

# Journeying together with Mother Enrichetta...



Rome - 2026

## **Premise**

Dearest Sisters,

We are almost at the threshold of the month of February, dedicated to our Blessed Mother Enrichetta, and we are happy to send you a tiny booklet to assist us as a Charismatic Family to celebrate the month with love and spiritual benefit. We desire to continue to dwell on this year's Formative programme.

The format is very simple. It is divided into the four weeks of the month:

1. Conversion of the Heart
2. Conversion of Relationships
3. Conversion of Processes
4. Conversion of Bonds

After a brief reflection from the writings of Mother Enrichetta, we conclude with the prayer for her Canonization and an appropriate final Hymn.

*Prayer for the Canonization of  
Blessed Enrichetta Dominici*

O God, Good and Provident Father,  
You have given us Blessed Mother Enrichetta  
as a faithful witness of your loving presence.

From her we learn to trust totally in You  
and to give witness, through our life,  
to Your love for those near and far.

Through her intercession,  
give us the light and the strength to accomplish  
Your will in everything and always  
and grant us the grace that we implore with filial  
confidence...

Through Christ our Lord. Amen.

*(IMPRIMATUR – From the Vicariate of Rome 13.7.2021)*

# First week

## Theme: Conversion of heart

In families, “we learn that we are equal in dignity and created for reciprocity, that we need to be listened to, and that we are able to listen. Here we first learn how to discern and decide together, accept and exercise authority that is loving and life-giving, and to be co-responsible and accountable” (Final Document, *XVI Ordinary General Assembly of the Synod of Bishops*).

### 1. Asking pardon

One day, certainly carried away by my capriciousness, I gave a rude reply to my dearest Mother who loved me and still loves me so much. Poor Mother! How I upset her! Either this fault or the first one, are still matter for all my Confessions. It was good that my dear Mother did not spare me. Instead she humiliated me terribly, making me apologize in the presence of everyone at home, as the fault was committed in public.

Oh! How I must thank the good God who has given me such a Mother, so loving and yet so firm and exigent so as to make me make reparation for my sins by suffering humiliations. Though I was a child, my self-love was great (M.E., I, p. 79-80).

### 2. Correcting that defect

My brother who was two and a half years older than I, was very good and his seriousness frequently served as a corrective to my frivolity... One day he said to me very seriously: “You know, Caterina, I don’t want to continue being close to such a queer person like you”. These words, said with such seriousness, struck me, and I cannot express the strong impression they made on me. My pride was hurt to the core and I resolved to correct this defect, not so much for the love of virtue, as for the fact that I did not like to be considered as an imperfect person. Then, the sincere affection

I had for my dear brother and the threat that he made me, went a long way in amending my life (M.E., I, p. 82-83).

### **3. My conversion to the divine service**

One day, however, he (my good uncle) came across to the garden and casually stood near me while I was completely absorbed in tending my flowers. He gave me a benign look and it seemed to me that he enjoyed seeing me so seriously and innocently occupied. Turning to me he spoke calmly and lovingly: "Tell me, Caterina, what do you gain by spending so much time with the flowers?"

I looked at him without saying a word. He graciously turned to go into the house, perhaps convinced of the good effect his words would have on me. In fact, they had touched me in such a way that I could not forget them; even now, I remember those words as though I heard them only a few days ago.

I reflected over them at length, more so, as I was not accustomed to being corrected. A look was enough and not even this could I bear; instead, I behaved in such a way as to be praised, rather than scolded, to be appreciated by persons whom I loved and who loved me in return [...]

I was almost twelve years old when the above incident took place and it was the decisive point of my conversion to God's service.

Gradually my love for amusements and vain-glory diminished. I surrendered my favourite pastimes and with the grace of God acquired greater love for work, prayer, the practices of piety and in a special way, spiritual reading. May thanks be rendered to the good God for all this; in His goodness He wished to have mercy on my ungrateful soul (M.E., I, p. 87-88).

### **4. The grace of the good God did not go in vain**

The grace of God did not remain idle, but worked sweetly and strongly in my heart.

