some days later, letters from her relatives reached her trying to dissuade her from her resolution. This confirmed the words of Mother. (Um. Grand., p.529)

Self-love

Every time she came to her room for some advice or the other Mother used to usually remind a Novice, to whom from her childhood she had given special proofs of affection, about the great maxim to submit herself in everything to the will of God, and the other to fight and suppress self-love in every situation. The young girl, amazed at this much repeated recommendation, said one day: *“Mother, you always speak to me of self-love and I am well convinced of not having it.”* Then, smiling she replied: *“Be convinced that you too have it.”* And she showed her some practical examples, of which the young girl had never spoken of outside confession; and she understood that Mother had been enlightened by God in knowing hearts.

It happened that a Sister was atrociously calumniated about something for which she felt all her innocence. Having come to Turin to speak with Mother, she was solicitous in explaining to her about the undeserved calumny, and she did it with that fire which was natural to her and which was kindled much more in remembering that blunder. Mother listened with utmost peace and giving her a look which was worth a speech, she told her: *“Go, dearest daughter, there’s no need to think about it anymore; you have nothing in common with those persons.”* These few words produced a magnificent effect in the Sister because, contented with the good testimony which the dear Mother was giving her, she was relieved of the load that was oppressing her and she returned to her duty with greater courage than before. (Um. Grand., p.530-532)

Love for the Poor

It happened that one day, one of the portresses was absent and having to be relieved by another for the lunch break, Mother herself assumed the duty at that time. A poor woman came to the door pleading in charity for soup, and since at that moment a Sister was passing by chance, Mother asked her to go to the kitchen to bring some soup. The cook, who on that day had not thought of the portion for the poor, sent the Sister back empty handed. Mother’s face darkened a little and told the Sister: *“Go back to the kitchen, and tell the cook not to forget the poor; therefore, let her give 3 loaves of bread, with a plate of the best fruit.”* The errand carried out, Mother brought the food to the poor

woman and in order that she might not feel shy to eat it, she let her enter the parlour and kept her company. (Um. Grand., p.553-554)

To the father of a family who was left a widower with five daughters and had become poor for having spent everything for the illness of his wife, Mother Enrichetta said: *"Would you like to give me one of your daughters?"* At such a question, he cried for joy.

Mother Enrichetta accommodated one daughter in the house of Carmagnola and found the way to put another in a place where she learned a skill that would allow her to earn her living in a dignified way. (Um. Grand., p.556)

Trust in Providence

It happened that in preparing and arranging a house outside Turin, quite heavy expenses were made without her knowledge. As soon as that work was done, Mother was told that the debt of the house had to be paid by her and not by others.

However strange, not to say unjust, this claim might be, Mother did not want to worry the least about it, instead her trust in God grew and she instantly exclaimed: *"May the Lord's will be done!"*

Then to the Sisters who judged that action as unworthy and complained about the painful consequences which undoubtedly would come, she replied sweetly: *"Why distrust Divine Providence! It is great and will help us; and if we cannot pay out all at once, let us try to do it in smaller amounts."* (Um. Grand., p.565)

In the most humble works

When the new House at Via Massena was opened, she desired to send during the initial period a Sister, who, experienced in the kitchen, in economy, in seeing to the provisions and similar matters, would train the other Sisters. Her eyes rested on the chief cook of the Mother House; but humble as she was, she didn't want to take this decision only by herself: so she came to the kitchen and asked the consent of the second cook and told her: *"I need that Sister for a few days; if you would be generous enough to carry on the duty in her place, it will really make me very happy."*

This request was made with such courtesy and humility that the Sister, although feeling incapable to take the first place and there being much to do, responded instantly: *"Yes, yes, Mother, do as you please, we too will work in such a way as to manage without difficulty."*

