



# **Calasanz spiritual and pedagogical message**

Dionisio Cueva

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## **Table of contents**

Saint Joseph Calasanz .....	7
God and his saints .....	11
The Church .....	31
Man .....	43
Vocations .....	59
The priest and the liturgy .....	77
Prudence and government .....	89
Religious life .....	105
Virtues .....	155
Pedagogical themes and problems .....	183



## Saint Joseph Calasanz

St. Joseph Calasanz was born in 1557 in the Catalan-speaking Spanish town of Peralta de la Sal, located in Aragon, Spain, near Catalonia. He was the eighth and last son of a family belonging to the lower ranks of the Aragon nobility, the *infanzones*, and his father, who ran a foundry, was made mayor of Peralta. After completing his primary studies in his hometown, the 11-year-old Calasanz went to Estadilla to study the humanities. In 1571 he moved to the nearby city of Lerida, home of the most celebrated university of the ancient kingdom of Aragon, drawing students from Catalonia, Aragon and Valencia, the three major communities of Aragon. As was customary in the medieval era, the students were divided into 'nations' and Calasanz was elected prior of the Aragonese. This was the first recognition of his natural authority and moral stature.

At the university of Lerida, Calasanz studied philosophy and law. He went on to study theology at the University of Valencia and at the University of Alcalá de Henares, and again in Lerida, finally obtaining his doctoral degree. He was ordained as a priest in 1583 and during his ecclesiastical career held various offices in the Catalan region. During that period, Calasanz spent several years in La Seu d'Urgell, a dangerous town close to the border with France. In those days bandits were a serious problem in Catalonia, and conditions were most extreme in the frontier regions: bands of Gascons and Huguenots, involved in the turbulence in neighboring France, were constantly crossing the border into Catalonia where they ran riots, committing all kinds of outrages and crimes.

It was Calasanz's lot to live in those threatening and insecure times, and the situation was worse in La Seu d'Urgell than elsewhere be-

cause the diocese had been without a bishop for some time. The absence of strong authority, which in that epoch was exercised by the bishops, simply encouraged criminality. As secretary of the Cathedral Chapter, Calasanz had broad administrative responsibilities, as may be seen from the letters he sent to the viceroy of Catalonia in which he urgently requested help to deal with the dire situation in the region where murder, pillage and extortion were rife.

Calasanz's ties to Lerida were strengthened by other posts he held in the region, including that of inspector of Tremp, a town where a convent of Dominican monks offered instruction in reading and writing. In those days Calasanz was a young man whose tall and powerful physique reflected the tremendous moral, intellectual and spiritual force that was to remain with him throughout his life. The tenacity with which he dedicated himself to his educational mission spoke of a Herculean strength - larger than life - that only a man of extraordinary abilities could sustain.

In his early years in Spain, Calasanz had already shown his concern for the poor and disadvantaged by establishing in Claverol a foundation that distributed food to the destitute each year. The charity remained in existence for nearly two-and-a-half centuries, until 1885. In that revealing initiative taken in his youth, the great social concern that Calasanz would later demonstrate in his educational work was already clear for all to see.

In 1592, at the age of 35, the future educator moved to Rome in the hope of furthering his ecclesiastical career. He lived there for most of his remaining fifty-six years. He became, during this long period, a full-fledged Roman with strong ties to both Rome and Italy, without ever losing touch with his Spanish roots.

Disturbed by the moral and physical degradation of large numbers of Roman children, Calasanz established in 1597 at the Church of Santa Dorotea of Trastevere the first Pious School, which was the first free public school in modern Europe.

In 1600 a Pious School opened in the center of Rome and soon there were extensions in response to growing demands for enrolment from students who flocked from all over. In 1610 Calasanz wrote the *Documentum princeps* in which he set out the fundamental principles of his educational philosophy. The text was accompanied by regula-



tions for teachers and for students. In 1612, the school moved to San Pantaleo which became the parent house of all the Pious schools.

The first Pious school outside of Rome was established in Frascati in 1616. One year later, Pope Paul V created the Order of the Pious Schools, the first religious congregation dedicated essentially to teaching. During the following years Pious schools were established in various parts of Italy, including Genoa (1625) and Naples (1626). During that period Calasanz drafted the constitutions for the Nazareno School in Rome and was in contact with Galileo. In 1631, he founded the Mikulov School in Moravia where, soon afterwards, he also established the Strasznic and Leipnik schools. Schools were set up in many other cities in Italy. Because of his earlier ties to the Lerida region in Spain, Calasanz tried in 1638 to establish his first Spanish school in Guissona, but the outbreak of war two years later prevented the completion of the project. In 1642, the Royal School of Warsaw and the Podoliniec School were established in Poland, triggering off a great expansion of Pious schools in Poland.

In that same year, as a result of an internal crisis in the Congregation and outside intrigues and pressures, Calasanz was briefly held and interrogated by the Inquisition. The following year, the elderly educator, drawn into a power struggle fueled by political interest and personal ambitions, was discredited and removed from his post as General of the Religious Order that he had founded, to be replaced by one of his detractors. In the following years, Calasanz continued to live in disgrace, his Religious Order was demoted and the whole system built up over the years was in danger of collapse. In 1648, still in disgrace, Calasanz died at the age of 91 and was buried in San Pantaleo. Eight years after Calasanz's death, Pope Alexander VII cleared the name of the Pious school. Joseph Calasanz was beatified by the Catholic Church in 1748 and canonized nineteen years later. On 13 August 1948, Pope Pious XII declared him patron of all Christian schools. Today, there are Pious schools in Europe, Africa, the Americas and Asia.

*Joseph Domenech i Mira*



# God and his saints

## ***To love and serve God***

*“The people answered,  
“We will serve Yahweh, our God,  
and obey his commands”. (Jos 24, 24)*

*“We have known  
the love of God and have believed in it.  
God is love. The one who lives in love,  
lives in God and God in him”. (1 Jn 4, 16)*

1. The religious who is blameless before God, should not fear anything at all. (22-7-1634)
2. The spirit of fervor in the service of God is easily lost with a little self-satisfaction. (26-4-1628)
3. Try to be in good terms with God if you want God to be always with men. (1-11-1631)
4. Do not tolerate any offense against God if you want God to be always with you. (28-8-1636)
5. Do not, by any means, offend God willingly. (28-12-1640)
6. Anybody can do good when there is no agitation. But when there are some tribulations or contradictions, only those who really love God can do it. (5-2-1633)
7. Holy simplicity is really loved by God. God really loves to talk with the simple of heart. (2-6-1628)

8. The goal of the religious, after the glory of God, is his own salvation. The secondary goal is the salvation of his neighbor. (31-7-1643)
9. We see that the simple and ignorant grasp the Kingdom of heaven. The wise and the learned, God knows how they manage at that point. (8-11-1636)
10. I hope you will get a great profit since it is a matter commanded by God. Considering that you had a great power of resistance, God made you carry such a heavy load: *we know that in everything God works for the good of those who love Him* (Rom. 8, 28). (13-5-1635)
11. Let us do the good we can do for the glory of the Lord, and let us not worry about being remunerated and considered good persons or even being calumniated. What we do, it is only done for the glory of His Divine Majesty, who will judge us according to our works. (24-12-1618)
12. In the existence of conflicting opinions among brothers, exhort them to go to prayer. In this way, they will decide according to the glory of God and not for particular interests. (14-11-1625)
13. There is no great perfection nor merit in being a priest, confessor or preacher, but rather in loving God and doing with more perfection what obedience commands to do, just for the love of God. This can be done by an unschooled person, who does not know how to read, as by a famous doctor. (11-9-1624)
14. Everything, may it be adverse or prosperous, should be accepted as coming from the hands of God, and they are for our well-being; we will understand this when we are in the other life, or when in this life, we may truly conform with His Holy Will. (6-11-1624)
15. We have become spiritless in times of suffering because we have too much self-love and (feel) little or no love from God. (22-9-1630)
16. If everybody knew the great obligation they had of serving God, there would be no need for mortifications nor for rules. (19-8-1628)

17. If you would consider the absurdities that go through your imagination from morning to evening, and you should always be in the presence of God, you will realize that you do not know how to advance two steps without falling down; it happens when you stop looking at God and look with your thought or imagination at creatures. The one who gets this practice of behaving like a small child of two years old, who without a guide, falls many times, will always distrust oneself and will always invoke the help of God. This is the meaning of that sentence, so little understood and less practiced: *unless you change and become like little children, you cannot enter the kingdom of heaven* (Mt 18, 3). Learn this practice and try to reach this great simplicity. Then, you will find true the sentence that goes like this: *His intimacy is with the honest* (Prov, 3, 32). (4-8-1628)
18. If you behave well with God, He will direct all your actions to his greater glory and He will never abandon you unless you abandon Him first. (22-3-1630)
19. We know the opportunities we have in this present life of working for the love of God, for the remission of our sins. Those who have passed away may know them after death, considering the pains of purgatory. If they could come back, they would work without getting tired. (13-10-1628)
20. Try to be united at home in charity, and serve God with more perfection. (14-9-1629)
21. *The fear of God is the beginning of wisdom* (Prov 1, 7), and it consists in being always watchful not to do anything against God. And, because we are so weak by nature, one is called blessed who is always in fear (of God). We all should have this and teach it always to the students. If with it we keep poverty, being satisfied with the food and clothes of the poor, we will get a great acquisition for the other life. (18-12-1632)
22. Love is the only way to heaven. The degrees of love or charity one carries are equal to the glory he will attain. (17-11-1636)
23. May the Lord, by his infinite mercy, give us his glory so that we may always work for his glory and the good of our neighbor. (6-3-1632)

24. As descendants of the infested root of our first father Adam, we are rather stained and greatly inclined to evil. It would be better to accuse ourselves in person and be deeply humble than to say a word in our praise. When one feels more favored by God with some graces or particular sentiments, so much more should one be humble so as not to lose them. They can be lost with just a little presumption or self-love. Let us recognize ourselves as useless instruments of the Lord rather than hinder the favor of His works. (26-6-1632)
25. I give thanks to the Lord that the best thing that could happen to us if any effort made by you today and the one that will be made in the future will be in vain. Everything should be received from the provident hand of the Lord as the first and principal efficient cause that directs everything to a perfect goal through hidden roads for human prudence. Therefore, illumined in this point, let us direct our thoughts where the divine majesty may guide us. (3-9-1632)
26. God knows how much pain your work gives me, that although it seems useless, you must think that it is of great value before God. He does not look so much at the work and its fruits, but the intention why it is done. (8-7-1634)
27. Try that the work you do may be known only for charity and never leave any doubt about yourself, but rather, all your actions may be presented before any person. Since in our external habit we are mortified men, let us be also such persons whose actions may be pleasing to His divine majesty, the one who will judge us according to our works. He will reward us with eternal goods or punish us with eternal pains. These are the two poles to which we must direct our glance while we navigate in this miserable world. (6-3-1632)
28. This is how generally God acts; with weakness, He puts down fortresses. Do not be proud because your person is used in matters so important, being so useless by yourself. Since the election is coming from God, the success of the matter will come also from His hands. That is why you should frequently go to Him, ask for light to know the road you must follow, and maybe to reach the end. You must remain indifferent, since you are simply an instrument. (31-3-1633)

29. I really want that instead of praising your effort and work, you may frequently have in your lips the words of that holy person who said: *when you have done all that you have been told to do, you must say: we are no more than servants; we have only done our duty.* (Lk 17, 10) Because the works we do, if they are good, they are made by God as an efficient cause, through our mediation. (20-12-1636)
30. If we do the work we do by human respect, we will be very unhappy. But we do it by the love of God from whom we expect the reward. (15-4-1638)
31. Any of our actions done for the love of God is of great merit. (9-10-1632)
32. The common enemy of good works tries to hinder them as much as he can, not so that we should leave the enterprise, but rather that we don't continue it with more fervor. (8-11-1636)
33. You will never get any profit for yourselves or for your neighbor, unless you become mortified and pious persons in prayer. Now then, see what kind of work can be accomplished without spirit. Nevertheless, among those who are there, there will always be two or three who attend the service of God and the good of the neighbor. And these few will keep the Holy Spirit so that He will not abandon the house. (7-1-1634)
34. God gives talents to those He wants to, and *He is very generous to whoever calls on Him* (Rom 10, 12), *for God shows no partiality* (cf. Rom 2,11). (28-12-1641)
35. Ordinarily, in the works that are for the service of God and the good of the neighbor, the enemy interferes with all the impediments he can. (23-11-1641)
36. If you knew that the pain you are suffering *is because of your sins* and you would amend, the Lord will find an easy road to give you back, not only the liberty, but also the prosperity. (4-5-1640)
37. Considering your imperfections, I would like you to know your miseries, and with deep humility you would ask God's forgiveness. Otherwise, those who live their own will usually

die with it, which by its nature is depraved. I wish you the good I wish for myself. Therefore, remember that sentence which says: *if you hate much, then, you loved much.* (28-4-1640)

38. Whoever has true desires of serving God, then, it is necessary to go away from temporal things and trust in God, who does not fail those who trust in Him. (14-4-1640)
39. God cannot be deceived by a sinner with a false conversion, as I can be deceived with a feigned repentance. (24-3-1640)
40. You are telling me that you are with great discomfort, since they attribute to you things you have not done. If it is true that you have not done them, you should not be worried, but rather bear with patience those contradictions by the love of God. If you have done them, do not worry either. It is much better to humble yourself than wanting to excuse yourself. You will be worthy of a great mortification. (21-3-1640)
41. It is true that if your resolution was really true before God, you would experience the divine favors in different ways, in the health of the body, as well as in the health of the soul. (17-7-1638)
42. I am glad you are so strong and with such good spirit in keeping the Institute. When God gives such spirit and fervor, few people can substitute many (people). But when such spirit does not exist, any work, no matter how small it might be, becomes fastidious. In these necessities one can see clearly the love one has for God and the Institute. (13-4-1647)
43. Here, everything will be accepted as coming from the hands of God, and for His love, anything could be easy. Because true love makes everything easy. (4-3-1628)
44. All of you should try to put your hearts in God to always fulfill His Holy Will. (3-11-1646)



## **God tests his children**

*“When you did not hesitate to rise up  
and leave your meal in order to bury the dead man,  
your good deed did not go unnoticed because I was with you”.* (Tob 12, 13)

*“I called the Lord in my distress, and he answered me”.* (Ps 119, 1)

*“No trial greater than human endurance has overcome you.  
God is faithful and will not let you  
be tempted beyond your strength.  
He will give you, together with the temptation,  
the strength to escape and to resist”.* (1 Cor 10, 13)

45. If the life of man, (it is understood the life of the servant of God, since the rest are men only by name), according to Job, is warfare or war on the earth (cf Job 7,1), why do you wonder that the Lord allows you so many interior and exterior setbacks, unless it is that you, as a good soldier, may fight valiantly, distrusting yourself and trusting the divine fervor as He demands it continually with much importunity? (28-7-1629)
46. If you want to persevere in the service of God and to get the eternal prize, you must know that *you must go through many trials to enter the Kingdom of God* (Act 14, 22), and besides, to be sure what the prophet says: *In time of trouble, I will be with them.* (Ps. 90,15) It is necessary to have a good spirit because you have in your favor the one who can do everything. (22-2-1642)
47. In the eyes of God, it is better and of greater merit to suffer for his love on this earth than to enjoy great consolations. Because the first, gives, and the second receives, and in truth, *happiness lies more in giving than in receiving* (Acts 20, 35). (3-6-1645)
48. I dislike that you do not understand in these occasions the happiness God promises to those who suffer injuries for the zeal and honor of his glory. I would have liked you to have accepted in peace that test, since God, as an efficient cause of our tribulations, had sent it to you. Do not pay attention to the malice of the instrumental causes that men are. (29-11-1646)
49. In order that our actions may be meritorious, they should be done freely. When one is not happy in one place to mer-

