

Teach me, my Lord, to be sweet and gentle in all events of life; in disappointments, in the thoughtlessness of others, in the insincerity of those I trusted, in the unfaithfulness of those on whom I relied.

Let me put myself aside, to think of the happiness of others, to hide my little pains and heartaches, so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes across my path. Let me so use it that it may mellow me, not harden nor embitter me; that it may make me patient, not



irritable; that it may make me broad in my forgiveness, not narrow, haughty and overbearing.

May no one be less good for having come within my influence; no one less pure, less kind, less noble for having been a fellow-traveler in our journey toward Eternal Life.

As I go my rounds from one distraction to another let me whisper from time to time a word of love to Thee. May my life be lived in the supernatural, full of power for good, and strong in its purpose of sanctity. Amen.

Saint Cajetan (Gaetano) 1480-1547

Quiet and retiring by nature, Cajetan was always inclined to piety. At 24 he received his degree in civil and canon law, and shortly thereafter worked as a diplomat for Pope Julius II. At 36 was ordained a priest.

On the death of the Holy Father, Cajetan disappointed and disgusted his relatives by leaving the papal court and joining the *Confraternity of Saint Jerome*, whose members normally came from the lowest and poorest classes. He spent his fortune in building hospitals and devoted himself to nursing the plague-stricken. He was known for a gentle game he played with parishioners in which he would bet prayers, rosaries or devotional candles on whether he would perform some service for them; he always did, and they always had to “pay” by saying the prayers.

Concern for the poor was always a strong influence in Cajetan’s life. He founded a bank to help them and offer an alternative to loan sharks; it later became the *Banco de Napoli*.

To renew the lives of the clergy, Cajetan and three others formed the *Congregation of Clerks Regular* in 1524. One of their number was the Bishop of Chieti (*Latin: Theate*) who later became Pope Paul IV. Thus they became known as *Theatines*. They devoted themselves to preaching, administration of the Sacraments, and the careful performance of the Church’s rites and ceremonies. Saint Cajetan was first to introduce the *Forty Hours’ Adoration of the Blessed Sacrament* as an antidote to the heresy of Calvinism. When the Germans, under Constable Bourbon, sacked Rome, Saint Cajetan was scourged to extort money from him; they did not believe that he had long since devoted his wealth to good works.



Cajetan had a great devotion to the Blessed Virgin. While attending Midnight Mass at St Mary Major, his piety was rewarded when she appeared to him and placed the Infant Jesus in his arms.

When Saint Cajetan was on his deathbed, doctors urged him to rest on a soft bed. Cajetan answered, “My Savior died on a cross. Let me die on wood at least.” Mary appeared to him again, this time surrounded by ministering angels. He said, “Lady, bless me!” Mary replied, “Cajetan, receive the blessing of my Son, and know that I am here as a reward for the sincerity of your love, and to lead you to Paradise.” She told him to have patience in the illness that had attacked him, and gave orders to the choirs of angels to escort his soul to heaven. “Cajetan,” she said, “my Son calls you. Let us go in peace.” And this he did, on August 7, 1547.

O Heart of Mary, pure and fair,
there is no stain in thee.
In Adam's fall thou hast no share,
from sin's taint thou art free.



O Heart of Mary, pure and fair, no beauty can with thine compare!
From every stain of sin thou'rt free, O make us pure like thee.



As some fair lily 'midst the thorns,
thou 'mongst Eve's daughters art:
Celestial purity adorns
thy chaste and holy heart.

AUGUST, MONTH OF THE IMMACULATE HEART OF MARY!

We must say with St. Bernardine, and repeat it a hundred and a thousand times, that God alone knows the beauty of her soul, and that it suffices for us to know that she is a Paradise of Delights; and if we desire to be happy and blessed, not only in the other life but also in this vale of misery and tears, there is no more certain and secure means than the conversation, society, and love of so amiable a Lady. “Her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.”

(Wisdom 8:16)