So, the head cook went to the House at Via Massena, but since her absence was very much prolonged, Mother, to comfort the cook of the house of St. Ann, very often came to them, and with amiable ease said: *"Be quiet, I will help you a little to clean the salad and the vegetables, poor things, you have much to do!"* And then, putting on a kitchen apron, she helped those dear daughters for about an hour or two, in the meantime, keeping them in good conversation and encouraging them to acquire and keep the religious virtues. Then, while leaving, she used to say: *"Do not say anything. Be very good; the Lord will reward all; and soon I hope to give you help stronger than mine."* And this affability while it sacredly edified the beloved Sisters, spurned them whenever possible, to labour even more, because work with such a Superior, was made light and pleasing. (Um. Grand., p.582-584)

One day she heard much noise up in the infirmary. She went up to the next floor and saw that sawdust was being strewn on the ground. She too began to rub the floor, swept, arranged the beds and did not leave until everything was in order. Meanwhile, she sympathized with the Sisters, saying: *"Poor things, you must be very tired!"* (Um. Grand., p.584)

Face to face with Baby Jesus

Mother Enrichetta was quite fond of a little statue of Baby Jesus, and passing before it or looking at it, she always sent a greeting or a prayer. Once, this little statue, being exposed for Christmas in the Chapel of the Community, risked being burned and with it, also the altar. In reality, only the tulle and the other cloths that wrapped it were found burnt, while the little King, making Himself victim and defence, did not allow other disasters. The little statue, though bearing the signs of burns remained intact and the altar as well.

Mother Enrichetta gave the last greeting of each day to this holy Child, and many times after having kissed the feet, on putting it back on its little throne, she used to say to it with tones of tender devotion: *"Remember that altar! Recommend it to Daddy!"* When she was tried with the heavier crosses and worries, she used to add: *"Don't you know it, Jesus, dear? But you already do the will of Daddy, and you want that we do it also."* (Um. Grand., p.623-624)

Devotion to the Heart of Jesus

One day, a Sister told her: "Mother, will I have the great fortune to end my days in Religious life?" *"Dear daughter, she replied, notwithstanding the dangers in which you will find yourself, if you constantly persevere in the devotion to the Divine Heart, you will be victorious; but woe to you if you slacken in such a dear devotion."* Docile to these words, which the Sister wanted to call prophetic, she affirmed afterwards that the devotion to the Heart of Jesus was the anchor that kept her firm and secure in the tempests of life. (Um. Grand., p.478)

Once, turning her gaze and addressing a young Sister, who was with her in the sacristy, where the wall at that time was adjacent to the main Altar, she said filled with holy affection: *"Think that Jesus is there!..."* and closing her eyes continued: *"How sweet it would be to sleep in love on His Divine Heart."* And remained silent in this way for some time with such a sweet smile, that manifested well how she experienced the touch of the Divine Spouse. (Um. Grand., p.625)

To a Sister afflicted by an illness, she said: *"Recite three Our Fathers to the pierced heart of Jesus; have faith, and you will be healed."* The Sister obediently followed the wise counsel and after the prayer, the ailment disappeared. (Um. Grand., p.635)

In January 1884, a young Sister was struck by such pain in the stomach and in the intestine that the attending doctor feared that it was all caused by cancer.

One day, when the violent pains were so severe, the good Mother, without being called came to her and gave her a postcard on which the Heart of Jesus was painted, she suggested to her to swallow it and putting her hand on her head, she blessed her. Instead of calming down, during the night, the pain became more intense, so much so that the poor thing didn't think she would be alive the following day. As soon as day dawned, Mother came again with a second card which she gave her, telling her simply: *"Trust."* In spite of that, the pain becoming more threatening and persistent, the Sister thought that trust should have been a greater cause to diminish rather than to increase it. Within 2 hours, the good Angel returned with the third card and bringing it to the languishing one, added that she was going to the Chapel to pray for her. In first the pains got more sharp, but it was the last attack because after a few moments, she found herself free from every ailment. (Um. Grand., p.635-636)