- it something, generally he usually becomes unworthy and maybe he loses, not knowing that God wants to mortify him in this life in order to forgive him in the other. (1-9-1635)
50. In order that you may understand well the profit of the test, keep well in mind that marvelous sentence of Kempis that says: *it is of more merit to suffer adversities than to do good works.* (21-11-1626)
  51. Do not think that the Lord is forgetting Your Excellency when He sends you occasions to merit greater prizes in heaven. It is *necessary* that the elected must *go through many trials to enter the Kingdom of God.* (cf. Acts 14, 22) It is better to bear them in this short life, where there are also temporal or spiritual consolations, than in the other, that must be suffered according to the gravity they should have been suffered in this world. (4-3-1634)
  52. We must believe that God directs all things to His greater glory and our well-being, although we, ignorant and weak in His things, sometimes have as adverse what is useful, and as convenient, what is useless to us. Let us allow His Divine Majesty to guide our boat and let us receive from His Holy Hands, what happens to us. (30-8-1631)
  53. The ways the Lord has to guide all souls to heaven, all are holy and mysterious, and they are guided with supreme and paternal prudence. But, He does not spare any person from the cross, and in some, sensuality makes it very heavy, but with patience, the spirit finds in it great smoothness. (18-1-1631)
  54. Considering how good the Lord is, that for temporal and short evils has prepared an eternal kingdom, I exhort you to praise and bless Him, and may you happily be conformed to His most Holy Will. (17-8-1630)
  55. The Lord usually mortifies in this world those He loves as children, so that He will not make them suffer in the other world. This being true, all of us have to take from his paternal hands the things that happen, especially sickness. If we, with patience and joy, could recognize them as coming from His hands, we would do Him a very pleasing sacrifice. (17-8-1630)
  56. You must have engraved in your heart that sentence: *It is necessary to go through many tribulations to enter the Kingdom*

*of heaven* (Acts 14, 22). For the love of the Lord, who suffered, without any sin, for each one of us, not being obliged to it, so many tribulations and afflictions, we must suffer great things, as the elected of the Lord, to please Him. Although we must consider that we are worthy of it for our sins, so that we may always be humble. *Where will the ox that does not plough go?* Such sentence cannot be forgotten. (5-4-1630)

57. Not without a special providence, the Lord has taken away your only two sons. His Divine Majesty wants to take over the heart of Your Excellency, the place your sons had. I will ask the Lord to console you with spiritual goods in this life and with eternal ones in the other. (2-12-1638)
58. In adversity, as well as in prosperity, it is necessary to be conformed with the will of God, who ordains everything that happens to us for a very high goal and for our good. Therefore, it is a great providence to know how to receive all things from His hands and bear them with patience, giving Him thanks for the honor He gives us by sending them to us. (15-10-1644)
59. While this miserable life lasts, one cannot live without some tribulations, while doing good works. (14-4-1640)
60. It is necessary to receive from the hands of God all things, prosperous as well as adverse, and become humble before His secret and holy judgments. (13-8-1639)
61. Since all things are governed by God with supreme Providence, and understood by few, it is necessary to bear them by force or by love. However, it is better to always be ready to receive from the hands of the Lord everything that happens, as the best that can happen for ourselves. (27-12-1625)
62. Receive everything from the hands of God, who loves us more than we love ourselves. (4-5-1647)

### ***Trust in the lord***

*“Those who trust in the Lord are like Mount Zion, immovable, it stands forever”. (Ps 124, 1)*

*“Blessed is the man who puts his trust in Yahweh and whose confidence is in him!*

*He is like a tree planted by the water, sending out its roots towards the stream.*

*He has no fear when the heat comes,*

*his leaves are always green;*

*the year of drought is no problem*

*and he can always bear fruit”. (Jer 17, 7-8)*

*“Let us, then, with confidence approach God,*

*the giver of grace; we will obtain mercy and,*

*through his favor, help in due time”. (Heb 4, 16)*

63. The Lord will surely provide when men fail. (3-3-1646)
64. It is necessary that our works may be done for the love of God, and let us put in Him our whole confidence. (21-8-1622)
65. The enemy of the humankind persecutes all in general and each one in particular. He does it in a special way in the Institutes. (6-9-1633)
66. It seems to me necessary to go to prayer so that the Lord, in his mercy, may calm down this stormy sea that the infernal enemy has stirred out to disturb our Institute, so necessary and useful, when we carry it out well, for the Christian Republic. (27-3-1638)
67. I cannot understand how an Institute so useful, desired in the whole Europe and praised even by the heretics, could be so easily destroyed by human malice. While I am alive, I will have hope of seeing it again in its primitive state. (17-3-1646)
68. Regarding the progress of our Institute, I hope that the Holy Spirit, who inspired the Sacred Congregation of Cardinals, will also give strength and spirit to those who with humility, charity and patience carry it out. (14-8-1624)
69. I have a firm confidence in God, who has turned against us, being afraid that our Institute, duly carried out, may go di-

- rectly against his tricks. May the Virgin Mary help us and give a remedy to what is happening. (26-5-1633)
70. There is not such a big wound that does not have a remedy. I am sure that when men are lacking, God will supply. May He, in his mercy, guide all our things to his greater glory. (17-3-1646)
  71. With a constant spirit, it is good to wait from the Lord the favorable decision for our Institute. And, ask Him, with much insistence, to become propitious towards the little poor whom our Institute, by educating them, embraces with charity. (7-10-1645)
  72. May the Lord console us with His grace and visit, so that His cause may remain stable and firm against any human and diabolical power. (19-9-1643)
  73. I trust in that authority that says: *We know that in everything God works for the good of those who love him.* (Rom 8-28) (2-2-1642)
  74. Have good spirit and do not become bitter for the things that happen now. I trust in the mercy of God that all things will be solved well, if we know how to sail with patience and prudence while this strong tempest is going on. (21-12-1641)
  75. It is not necessary to wait for the help of men, who frequently and easily abandon us, but rather in the merciful hand of God who will help his work. (21-1-1645)
  76. God, in his mercy, will be our protector, now and always. He will bless us, as we hope so, in his Most Holy goodness. (27-5-1645)
  77. It is necessary to be firm in the test God is sending us. With it, it is necessary to test who really serves by love. The one who would persevere, will see the help from heaven upon himself. (25-4-1646)
  78. I wish all to be in a good spirit, since those who remain constant, will see upon them the help of the Lord. (cf. 2 Cr 10, 17) (10-3-1646)
  79. If our religious have always shown constancy and firmness in teaching, now they should show it, too, when it seems that the whole world is armed against us. And, hope, as I hope so. When men are lacking, God will supply. (26-1-1647)

80. While I am alive, I will not lose the desire of helping the Institute, with the hope of watching it secured, founded in those words of a prophet who says: *stand firm, and see what salvation Yahweh has in store for you.* (2 Cr 20, 17) (18-11-1645)

## ***Imitation of Christ***

*“Then Jesus said to his disciples,  
“If you want to follow me,  
deny yourself, take up your cross  
and follow me”. (Mt 16, 24)*

*“Let what was seen in Christ Jesus  
be seen in you”. (Phil 2, 5)*

81. Pray to the Lord so that He will give you a spirit of suffering a little for Christ, as a recompense for what He suffered for our love. (25-8-1621)
82. The youth, being the most grateful to God, should serve to follow Christ and not the world. Christ pays the service with eternal goods, and the world deceives with apparent and false goods and throw people, especially if they die young, to eternal pains. (27-10-1629)
83. On my part, greet Bro. Miguel and encourage him to detach from all things of this world as vain and false, and to the imitation of Christ, this being the hidden treasure found by few. I will not stop helping your good desire with prayers. (17-8-1630)
84. It is necessary that the religious may feel as a pilgrim on this earth and that the only country for him may be heaven where are his Father, the blessed Christ, who restored him shedding his blood, and his Most Holy Mother, the Most Pure Virgin, who certainly accepted us as sons at the foot of the cross. Such religious are the ones who are very beneficial to the neighbor and who honor the Institute greatly. (12-10-1630)
85. The true book we all must study is the passion of Christ, which gives wisdom according to the state of each one. (18-1-1631)
86. The true happiness and blessedness, was not known by any of the old philosophers, and what is worse, few, not to say very few Christians know it, since Christ, our teacher, put it on the cross. And although sometimes it seems difficult to practice this in this life, nevertheless, it has inside such goods and internal consolations that surpass all the earthly ones. (9-8-1631)

87. When you go asking for alms, you may consider that you are following Christ when He was carrying the cross. Although your cross cannot be compared with the one Christ carried for love of us. (22-4-1634)
88. When our Redeemer taught us to get with efficacy the forgiveness of our sins, He did not say, forgive us Lord because we have made great penance, neither because we have made a lot of prayer or miracles, but because we forgive our enemies; when it is done for his love, that is the most efficacious remedy for any pardon. (23-2-1636)
89. For the common good, man should forget any injury or a particular disgust, following the Spanish saying: *The wise men make business while giving thanks for the offenses.* (18-9-1636)
90. It is necessary to forgive everything for the love of God, and even for the good of the Institute, and to love from the bottom of our hearts those who have been against us and to pray for them. This is what is required by the law of Christ, our Teacher. (18-9-1636)
91. The delicacy of the true virtue consists in suffering calumnies and offenses from those whom man has made benefices and he is ready to do more for them. This is the goal where we have to fix our eyes. (13-12-1636)
92. In order to get a meritorious recompense in the presence of God, man should return good for bad. (24-1-1637)
93. I am very much disturbed because passion keeps blind many and do not see the road through which they walk, when it was said by the mouth of Christ: *narrow is the way that leads to life, and only few find it.* (Mt 7, 14) This is a truth that can be verified among the religious, since there are few who walk through the narrow way of imitating Christ. He even says more: *wide is the road that leads to perdition, and there are many who walk through it.* (cf Mt. 7, 13) God would not have so many religious who, guided by self-love, walk this wide path. (20-7-1641)
94. To the religious who does not lack food and clothing, it seems to me that God gives him magnificent occasion to employ



his intelligence in his own object, which is Christ crucified, where there are hidden infinite spiritual treasures for those who abhor the vagueness of sensuality and love those of the spirit. Let us ask the Lord to give us that spirit and fervor to imitate Him as much as possible. (14-8-1638)

95. If I find a secure porter, I will send the crucifix...and he should carry it as the only guide and authentic patent of the Superiors, as the Apostles did when they were going to preach the holy Gospel. The fewer things he carries with him, it will be a proof that he trusts more in the crucifix; and the more things, less. If the Lord would give him this confidence in Him, it will be a great benefice and a grace, to do much good to the neighbor. (17-1-1630)
96. The Lord has wanted in his paternal providence that our Institute may be tested, not to say persecuted, maybe with the help of some of our religious. In this occasion it will be seen who gives a sign of being predestined or be rejected. To those who receive this test from the hand of God as an efficient cause, and with patience may bear it by imitating Christ, and may pray to the Lord for those who persecute us, being confirmed with the will of God, and may persevere, it will be, as I have said, an occasion of meriting in this way the eternal life. And to those who receive this mortification as an occasion to live with more liberty, the sign will be the contrary. (10-2-1647)

### ***Mary, Saint Joseph and the Angel***

*“When Jesus saw his mother and, standing beside her, the disciple whom he loved, said to his mother: ‘Woman, here is your son’. Then he said to the disciple, ‘Here is your mother’”. (Jn 19, 26-27)*

*“So they came hurriedly and found Mary and Joseph with the baby lying in the manger”. (Lk 2, 16)*

*“See, I am sending an angel before you to keep you safe on the way and bring you to the place I have made ready. Be on your guard in his presence and listen to him”. (Ex 23, 20-21)*

97. The Most Holy Virgin is so gentle that she accepts any devotion, no matter how small it might be, as long as it is done with great devotion or affection. (19-6-1627)
98. Try to become a devotee of the Most Virgin and imitate, as possible, the passion of the Lord. (21-1-1634)
99. Tell Bro. Paul to leave the studies of grammar and to try to pray well the Rosary with the mysteries that generally are meditated, and to try with his whole spirit, only by the love of God, the things that are commanded to him. (26-9-1622)
100. Try again to pray the Rosary according to our first custom: first, for the holy Church, and then, for the needs of our Institute. (19-1-1629)
101. Every evening try to do some devotion to the Most Holy Virgin, with a Hail Holy Queen and *We Go to Your Patronage*, so that through her intercession, we may be free of all adversities. (10-8-1630)
102. It would be a holy thing to introduce the devotion to the Most Holy Virgin. (5-4-1642)
103. Walk with holy simplicity, teaching letters and the holy fear of God to the students. Try to imprint in all the devotion to the Most Holy Virgin, first, trying to get it yourself. You will experience great effects, particularly during times of temptation. (11-12-1632)

104. I like and I will always like to know your fervor and spiritual profit and even your corporal one. It seems to me good and holy the decision of inaugurating the (Marian) Congregation. I desire that you may frequent and get profit from it, living in modesty and fear of God, because with Him, you can trust in progressing too in letters. (1-6-1642)
105. Remember that we are poor of the Mother of God and not of men. The insistence should be with our Mother, and not with men, since she never is bothered with our importunities, and men, yes. (23-12-1620)
106. Live happily and try to overcome the sickness before winter comes. To ask from the Lord this grace, go many times to the Most Virgin. (26-9-1623)
107. You have there the Most Holy Virgin, who is mother of mercy and patroness of the graces. Ask her to give you one of them: either good health, to serve Him with more perfection, or His grace to be in his presence. (3-9-1625)
108. We have here plenty of debts and we have nothing nor do we know how to satisfy the creditors. Make all the students pray there and all of the house to the Most Virgin so that she will give us a remedy in this urgent necessity. (22-8-1630)
109. The one who will serve with devotion this most holy image of the Blessed Virgin (of Frascati), he will always be protected and favored by Her. (12-8-1630)
110. I would like all the Brothers to be stripped of their personal interests, since they do not allow us to see clearly the common good, and may ask to the Most Holy Virgin to facilitate the place where she will be better blessed and venerated. (19-11-1625)
111. If you do not want to go without shoes in the procession, you show a little devotion to the Most Holy Virgin. The one who desires the graces, needs also signs of devotion. Try that they may go as devout as possible, without music, neither fireworks, nor other things, but with great simplicity and piety. (5-6-1631)

112. I would like you to learn to carry out the things of the service of God and of the Most Holy Virgin with holy simplicity, and to leave the vanities of men, who like more music and different inventions, than devotion. (14-4-1626)
113. I have read the wonderful feast you have done in honor of the Most Holy Virgin, and God knows if you have not lost more than gained. She likes more the devotions than such feasts. (30-5-1627)
114. I am happy that the feast of Assumption was good, especially after being so simple in adorning the church, and this is what most pleases God and it is more proper of us. (7-4-1630)
115. It is necessary to ask the help of God and of the intercession of the Most Holy Virgin, under whose protection was founded this work. (20-10-1646)
116. I will recommend and I will always recommend myself to the Most Sacred Crucifix and to the blessed Virgin, his Mother, so that She may protect this Institute. (26-4-1642)
117. I am very happy that God is praised in the open church with the title of Saint Joseph. May His infinite goodness defend us from the enemies and get for us the help, since we will not be lacking in our duty. (13-4-1633)
118. I am glad with you and with all our Fathers because of the feast celebrated there, in our church, in honor of the Patriarch Saint Joseph. May He ask, thanks to his goodness, from Christ, his adopted son, the remedy for the disturbances and tests of our Institute. (20-4-1647)
119. If you had a greater knowledge of the assistance of the Guardian Angel and treat Him with a little of familiarity, you would feel a great and manifest help in temptations. But it is necessary to have much purity of heart. When the enemy suggests a dangerous image, the person puts it away immediately, and when you cannot do it, if you would use the Guardian Angel, you will find a remedy. See that the saying: *If I had nurtured wickedness in my heart, then he would not have heard, (Ps, 66, 18)* is not fulfilled.