I waged a bitter war with my self-love and found I was gradually becoming more free in my behaviour. My heart from then onwards despised the frivolous things of this world, and I found myself in the happy disposition of accepting with holy indifference, rather I would say with a lively desire, whatever the good God might choose to send me, however bitter or painful it may be.

Taking into consideration the goodness and love God had towards me, such a miserable and ungrateful creature, my heart felt the necessity of making some mortification to correspond at least in part to such magnanimity. But every mortification seemed slight.

It is true that I went in for only small acts of mortification: for example, I would put off having a drink even though I felt very thirsty or I would perform some task when I could quite easily have left it without failing in my duties. I would remain in an uncomfortable position and accompany others many times to see some novelty, illuminations and what not! (M.E., I, p. 90-91)

## **5. Opening the heart**

At last the day of departure arrived and the evil one re-doubled his assaults. A fiery tempest arose in my heart and I believed that I would succumb at any moment, and I no longer had the courage to resist his attacks.

I turned to God, but heaven seemed to have become deaf to my pleadings. To overcome my inner crisis I went to see my confessor. I opened my heart to him and told him plainly that I felt I could no longer leave my family and enter the Religious Life. That good servant of God listened to me kindly but, instead of sympathizing with me, he spoke a few words firmly and tersely, so that I dared not reply, especially as he did not usually treat me like that; on the contrary, he had always used a method that was quite the opposite.

I believe, however, that it was God who inspired him to talk to me in that way, because his words aroused me from that terrible state in which I found myself, and made me resolve to fight against it with

generosity till I had wrenched myself from the tenderness of my dear ones and taken refuge in the safe harbor of religious life.

Outwardly I pretended to be happy and content so as not to augment the pain of separation in the family; and then, I wondered what my people might not do to keep me back at home, if they only discovered the violence that I had to undergo for the sake of fulfilling my much-desired vocation.

At last the good God came to my help. With His grace I was able to accomplish my sacrifice, master myself, hold back the tears and look happy when I was really feeling so sad (M.E., I, p. 122).

## **6. One who trusts in the Lord will never be confounded**

My dear God, I am aware of and confess my weakness and inconstancy in fulfilling my good resolutions, so I beg You to give me sufficient strength to put into practice my proposals renewed over and over again, to be ready to die, abandoned by all in Your Holy House that is, in Religion, to which You deigned to call me purely out of mercy, before I leave it of my own accord, because of any contradiction and opposition that I may meet.

Whoever trusts in the Lord will not be confounded. Good-bye, then, to creatures, to human consolation, to spiritual and divine pleasures! Good-bye. From this moment on I renounce you all. Go and give satisfaction to those who desire you; but for my part, I seek and long for only the perfect fulfillment of the supreme and Divine Will of my heavenly Spouse!

Most Sacred Heart of Jesus, Immaculate Heart of Mary, Most pure Heart of St. Joseph, come to my assistance that I may moment by moment always fulfil and suffer whatever God wills, in the way He wills and solely how He wills it (M.E., I, p. 157).

## **7. God was always good to me**

How many times in the past did I offend my good God with countless failings of which I cannot give minute details now, nor can I remember.

My predominant fault, however, was always impatience. Many times, I could not tolerate the vexations and weaknesses of my dear Sisters. At times, I did not bother about my abrupt responses, certainly not in conformity with the charity of the Sweet Heart of Jesus. To all that, I add many other shortcomings and imperfections like laziness, coldness, negligence, infidelity etc., and it is easy to see how badly I treated my good God who bestowed on me so many blessings and favours.