In January 1894, when Mother Enrichetta was by then gravely ill, in order to obtain healing for her, the school boarders wanted to celebrate the practice of sanctified Carnival in honour of the Heart of Jesus. For this purpose, through their teacher they asked to have on their little altar the statue of the Heart of Jesus which Mother kept in her bed room. They obtained this favour but with these words: *"You may have the statue, honour properly this Most Sacred Heart."*

After the practice, the young girls gave back the statue of Mother putting in the hands of the Sacred Heart two letters written by the eldest girls, in which they entrusted to the prayers of Mother

their search for the orientation of their lives. When she saw the statue of the Heart of Jesus back in her room bearing in its hands the two letters, she asked: *“And what did my dear Jesus bring to me?”* She read the letters admiring the trust of the two young girls and assured them that she had recommended them to the Heart of Jesus.” (Um. Grand., p.637-639)

Extraordinary Facts

Among the Giuliettes there was a girl who had a problem with her legs caused by an accident, such that the doctors held that she would not be healed. The girl wanted to become a Sister. One day, while walking in the garden, she was called by Mother Enrichetta who told her: *“If you really want to become a Sister pray much to Saint Ann and Maman (meaning the pious Foundress, the Marchioness Giulia Falleti di Barolo who even in our days is remembered by the Sisters with this name) and you will see that they will obtain for you the grace of healing.”*

The girl was made to visit other doctors who prescribed a very expensive treatment. Mother overcame every difficulty and obstacle and had the girl treated in every way.

Perfectly healed, she was admitted into the Novitiate and never more did she suffer that illness, such that she could perform all the duties of her state without any problem.

Knowing that her illness had been judged by the doctors as perfectly incurable, she attributed the complete healing to the prayers of her holy Superior. (Um. Grand., p.556-557)

To a young Sister struck with haemorrhage, Mother sent through another Sister, a picture of the Virgin of Pompei saying: *“Take it to the Sister and tell her to trust very much in the intercession of Our Lady, I will pray for her.”* As soon as the sick Sister kissed the picture; the flow ceased.” (Um. Grand., p.649)

Mother Enrichetta, seeing that young Sr. Bonaventura was suffering from acute pains in the chest and the heart for some years now without any improvement, turned to a picture of the Most Holy Trinity to which she was very devoted, and exclaimed in a pained tone: *“Can it be possible!”* and taking her wallet, she drew from it a small picture of St. Bonaventure, to whom she spoke in this way as if he was alive and there in person: *“My dear saint, from among my beloved daughters this is already the third one who bears your name, and now take care; if you let this one die also, your name will no longer be given to anyone in the future.”* Having said this resolutely, she kissed the picture and put it back in the wallet.

She turned calmly to the Sister who was there as one astonished and filled with sweet confidence and hope, she took her leave.

And in fact the sick Sister began to recover her strength and health. (Um. Grand., p.657)

It was something well noted by her daughters, that when the good Mother said to this or that one who was sick: *“Take courage, it is nothing,”* she was healed. But if on the contrary she recommended resignation, it was like saying: *“The will of God is that you remain sick or troubled”* and one needed patience.

It has been stated that: a boil having the size of a lentil appeared on the eye of a Sister and it kept developing and growing. Her companions, fearing that the boil was a sign of a worse illness, advised her to go to a surgeon so that he could remove it. At these words, the poor thing was even more afraid...

One day, she met Mother who as soon as she saw her, told her: *“But what do you have on this eye?”* “I do not know – replied the Sister – but I do know that I have this abnormal growth” *“Ah, I don’t like this!”* Mother then said, and putting a finger over the boil, she pressed it a bit, repeating that she didn’t like it. The sickness disappeared as if by magic, and the one and the other went back to their duties. (Um. Grand., p.661-662)

It happened also that one of her daughters got some rash with oozing on her head. Mother told her: *"I don't want this misery; because you are young, and you need to work for the house; but – she added – let us understand each other, you will have a little inconvenience for as long you live, take courage, working in spite of being ill, you will have greater merit than you would if you were enjoying good health."* The words of the Superior were fulfilled perfectly. The rash on her head disappeared; but the complaints in her head always and constantly appeared.