120. Tell Fr. Hilarion that, being the only confessor, he should show diligence in giving satisfaction to many. He will do it easily if he is humble and devout to the Guardian Angel, with whom he should have friendship and very close confidence, taking care with supreme diligence not to commit venial sins, knowing what they are. (20-7-1641)



# The Church

## ***Thinking with the Church***

*“The whole community of believers were one in heart and mind”. (Acts 4, 32)*

*“I complete in my own flesh what is lacking in the sufferings of Christ for the sake of his body, which is the Church”. (Col 1, 24)*

121. Pray for the soul of the dead Supreme Pontiff, to whom we are very obliged, celebrating the Masses according to our Constitutions. And also ask to the Lord to send to us a Pope that he may be a reformer of all past errors and may install all the virtues. The Lord will give it if we ask it with devotion. (9-7-1623)
122. In this vacant see, for two days, we walk with much tranquility and peace, thanks to a strict edict that has been published. Before, every day, there were many homicides and offenses. May the Lord give us a holy peace and a holy election of the Supreme Pontiff. (6-8-1644)
123. Let us all ask the Lord that, as soon as possible, there may be elected a Pontiff that knows how to correct the actual disorders, first, those of the State of the Church, and later on, those of Christianity. (20-8-1644)
124. According to what I have been ordained and to what Msgr. Vice-Gerent commands, from His Holiness, as you see in the adjacent copy, you, together with all Fathers and Brothers of that house, do not stop doing the ordinary prayers, adding some

- discipline and other similar mortifications, so that God, our Lord, may give, as soon as possible, the Holy Pontiff. (29-1-1639)
125. You can expose the Most Holy Sacrament... for the necessities of the Holy Church, which she asks from all her sons in these difficult moments, and in particular, from those especially elected, as the religious are. Try, therefore, that all in that house and in the novitiate may show gratitude to their mother, the Holy Church. (12-2-1639)
  126. You have done a holy thing doing special prayers in all our houses in that Province, for the necessities of the Holy Church. This practice will last the whole Holy Week. Later on, we will see the mercy God has used with His Church, and for that, we will give thanks with humility. (19-2-1639)
  127. After His Holiness declared with satisfaction, putting an end to all the doubts and differences actually existing in our Institute... you are obliged, as we have done here, not only to publish and make it published in all your houses of that Province, so that all may be happy and respect the resolutions of His Holiness, but also, to keep them exactly and fulfill them as he commands, with that peace and meekness that your charity and prudence promise us, and the good disposition of your subordinates, good Christians, religious, to the obedience of the superiors, even more, of the same God through His Vicar. (28-10-1639)
  128. Thanks God, here in Rome, has been published the brief of His Holiness about our problems. All have received it in great peace and satisfaction, as coming from the hands of God. (5-11-1639)
  129. You will know by others, in particular, the resolutions taken here in Rome, and they should be thought as from the Holy Spirit. Putting them into practice, you will get a great merit before God. (7-12-1641)
  130. I am convinced that those people of the Holy Office, as very zealous of the public welfare, have also care of the particular actions for keeping and increasing the service of His Majesty. Therefore, any order they give, should be received and fulfilled as coming from the hands of the Lord, and it cannot be but of a very great profit. (20-8-1636)



131. Try to fulfill as much as you desire, since it was commanded by the Sacred Congregation of the Holy Office. Obeying such a high tribunal, I will not err, even more, I think of meriting. I leave the success of the problem to the Divine Goodness. (5-4-1642)
132. I assure you that what I have written to you, was done in obedience to the Sacred Congregation of the Holy Office... It seems necessary to me not to show any opposition, being obedient without any delay. (21-12-1641)
133. I am glad, and not so little, of the good election of the Patriarch. May the Lord always assist him in all his works, so that as a good pastor, he may guide his sheep to the pastures and delicious things of Heaven. I do not dare to write to him, since so high people have other felicitations and difficult business and frequently they cannot attend low and simple people as we are. (17-5-1631)
134. It seems to me that Our Lord has shown a great providence in electing Your Excellency to give a remedy to that kingdom during the time of so many calamities. To repair them, it is necessary to have much solicitude, much sanity, much prudence and much courage. I take pity upon Your Excellency. And since I cannot serve and help in other way, I will supply it with prayer. (12-1-1632)
135. I do not know how the business of the Bishopric of Padua are, and how it is provided. May the Lord give it to the one who can do better service to God and more utility to the neighbor. Frequently, the desires of the temporal benefices are occasions of losing the eternal benefices. (5-6-1632)
136. May the Lord give consolation (to your Eminence) watching the rooting out of the heresy and exalting the Holy Catholic Faith in that great nation of Germany. It is desired and asked by these poor Fathers of the Mother of God. (25-8-1634)
137. Help as much as you can in the conversion of heretics, not only the children who come to our schools, but also of the adults; do it with your whole diligence and charity. (30-3-1639)
138. With the Hebrew young man who was converted to Christianity and who has been received in our house, supreme

- diligence should be observed in making him a devout one, teaching him with charity, how to confess well and to receive holy communion with fruit. He will know that he is among reformed religious. (5-5-1640)
139. I have received a letter from Fr. Ambrose where he speaks about the conversion of a heretic after ten years. Such news from those countries are of great joy. (30-7-1639)
140. I have received the copy of the errors the Valacones heretics have, and it seems to me great charity to help them come out from the road of hell and make them come back to the road of heaven. I ask you: Are there among the Valacones persons who can help the converted heretics so that they would not return to the accustomed heresies, with the conversion of other heretics, their relatives and friends? (3-3-1640)
141. The majority of Institutes – Capuchins, Franciscans, Dominicans, Augustinians – and their principal Fathers, praise and desire our Institute, and they send vocations and prepare foundations. (1621)
142. Father master Baselli, regent of St. Lawrence from the Conventual Fathers and Provincial in Holy Land, in a few days, will be in Naples. Go to see him and offer him the obedience of all of our Fathers of that house, showing always the affection of the good will to any of his orders. It will be for me of great joy. (16-5-1637)
143. Truly, we are much obliged to the Fathers of St. Dominic, because everywhere are amiable protectors of our work. They will receive from the Lord generous recompense. (12-9-1628)
144. You will not be able to give me greater happiness than giving satisfaction and joy to the Jesuit Fathers... Keep the due reverence and obligation to such Fathers, whom I have venerated since childhood as Fathers sent by God to the world with doctrine and examples so efficacious as clearly appears today, especially for those who remember the laxity before. With particular affection I ask the Lord to increase the spirit and fervor in the Fathers of the Company, so that in this second century they may duplicate the fruit from the first one, for the greater glory of his Divine Majesty and greater utility and spreading of the holy Catholic faith. (14-8-1641)

## **Rome**

*“You are Peter (or Rock) and on this rock  
I will build my Church”. (Mt 16, 18)*

*“Whether Greeks or foreigners,  
cultured or ignorant,  
I feel under obligation to all. Hence my eagerness to give the Gospel  
also to you who are in Rome”. (Rom 1, 14-15)*

145. There is not any city that could be compared to Rome, in everything and above all. I thank you for the news you have written to me. May the Lord always allow good and even better (times) to come for the good of the Holy Catholic Church. (20-3-1627)
146. To visit these holy places of Rome, one has exert any effort. Because in them are received great graces from God, especially if they are visited with devotion. (7-4-1630)
147. Allow Bro. Juan Francisco to come to Rome...After so many years of work, he deserves a little rest. May he see the holy places of Rome and fulfill his devotions, and then, with more fervor, may he start resume the work there. (20-2-1638)
148. So much aversion to come to Rome, is a bad signal for a religious. (19-11-1639)
149. In the house of Rome, since it is just before the eyes of the Pontiff and Cardinals, no religious that is not very observant, should appear. And maybe I will cause some pain for rooting out this abuse of the Superiors who as soon as they have a subject who is not according to their desires, send him to Rome. In it they show little prudence and little love for the Institute. (23-1-1638)
150. In Rome should be the most perfect and talented religious of the Institute. From this house that is before the eyes of the Pontiff and Cardinals, should come out the good name and fame of the Institute. (23-1-1638)
151. Not all who come to Rome follow the road of getting perfection. Here, you should not procure dignities, as some do, but true virtue, to know how to answer those dignities. (7-7-1640)

### ***Longing for peace during the war of thirty years***

*“I will give you peace in your country  
and you will sleep without anyone disturbing you”. (Lv 26, 6)*

*“Turn away from evil and do good;  
seek peace and pursue it”. (Ps 24, 15)*

*“May the Lord of peace himself  
give you his peace at all times  
and in all ways”. (2 Thes 3, 16)*

152. When you have some good news about the Catholics of Germany, communicate it to me, and in the meantime, I will not stop here praying for their victory. (21-10-1620)
153. Here, everybody was happy with the news of conquest of Prague. May the Lord give the complete victory to Catholics so that the heresies of Germany may be rooted out. (6-12-1620)
154. Here, it is known that the Pope is doing his best to fix the problem of Lombardy. But it is doubtful (that he will succeed), because the problem is so complicated, it will be difficult. Do not stop praying every day; make the students recite the litanies of the Virgin Mary, and besides that, at home, make particular prayers for this problem. (22-4-1628)
155. Here, Monsignor does what he can do to get the peace in Monferrato...For two weeks the jubilee was celebrated and it has been extended for two weeks more...May the Lord grant us peace. (29-4-1628)
156. May the Lord save us from war. If it starts, God knows when it will end and how much Italy will be infected by heresies. (10-3-1629)
157. There, do not stop praying for peace, exposing frequently the Blessed Sacrament and asking with the children that God will not punish us according to our sins, but rather to have mercy upon us and bless us all together. (7-4-1629)
158. Many soldiers are gathering here. And according to what they have told me, they have erected barriers before the gates and will put sentinels. May the Lord save us from war and bless us always. (14-7-1629)

159. Nobody knows how these rumors of Lombardy will end. Pray that they may end in a holy peace. (1-9-1629)
160. Two days ago, we received the news that Baldu had been helped by the governor of Breda... May this news be true. It would be of great importance. And the heretics of Holland had spent for the fleet with what they had stolen, without taking anything for themselves. (10-9-1629)
161. The Flanders news have been of good result for the heretics; may the Lord convert or confound them. (16-9-1629)
162. It is said that thirty thousand German people have entered the Mantua state. May the Lord save us from war and give us peace. (4-10-1620)
163. Here, we have very bad news regarding the Lombardy war, where it is said that the encounters have started and much blood is spread. May the Lord give a remedy, since (the efforts of) men are not enough. (27-10-1629)
164. In a few days, all the Cardinals from Spain are expected here in Rome, and we do not know the reason. May the Lord, in his mercy, give a remedy to those rumors of war, since it is a great disaster for all. (24-5-1630)
165. We have received the pictures of the queen and king (of Hungary). May the Lord give them many years of life, but with the increasing of the Holy Catholic Faith in all their states. (10-8-1630)
166. Yesterday arrived here the true news of peace. May the Lord be praised forever. (28-6-1631)
167. Let us ask the Lord that His Divine Majesty may have general mercy upon the whole Europe that is so much afflicted by different calamities. (11-10-1631)
168. I will not stop fulfilling my obligation, since I only desire the peace and union of those people who govern. The Lord, in his mercy, may illumine all, so that with their own merit, they may know how to fulfill His Most Holy Will. (1-11-1631)
169. Here, the only news we have is the great fear of a new war. May the Lord free us of it by these means: that His Divine

- Majesty give us the spirit of true penance in this life and we would not wait to do it in the other, knowing how terrible it is, except those who are going to try it. (15-11-1631)
170. It has been two weeks since you sent me half a sheet of paper with news from Germany and you have not sent me any more. We desire it to increase our prayers when it might be necessary, and to thank God for the triumph when things go well. (18-1-1632)
171. Here, we will make prayers for the happenings in Germany. If the Lord would not give a remedy, it is said that things go very bad. (31-1-1632)
172. Regarding the things in Germany, here we pray for the victory of the Catholics and the rooting out of the heresies. We hope the Lord will hear us in His mercy. (28-2-1632)
173. Here, we pray to the Lord that He may favor the problems of the Catholic faith in Germany; it is said that they are in great need. (20-3-1632)
174. I have felt a great satisfaction for the hope that her most serene republic may have an understanding with the emperor, so that the heretics may not do in Germany the evil they threaten. May the Lord increase this holy commitment and may give the victory to the one who always defends the Holy Catholic Faith. (27-3-1632)
175. I was very glad with the good news from Germany because they are in favor of the Holy Catholic Faith. (3-4-1632)
176. I have received a great consolation with the half page of news from Germany. May the Lord desire the exaltation of the holy faith and the destruction of heresy. (23-5-1632)
177. Pray all of you...especially for the triumph of the Catholics in Germany. Today, there is so little faith and so little kindness in men that many desire more the victory of the Turk with his heretics, than the Emperor and the Catholics. And they even desire the entering of the Swedish in Italy. This will not be allowed by the Lord. We will see how things are organized in Germany. I hope that the tables will be turned and they will not get their goal, those bad people who desire the triumph of the her-

- etics. May the Lord, in His mercy, have compassion on the poor and small Christianity and may exalt it always. (26-6-1632)
178. Here, we do not have good news of what is happening in Germany. May the Lord help the Catholics. (3-7-1632)
179. What you write about the defeat of the Emperor's army, is hurting me a lot. May God grant that it is not sure. It would be a great damage for the Catholic Faith. (20-8-1632)
180. We daily wait for the good news from Germany. May the Lord increase the Catholic Faith. (27-8-1632)
181. Regarding the happenings in Germany, since two months until now, no sure thing is heard, neither prosperous, nor adverse. May the Lord, by His mercy, exalt the Catholic faith and may root out the heresies through the means that most pleases to His Divine Majesty. (3-9-1632)
182. Regarding the news from Flanders, this week arrives very good news, if they are true. And also from Germany. It is said that France is very agitated because the king's brother is helped by Montmorency. May the Lord send peace to all Christian countries. (11-9-1632)
183. From here, we will help with the prayers of the smallest children; they please God so much. He, by his mercy, may favor the cause of the Catholic faith in Germany and in all other countries which are persecuted by heresy. (25-9-1632)
184. Here, we have received bad news of what is happening in Flanders and Germany and that the heretics defeated the Catholics. May the Lord defend his holy faith and give us all the grace of serving Him with fervor. (18-10-1632)
185. You have done properly following the custom of the others in the exposition of the Blessed Sacrament. You and the students, must try to appease the ire of God because of so bad difficulties. And may He defend us from enemies so powerful and so desirous of causing evil like the Turks are. (3-8-1633)
186. Let us remember to commend God to keep far away the enemies of the holy faith. And, at the same time, the occasions of desecration among the Catholics. (17-8-1633)

187. There is no talk other than the great preparations for the war in spring. May the Lord help us by His mercy. (3-2-1635)
188. The matters of war always go from bad to worse. Nobody can expect peace unless through a miracle. May the Lord put on it His holy hand. (23-2-1636)
189. It is said that the Supreme Pontiff has given another universal Jubilee and it will be published next Sunday. May the Lord give peace to Italy. (9-7-1636)
190. From Flanders has arrived the best news; a great defeat for the Dutch. And days later, a bigger one to the French people who were besieging Saint-Omer. (24-7-1638)
191. I will try to send you the faculties of reading prohibited books, you are so much interested. Here, we will pray for the exaltation of the Catholic faith and for the rooting out of heresies, while you are in war against the Emperor. (28-4-1639)
192. We will continue asking the Lord so that He may find out, on His part, the formula for restoring peace. It seems that the human means have failed. (13-8-1639)
193. Try to warn me what is said there about the rumors of war, if they are near or far away. Here, we continually pray for peace and may God give universal peace to the whole Church. (31-3-1640)
194. Tell me how the matters of war go. Try to pray, exposing the Blessed Sacrament on the altar, at least two hours a day. (6-7-1641)
195. May the Lord grant that the war would move away from those regions. Pray, if you want to be favored by God. (12-7-1641)
196. It is not good for somebody to attempt to come here since the situation of the Pontifical States and the City of Rome is like that. Wait until the end of these great rumors that threaten very big calamities. Pray there for us so that God may bless us all. (27-9-1642)
197. I think you have heard that we have here tribulations and rumors of war of great importance. May God, by his mercy, send us peace. (4-10-1642)