If I did not fall into grave and voluntary faults, this was a new trait of the goodness of God towards me, and I shall never cease rendering my most humble and sincere thanks to that God of infinite love, from the depths of my heart. God was always good to me, and I, oh, how ungrateful I was towards Him! My God, have mercy! (M.E., I, p. 198)

## **Second Week**

### **Theme: Conversion of relationships**

*“Jesus never sent anyone away without stopping to listen and to speak to them, whether men or women, Jews or pagans, doctors of the law or publicans, righteous men and women or sinners, beggars, the blind, lepers or the sick. By meeting people wherever their history and personal freedom had led them, He revealed to them the face of the Father. By listening to the needs and to the faith of those He met, and by responding through words and gestures, He renewed their lives, opening the path to healed relationships” (FD 51).*

## **8. First and foremost Esteem!... And then fraternal correction**

Regarding the community, except for a few weaknesses that are almost inevitable given our immense human misery, I am generally

content and satisfied, and I am pleased to see my dear daughters increasingly animated and eager to practice virtue... (even if) some are still more delicate and slow to deny themselves... Nonetheless, I trust in the goodness of my God that, in time, these too will detach themselves a little more from themselves, from the trifles of this miserable world, and will once again devote themselves more generously to God's service. I place my hope on this: that, despite their delicate nature, they still bear up with profound grace the blows and painful wounds that I occasionally inflict on their strong self-love.

Ah! when will that happy day come where I will be able to see all my dearest daughters guided by the same spirit of God, which is a spirit of detachment, of self-denial, of humility, of patience, of communion, and of charity? ...then I too will gladly chant "nunc dimittis!" (M.E., II B, p. 91)

## **9. The confraternity of amiability**

In your relations with the Sisters and young girls, use all the possible gentleness and prudence, but bear up with the unpleasant encounters which at times arise without any fault on either side (M.E., II A, p. 174).

Don't you know the confraternity of amiability? I think you do, since you have been Sister Eletta's fellow worker for several years and she was its first zealous promoter! Well then, practise its Rule with attention and it will not only turn out easy for you, but will be a most natural thing to be affable and cordial with the young girls and Sisters (M.E., II A, p. 176-177).

## **10. Faithfully correspond to the divine vocation**

On the 28<sup>th</sup> of last month, I took the opportunity of the Meeting held for the acceptance of three novices and the departure of Sister Irene to say a few words of exhortation to the professed Sisters gathered there, and my dear good Father and dear Mother Foundress put strong and fitting words in my mouth. Among other things, I told them to be careful of the infidelity that will put us

outside the door of the Monastery even if we don't want it, and that I feared greatly that what had happened to Sister Irene would also happen to others. [This] made a great impression, and many came to tell me their fears. I comforted the timid ones, but left the more careless ones in uncertainty, exhorting them to examine themselves and mind their own affairs carefully. May God bless them all and grant each one to faithfully correspond to the divine vocation (M.E., IIB, p. 380).

## **11. If there is humility, there is everything**

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 waste."* (Perché nulla vada perduto, p. 30).

## **12. He knows what He does**

The fact of opening a house in India, had a great effect on the Community, and all in general were motivated to virtue. They were edified by the calm resignation and the joy that shone on the faces of each of the six elected for the Mission of Hyderabad and

commonly it was spoken of with admiration and respect. Someone had an ill feeling at not having been chosen..., but if it meant looking at the pleasure of others and my comfort, surely I would not have deprived myself of those who were of great help to me and I would have instead sent some others whose separation more than a loss, would have been a relief to me. But it meant seeking the greater glory of God, the greater good of the Institute and the peace of the Sisters destined to be the foundation of that house. Under such circumstances I could not have acted in any way other than that in which I did". However, the one who appears most indifferent to this movement is dear Sr. Teofila, with a certain coldness in which, to some extent, the young ones of the novitiate participate. Patience! The good Lord will have permitted this to increase the pain of the sacrifice.

He knows what He is doing! May He always be blessed in all things! (M.E., II B, p. 394)

### **13. 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" (Perché nulla vada perduto, p. 22-23).*

#### **14. The humility of Jesus Christ and true charity**

Be good, take things from the hands of the Lord as they come, have patience with yourself and with the Sisters, and think that we all make one another suffer and therefore we must bear with one another. Humbly ask pardon of Jesus for your lack of fidelity... and trusting in the help of His holy grace, promise to serve Him better for the future.

You know, that you cannot always be of the same mind but when there is the humility of Jesus Christ and true charity, there is no difficulty in agreeing among yourselves and in choosing the best. (Cfr. M.E., IIA, p. 72.75).