Another time she healed the same Sister of a whitlow, regarding which, the doctor had made a serious diagnosis because it had not been seen to or treated in time. At such a response, the Sister went to Mother, who touching that finger, added: *"Stay calm, it will heal."* The next day, the doctor came to open it with his needles, he was amazed at seeing it almost healed and asked what could have caused such a sudden change. The Sister replied: *"Our Mother touched me with her hands and I feel very well."* At these words, the surgeon, who was Dr. Bottino, added: *"I am not against believing that Mother also does miracles."* (Um. Grand., p.662-663)

It happened that a Sister woke up in the morning with her hands full of warts, so much so that they were disgusting. On seeing such filthiness, pained and crying she went at once to Mother to show her those poor hands of hers. She looked at them a little, and then pressed them in hers saying: *"I do not like these things."* and looking up to heaven added: *"You may go, have trust and be calm."* The next day that ugliness had disappeared and the Sister, filled with joy exclaimed: *"Our Mother is really a saint."* (Um. Grand., p. 663)

Among the teachers of the house of Turin, there was one of who in 1886 found herself so exhausted because of tiredness and without her voice, that the doctor declared that two things were absolutely necessary: the first, a good and reasonable treatment; the second, perfect rest. But the invalid didn't like to listen to such advice and didn't want to leave the school in the last months of the scholastic year. The doctor, striking the table with the reed he was holding in the hands, said: *"If for you, the school is worth more than life, I will no longer come to see you; and remember that in August you will be at the cemetery unless some saint protects you."*

And this saint who would protect her was not wanting. She then wrote to Mother Enrichetta who in those days was in Rome, and describing the miserable state in which she was, she told her how one blessing from her would have brought her back to health. And here was the reply she received: *"Since you trust in my poverty and littleness, you may have the requested blessing; and I will pray the Most Holy Trinity to give you help and strength until the exams; but do not leave the means I am suggesting to you."* And these were to hand over Sunday school and Sunday catechism to two Sisters, which she indicated, meanwhile she should continue with her two elementary classes.

Thus, August came and the Sister felt stronger than before and when she came across the doctor one day, astonished, he said that he did not recognize her anymore, she had changed so much from what she was a few months before, that truly they must have had in the house some saints who with their magic worked greater wonders than the doctors. (Um. Grand., p.663-665)

The shoulder of a Novice was dislocated, but the treatment was of no use to put in place the muscles and to stop the pain. One morning, Mother Enrichetta came to see her and the young novice told her that by now she had given up hope of being healed. The Superior, looking around as if to ascertain that there was nobody, placing her hand on the shoulder of the Sister, said: *"Faith, faith."* At that instant, the sick Sister improved, so much so that the doctor himself was amazed at it. (Um. Grand., p.666)

A Sister, a needlework teacher, had the last phalanx of the middle finger of the right hand swollen. It impeded her to work in the preparation of the sewing works of the children. Mother Enrichetta pressed the finger of the Sister and added: *"Don't worry; before you need to prepare the works of your daughters, the finger will be well healed."* (Um. Grand., p.666-667)

One day, Mother approached the bed of a Sister who was afflicted by many ailments for which there was no remedy. She asked her: *“Well, what can be done?”* “I am here waiting for death,” responded the invalid. However, such was her fright in giving this explanation, that she was seized by a strong tremor and could no longer utter a word. The charitable Superior put her hand on her forehead: *“Eh, Courage, my daughter, she said – the doctors have given up hope of healing you but what do you want? It seems to me that your time has not yet come. Trust; you need to suffer yet a bit more; but take courage, because you must still work.”* And so it was. (Um. Grand., p.667)

A young Sister had her left eye damaged because of an operation with nitrate. The remedies used to calm down the pain rendered that eye completely blind. Mother Enrichetta met the Sister who asked for her blessing, she said: *“Make a novena to Saint Philomena and I too will do so.”* and in the meantime, she promised in her heart to give a new coating to the image of the glorious martyr. Manifesting her desire to look closely at the afflicted eye, she made a sign of the cross over it.