198. Do not stop doing continuous prayer so that the Lord may send the peace to these regions, where we are afraid of a terrible war. (11-10-1642)
199. May the Lord, by his mercy, send peace, not only to these States, but also to the whole Europe. (18-10-1642)
200. Here, has been done and is being done, prayer for the exaltation of the Catholic faith and for the house of Austria, so that the Lord may keep and strengthen, to His greater glory, the Holy Catholic faith. (6-12-1642)
201. It seems that the wars in these States of the Church are going to end soon in peace. But, it is feared that the king of France may wish to send to Italy his best troops. May the Lord, in his mercy, keep us in peace and also in Germany. (13-12-1642)
202. Here is made continuous prayer for the universal peace. Do it in those regions with much devotion. So that the Lord may send the peace to Christianity, being this his people, and in particular to Italy, being the elected nation by God for the Ecclesiastical hierarchy. (3-1-1643)
203. It is still not known if Vienna and Strazniz have been taken by the enemy. But since they cannot be helped, it is feared that they will fall in the hands of the heretics. And God knows when that nation will be reconquered. In the same way, God knows the affliction and misery of the poor Emperor. (20-4-1645)
204. Pray for the Institute and in particular for Germany. May the Lord forgive the offenses that the Catholics have committed. (20-4-1645)
205. You cannot do a more grateful thing than to show charity and benevolence to our Brothers who came from Germany. If I could, I would like to show with works the love I feel for them, taking pity upon them and helping them to progress in the studies. (28-5-1645)
206. Pray for the peace in Italy; it seems that God threatens with great punishments. (10-3-1646)
207. May the Lord give peace to that Province of Moravia and to all under the Emperor. (27-4-1647)

208. The peace between the Emperor and France is considered here as certain. May the Lord make of it a universal peace, and the Catholics may be able to serve without any difficulty to His Divine Majesty. (17-5-1647)
209. May the Lord have mercy on this elected nation of Italy, completely afflicted in different ways. May He give us the grace of knowing how to serve Him and conquer heaven. (28-12-1647)
210. We will ask the Lord to have compassion upon the Catholics and good Christians who live there, and in particular upon you and upon all our religious. May He give you that spirit and strength in bearing with patience and humility this persecution of the enemy, receiving it from the paternal hand of God, who wants to test the faith and constancy of His servants, as He did before in the primitive Church. (18-7-1648)

# Man

## ***Love for neighbor***

*“Love your neighbor  
as yourself”.* (Lev 19, 18)

*“Everyone will know that you are  
my disciples,  
if you have love for one another”.* (Jn 13, 35)

*“We have received from him this commandment:  
let those who love God also love their brothers”.* (1 Jn, 4, 21)

211. Any sacrifice should be done to win a soul. (24-3-1640)
212. It is an art to know how to attract souls to the service of God. (21-7-1635)
213. First, it is necessary to gather (water) as in a bowl and then water others as a canal. (31-7-1643)
214. We cannot do anything more pleasing to God than to cooperate with Him in the salvation of souls. (21-8-1639)
215. Among the excellent works in the service of God, the most excellent one is to help in the salvation of souls, for which our Redeemer suffered so much. (4-10-1639)
216. As long as the Lord will give me life, it will be a pleasing thing for me that our Fathers show to be really religious and anxious to help the neighbor. (13-2-1632)
217. All our religious, try to teach the neighbor more with the examples of mortification and detachment of the worldly things, than with words. (12-2-1633)

218. May all be careful considering that we have a short life and we should work well for the service of the neighbor. (20-7-1629)
219. Try to do the charity work by pure love of the Lord, to whom we should have served the first years with supreme diligence, and you have been to Him so many times ungrateful and rebellious. This consideration will help you to purify your intention several times a day. Because a charitable work with so much danger should be done with all the details that might purify it. (3-5-1631)
220. All of you attend to the service of the neighbor, and in this way you will save your soul. On the other hand, with work and fatigues, you will get hell, and may God not allow it. (10-2-1629)
221. Always be very careful, so that the devil who is always the enemy of any good, will not impede your road of good works. Because when you can do so much good and do it in the service of the neighbor, so much more does the enemy persecute you. (15-4-1628)
222. Try to show that you are really preoccupied with the salvation of souls and not to spare any fatigue for doing good to the neighbor. (1-9-1622)
223. Do not stop considering that the help you give to the neighbor by pure love of God is very pleasing to God. (14-1-1645)
224. I ask the Lord for all of you a great desire for working for the neighbor through our ministry. And may it be a great merit for you and a good example for the lay people. (27-6-1648)
225. Bro. Joseph wants a crucifix... When it serves to help the neighbor, visiting them in their sicknesses, the permit will be given. In the meantime, the cross is enough. (6-11-1624)
226. The news came here that you, with nine others, had been worthy of martyrdom by the hands of the heretics. But God did not like it that way. And ours have not been worthy of such a grace. At least, be numbered among the good confessors who praise God. And help the neighbor, not only by word, but also by works. (4-10-1642)

## **Works of mercy**

*“You must be openhanded to your brother,  
to the needy  
and to the poor in your land”. (Deut 15,11)*

*“Come, blessed of my Father! Take possession  
of the kingdom prepared for you  
from the beginning of the world.  
For I was hungry and you fed me.  
I was thirsty and you gave me drink.  
I was a stranger and you welcome me into your house.  
I was naked and you clothed me.  
I was sick and you visited me.  
I was in prison and you came to see me”. (Matt 25, 34-36)*

*“Do not let evil defeat you,  
but conquer evil with goodness”. (Rom. 12, 21)*

227. Do not stop helping any person in need just because money is lacking. (27-1-1629)
228. The first thing you have to do for Mr. Pedro is, giving satisfaction when he arrives home, so that for lunch and supper, he may find the food ready and well-seasoned, and to have one who will attend him in need. He has confidence in us, we must answer back with our whole diligence and charity. (24-3-1640)
229. If for paying the rent of the house to the sons of the dead shoe-maker, near San Onofre, you need the help of Fr. Francisco of the novitiate, go on my behalf and tell him to get for you five or six escudos, so that those poor persons may not suffer. (3-10-1621)
230. The extreme poverty and the due charity to those who are in such a state, such as the mother and sisters of Pedro Casinese, who once was a student of Nazareno school and even one of our novices, has moved me by the love of God, to give him from the notary, paying him eleven julios; the power and the witness of it are included in the present letter. Deliver it into his own hands, and even recommend to whom it might be necessary, so that the said Pedro may help his mother and sisters, this being a work of big charity. (3-5-1635)

231. I will try to get for Mr. Blas the absolution of the past, because I am convinced that he celebrates Mass because of his needs, not worrying about the suspension (*a divinis*). See what a poor soul he is. If you can help him to enter another Institute, do it, to take him away from the hands of the enemy. (3-4-1632)
232. They write to me that the wife of Mr. Anthony Fedele is almost in extreme necessity. Since I am also in dire need, I cannot give her any help, as I want to. But I will do it as soon as possible. In the meantime, you, do not stop helping her; and if you cannot do it with money, at least do it with a little bread and wine, so that she will have a little relief. And go in person to console her. (30-5-1630)
233. I have heard that Mr. Aniello Falco had left Naples to visit the holy places of Rome. Had he arrived, I would gladly have given him two comfortable rooms in our house, the services of our Fathers and besides, the prayers of the Fathers and of the students. I am glad that as soon as he can, (he) may come to practice this devotion, because we do not know if the Lord has reserved for him his holy mercy in these holy places, as it has been seen in many other cases. Tell him that I offer him, as I have said before, two rooms and our dining-room, with the blessing of the Holy Spirit, and that I will have as a singular favor of the Lord, if he is pleased in accepting this offering. (4-4-1630)
234. I recommend Mr. Benito Mignanelli, who travels with his son. Take care that he could practice his job in some place and also to find some opportunities for his son. In the meantime, try to help him, since there is always surplus food, and in this way, he will not be obliged to go around asking for alms. And since I hope that you will solve this problem well, I will not say anymore. (16-6-1628)
235. I will be very grateful if you help Mr. Ventura, especially being sick in bed. If in these feasts you receive some alms, help him not only with the wage of all this month, but even advancing him some (money). (26-12-1626)
236. This afternoon, I will see if I can make Mr. Nicholas Germanelli come to live with us, since he will be much better attended. And if God would dispose of him, may he die among

- religious, since it will be surer than in the house where he is, although there, nothing was lacking... At the same time, we will all help him with prayers and other necessary things, so that the Lord may give him back health. (22-8-1626)
237. We must try that our Fathers may have in their rooms some comfort, since the ministry is so hard. (6-7-1632)
238. By the love of God, try that the Brothers will not lack the necessary things. We should have with them supreme discretion. (13-7-1622)
239. We ask our superiors to make a good welcome to the guests Fathers, at the dining-room and in sleeping. Even more if they come from a far away country or are just passing. (1637)
240. I have read what you have written to me, and I am glad you help those holy Sisters by pure love of God, so that they may take profit in a spiritual way, you and they. (19-1-1648)
241. I have received your letter of October 25, where you communicate to me the passing away of your father to a better life. The divine providence wanted to save his soul giving time so that you would arrive for his help and full consolation. I felt special happiness. I will commend to the Lord in my poor prayers and sacrifices. (2-11-1647)
242. Have as your beloved brother in Christ any individual, as long as he might be a fearful and good servant of God. In the service of the Lord, *there are no partiality of persons* (2 Cor 19, 7). And the philosophers and mathematicians say: *Two things similar to a third one, all are the same*. Try, then, to keep your universal spirit. (10-2-1647)
243. It hurts me that the priest who stole our constitutions has been put in jail. But how could an enterprise end so recklessly done with much offense to the Lord? (13-3-1627)
244. You write to me that you are doing your best to put out of the jail that poor man. And I'd like you to use your whole power until it gets some effect. (7-8-1638)
245. I have seen what you write regarding the persecution of the ministry from the infernal enemy. The way Christ, our Lord,

- taught us is: *Pray for those who persecute and calumniate you* (Mt. 5, 44). We do it here, too, so that the Lord may illumine him and from being an enemy, may he become a friend. (13-3-1632)
246. You should try to do good to all. The way to overcome the perverse enemy is doing good, as long as it can be done without offending God or being a scandal to the neighbor. (2-3-1632)
247. May the Lord be praised because always there is somebody who opposes our things. We believe that he does it with a good intention. On our part, let us not stop fulfilling the obligation of the ministry, since that is the important thing. (3-6-1628)
248. Here we ask God to put away the punishment of the pestilence and that we may be satisfied with the past. He would do it if as publicly the sin was made, so publicly too should the true penitence be made and the hatreds and persecutions put away. God will pardon us the way we pardon our adversaries. (13-6-1631)
249. Very great is the compassion we all have here regarding that illustrious republic and a very important member, not only of Italy, but also of the whole Europe. May the Lord lift his hand from the punishment and restore its old splendor. (12-7-1631)
250. You should pray there for the cities that suffer pestilence and war. Thinking well, we all are brothers in Christ, and it will be a charitable work. To wait to pray when the pestilence is near, it is done for fear more than for love of God. It is good to pray now for those who are in so great danger. (29-6-1630)



## **Health and sickness**

*“There is no wealth better than health of body,  
and no gladness above joy of heart”. (Sir 30, 16)*

*“Son, when you are sick do not be anxious;  
pray to the Lord to heal you.*

*Then consult the doctor; remember that he was established by the Lord,  
so do not disregard him – you need him”. (Sir 38, 9 and 12)*

*“But he answered, my grace is enough for you;  
my great strength is revealed  
in weakness”. (2 Cor 12, 9)*

251. Try to live in good health, so that you may be able to serve God and the Institute. (12-10-1639)
252. If you are healthy, I will ask you to use it for the service of God and the neighbor. Otherwise, it would be better not to be healthy or to die before offending a God so merciful. (7-6-1631)
253. Try to keep yourself in good health and help the students as well as you can. If you behave well, the Lord will give you not only health of body, but also, what is more important, the true light of understanding to know how to serve Him well in the future. (12-6-1623)
254. Walk with a lively faith and persevere in your petitions. If He would give you health, it will be for His greatest glory. And if He does not give it to you, He will give you patience, and with it, the Lord will give you not only a great merit, but also a great consolation. (18-1-1631)
255. Our Lord was pleased in giving you health. Now, it remains that, at the proper time, because of this work of charity, He may give all the eternal reward. But, it is necessary to work till the end of life and only God knows if it will be long or short. (19-7-1631)
256. The servants of God should consider all things in a proper way. If you are not really in good health, try to cure yourself, so that you may serve, according to the vow of obedience you have professed. (2-10-1638)
257. You should take good care of your health, without exposing it to any danger, even more when you are still weak. (18-2-1634)

258. I have a house full of sick persons. May the Lord be praised. (10-8-1623)
259. Blessed be the Lord who is pleased to visit us with so many sick persons. Let us ask Him, too, to be pleased in sending them health. And, in the meantime, be patient to obtain the proper fruit. (21-11-1626)
260. Blessed be the Lord for He visits us with so many sick persons. On our part, let us do our best. And then, may His Majesty do as He pleases. (27-3-1627)
261. The sickness of the Brother hurts me as much as one can say. If he is ready to come without any danger of dying on the road, you can send him. Because this house is the mother house and it embraces all sons, healthy or sick, a thing the other houses do not do, like mothers-in-law. (12-6-1629)
262. Tell the doctors that if they look after the care of the body, I have to look after the health of the soul. And it helps little to have a healthy body if the health of the soul is lost. (8-8-1634)
263. You may be sure that the whole efficacy of medicines is received from the hands of the Lord, who can and who usually gives the more perfect health in holy communion, more than through the best medicines of the world. (18-1-1631)
264. These are the orders of the doctor. If he orders you to eat meat or eggs, do it without any excuse or protest. (13-11-1626)
265. Try to keep the rule and obey the doctor so that you may not fall again with fever. I hope that the Lord will soon give you health for the benefit of the poor and the glory of his divine majesty. (16-9-1626)
266. In such circumstances, we must conform with the counsel of the doctor and then, receive from the hands of the Lord what may come. And because our sick persons are lacking in receiving from the hands of God the sickness for their sins, they do not know where to go and never take care or go late. This is the principal point, they do not understand it. (27-2-1627)
267. From the letters that arrived in the last mail, I see that the doctor orders Fr. Juan Bautista to go to take baths... Try to fulfill the order immediately and try to borrow 10 escudos,