### **Third week**

#### **Theme: Conversion of processes**

“...In prayer and dialogue, we have recognized that ecclesial discernment, the care for decision-making processes, the commitment to accountability and the evaluation of our decisions are practices through which we respond to the Word that shows us the paths of mission” (FD 79).

#### **15. If it is God's will I'll be there**

Meanwhile the time of my profession was drawing near, and I think the Sisters must have been quite worried because of my apparent ill-health. I did not think about it, nor did I fear that I would not be admitted, because I said to myself: If it is God's Will I'll certainly stay here, if it isn't I would ask for nothing more.

But I did not dwell much on this last thought because I was sure that I would be accepted to take my vows. It turned out to be so, out of the infinite mercy of my good God, who did not have any regard for my defects and ingratitude (M.E., I, p. 142).

### **16. I promised Him that I would help Him**

As you can imagine, dearest Father, the news of my confirmation as Superior General did not come to me unexpectedly, and I was therefore able to prepare myself to receive the announcement of the cross with the sentiments you suggested to me in a very dear letter of yours. I think I can say that I embraced the heavy burden with joy and gratitude, and my good Lord knows how often I tell Him that I am content with His pleasure, and that I desire nothing more than the perfect fulfillment in me of His most loving Will... As for my inability to properly fulfill the duties of my office, I do not mind, because my dear heavenly Father is in-charge of everything, and I confirmed Him as Superior General of my dear Institute even before the news of my confirmation was made known to me. It seems to me that my good Father willingly accepted the assignment and is happy with it, as he assured me several times through the good mediator Sister Teofila. I promised him that I would help him as much as I could and to obey him in everything knowing that was his will and his taste. And, for the rest, I would not take all that trouble (M.E., IIB, p. 164).

### **17. United to the Mother House**

*I also recommend to you 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!" (Perché nulla vada perduto, p. 23)*

### **18. We will wait for God's time**

Out of consideration for the boarding school, I expressed my purpose to Count Maresocchi; in other words, I told him that if the number of boarders did not increase, I could not leave the teacher with him since it is almost impossible for a single Sister to remain so long, as she always is tied up from morning to night without having free time and quietness. He understood this; and he responded saying that he had great hope since, having submitted the program of the boarding school for approval, he was confident of obtaining it; and therefore, he planned to distribute copies in order to achieve his purpose. Now we wait to see how things will end. Both the Count and the Countess expressed to me their great satisfaction for the teacher in relation to his daughters.

Regarding the municipal schools, I agreed with Mr. Count that for now we should put the matter aside. In fact, I understood well that he wanted us to ask for it ourselves. However, this does not seem right and appropriate to me, so we will wait for the Municipality to call us on its own accord if it wants, or else we will wait for the moment God wants to carry out his Will (M.E., II B, p. 313-314).

### **19. The Good Daddy is the true, unique, most wise Superior**

I have a feeling that we will have to suffer a little, and not more. Nevertheless, dear Good Father will take care to draw from these apparent evils our true good, for his glory and for the benefit of our dear Institute. That the good Lord humbles and makes us humble for a while is good, and I am happy about it, confidently hoping that when his time comes, he will raise us up and his plans would be fulfilled. I wish and desire nothing but the divine will; I will always

consider myself happy, however it is fulfilled in me and in my poor Institute, of which good Father is the true, unique, and most wise Superior (M.E., *IIB*, p. 237).

## **20. Him alone, Him alone!**

What I cannot bear and what I do not want from Daddy, to put it this way, is the destruction of the Institute, because I feel strongly that He does not want it either.