In a few days the sick Sister recovered her sight. (Um. Grand., p.669)

A young Novice because of haste in doing a favour for a Sister pierced herself with a knitting needle on her right hand. According to the surgeon, the bone itself was wounded and it needed a lot of patience. The young Sister had her arm in a sling for three months but couldn't move even the fingers. Seeing that the treatment was being prolonged to infinity without result, the Novice was by now tired and one day went to Mother's room. She took her in her hands, looked at her, and jokingly giving her a light stroke, said to her: *“It is time to get done with it, and go to work.”*

From that moment, she could return to work without any pain. (Um. Grand., p.672)

To a Sister in very poor health, Mother Enrichetta said: *“I want to hear one thing from you; if the Lord wanted to make you a saint even by being idle, would you be resigned?”*

The young Sister understood everything. She knew she was being called to a great sacrifice, yet faithful to her God, she replied: “Mother, I understood what you wanted to tell me, to become a burden and encumbrance to the Community should have pained me, nevertheless, if the Lord wants it, I resign myself and may His holy will be done.”

“Very good – replied the Superior – you make me very happy.”

For two days she did not show up, and the poor invalid continued with her illness. She reappeared on the third day and with her usual calm and sweetness, she said to her: *“Know my daughter, the Lord still wants you to work for His glory and at the service of the Institute. Today, begin at once a novena to St. Joseph and to Cottolengo.”*

In a very short time the Sister returned to life in common. (Um. Grand., p.675)

In the cellar of the house at Turin, there were two barrels of wine that were spoiled. The bursar didn't have any other to serve. At recreation, Mother accompanied by her assistant and the Sister in charge of the cellar, went down to the cellar to ascertain the misfortune. She knelt down, prayed alone for a few minutes and when the prayer was finished, recited three Our Father, Hail Mary and Glory Be with an invocation to St. Ann to which the two companions responded. Then, returning to the Sister in charge, *“You may decant, she told her – from these barrels, and I hope that the Sisters will have nothing to complain.”*

And truly it was so; because the wine that they drew until the last drop, was better than the first. (Um. Grand., p.677)

In 1880, there was at Castelfidardo a great drought, so much so that even the cistern of the monastery from which many persons drew, was without water.

Mother Enrichetta, returning from India, passed through Castelfidardo. The Sisters saw in her the angel who would console them in their calamity and accompanied her to the cistern. The beloved Superior smiled and very calmly responded: *“Let us not worry, because the Lord will send us more than enough.”* Then, going up to the cistern, she looked inside it for a moment. Then, raising her eyes towards heaven as an invocation and trust, like she usually did in urgent cases, she went back into the

house with the Sisters who followed her. Although the sky was serene that day, before evening, it began to rain so abundantly that the cistern overflowed with water. (Um. Grand., p.679)

On one's feet at the first stroke of the bell

During the last sickness of Mother, in order to lavish her with attention, Sister Eufrasia made Mother's room her own. Seeing with how much promptness she jumped to the ground at the first sign of the bell, she asked why such haste in jumping from the bed. Cleverly she replied: *"If I stopped for a few minutes to think, I would not get up any more; because I feel in me such weariness that I am sure I would not have the strength to conquer it, if I did not get on to the ground at the first stroke."* (Um. Grand., p.686)

Mother Until the End

One of the teachers who went to visit her, having fulfilled the desire of her heart, was about to take her leave after having said: "Mother, bless the children and the teachers." Mother, turning the gaze to the Statue of Mary Immaculate, with a voice exceedingly gentle, exclaimed: *"Yes, yes, may Our Lady bless them all, all and make them saints."* (Um. Grand., p.690)

On the 26th of November, which fell on a Sunday, Mother coming for common lunch, said *Benedicamus (Let us bless the Lord)* to break the silence and *"To celebrate – as she said – a little feast together."* But which feast? Except for what one enjoyed because of her beloved presence, the heart of each one understood that it was the last time that they would have lunch with Mother. All eyes were turned on her, who for lack of appetite, not being able to taste the food, looked at them with inexpressible sweetness; but through their silence and their tears she understood how much they were afflicted seeing her suffering that way. And they didn't have any words that could uplift her.

