

**THE LIFE OF VEN. GABRIEL OF  
OUR LADY OF SORROWS  
(GABRIEL POSSENTI) OF THE  
CONGREGATION OF THE  
PASSION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649745203

The Life of Ven. Gabriel of Our Lady of Sorrows (Gabriel Possenti) of the Congregation of the Passion by Rev. Hyacinth Hage

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

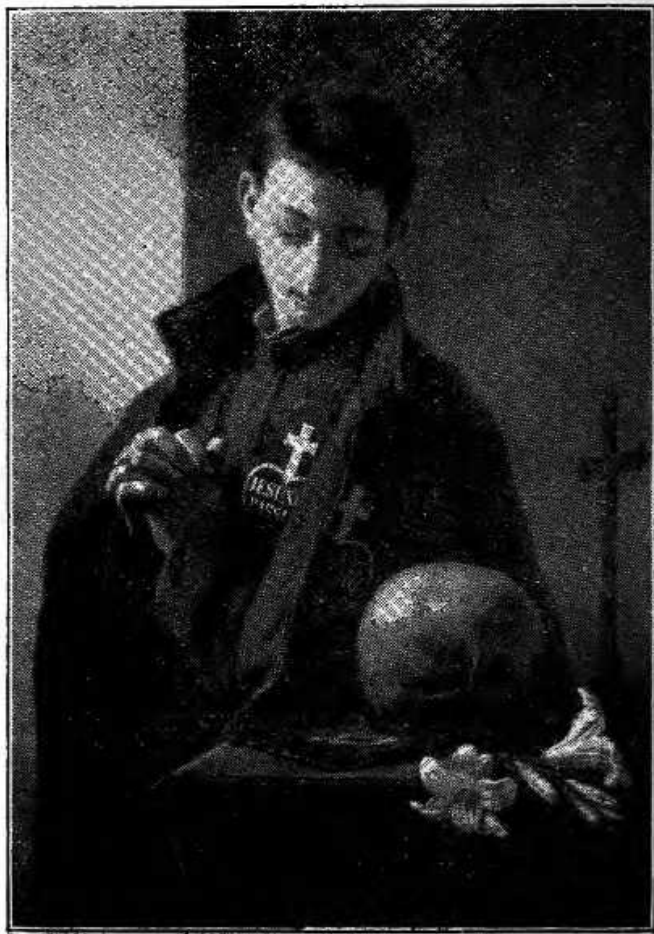
This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**REV. HYACINTH HAGE**

**THE LIFE OF VEN. GABRIEL OF  
OUR LADY OF SORROWS  
(GABRIEL POSSENTI) OF THE  
CONGREGATION  
OF THE PASSION**





VEN. GABRIEL, OF OUR LADY OF SORROWS,

# The Life of Ven. Gabriel of Our Lady of Sorrows

(GABRIEL POSSENTI)

of the Congregation of the Passion,

ORIGINALLY WRITTEN BY

REV. HYACINTH HAGE, C. P.

WITH AN INTRODUCTION BY CARDINAL GIBBONS.

---

Who is the Angel that with so much joy,  
Into the eyes is looking of our Queen,  
Enamored so that he seems made of fire?  
DANTE'S PARADISO, CANTO XXXI., 103.

---

*SUPERIORUM PERMISSU.*

---



PHILADELPHIA :

H. L. KILNER & CO.,  
PUBLISHERS,

1899

H.R. 240 p 37

## Plan of Work.

---

### SECULAR LIFE.

Childhood.  
Youth.  
Vocation.

### RELIGIOUS LIFE.

Novitiate.  
Scholasticate.

### WORK OF PERFECTION.

Cardinal Virtues.  
Temperance,  
Justice,  
Fortitude,  
Prudence.  
Theological Virtues.  
Faith, Hope, Charity.

### MEANS OF PERFECTION.

Evangelical Counsels.  
Mental Prayer :  
Devotion to Passion, Devotion to Mary,  
Communion of Saints.

### CONSUMMATION IN DEATH.

### GLORIFICATION :

Introduction of Cause, Voice from Heaven,  
Judgment of Church.