- since I do not think they can be obtained by alms. If there is no one from our (religious) who can accompany him, look for a lay young person, if there is a proper one at school, and if not, where you could find him. With this diligence, may we not lose the occasion of recovering the health. (26-6-1623)
268. If doctors tell you to go to take the native airs, go with the blessing of the Lord. (16-3- 1640)
269. May the Brother have a little patience since the good air will help him more than the food. If he has faith and believe, he will experience it. Try that he may not lack fire when necessary and blankets during the night to warm himself. (25-1-1630)
270. Regarding your sickness... I remit it to the Superior. And I tell you that being necessary, you should put into practice what the doctors tell you and in such occasions you should not practice avarice nor negligence. (4-6-1639)
271. Try to look after your health and do not economize. (3-9-1626)
272. It is ordained to all provincials and other officials, that the best places and rooms of our houses may be reserved for the sick persons. In constructing new houses, construct a separate infirmary in the best place that can be found. (1637)
273. For the time being, try to help the sick people by pure love of God, for whom we must be exposed to any corporal danger. He receives, as done to His own person, what is done for the poor and sick persons. (29-3-1631)
274. Continue with the good works you have started with Mr. Francis Polio, with whom you may have meals. Your indisposition requires a meal a little better than what is served in that dining room. (18-7-1629)
275. It seems to me that he is very weak in his head and his weakness increases the imagination of his scruples. I think he needs rest, to exercise in some manual practices, and solid food, for some days. (16-3-1630)
276. I have heard that you suffer stomach weakness because of your abstinences, maybe indiscreet ones. The present should serve you as a warning so that in the future, you may take care of your health. (3-9-1622)

277. Regarding your health, it seems to me that you do not allow yourself to be governed, but rather to continue with your abstinences. You do not do well. When one has an indisposition, after you feel a little better, you should allow to be served something extraordinary. (11-7-1629)
278. Do not lose sleep for writing, since health is more important. (22-6-1626)
279. Fr. Pedro goes there to see if that air is better for him than the one in Rome. If it helps him, it will be of some help for that school. Command him not to get up so early in the morning, since I understand that the sleep is good for him at that hour. And to do some exercises; it will help him. (8-7-1625)
280. Take special care of the sick persons. If the wine at home is not the proper one, buy a barrel or a small cart for the sick, when they have to drink, and for Masses. (26-12-1620)
281. I want you to take care of the goods of the house there, but take even more care of the health of the Brothers. Especially during these very hot months, have a good wine, if there is, at home. With those who fight and get tired, use another rule than with those who do not work. Finally, while the extreme heat continues, it is good to be very amiable with all, but not in the way that things are thrown away. (3-7-1622)
282. For Fr. Gaspar: Take care of your health and do not get tired. I appreciate as much the prayer you do in your room as the work at school. (6-12-1620)
283. You should give to the sick persons the necessary things, and they cannot be deprived of them as the healthy ones. Try to be diligent in this particular point. (8-7-1628)
284. Try to take care of the sick persons and of the old ones. They should not be lacking the necessary things if they are at home. (19-1-1629)
285. I am really sorry for the indisposition of Fr. Anthony Maria. You use your whole diligence for his health, as I think you do. Had I been a little less busy, I would have been there to visit him. Always console and encourage him, and I hope he will soon be healthy. (3-3-1624)

286. It was a great consolation to me that Fr. Dominic is in good health. I think that your diligence has helped him, and while it is necessary, do not stop serving him with much charity. If when it becomes cooler he wants to come here, I will be very pleased, if he understands that it will be good for his health. But he should not move until the time has become fresher, since it would be dangerous to come to this hot air from that cooler one. In the same way, take care of other sick persons, so that with each one should be used the charity the sickness requires and may be soon healthy and attend the service of God. (14-8-1624)
287. If you do not want to come to Rome, where you will have all the possible medicines, I will have to go Frascati. I cannot bear not to serve you in your necessity. Therefore, if you are not here tomorrow, I will be there on Sunday, although I would have to go on foot. (19-10-1629)
288. God knows how much the sickness of Fr. Castilla bothers me. Here, we do not stop praying for his health. By the love of God, do not be lacking diligence using all the possible means. I cannot go on a horse, since I have had a swollen foot for three or four days. If I have the opportunity of using a carriage, I will go immediately. Inform me constantly about the state of his health. (3-6-1630)
289. Try to have the whole charity with the sick persons. (29-9-1646)
290. Try to have pity and console the sick persons. Sometimes, the consolation of the Superior helps more than the medicines. (21-1-1623)
291. God knows how much I feel the necessity of the sick persons and also the nuisance they cause to the healthy ones. But, this being the will of the Lord, it is good to take with patience all the things that come from his hands. (8-7-1628)
292. Not without a great providence, God has sent to your Illustrious person such a fastidious sickness for the body. As a father, He wants to purify your soul in this life with the fire of tribulation, better than to purify it with the fire of Purgatory, that without any comparison, is much more terrible that one can imagine. Therefore, this being the will of the Lord, you

- should thank Him for the present tribulation, and ask Him for patience, to be conformed with great merit, with his most holy will. We can consider, too, that as He bore in this world very big sufferings and ignominies, He wants that his chosen creatures may have some tribulations. If therefore, the Lord, giving you the tribulations, is showing you a great love, your Illustrious person should try to force your heart to love the one who loves you so much. With love, you will not feel so much pain. (7-6-1631)
293. Ordinarily, it is greater merit to suffer than to be healthy, and even than to do good. (15-3-1631)
294. When the Lord mortifies you, it is a sign that he loves you. *He does not want death, but conversion* (cf Ez 33, 112). This is what all the sicknesses say, big and small, the Lord is sending us. (15-9-1622)
295. It is necessary to have a great patience with the sick persons. While they are tested by the Lord with sickness, we should not afflict them more, but rather console and make them amiably understand that the Lord sends them sickness to wake up from the sleep of laziness and may try from now on to walk through the road of perfection. *The will of God for you is to become holy* (1Tes 4, 3). The Lord usually gives such big lashes with this goal, although some think that they come from the secondary causes, such as humors and other accidents, and in reality coming from the first cause, God, who uses the second causes according to his will. It is good to be reminded of these things in such occasions. (8-2-1623)
296. It is a great pain for me that he still continues to be sick and with the impediment you write to me. The Lord has given him a great grace, allowing him to live. May he accept as purgatory the things that happen to him, but with the condition that he may know how to conform with the will of God. (16-1-1627)
297. If he received from the hand of the Lord this affliction, in satisfaction for past sins, he would see that He has treated him with much mercy, mortifying him in this life so that he will not mortify him later in the other. In this way he would get the profit the Lord intended. (21-8-1624)

298. Try to take care of the convalescence of Fr. Dominic, and also of your own health, always asking the Lord for it. He will give it, or if not, be patient with great merit to bear everything for His love. In this, we must all advance every day, to correspond to what He suffered much for our love. (7-9-1624)
299. Fr. Stephen can choose one of our houses and give him there what the doctor may prescribe. He also should have confidence in the divine help, becoming poor for his love, since the Lord usually provides well for such poor. If he were in a rich Institute, sometimes it would be allowed to choose more nice airs and greater expenses, but among poor, and so poor as we are, there should be a little more spirit of holy humility. (25-3-1634)
300. As things come from the hands of God, he works in a holy way on the one who knows how to receive similar occasions directly from the divine providence, who usually sends the sicknesses, but also the remedy. As long as we put upon Him our confidence and do not have confidence in our ingenuity. (12-7-1641)
301. I have received your letter... telling me the favors the Lord does in mortifying you with corporal indispositions. Only God knows why, who does everything for our good, and we must thank Him for the things that seem contrary to the senses as well as for the prosperous ones. (15-4-1645)
302. May your Excellency have as a certain thing that what the world considers as inopportune mortifications, are usually great favors from the paternal hand of God. He, as an efficient cause of all painful evils, usually sends these to those He most loves in this world, for the benefit of the other. The one who knows how to receive them from his infinite wisdom, and not from the personal enemies, instruments of the will of God, and may know how to conform himself with patience and knowledge of that truth, will reach (the end) with great merit of grace in this life and of very great glory in the other. (25-8-1646)

## **Sister death**

*“Good and evil, life and death,  
poverty and riches, all come from the Lord”. (Sir 11, 14)*

*“I am the resurrection and the life,  
whoever believes in me,  
though he die, shall live.  
Whoever is alive by believing in me  
will never die”. (Jn 11, 25-26)*

*“For to me, to live is Christ,  
and even death is profitable for me”. (Phil 1, 21)*

303. In this pilgrimage let us be satisfied with a little space in our short life, since the wider and delicious space we must try to get is in heaven. (21-11-1626)
304. Our life or our death depends on whether we are well- or ill-prepared. It is commonly said that *one who has time to do good and time to wait, time comes when he becomes exasperated*. It happens with death, that is not far away and it is uncertain. (27-7-1630)
305. Life is short, and in its brevity it should be treated as a business of great importance like eternal life or death. (23-12-1633)
306. May Our Lord keep you always and console you at the hour of death. Amen... I give you a counsel, to be only attentive in preparing to die well, frequently receiving holy confession and communion, and giving alms abundantly, having compassion on the poor, who, giving with charity and pure love of God, are very useful before God; and since it is a business of an eternity, to know how to make that passage well, do not think about any other thing during the short time you have of life. (4-10-1626)
307. I thought of writing to you... to remind you as a brother, to try with your whole diligence, to finish the course of your life in the grace of God, since the rest is vanity. (8-6-1628)
308. It seems to me that the pastime for us, who are already old, better than chess will be to prepare for dying well, since our life is short and the hour uncertain (cf Job 14,5; Mt 24,50). If dur-



- ing this short time here, we do not do penance, then, it will be done there during a longer time. *A word to the wise.* (5-8-1633)
309. They wrote to me that Bro. Francis was very sick, was given the last rites and was very calm and in conformity with the will of the Lord. Blessed is he, who in a short time and with little penance, has conquered heaven. (7-10-1623)
310. Last Tuesday Mr. Tiberio Maghetti passed to a better life. Although more than compassion we should be envious – he is already in a secure port and we are in the middle of the tempests of this world -, what we should do is to help him so that soon he may be free from the pains of purgatory, through which ordinarily passes almost everybody. (22-8-1626)
311. The Lord has given to Aniello Longobardo the grace of dying after receiving all the sacraments. I am happy he was buried with our habit and among us. (27-10-1629)
312. In the last mail we have received the notice of the death of the King of Poland... You communicate it to those two houses so that they may pray for his soul and for the holy election of a new king, very Catholic and observant of the law of God. (27-6-1648)



# Vocations

## ***Vocational guidance***

*“Then I heard the voice of the Lord:  
Whom shall I send, and who will go for us?  
And I said: Here am I, send me!” (Is 6,8).*

*“And Jesus said to them, Follow me,  
and I will make you fish for people.  
At once, they left theirs nets,  
and followed Him”. (Mk 1, 17-18).*

313. The world is still big, *the harvest is abundant but the workers are only few.* (Mt 9, 37) (1621)
314. If the schools go well, there will not be lacking suitable persons who will ask for our habit. (30-11-1641)
315. I do not want, by any means, to found Pious Schools without opening a novitiate, since it would be the base for the propagation of our Institute. (18-1-1642)
316. Try that the novitiate not only goes well, but also may increase. (18-1-1642)
317. Being young and smart, knowing a little the Latin Language, and especially of good customs, send him to Rome with the required documents, although he may not have money for clothes. (3-4-1638)
318. I want you to know that I have already rejected five thousand escudos from a novice and three thousand from another one. I want them to enter poor. It is not good to do things in a hur-

- ried way. Regarding this matter, it is very certain that saying: *it is ruder to throw away the guest than not to admit him.* (20-11-1627)
319. In the future, it is necessary to give the habit to few and well-known. (13-6-1637)
320. Since there is no novitiate in those regions, for the time being, you will not be able to accept any candidate. It is better not to accept than to accept and not form them well. (12-2-1639)
321. I stress to be very prudent in admitting novices. Because from the good novices come later the good observance and profit of the neighbor. (10-11-1639)
322. Mr. Fernando Leopoldo Bennone, a son of your Excellency, has come, by his own courtesy and devotion, to attend and help my Mass. Talking after Mass, I have discovered that he has a great desire of Christian perfection. But considering his qualities and the state of your Excellency, it seemed to me to counsel him that he would do a most agreeable thing to God if he procured or became very suitable in letters and virtue in his actual state, so that he would be worthy of some Bishopric, where he could show with his exemplary life the spirit that Saint Charles showed, the Archbishop of Milan, and that other prelates have shown also in their dioceses. In this state, he would do a better service and profit to the Church of God than becoming a religious in some very observant Institute. (7-7-1640)
323. Your lordship thinks that Juan Maria should become a religious and should enter the Dominican Institute or another important one; I would not like to cause any displeasure to your lordship, nor to your wife, if he would enter among us who are religious of very little fame, of small virtue and with other thousand defects. Therefore, with all we are, we will pray to the Lord for your lordship and for your house. (12-10-1641)
324. I have heard it said...that there is a novice of short stature and that his mother is a widow with three poor sisters. That novice should not have been admitted since no male remains at home. (16-11-1641)
325. Try not to admit to the habit except persons of good intelligence and that they may not be too short in stature. (17-7-1636)

326. I would be happy if in the novitiate is taken the care that requires so delicate job, not only in forming well, but also in not receiving so easily those who ask for the habit, after the experience has taught us that they do not become what they promise. (10-1-1642)
327. Having the novitiate, try not to give the habit except to persons who might be good for founders... It is better to be few and good than many and with problems and lax. (5-9-1642)
328. When you have facilities for admitting novices, try to receive few and that they might be very intelligent, more than admitting easily persons who do not serve. (15-11-1642)
329. We have the faculty of admitting novices to substitute with new religious those who have left. But, they should be of good mind and customs, and not from very poor families. (30-5-1648)
330. Be very prudent in giving the habit unless to young men of best mind, or to lay people who know an art or job. (8-2-1635)
331. For our goal, are better the young men who are educated in our schools, whom we can see if they are well- or badly-inclined, if they have good mind or not, and forming them well, they give good result. This what I write, should be put into practice as a word of God, coming out from a superior. (28-8-1636)
332. Always say good words to all, but do not assure them that they are admitted unless it is the case of an extraordinary talent. It is better to entertain them to know their vocation. (1-11-1625)
333. Ask the Lord to send us many vocations and good. If we had a novitiate here, we would find vocations, but I take supreme care. (6-11-1626)
334. I, thank God, have never asked anybody to take our habit, although I have been importuned by many. (1-5-1627)
335. It is not good to fill the Institute with ordinary people. (12-8-1627)
336. Be very careful and mindful in admitting novices, because in knowing their vocation consists the profit and progress of the Institute. (15-11-1627)

337. Now, there is not any place in the novitiate for that young man. It is necessary to be very cautious and to know each one before giving them the habit. (24-5-1628)
338. It is not good for me to give the habit here where we are not well-informed of the qualities of the persons, being able of receiving him there, where they are known with all details. (16-5-1624)
339. It is very important not to receive very young men with little judgment. Warn Fr. Provincial to be very careful not to give the habit to so young people. (16-6-1629)
340. I tell you that I will pray and I will really pray as much as I know so that Our Lord may give you light to be right, because it is of *summa rerum* (the most important thing) that is to say, the vocation. (19-10-1629)
341. Warn Fr. Provincial to be cautious in giving the habit and much more if they are old in age. (2-2-1630)
342. To give joy to relatives, we should not admit in our Institute some individuals who do not serve for anything but to give trouble to the Superiors. (28-9-1630)
343. For the love of God, first, try to know the priests to whom the habit is given. The last year came four or five who maybe will not serve but to celebrate Mass. (14-1-1634)
344. Never give the habit to persons who go around the world, although they may seem wise persons. (29-1-1637)
345. Do not give the habit except to young men of excellent mind, since ordinary ones we have more than we would like to have. (21-2-1637)
346. It is necessary to see if the hermit is good for cleric or for brother... If he wants to enter for cleric, it is necessary for him to know Latin well. In any case, may he be for cleric or for brother, since among us is not any difference, for cleric is more work. (14-6-1623)
347. Before giving the habit, try to know if somebody is suffering from melancholy. They are, generally, very obstinate and easily end being hectic persons. (10-8-1630)