They also had reason to be grieved that way; in fact, when she came to recreation, it was clear that she was so worn out that she was not able to stand on her feet; the Sisters pleaded with her to go at once to bed.

"Yes, she replied smiling – I will go at once; I stayed up, until I was able, but now I cannot do it any more." And supported by some of her beloved daughters, she climbed the stairs which for her could be called Calvary. (Um. Grand., p.692-693)

The next day, she manifested her desire to receive the Divine Sacrament; when they asked her why she had dragged herself on her feet for such a long time, she replied: *"I had foreseen that I would have received communion rarely, because with what I felt, I understood very well that giving in to the need to lay myself down, I would not get up any more."*

On the 1st of December she received communion again and her condition worsened. Beside her was a Sister who kept her company. Turning to her, the good Mother said with all tenderness: *"It has been some days that you have not received communion, do not continue in this way; go this morning to confess yourself. I will recommend you to the Lord."* And the situation was in fact, like this: because of some anguish which bothered her, the good Sister had not been approaching the sacred table, and Mother had understood every thing. Therefore, obedient to the wise counsel of the dear invalid, after having fulfilled all her duties, she returned to tell her that that same morning she already received communion. (Um. Grand., p.694)

The doctor asked her: "You were on your feet until you were able, isn't it? And what did you feel on your feet?" *"A little laziness"* – replied the invalid – "Truly – the doctor added – laziness is the 7th of the capital sins, but you do not have any of them." (Um. Grand., p.695-696)

Having regained a little strength, she went to the choir loft of the Church to visit Jesus. A Sister upon seeing her, asked what she had said to Jesus, she replied with simplicity: *"He told me nothing, and He was not even the least surprised to see me."*

In spite of her sickness, she wanted to be all for her Sisters; her life was consecrated for their good and she longed to end it with charity and love for them. Therefore, she did not refuse their desire to pour out their heart to hers and she received them lovingly; and to make them succeed in their intention, she said: *"Come ordinarily at such an hour, I am more rested and there are less people."*

To take away anxiety from their hearts and to cheer them up, if she felt some improvement from her pain or if she had rested at night even for some moments, she showed it with joy as soon as they came into her room and wanted that they too, celebrate and enjoy.

If she happened to find a less painful position, she assured them that she was fine; and on being asked if the tumour gave her suffering, using a word in her dialect, she replied: *"I am sore all over and my illness is nothing."*

When the tumour had to be compressed or medicated, with however much care it was carried out, it was very painful. She didn't show any sensation, as if it was not being done to her but on the body of another. Never did she ask to be medicated, she remained at the mercy of those who served her, neither did she allow it that they be called when sometimes they were delayed, because she said: *"If they do not come, it is a sign that they cannot come."* (Um. Grand., p.696-697)

She was also offered a book of fables which she did not read, precisely because it was of no importance, but if near her bed she saw her daughters more sad than usual, "Come on! – she said – let us cheer up and read to me this or that story." (Um. Grand., p.700)

Often, she told the Sisters who lent their services, to fulfil first all their duties, and if there was time left, they could come to her. (Um. Grand., p.703)

There was a Sister who was anxious at heart, but she didn't want to cause suffering to Mother who was already very serious. She went to visit her, without communicating her interior pain. But Mother told her: "You do miracles these days! But the Lord helps you and will help you until the end." These words comforted the dejected soul of the Sister and gave her confidence.