It would be agonizing for me to see my dear Sisters deprived of their necessities and unable to help them. Oh! this would truly be a unbearable pain to my heart! ... At times when this thought comes to mind so vividly, it causes me intense suffering... At various times, I observe people attempt to ruin the Institute. Nonetheless, the Good Lord constantly assures me of its prosperity, instilling confidence that His mercy approaches, for both our Institute and for me, a wretched being. I feel profoundly, my dearest Father, that I hope and desire great things from my Good Daddy. Yet for such long time, as I have told you in person, that I cannot and do not know how to ask Him anything except Him alone, alone alone! (M.E., *IIB*, p. 224)

## **21. The Most Eminent Protector approved the project**

At last, here I am with you, dearest Father, to share something, or more precisely, to describe in detail the specific circumstances surrounding the well-known affair about India.

Ever since dear Sister Eufrasia informed me that Monsignor Barbero requested for some of our Sisters. I felt a certainty that the good Lord wanted them. And I tried in vain to excuse myself to Him that there were no Sisters for that mission or that it would require significant adjustments in various places... I expressed my objections to dear Good Father, I offered myself for any sacrifice

He might demand of me, yet I still harbored a hidden desire that the endeavor would fail.

Unable, however, to resolve to reject the request, I replied in favour of the aforementioned letter, convincing myself that I might face some resistance from the Most Eminent Protector. Rather than opposing it, he wholeheartedly approved the project, but the response was delayed, and the Bishop, based on the arrangements made, should have departed by the time the permission came from Rome. I, however, was too convinced that he would remain and that the Good Lord would coordinate things to satisfy not only the manifestation, but the actual fulfillment of our sacrifice (M.E., II B, p. 391-392).

## **Fourth Week**

### **Theme: Conversion of bonds**

*“Thus, synodal conversion calls each person to enlarge the space of their heart, the heart being the first place where all our relationships resonate, grounded in each believer’s personal relationship with Jesus Christ and His Church”* (FD 110).

#### **22. Education in poor villages and towns**

Besides, I experienced great consolation in being able to help poor persons for the love of God, and my good uncle supported me in this, giving me full freedom to give alms to those who came and asked for help.

On certain occasions my dear mother used to send me to the houses of poor persons who were ill, to give them some help and to be of service to them, which action I carried out with great interior joy... (M.E., I, p. 112-113).

After having become a religious and having acquired the spirit of the Institute that I had embraced, it seemed to me that the Missions would not be at all contrary to the principal aim of the Institute, which is to serve the neighbour by means of education, especially in

villages and poor regions... Meanwhile he [Father Pellicani] wished me to deprive myself at least in a small way of those little comforts which one can have even in Religion but which one cannot find in those desert regions... As the Sister in charge of the refectory, I served at table and I could conveniently reserve for myself the less nourishing portions, which were more suitable for my purpose. I did not drink wine and in the beginning I slept twice and later three times a week on the ground...

Finally on 2<sup>nd</sup> February 1858, I could pronounce the much desired vow (M.E., I, p. 334. 336-337).

### **23. Giving life for the salvation of souls**

O great Saint (St. Francis Xavier), you see my ardent desires to do, to suffer and to spill my blood for the salvation of infidels; do not despise this desire of mine, plead for my cause with the Almighty, so that I may obtain, through your intercession, that of which I am most unworthy and I, trusting in the help of God, of Mary most holy and the protection of your and my most powerful patron St. Francis Xavier, I promise you to be a faithful imitator of your virtues and for as far as is permitted to the weaker sex, to follow your footsteps, across the seas, the fiery arenas, the crags and the precipices, without any fear of marking my steps with my blood as you have already done.

Most holy Martyr, I place my cause in your hands. I trust in your powerful patronage. Grant that I may not be deluded in my hope of giving my life for the salvation of souls.

I know that I am weak but the Lord can use weak instruments and He usually makes use of them so that His glory may shine out more. Therefore, I await this grace from you (M.E., I, p. 338-339).

## **24. Let us walk for the glory of the Lord and for the good of society**

I give you the good news of the new Protector granted to our Institute by the Holy See, in the person of His Eminence Cardinal Vicar of His Holiness, Raffaele Monaco Lavalletta.

The Lord had generously bestowed his graces upon us. He therefore deserves all our gratitude. To express our gratitude, we shall say a “Te Deum” along with an Our Father in honour of our glorious Patroness and Mother St. Ann, for eight consecutive days. Then, beginning from now, the Sunday communion will be offered for the intentions of the said Cardinal Protector.