348. I would like never to admit among us one who is a melancholic person. (13-10-1629)
349. I am glad that there are some young people ready to become really poor of the Mother of God, by pure love of the Lord. If it is sincere, the vocation will be confirmed during the time until the next spring. And then, you will give me again your opinion and also the opinion of those Fathers. Tell them to pray so that if it is the will of God, the business will end well. (13-2-1636)
350. The one who has affection for the Institute, should show it, not only giving a good example by being very observant of our rules, but also by attracting suitable vocations to our Institute. (11-10-1636)

## **Formation**

*“Samuel grew, Yahweh was with him  
and let none of his words  
fell to the ground.” (1 Sam 3, 19)*

*“All of these together gave themselves to constant prayer.  
With them were some women and  
also Mary, the mother of Jesus,  
and his brothers”. (Acts 1, 14)*

351. Our whole Institute depends upon the good novitiates. (17-9-1628)
352. The progress of our Institute in those regions depends upon the profit of the novices during the time of the novitiate. (4-8-1635)
353. Give the habit to some who could help at schools soon. But, it is necessary for them to learn to keep our Constitutions, since otherwise, they will become religious in habit and they will not serve but to disturb the Institute. Urge them in everything, since it is very important. (9-2-1634)
354. To educate the novices in a material way is the cause of the Institute’s laxity. (13-11-1638)
355. It is very important that from the beginning, the novitiate may walk as it should. Visit it once or twice, at least, every week and inform yourself if something is missing, exhorting the novices to forget the things of the world and to try to become strong soldiers in the spiritual life, and they will get it if in a particular study they learn the virtue of humility. (15-1-1639)
356. In the good education of the novices is, in great part, the profit of the professed. (31-7-1638)
357. From the observance of the novitiate depends the observance of the other houses. (1-7-1638)
358. If the novices are not formed in spirit and prayer, they will become an impediment and they will not be of any help for the Institute. (13-9-1636)
359. Try to form there the novices in the faithful observance of our Constitutions and in humility, if you want the Lord to do great things through you. (3-3-1640)



360. You and the rest of the teachers who are in the novitiate should teach the road of religious perfection with a good example. I exhort you, therefore, to become the first in acts of humility, doing them imitating Christ who taught us with deeds. In this way you will do a great profit in the novices. (3-3-1640)
361. I would like to see the good formation of the previous novices and the one of the actual ones. I think better not to give the habit and become few than many materialistic and without religious spirit. And this cannot be learned except with a great recollection. (14-4-1640)
362. Now that there are more priests, you will be able to take care of the novices, forming them with the good education one can expect from such a good family. I will expect the fulfillment of this command, without including for the time being the holy obedience. (28-8-1640)
363. I have received your letter of the 27<sup>th</sup> of the last month and in it the news of five novices that have received the habit for clerics, and I want you to attend them with much diligence... Use the same diligence to make them learn the letters and the holy fear of God, practicing the virtue of humility, with which are discovered the eternal riches and are despised the temporal grandeurs. (23-11-1641)
364. I especially recommend the care of the novices who are there so that they may be formed in silence and the desired modesty. They should learn by themselves to make mental prayer in their rooms, besides the prayer in community. (28-12-1641)
365. You should observe carefully the qualities of those you admit to the novitiate, keeping them very separated from the professed and to teach them how to make mental prayer, so that they may be formed in spirit. (30-11-1641)
366. It is not my intention that the young people of the first year of the novitiate may dedicate to study while they have not profited something in the spirit.... Try that they may attend first what is the most important, that is to say, the religious perfection. (31-7-1643)
367. I recommend the care of those novices and you know how much good can come for the Institute if they are formed well;

and on the contrary, how much damage have been carried to the Institute by those who have been in it only by their bodies, having their spirit busy in another place. Instruct them frequently how to pray, make mortifications to subdue their own will to the will of others, to forget the comfort of their houses and attend only to the detachment of themselves and to the mortification of their own self-love, to make sure that through this way, they will be able to assure their own salvation, *since it is true that there are few who find it*. (Cf Mt 7, 1-4) (8-8-1643)

368. You are very right about the education of novices, since from the beginning they do not assimilate the true spirit, it seems to me that they will not learn later, but rather they are reared like animals, like lay people, more or less. (29-8-1643)
369. I recommend the novices to be retired some hours daily in spiritual exercises. When it might be necessary, they will help a little in the construction of the building. And they should go back immediately to their retirement. (28-8-1636)
370. These studying novices seem to me that they have learned little obedience. It is necessary to come here to learn it, since the good of the Institute is in the good formation of the novices. (6-9-1624)
371. I want our novices to despise the world and what is in it, with generosity. Even more: that they may throw themselves in the divine arms and providence. When they acquire a little of this state, they will be apt to treat, without any danger, any kind of persons. (9-9-1628)
372. You did all right in changing some novices... Visit them frequently and encourage them. May they learn to be humble interiorly, as much as they can, so that they may be apt to such worthy exercise as teaching children is, since the world, our enemy, considers it so low and vile. With practice they will attain its value. (20-7-1629)
373. I have received the list of the novices. If they are good, they are many. It is said that it *is better few but good*. Try to make them love the virtue of humility, and through it, they will acquire the knowledge with which they will work in all actions. (16-2-1630)

374. As long as I hear that the novices walk through the spiritual life with fervor and happiness, it will be for me a very great consolation. To start, as it is due, the purgative life, all should compete who is the most humble. The banner or cup of the race will be only given to the humble, and they will be exalted then according to the humiliations they have received in this life. This road is very repugnant to our senses, and it is said that the road is narrow and there are few who find it. (Cf. Mt 7, 14) Insist very much in this matter, since it will be a great benefit to our novices, and as a consequence, to the Institute, the rest of the religious life depends on the profit of the novitiate, since it is true, therefore, *that the one who starts well, has already finished half of the road.* (13-4-1630)
375. I am very much confident in the diligence you will use with the novices, and from it depends the success of the religious. Try to make them acquire great love for humility, since in this way they will walk securely. (7-12-1630)
376. Tell me how the novices behave, because the whole progress of their life will be known from the profit they have made in the novitiate. Exercise them rather much in humility, and they should learn it as a contest and with a holy emulation. (17-9-1630)
377. Use your whole diligence and try that they may become observant of the smallest things, since in this way you will get good students. And the novices may not be angry in asking permission in small things. They should become like little children if they want to enter into the true road of the spirit. (24-8-1630)
378. Test well the novices. And those who are not very sincere with the superior, send them out...Let us ask the Most Virgin Mary that she may have, in this matter, special care of the Institute of Her poor. (3-8-1630)
379. Do your best in introducing the novices in the religious modesty and in the holy virtue of humility. In this way, they will become more apt to know how to make mental prayer, this being the life of the soul. (11-5-1630)
380. Try that the novices may learn silence. Otherwise, they will never learn how to do mental prayer. (18-5-1630)

381. By any means, he cannot remain in the Institute if he does not come to live in the novitiate of Rome this month of March. And, do not think, as it is generally said, that I will allow him to be led by the nose by a novice, until I have to do what he wants to. Make him realize: he comes back here to the novitiate, or he goes to another Institute less austere. (16-2-1630)
382. If by chance, any (novice) shows disobedience, send him home. Because disobedience comes from pride, this being a very dangerous sign, especially in a religious. (13-4-1630)
383. When you find out voluntary faults in the novices and they do not care to emend, send them out. It is better to have few and good than many and imperfect. (11-5-1630)
384. It seems necessary to me to send home, not only the two novices you speak about, but also anyone who does not try to be very observant. It is better to form few and good than many and without piety, nor spirit. (3-9-1643)
385. Take particular care in forming well the novices. There is the foundation of our Institute. (14-5-1639)

## **Formator**

*“I give thanks to Christ Jesus, our Lord,  
who is my strength,  
who has considered me trustworthy  
and appointed me to his service”. (1 Tim 1, 12)*

*“Take care of yourself and attend to your teaching.  
Be steadfast in doing this  
and you will save  
both yourself and your hearers”. (1 Tim 4, 16)*

386. The novitiate requires a (master) who does not have any other work. (17-9-1628)
387. Without a master, and a good one, the novitiate is not a novitiate. (2-12-1628)
388. It is not good to increase the novices when there is not a proper master. (11-2-1640)
389. Ask the Lord the grace of being able to help the novices. Trusting the Lord and not trusting oneself, will be very agreeable to the novices. (3-8-1641)
390. Continue in your job of master of novices and try with your whole diligence to educate them in the holy observance and especially in the holy humility. (1-7-1638)
391. The foundation of the Institute consists in the good going of the novitiate. Because if the Lord has elected you for that job, use your whole diligence in educating the novices in that humility that our Institute seeks. (25-9-1638)
392. Try, not only with words, but much better with deeds and with a good example, to attract the novices to the holy observance of our Constitutions. Having that as your most supreme goal and intention, without any doubt, you will be helped by God in all your things. And because the General and the whole Institute have entrusted to you this problem of the novitiate, try that it might be of great merit before God and of good opinion and esteem before the superiors. I will do particular prayers. (2-1-1638)

## Studies

*“The discerning heart obtains wisdom,  
the ear of the wise searches out knowledge”.* (Prov. 18,15)

*“Live in peace with one another.  
Do not dream of extraordinary things;  
be humble  
and do not hold yourselves as wise”.* (Rom 12, 16)

*“Nothing gives me greater joy  
than to know my children  
live in the truth”.* (3 Jn 4)

393. Unite the study with the fervor of piety in such a way that the one may benefit the other. (1620-1621)
394. I will ask the Lord to give to all students the spirit of knowing how to learn together letters and humility. Without this virtue, they are more an impediment than a help. Exhort them, therefore, to embrace it with great fervor, so that later on they may be of profit and honor for the Institute. (7-10-1627)
395. One of us will be better employed teaching our religious than teaching the students. (21-8-1638)
396. Greet on my part Fr. Tomas Campanella and help him well. (8-10-1632)
397. All the postulants should be good in talking so that may have facility in teaching. (1620-1621)
398. While he is only a novice, only spiritual things should be taught. But many novices, considering themselves good calligraphers and abacus persons, and other ones proving that they knew how to perform a class of numbers or grammar, have left the habit. (13-6-1637)
399. I dislike very much that our clerics may manifest so little desire in learning. It happens that they do not know well the great good they could carry out in the students and in themselves, if they were apt to teach together letters and spirit. Being negligent, they will not be apt for one thing, nor for the other. Exhort them on my part, since I will receive a great consolation and it will be for them of great profit. (16-1-1626)

400. This Brother has a great necessity of some books of mathematics and algebra, because he has a great talent, and each week he reminds me of it for the great enthusiasm he has for such study. If you could get them, I would remain very grateful. (31-8-1630)
401. I like that they study mathematics, without abandoning the study of virtue. The perseverance gives the crown... May God bless their studies for His greater glory. Deo gratias. (9-12-1634)
402. I feel a great consolation when I hear that the studies in those regions go well. I hope that if letters go accompanied with humility, you will do a great profit. (24-3-1640)
403. Make the professors study high sciences, trying that the letters, as happens in many, may not make them arrogant or produce self-esteem. On the contrary, if they want to produce true effect, they must try to accompany them with humility. By their own experience they will see that *the examples of the humble persons convince more than the words of the proud ones*. (15-2-1648)

## **Desertions**

*“On hearing this answer,  
the young man went away sad  
for he was a man of great wealth”. (Mt. 19, 22)*

*“Whoever has put his hand to the plow  
and looks back  
is not fit for the kingdom of God”. (Lk 9, 62)*

404. According to what you write, he is so decided to go out that you do not need to lose time persuading him any more...May you give him some clothes from the wardrobe, for example, a cassock, cape or long cloak, other underclothes and a good hat, so that he may present himself in a decent way. You will give him some money for the trip, if he wants, since he is writing that he does not need. In this way he will learn that he has found Christian charity in this Congregation. (23-1-1621)
405. Counsel him to change the Institute, since he has not made the vows in this. I, when the time of solemn vows arrives, and it will be soon, I will not admit him by any means. But that he may leave with reputation, it would be better to go to another Institute. I write to him according to what I say to you, so that he may see that his honor is taken into consideration, not expelling him, but changing. (27-7-1623)
406. For the good of your soul and even for pure tranquility of all, I think that you should go to another Institute less strict or try again to adjust yourself with somebody in the world... For that, I will give back your clothes, and possibly, some better ones; I will give you back the 10 escudos you brought when you came, a thing we do not do with others, and besides, I will gladly help you in everything I can. I never stop wishing good to persons, although their condition may not be on purpose for the Institute. (22-2-1624)
407. I send the clothes of the Brother, that is to say, the wagtail and the coat he brought, a new jacket better than his, a shirt, three gorgets, a pair of pants – his were of cloth –, a pair of new socks, a pair of new shoes and a beautiful lay hat. If something would not be of his taste, you may supply there the best you can.



Besides, I send him 15 escudos and 60 paoli, since this is what I wrote down in the book when he came. This is not done in any Institute, but I do it because for my own interest, I do not want to make anybody angry.

Tell him on my part that I would gladly keep him in the Institute, but no superior wants him in his company. Anyway, I will help him always as much as I can.

I, thanks to God, do not lose my affection to persons, but I have to take care of the Institute and give satisfaction to the superiors, especially when all are of the same thinking. (9-3-1624)

408. If that Father wants to go out, I have written to him that I am ready to help him as I did with the other two who are our neighbors in the hermitage place of Camaldoli, for whom I signed the obedience as soon as they knew their thought...I do not have any difficulty if somebody wants to follow them; it seems to me much better to remain few who are ready for the true observance than many and not united. (27-8-1633)
409. I would not like to have anybody among us if he is not happy. On the other hand, they cause more damage than profit. (17-12-1633)
410. May God wish that all these negligent may leave the Institute! (13-5-1624)
411. If somebody wants litigation and wants to go out of the Institute, I will show them the road... If others want to go out, they will be able. But be careful it not result for them the road to hell. (27-5-1634)
412. With all my power, I will help him leave the Institute. It is much better that such persons may be out, since inside they give nothing but scandals. (14-1-1637)
413. Had I a small enough reason to send out of the Institute those tempted and negligent, I would gladly send them out. Because they are restless and the demon makes them believe that the Institute is like a hell. Since they are in a bad state, they perturb others who would serve God in peace. (22-1-1639)
414. The Lord will help the Institute by sending in proper vocations and sending out the one who is not a proper one. (12-10-1641)

415. It is a clear deceit of the enemy, especially when the Institute is lacking or in extreme necessity of individuals that may help with word or deeds... Now, to abandon the mother in these anguishes, does not look well. On the contrary, he should work double until there is enough personnel. (1-7-1634)
416. I have received one of your letters where you tell me that you have obtained from His Holiness the grace of going to the Discalced Carmelites of Piamonte. Since I hope it is an inspiration of the Holy Spirit, I am glad you continue in that holy vocation. I will not stop asking the Lord to continue increasing his grace in you. (15-2-1642)
417. Your memorial will be given to the Congregation of Bishops and Regulars. If those prelates give a hand, I will give both. Had I been able to before, I would have done it many years ago. (20-7-1641)
418. The faculty of going to the world has been given only to those who are lax, since they are an obstacle more than a help in the Institute. The Institute, after it has finished with some subjects, will remain standing better than before and purified, as the ocean, of dead bodies. Those who want to serve God, should be glad that the Institute may be free of such persons. (7-12-1641)
419. While you wear a habit, you should follow the condition of a habit. I wait for you at the hour of death. You will repent well for not doing penance for your sins. (1-4-1634)
420. I have always been of the opinion that after they have been out of the house, they should not come back. (2-12-1620)
421. Do not allow, by any means, to come back to our house those who left the habit, since they cannot be but a bad example for our religious. They did not leave the Institute because they were spiritual men, as they show in the world. (30-11-1641)
422. The Brother who left the habit because he was sick, has been here. To help him I have given him a ducat and a shirt for changing. (6-2-1627)
423. Write me in particular how fares Mr. Clemente (Settimi), who was one of our religious before, and what kind of comfort he

has there. May he not repent when the great necessity may arrive. I was never expecting such resolution. Tell me also about the other two who left the habit, to enable me to help them with my prayers before God. (5-7-1647)