And a few days before her holy death, she raised up the spirits of another one too, impressing these words in her soul: "Ask the Lord the grace to be able to work for his glory until the last day of your life, and to make yourself helpful to the Institute: take much care of little things; have great trust in God." (Um. Grand., p.707)

One day, two Sisters came to Mother, one of whom was also a teacher of the boarders, and exchanging a few words, the latter told her that the young ones were asking about her. "By now – replied the invalid – *they do not know me any more.*" "Oh, how they know you!" - the Sister added – yesterday while they were ironing, they were competing to make mortifications and ejaculations for you, and to obtain from God some relief." Such good words unutterably moved the invalid. And when the Sisters took leave of her, and had left the room; two drops of tears fell on those pale and thin cheeks. (Um. Grand., p.712)

Full of love and gratitude for her daughters, she thought of writing a letter in which, speaking to all, she might speak to each one, and it might be a proof of the holy delight which not only on earth but also in heaven she would have cherished in eternity.

Therefore, in these days, speaking with a Sister, she candidly said: *"I had just now thought of asking your services as secretary for a letter... I want that you write to the Sisters thanking them for what they did, what they do for me, that you request ..."*

The Sister understood that Mother's desire was to make her draw up a letter of parting, of farewell, a testament of her last will; and cutting short the touching words which came from her lips, accompanied by tears, she told her: *"Oh, don't worry, because as of now, there is no danger at all."*

“And yet – added the invalid – you need to prepare it.” And both began to cry in silence. At that moment, the bell rang for the Angelus, they recited it sobbing, and while Mother would have liked to reopen the discourse and carry out the painful errand, someone entered and the thing was over, because the illness was becoming more serious, she could no longer occupy herself with it as she would have desired. (Um. Grand., p.714-715)

Meanwhile, from her bed, the invalid participated in the feasts celebrated in the Religious family and wanted that the Sisters enjoy them. It was a custom to celebrate the feast of the Superiors on the Quinquagesima Sunday, some suggested that for that year, they wait for the 2nd of March, feast of Blessed Enrico Susone which was precisely the Feast Day of Mother, who replied: *“Oh, no, by then, it will no longer be possible.”* And it was true. (Um. Grand., p.715)

During the hours of the day which became very long for her, she carried out the ordinary acts of the Rule with particular punctuality. In fact, she took great pains in order to fulfil the soonest possible her devotions and prayers, because she said: *“If I die, I would have already satisfied all my obligations.”*

For the rest of the day, she used to receive the Sisters, the officials, the Assistants, occupying herself with whatever might be of advantage to the Institute. (Um. Grand., p.715-716)

The days were approaching which, putting an end to her suffering, would have introduced her to the eternal reward.

Strengthened often times by the Body of the Saviour whom she loved with all her soul, on the 16th of February, she herself asked that Extreme Unction be administered to her, which she received with lively sentiments of faith.

Having woken up two days after from a long sleep brought on by cerebral congestion which was added to the first illness, she blessed her daughters who surrounded her, because they asked for it, pleading and crying, and she said with great effort. *“May the Lord bless you! I recommend humility.”* And although she made signs to recommend other virtues, she repeated instead: *“and humility”* and she fell back into a long sleep as before.

The Lord deemed it worthy to appease the anxieties which filled the daughters of Mother Enrichetta with the blessing which was sent by the Holy Father Leo XIII through Cardinal Vicar, and with the visit of the most zealous Archbishop of Turin, Monsignor Davide dei conti Riccardi. When he entered into the room, the invalid was in a very serious state and though being in continuous drowsiness, she showed such a serene and heavenly appearance that the venerable Prelate could not hold himself back from showing his joy with acts of amazement and wonder.

Therefore, informed of the presence of the Archbishop, she woke up again from her drowsiness, softly she said: *“Monsignor, what condescension! You have come to find one who sleeps always.”* “The body will sleep – the Prelate then, responded wisely, the body will sleep but the heart is vigilant.” (Um. Grand., p.718-719)