## CONTENTS.

CHAP.	PAGE
INTRODUCTION BY CARDINAL GIBBONS . . . . .	7
I. BIRTH AND PARENTAGE . . . . .	13
II. CHILDHOOD . . . . .	17
III. YOUTH, AND SCHOOL LIFE . . . . .	26
IV. RELIGIOUS VOCATION . . . . .	34
V. HIS JOURNEY TO THE NOVITIATE . . . . .	50
VI. LIFE IN THE NOVITIATE . . . . .	58
VII. HIS AFFECTIONS SPIRITUALIZED . . . . .	72
VIII. HIS CLERICAL STUDIES . . . . .	77
IX. THE STRUGGLE FOR PERFECTION . . . . .	83
X. TEMPERANCE AND MORTIFICATION . . . . .	91
XI. CHASTITY . . . . .	99
XII. HIS HUMILITY . . . . .	106
XIII. HIS MEEKNESS . . . . .	116
XIV. HIS CHEERFULNESS . . . . .	120
XV. HIS SPIRIT OF RELIGION . . . . .	126
XVI. HIS REGULARITY . . . . .	135
XVII. HIS SPIRITUAL COURAGE . . . . .	143
XVIII. HIS PRUDENCE . . . . .	147
XIX. HIS SPIRIT OF FAITH . . . . .	160
XX. HIS LIVELY HOPE . . . . .	164
XXI. HIS ARDENT CHARITY . . . . .	168
XXII. HIS LOVE OF GOD . . . . .	174
XXIII. THE EVANGELICAL COUNSELS . . . . .	183
XXIV. HIS SPIRIT OF PRAYER . . . . .	192
XXV. HIS DEVOTION TO THE PASSION . . . . .	200
XXVI. HIS DEVOTION TO MARY . . . . .	206



CHAP.	PAGE
XXVII. OTHER SPECIAL DEVOTIONS . . . . .	220
XXVIII. HIS LAST ILLNESS . . . . .	226
XXIX. HIS HOLY DEATH . . . . .	236
XXX. HIS GROWING FAME . . . . .	244
XXXI. OUR LATEST WONDER-WORKER . . . . .	251
XXXII. WHAT GABRIEL HAS DONE FOR ISOLA . . . . .	272

---

### ILLUSTRATIONS.

	PAGE
VEN. GABRIEL OF OUR LADY OF SORROWS . . . . .	1
PASSIONIST MONASTERY MORROVALLE . . . . .	58
HOLY DEATH OF VEN. GABRIEL . . . . .	236
NEW TOMB OF VEN. GABRIEL . . . . .	250

## Introduction.

MERE natural virtue, however excellent and praiseworthy, can never raise man to the sublime perfection which is the end of his creation. Divine faith and grace joined with man's coöperation, alone justify the soul unto eternal salvation. "If thou wilt enter into life, keep the commandments" (Matt. xix. 17); and the first and the greatest commandment is: "Thou shalt love the Lord thy God with thy whole heart." (Mark xii., Matt. xxii.) No other plan of salvation has God ever given, either in the old dispensation or in the new. To facilitate the road to this perfection, Christ gave His disciples the evangelical counsels of poverty, continency and obedience, and when accepted as irrevocable obligations, they place the disciple in a new state of life, which is therefore, the state of perfection. "If thou wilt be perfect, said Christ to the young man, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me." (Matt. xix. 21.) It was from among those who had left all things to follow Him, that He chose His apostles. Hereunto likewise, He invited Christians in every age, when he said: "Every one that hath left house

or brethren or sisters, or father or mother, or wife or children or lands for My name's sake, shall receive a hundredfold, and shall possess life everlasting." (Matt. xix. 29.) In these passages of the gospel, Christian tradition has ever seen the institution of the state of perfection, which the Church of God has prudently adapted to the circumstances of place and time, embodying it in various rules and constitutions, just as she has acted with relation to the sacraments, surrounding them with appropriate rites and ceremonies.

Thus were the different forms of the religious life introduced: eremitic and monastic, clerical and lay; wherein a steadily increasing number of Christians, male and female, dedicated themselves to the exercises of the contemplative or active life. Apart from this variety of forms, one thing ever remained common to all, as the very essence of the state of perfection, namely an irrevocable profession of the three evangelical counsels, whereby the state of perfection became synonymous with the religious state, and those who professed it became *religious* properly so-called.

From the earliest times, too, the Church accepted this profession in God's name, regarded the whole religious life as a state of consecration, and those that belonged to it as sacred: inasmuch that the same canon law that protected the Church's ministers from violence also safe-