The august person who spontaneously begins to protect us with love, deserves all our veneration and gratitude. Above all we should be grateful to God, who visibly favours us. It is therefore our obligation to pray fervently for the Cardinal, as well as for all the Superiors of the House, so that God may enlighten and direct them with the light of His Holy Spirit in order that the affairs of the Institute may proceed prosperously for the glory of the Lord and for the good of society, which is in need of spiritual help (M.E., II A, p. 35-36).

## **25. Let everything proceed in harmony and to the satisfaction of all**

From the Letter to Canon Giovanni Battista Tamagnone: Having examine the project sent to us by your Reverence, and in accordance with the spirit of our Constitutions with regard to the establishment of new Houses and works of the Institute, I am happy to give a favourable reply to the letter of your Reverence dated 16<sup>th</sup> of the current month (July), as the Local Superior had promised you in my name, some days ago.

As far as I am able to judge for the present, I, along with my Sisters, would be glad to take over the direction of the Infant and Elementary School, being assured of your goodness and kindness and that of the worthy Council of administration, whose helpful

attitude would be very useful in ensuring that everything proceeds agreeably and to the satisfaction of all.

However, as in all things, experience is the best teacher; I therefore request your Lordships to permit me to express my thoughts. The present contract should be accepted by both parties on an experimental basis, so that in case there is any difficulty, the necessary changes could be made.

I foresee that if the Kindergarten class is sufficiently large, four Sisters would not be sufficient for this work, knowing from experience how heavy and trying this work can be. (M.E., *IIA*, p. 224).

## **26. God is good! Always!**

I experience another contradiction within myself. While on the one hand I intensely feel the many tribulations of the Church and Head of the Church, on the other I seem to be indifferent to them and unable to feel any pain or sorrow. However, if it were to shed blood and give one's life in the most merciless torments, in order to obtain in abundance divine mercy and end all these evils, not just once, but a thousand times, indeed at every moment. God knows how willingly I would do it!

What happens to me on a larger scale regarding the Church, also happens for any small matter of the Community and the Sisters in particular. I feel compassion towards the sick and the troubled. And I would give my life to comfort them, because I suffer much more seeing others suffering, than myself suffering. But nothing can take away or lessen the peace and serenity I find in God and in the fulfillment of His holy and adorable Will. God is good! Always! (M.E., *IIB*, p. 96)

## **27. I have sacrificed everything**

I offered myself to this most loving Heart ready to sacrifice, for His love, health, reputation, honour, and whatever else there could be in this world which could satisfy the human heart. I have sacrificed

everything and I will continue to do so, if it pleases the good God, for the good of the Church, our dearest Mother, for all the Clergy, for the Religious, for the State, for sinners and for my poor Institute.

Oh! How I would consider myself fortunate if with the sacrifice of my life I could at least prevent a single offence against God! (M.E., I, p. 373-374)

## **28. Choose places where one can practice charity towards the humble and the poor**

The Servant of God demonstrated her love for the practice of poverty on the following occasion. In 1885, the Servant of God purchased a magnificent building in Rome to establish a house of education. She converted the most elegant room into a chapel, and the others into classrooms, a dormitory, and a refectory for the boarders, with the attics designated as the Sisters' dormitory. A fellow Sister named Sister Concettina, who recently passed away, came from Rome to Castelfidardo, where I was staying, and said: "*Compared to the beautiful house in Rome, the Sisters' rooms are truly poor.*" Thus, Cardinal Lucido M. Parrocchi, our Protector, who came to visit the House, expressed deep satisfaction with the Sisters, seeing the vow of poverty scrupulously observed by the will and disposition of our Venerable Mother.

While opening new houses, she preferred places where there was greater scope for charitable service to the humble and poor. And when, for convenience, she had to accept boarding schools or homes for girls of civil status, she introduced, out of a spirit of poverty, a section of schools for poor boys and girls (Maria Enrichetta Dominici, *Nova Positio* n. 72).