424. Try to keep the observance at home, and pray for those who have abandoned the road of the Institute to follow the wide road of the world. (22-2-1648)
425. I am sure that at the hour of death, God will tell them: *You received goods during your life (Lk 16, 25) your temporal recompense, (Cf Mt 6-2), and for it you have abandoned my service. Since it is written: What you did for one of these my little brothers, you did it to me. (Mt 25, 40) (3-11-1646)*



# The priest and the liturgy

## *Candidates*

*“Call for the tribe of Levi  
and appoint them servants to Aaron the priest.  
I myself have chosen the Levites”.* (Num 3, 6 and 12)

*“Stephen, of grace and power,  
did great wonders and  
miraculous signs among the people”.* (Acts 6, 8)

426. In our Institute, the priests are as necessary as the clerics and Brothers, since all form a unique body. And you should not say one to the other: I do not need your help, but rather, in holy peace, with a great merit, each one should work according to his aptitude, by pure love of God. (17-5-1642)
427. Try to get so much humility that at the proper time you may find to be promoted to the priesthood, for which a great disposition and capital of virtue are necessary. Without it, pity the one who becomes a priest! (11-12-1632)
428. If they are not very humble, it will be worse for them to be promoted to the priesthood than to remain like that. Because they must treat the part of the holy Church's grave business with the Eternal Father and with the Holy Trinity. Therefore, see with what devotion and humility the priest should behave while he celebrates Mass. (12-7-1641)
429. If you do not humble yourself, you will never become a good priest. It would have been much better not to be born than

- not to be a good priest. Because the sin of a priest is much worse than that of a lay person. (18-12-1632)
430. Try to become suitable for the priesthood, growing everyday in the holy fear of God, with a particular diligence to get humility, and it will greatly exalt you in the presence of God. (10-8-1641)
431. The priesthood should be attained by virtue, not by pretension. I will never ordain anybody who may demand to become a priest, but only those whom I may see for a long time that have become observant persons, looking for the good of the Institute. (28-8-1637)
432. If he is not apt for the sacred orders, do not put yourself in the danger of offending God. Before, try, in conscience, to become suitable. (14-12-1641)
433. To become a priest, it is not enough to be twenty five years old, but to have the necessary consciousness. And the most important thing is great humility to know how to exercise such high and tremendous ministry. (12-3-1631)
434. To become a priest and an ignorant, it is not good for your soul. The dignity of the priest is such that many learned men who have known it, did not have the value to accept it. (7-12-1631)
435. I desire you to prepare with interest for the examination of Orders, not only studying the necessary things, but better trying to get the virtues that make man suitable for the exercise of such holy Orders. Principally the virtue of humility, and knowing it well, you will try to get it with your whole diligence. (1-9-1629)
436. When you communicate to me that he has made progress in the study, we will try to console him. Because until now, it seems to me that he has studied very little. And I would like him to become a good priest, and not ignorant. (31-1-1642)
437. I would not like him that being so ignorant of the Latin language, may become ordained *in sacris*. It would be like sending him to hell, not being suitable for such a dignity if first he has not studied the necessary things and it cannot be done in a short time. (17-11-1641)

438. If it seems to the provincial and to the assistants to ordain the clerics that have the required qualities, you can do it. But before, teach them the devotion and reverence they should pronounce the words of the holy Mass. In this reverence consists the merit of the *opus operantis* (the act of the one who acts). Exhort them to become very humble and pious while they celebrate the holy sacrifice. (23-11-1641)

## **Minister of God**

*“The lips of the priest should guard knowledge, and the Law must be found in his mouth”. (Mal 2,7)*

*“I invite you to fan into a flame the gift of God you received through the laying on of my hands”. (2 Tim 1,6)*

439. Ask the Lord to give you spirit and grace to celebrate your first Mass with the fervor that is desired, and to go on continually from good to better. (26-11-1644)
440. I am really happy you have been ordained a priest. I hope that you will increase the knowledge of the spiritual and eternal things and you will become more apt to help the neighbor in *utroque homine* (in any man). (25-6-1644)
441. I am happy that the two you sent, have been ordained priests. Teach them with what much devotion they should talk with the Eternal Father and with the Trinity, so that they may obtain the whole possible profit from the Mass, may understand the meaning of the words, and may say them with reverence and humility, and not be accustomed to say it in a hurry. (19-7-1641)
442. Greet on my part Fr. Charles, and I am happy he has been ordained a priest. Exhort him to have great reverence to the Eternal Father when he celebrates the Mass and may he speak with respect and fear, saying at the end of all the prayers: *Through Christ your son*. If he knows how to accommodate to this idea, he will get in this way a great spiritual profit. (3-8-1641)
443. Warn him really to be a good priest and may he not celebrate the Mass in such a hurry as some do, but rather with much reverence, considering that he speaks with the Eternal Father about very grave problems and it should be done with much reverence and attention. Not doing this, it would be better not to be ordained, as St. Francis did, who understood the purity of heart that was necessary for the priest. (17-8-1641)
444. Learn the interior reverence with which the holy words of the Mass are said, when one speaks with the blessed God and



with the Most Blessed Trinity. It is not enough to pronounce them with the mouth and little devotion, but with the heart. (9-10-1638)

445. I dislike it that you are alone and that there is no one on your behalf in your zeal for the holy observance. All should realize, especially the priests, who talk all mornings and they should talk with familiarity in the holy sacrifice of the Mass, from where they should come with great zeal for the service of God and the observance of our rules. Ask the Lord for them, since I do the same here. (5-7-1641)
446. Hardly is found now a priest who would like to do school. And the priests are better than the clerics and Brothers for educating well the students. (27-2-1638)
447. If there is there any priest who does not practice school, so that he would not be idle nor lose merit, command him to take the lessons in some class, or that he may teach the students how to confess and receive holy communion well, and to know the necessary things for salvation. May there be no one who has his treasure hidden. (29-1-1639)
448. If the priests of our Institute knew how important it is to work for the love of God, they would not be lazy even one minute. And if during the time they cannot help the children, according to the command of our Institute, they would use the time reading the *Road of Perfection*, of Saint Teresa, they would see how their hearts become inflamed. The words of this saint produce great efficacy in those who read them with devotion. (15-5-1638)
449. It would not be an extraordinary thing if the priests, in case of necessity, or to practice humility, would do sometimes the alms-asking, would arrange the dining-room, sweep the house, and even help in other ministries that seem low and vile. These persons are called *violent who conquer heaven*. (Cf Mt 11,12)
450. It would have been much better for him to be a lad of a kitchen with humility than a priest with self-esteem and pride. (27-7-1641)
451. Try all of you to gain heaven. And the priest should gain it by giving a good example of humility, of obedience and si-

- lence to those who are not priests. This is their obligation and if they do not fulfill it, it would be better for them not to have such dignity. (8-3-1635)
452. Try that all the priests may be humble in practicing our ministry by pure love of God, and they will have a great merit before God, more than receiving discipline and may (spill) blood. (10-6-1643)
453. May the Lord give you the grace to know the priestly dignity and give you humility and the reverence that is due to such a high ministry and sacrament. (30-7-1648)
454. You would do a good thing considering now that you are a priest and that you should show now more humility, obedience, poverty and sobriety than before. (17-6-1626)
455. The priests should give good example of silence and retreat to dedicate themselves to the study of conscience cases or to prayer. They will give to God very strict account, since they are more obliged to perfection. (15-7-1634)
456. Your change seems to me very strange after reaching the priesthood. As if such a state would not oblige to more humility, and in the end, to more perfection... and not just showing off. (30-7-1633)
457. I ask you, as much as I can, that you may practice this office with much humility. You may consider, before starting the Mass, that you carry a message to the Eternal Father in behalf of the whole Holy Church, not only for the exultation of the Catholic faith and forgiveness of sins, but also to help the souls of the dead faithful. To ask those graces, it is necessary to have great humility, and it is good to start well from the beginning. (29-3-1630)
458. Long time ago I wrote that the priests should gather once a week to always get the better profit of the work. The Lord said: *Where two or three are gathered in my name, I am there among them.* (Mt 18, 20) (3-8-1629)

### ***Preacher and confessor***

*“Go out to the whole world  
and proclaim the Good News  
to all creation”.* (Mk 16, 15)

*“Whatever you bind on earth,  
heaven will keep bound;  
and whatever you unbind on earth,  
heaven will keep unbound”.* (Mt 18, 18)

459. Those priests who preach at the church, may practice some exercises of humility, so that in them will not increase the self-esteem, watching that they produce in the neighbor more external fruit. It could be that the fruit of the neighbor comes from the prayers of others, more than from their work. (29-9-1638)
460. If you desire to have fruit (in the preaching), it is necessary to be very humble. Otherwise, they are words without any spirit that do not move others. It would be much better to give class or to preach to the students! (26-8-1634)
461. Nobody of those who preach in public on the feast days, should refuse to preach during the week, at the oratory or at the church, to the students: to whom you will try to attract, as much as you can, to the service of God, with the example of your own virtues and with the simple doctrine, confirmed with examples of some saints. (1620-1621)
462. In preaching, keep yourself in the spiritual level, without opinions, and then you will leave in the audience a desire of listening to you again. On the other hand, men will not be attentive. For the time being, follow this orientation and be accustomed to an argumentation like this, a limited one, and everything directed to stir in the audience hatred for sin and love for God. (8-6-1630)
463. It is necessary to mortify the fervor of the preacher and not go more than fifteen minutes, not to shout with a resounding voice. Let the discourse be familiar, simple, spiritual. (15-6-1630)

464. The confessors admitted for listening to the confessions of the lay people, should not refuse, by any means, to listen to the confessions of the students (1620-1621)
465. Although you may do no other thing, to try that only one may do an act of contrition, your work will be well-used. More so when one can believe that many are saved because of the administration of the sacraments, since when one is in a state of attrition, with the sacrament one becomes contrite. (1-3-1631)
466. If you have the office of confessor, try to do it only to guide the souls to the service of God, who usually remunerates with generosity, principally those who for His love, do not allow himself to be corrupted by human interests. If for this reason you are persecuted, take it with patience: *fortunate are you, when people insult you and persecute you and speak all kinds of evil against you because you are my followers.* (Mt 5, 11) (6-3-1632)

### **Liturgical norms**

*“God says in the Scriptures:  
My house shall be a house of prayer”.* (Lk 19, 46)

*“On the last and greatest day of the festival,  
Jesus stood up and proclaimed,  
‘Let anyone who is thirsty, come to me  
and let the one who believes in me drink’”.* (Jn 7, 37)

467. Before celebrating Mass, he should come to Rome to be examined and approved by me. Then, come when he is well-prepared in the ceremonies and necessary things. (28-4-1625)
468. I would like that the Mass be celebrated after learning well the ceremonies, since it is a pity that little care is taken in knowing them properly. If one starts to celebrate the Mass without learning them well, he will do it in a bad way his whole life through. (3-4-1627)
469. As a new priest starts, in the same way he continues. That is why it is better for you to learn well beforehand, not only the ceremonies, but also with what great reverence you should approach such high ministry. (24-6-1626)
470. Try to attend with greater diligence the religious perfection, even more since you are a priest, because you are more obliged. Now, learn how to celebrate Mass well, with the ceremonies and gestures due, and later on, I will send you the permit. And since you know little such a great mystery and sacrament, it is convenient that before anything, you may study well, so that nobody could say to you *he does not discern the body of the Lord*. (1 Cor 11, 29) (20-6-1626)
471. Have in your room a missal to prepare the Mass. (25-10-1626)
472. Do not, by any means, celebrate the Mass with a Brother, or somebody else, holding the small candlestick for you to read the missal. I am more short-sighted and I do not do it, and I will not do it. Better to put the candle in a small candlestick as I usually do. (15-5-1625)
473. If you spend more than half an hour saying the Mass, you will be well punished... You should be content with a decent aver-

- age time, so that the lay people and the students may listen. (3-1-1630)
474. The priests should try to treat the conscience cases, and once a week, they should talk about the ceremonies of the Mass, so that they may learn to celebrate it well, and the clerics and Brothers to serve it. (14-3-1629)
475. You cannot do as much as it is due for venerating the Most Holy Sacrament, whose procession has passed through our church. I would like that every year this adoration may be repeated. (19-6-1638)
476. Without any necessity, do not have the custom of praying Matins of the following day before Vespers of the day before. Without any necessity, one should not abandon the order the Holy Spirit has established in His Church. (8-4-1625)
477. I dislike that those who could pray the Office before Mass and leaving it without any reason, do not feel scruples. This is a matter of very lax lay people. Those who fear God, follow the rubrics of the Missal. (18-2-1634)
478. Now that the oratory is constructed and a proper altar to celebrate Mass, keep everything as clean as you can. It should correspond to the sacrifice that should be celebrated every day, and even if some priest wants to celebrate there, may he remain satisfied by the decency that is kept in that oratory. (8-1-1639)
479. The office of serving in the church, although tiring, is a ministry of Angels. Remember that you have to satisfy with penance the past sins. Consecrating to God this work with this goal, is spared the purgatory, so hard in the other life. (4-3-1628)
480. The sacristy objects and the frames, keep them well. There should be a person in charge of keeping everything clean and well-folded and kept. (24-11-1629)
481. The objects of the church should be kept with that reverence that is due. If there would be rumors of war, try to save the best things. (24-2-1629)
482. I dislike very much that you have celebrated the feast with so many trumpets, trembles, and music from galleys. It goes against our simplicity. (16-9-1628)

483. It seems to me a great disturbance to celebrate the feast with such pomp. In the future, we must try to do it with more simplicity and less disorder. I do not like so much powder and small mortars. (10-6-1628)





# Prudence and government

## *The art of governing*

*“Prudence is a life-giving fountain  
to those who possess it”. (Prov 16, 22)*

*“You must be clever as snakes  
and innocent as doves”. (Mt 10,16)*

484. A word can ruin the whole business. (29-3-1633)
485. Each one has his own way of thinking and governing and it is good to accommodate all. (20-1-1621)
486. To accommodate things, man must dissemble. Even more, he must swallow difficult situations, because the common good should be preferred to the particular. (20-9-1636)
487. The general benefit of the Institute is preferable to the particular benefit of one house. (2-10-1638)
488. I am obliged to the common good of the Institute, trying to form the religious well, than to give satisfaction to any one in particular; I have given too much in the past. And when they would not help the Institute, the help will not be lacking for us coming from others, since the help comes from the Lord. (11-10-1626)
489. It is a great prudence to know how to use the talent of a person and to favor it in some things, as long it is not an offense to God. All the subjects cannot be governed in the same way. (8-3-1635)
490. I know very well the talent each one has in our Institute. If you were here, I would make you know that I am right in punishing

- some actions made in a hurry, that although they seem good in appearance, they bring many inconveniences. (20-11-1627)
491. Not all know how to govern the diversity of criteria, and not all can go at the same speed. (6-11-1632)
492. There is a great difference in the government of a house if one knows how to distribute the jobs according to the talents of each one. (4-12-1638)
493. Try to behave with all in such a way that all may have that work for what he has talent. It is difficult to adapt to the thing for which one does not have talent. It is good to know the aptitude of each one. (4-10-1629)
494. There are so many persons in that house that using each one according to his aptitude, they are enough to fulfill all the necessary jobs of the house. (23-6-1640)
495. It is necessary to accommodate to the time, according to the happening of things. (7-12-1641)
496. It is necessary to navigate according to the direction of the wind. (12-1-1622)
497. We will not do a little thing if we know how to conform to the time. And it seems to me that there is there a good occasion to make a good profit of spiritual treasures. It is written: *to do good and suffer evil, that is your life.* (17-5-1631)
498. One work should not be started before its success and sustainability have been considered. (30-8-1622)
499. It is better not to start a thing than doing it in an imperfect way and with scandal. (13-8-1639)
500. It seems to me that a work, to be accepted, it is not enough that it was good, but it should also be well-done. (29-4-1633)
501. It is necessary that the things may go in order so that they may end well. (29-3-1635)
502. It is necessary to take, this problem, as well as any other one, from the hands of God, as a thing ordained from eternity for our good. And according how the matters go on, we will decide. (9-8-1621)

503. May the deputy be a friend of who he likes. I would like to be a friend of God, who can do everything. (6-3-1625)
504. Before doing a commitment, one has to think about it. But after it has been done, it should not be broken without a legitimate reason. (9-10-1625)
505. The things done hurriedly, and maybe without preceding prayer, tend to yield irritating regret. (25-4-1628)
506. Governing by shouting has never been praised by anybody. (12-5-1634)
507. It is necessary to consult in everything not to make errors. (22-1-1625)
508. Treat with the assistant Fathers the things regarding the good governance of the schools and of the house. In this way will become true that *where two or three, etc.* (Mt 18-20) (6-11-1624)
509. The priests should gather once a week for studying the way of government. Because *four eyes see more than two and the abundance of counsellors brings salvation.* (Prov 11, 14) (23-2-1630)
510. If the jobs are given prudently, there would not be so many disorders. (30-9-1634)
511. I would like our religious not to be tiresome to the neighbors when asking alms, but to behave with prudence. (1-8-1628)
512. I have seen the list of the debts of that house. I tell you that as you knew how to have them, you should know how to solve them, too, and to be more careful in the future. If you are in need of anything, it is necessary to provide for yourselves and do not wait for the house of Rome. (14-6-1629)
513. I really believe that Fr. Santiago has a true zeal. But I would like it united to a holy prudence and to much patience and compassion. (25-6-1630)
514. Those who did not know how to close properly the faucet of the barrel, and the superior who did not correct it, deserve to be without drinking wine for a month. (14?-12-1630)
515. If Bro. Andres continues with his foolish things of false ecstasies, take him off the wine. And carry out this order without any objection. (18-3-1631)

516. May the Lord bless you always and increase in you and in all your companions the desire of helping the poor by His pure love, but with the necessary way and prudence. *Because the existing (authorities), have been established by God.* (Rom 13, 1) With perseverance, little by little, a long road is made. (30-10-1632)
517. Try that our rules may be observed there, but according to the climate of the region. May the discretion keep the health without any detriment to the rules, in the professed and in the novices. With these, you must have paternal affection. (26-11-1632)
518. The correction should be given, at first, with much meekness. If there is no amendment, then come the mortifications. (9-9-1634)
519. Many times, the Holy Spirit usually talks through the mouth of a simple one, especially if he is a devout person. (28-8-1636)
520. Frequently, God usually manifests His will to the ignorant more than to doctors. (14-8-1636)
521. Since you have to travel through the Orient and you will pass through the infidel lands, I send you the permit not to wear the habit while you walk where infidels live. (15-1-1630)
522. Sometimes, it is better to govern a house with few that are united, than with many and where some are disunited. (13-12-1622)
523. With the people of Florence, who are very clever, it is necessary to treat them with simplicity and truth. (9-7-1644)
524. I do not believe the first, nor the second letter. But after the third, the fourth, and the fifth, some credit should be given. (16-6-1640)
525. Use a lay person before a negligent religious. (19-9-1643)

## **The superior**

*“Give me, therefore, an understanding mind so that I can govern your people well and to discern between good and evil”. (1 Kings 3, 9)*

*“Shepherd the flock which God has entrusted to you, guarding it not out of obligation but willingly for God’s sake”. (1 Peter 5, 2)*

526. The Superior, first, *has to do* and later on *teach*. (19-3-1639)
527. This is the job of the Superior: to know how to help anybody according to his necessity. (23-11-1623)
528. It is necessary that the Superior may know everything, not to punish, but to prevent later on in the occasions. (29-10-1625)
529. May the Lord give a great spirit to all, and to the Superior, a double one. I wish it to you as I desire it for me. (19-8-1628)
530. When the Superior is the first in all things, the others try not to be behind. (6-12-1628)
531. The Superior should teach more with example than with words. (6-1-1621)
532. May (the Superior) use the talent of each one in what good it has. (16-3-1640)
533. Try to be very prudent with the subordinates, try to know the aptitude of each one and use it according to that aptitude. (11-2-1640)
534. If you had more patience and humility, you would not shout at anybody, but rather, with paternal charity, you should use the talent of each one, being the first at the work. Otherwise, you will not be successful in the government. (1-5-1638)
535. At the beginning, it is good to suffer some troubles in different ways, since this is the job of the Superior, receiving the blows to defend the subordinates. Try not to suffer in the meals, and less in the sleeping, because of the humidity or cold. (25-8-1621)
536. I have known that in that house meat was eaten on Wednesday, the day of St. John which is a fasting day. It was a grave mistake,

- and the fault should be in the Superior, and therefore, the punishment. Therefore, every Wednesday of January he should enter the dining-room with the cord on his neck, and he will remain in this way until giving thanks after eating. (6-1-1623)
537. I exhort you to be firm in leading to health those spiritually sick. Because if a drop of water, falling from on high continually, perforates the stone, the exhortation of the Superior will have much more effect because of his compassion with the sick person and by pure love of God. (12-2-1639)
538. Remain firm in observance (of the rules) in the small things, although at the beginning it may seem a little hard to you. If you do this, you will get great profit in the house in a short time. (27-3-1638)
539. Take much care of the construction without losing calm. It is a great grace of the Lord that man is the owner of himself and of great example for the neighbor. (11-7-1638)
540. It is not good to hide the errors of the subordinates, although they are forgotten. One could make an error in one thing and another one in another thing, and then, only one thing is known. The General should know all the good qualities of the good (religious) and also the bad qualities of the bad (religious). (12-6-1638)
541. It is necessary that the Superior will write to the General about the small faults of the subordinates to give a remedy. And do not wait until the faults are big and then it is necessary to make changes of religious, since that is an odious thing and a scandal for the students. (15-2-1642)
542. I have heard that a teacher was absent... If you had taken his place, you would have had given a very good example to the lay people, and you would have had not lost anything of your priestly and provincial dignity, and have had bended down the pride of all our religious. This act of substitution in a class because a teacher was absent, I have done it many times, and I have not lost even a point of credit before the lay people. But among our religious, when one becomes a Superior of a house, it seems that he remains free of doing schooling. It is a great temptation, and many of us have been defeated. (23-1-1638)

543. The obedience of the subordinates is not found in the patent of the Superiors but in the example of good works he does, being the first in all works. (19-3-1639)
544. You have many that watch your actions very subtly and know how to find stains in the sun. Ordinarily, these are the reasons why the Superiors walk with more diligence. (16-4-1639)
545. Try to attract all with paternal smoothness and meekness to the regular observance, and above all, that they may have the necessary things, not the superfluous. (3-12-1639)
546. I believe that you will behave with all in a just way and with charity, because otherwise, the damage would be for yourself, that as Superior, you are obliged to become irreprehensible. (7-1-1640)
547. Since *nobody lives without any sin*, regarding the faults and imperfections, first, you should warn them in secret, as a father, in such a way that they will understand that you are moved to do such a job desiring only the health of their souls. In public, try not to say any word that would refer to anyone in particular, so that they could not take an occasion of move away from the Superior and murmur against him. Warn them, as I have told you, with paternal charity. (1I-2-1640)
548. If you think you are going to succeed by threatening, you are not going on a good road. (29-9-1640)
549. In all actions, you should become very careful of the observance. May you become a father of all. May they understand that you do not behave because of passion for anyone, but rather for pure love of the Institute. (29-9-1640)
550. I dislike very much the laxity among us. And I dislike more that the Superior may allow that, and maybe, he favors it. (24-2-1640)
551. You know by experience the tribulations the Superiors undergo. It is necessary, therefore, to have a good spirit and may you have confidence in the divine help, and may you know how to use the talents of the subordinates, treating the good with affection, and the obstinate, with the necessary corrections. (13-7-1641)

552. I exhort you to have affection for all. Try with meekness and paternal charity to exhort them to the observance, in such a way that they may abandon their previous opinion and may love you as a father and not as a severe judge. (13-7-1641)
553. Try that the defect may not be in you. The fault of the Superior, no matter how small it might be, it is judged big. (21-8-1641)
554. You will have as much merit in your job, as Superior, as much as you know, with patience and prudence, how to overcome greater difficulties. On the contrary, they will have more pain those who despising the authority of the older, not only become lax, but also try that others may be like them. (21-12-1641)
555. Behave in such a way that nobody could blame you of partiality or negligence, as a Superior should. You should love and help the observant religious. (10-1-1642)
556. When the Superiors are in accord, the Institute grows. And when they are not in accord, the Institute decays. (18-1-1642)
557. In the future, try to be very prudent, because there are persons who know how to make Mt. Olympus out of a millet vase. (25-1-1642)
558. I recommend, as much as I can, to try to gain the hearts of those religious with paternal meekness. For each one of them use, happily, his talent. (2-2-1642)
559. Show the paternal love, better than the severity of a Superior. (22-2-1642)
560. The Superior should treat the subordinates in such a way that they would not go away, but rather they have filial love and may obey happily. And he must love the youngest Brother as well as a priest, as long as they are observant. (12-4-1642)
561. Visit frequently the house and the school, since it is necessary to put order in the religious life. (29-5-1623)
562. I would like you to perform the job of the Superior as it should be fulfilled, becoming worthy of that respect and reverence that is due to a spiritual father. (3-7-1623)
563. Visit frequently the school, while the classes are going on, and in that way, the teachers will fulfill their duty. Remember



- that the weight is upon your shoulders, and do not allow, by any means, any offense to God. (3-7-1623)
564. Ask God that having you in the job of Superior, He may give you the necessary virtues for fulfilling it with the proper perfection. Without any doubt, in you will be fulfilled that sentence that goes as: *the one who gives the form, gives also the perfection of the form.* (22-9-1646)
565. Try to do your best in the government of the house and be as a father with those persons inside and with those persons outside, without any rancor and with much modesty. You will do a great service to God and profit for oneself: *It is more worthy the man who is lord of himself than the conqueror of cities.* (Prov 16, 32) (2-10-1636)
566. I want you to treat in common all the things that are taught and are made public. This action, although it is true that it presupposes a profound humility, from it comes a great profit, for you and as well as for the neighbor. (19-1-1622)
567. You may realize that to practice well the job of Superior, much prayer is necessary, many supplications to the Lord and much vigilance with a good example. This attracts all the subordinates. (13-8-1623)
568. I recommend to you diligence in the ministry to get the due profit at school, that you should visit frequently, especially that of Latin, on which depends the good fame (of the school). And at the same, try never to be absent from prayer, nor from the other acts of the house. (14-10-1626)
569. Do not dissimulate anything. Many times, to be indulgent damages very much the subordinates. (23-10-1626)
570. I think that you dissimulate too much, thinking that with meekness, they will work well. You are deceived. Too much indulgence will make the wound putrid and will be difficult to cure. Be very careful. (11-8-1627)
571. I know you are not lacking desire, as a father, and even as a mother, in promoting perfection. But sometimes some rigor is necessary. (18-8-1627)

572. You do not get that everyone may do what he knows and can, because you want them according to your way. This cannot be done. It is necessary to have pity upon the weakness of the subordinates, and with the help of a father, to warn and amend them. (29-10-1626)
573. May the Lord give you light to know the duty you have to perform as the job requires for the good of the subjects of that house, profit of the students and good example of the lay people. With diligence, and working more than anybody else, you should compensate for your lack of age. Let us see the success, and I hope it will always go from good to better... I warn you that the faults of the Superiors, no matter how small they are, are known and noted by the subordinates. (20-5-1626)
574. The Superior, in everything and because of everything, should become a guide and teach the subordinates with example and lead them, in this way, little by little, to the true observance. (27-1-1629)
575. If you walk in that union and the Superior does not get angry when he is warned of something, the observance will go well. But if the Superior thinks that he is the absolute boss, he goes deceived, and God will allow many mistakes that would not have been committed had he been humble in asking the opinion of others. (17-8-1629)
576. Sometimes, together with the work comes the impatience, from which he should always run away, especially in public. The impatience of the Superior causes in the subordinates different effects and not good. (25-8-1629)
577. Try to be always patient and with amiability more than with rigor call for obedience. And to gain the solicitude of the subjects, the Superior should be very assiduous, especially importuning the Lord with fervent prayers, to give you the spirit to know how to carry out your job well. (25-8-1629)
578. You will get more with an admonition in the room than with many in public. Because the man who is not well-mortified, becomes harder with the admonitions, as the perfect is made more perfect. In this consists, in great part, the government of the Superior. (25-8-1629)

579. It is good that the Superior may be superior in charity, patience and in spirit. And as a father, may keep his subordinates in peace. Otherwise, the fault will be his, not only before men, but also in the presence of God. (2-11-1629)
580. One-on-one corrections in the privacy of a room usually produces the best effect. (23-2-1630)
581. I have heard, and with some pain, that you treat too hard those young clerics. And that, instead of attracting them with love, you drive them away with rigor, mortifying them with a face of anger and displeasure. The Superior should, as a father, warn the subordinates with affection and try to be loved more than feared. (23-2-1630)
582. You should try that the subordinates may never know that the Superior gives any mortification with a vengeful spirit. They should know, better, that the mortifications come from a paternal love and that they are worthy of more. When later on, in particular, the error is shown to them and the amendment is recommended, he would be greatly obstinate the one who does not submit to the affability of the Superior. Try not to be hasty in mortifications, because instead of helping, they would cause a great damage. (27-2-1630)
583. The Superior should continually be vigilant with private exhorting and other things, to make humble all the subordinates. If in this he shows the disposition of a father, without any doubt, he will get fruit. If this is lacking, in them will grow laxity and pride. (25-5-1630)
584. As a Superior, go before the subordinates with exhortations and example. But you will get more with a grade of example than with many exhortations. (30-11-1630)
585. Try not to be angry at the brothers because in the Superior should be seen a heart of a father and not of rigor. One gets more by exhorting than commanding. (24-6-1632)
586. When you reprimand or mortify somebody, do not do it with anger or passion. It does not produce a good effect. But rather with meekness, try to make it understood that he was worthy of much more. (26-7-1632)

587. The Superior should have great patience and should not complain in public, rather, calling apart the one who has committed an error, should warn as a father does. (9-8-1632)
588. Try to treat all with charity, so that nobody should be lacking in food and clothes. Use a sweet language, remembering how you were disagreeable when some Superior did not please you with words and deeds. (7-10-1633)
589. If you had followed the counsel of the doctor not to keep lent, now you would be without the headache and could help the house with your presence. The persons with jobs, who can help others, should not be treated as the particulars, because of the common good that may come from their health. (8-4-1634)
590. In matters (of perfection), the Superior should teach according to the capacity of the subordinates: at the beginning, easy things; later on, after they have been understood, others a little more difficult; and then, the perfect ones. Because the purgative life is not as perfect as the illuminative, nor as the unitive. (15-7-1634)
591. Never should you change a thing without any permit. It seems that it is a temptation of any Superior who wants to change the things of the previous Superior. (7-3-1635)
592. If the Superior wants observant subordinates, it is necessary that he becomes observant first, especially regarding the public things. And he should keep in mind that the subordinates should be attracted to the voluntary bond they have professed or desire to profess, as rational men who are convinced by the truth manifested with the love of a father, much more than with bad words or threats. (21-7-1635)
593. Since the Lord wanted me to be in His place in this Institute, you should always answer or write as if you wrote or answered to the same Lord. Since He said, talking about the Superiors, *the one who rejects you, he rejects me*. (Lk 10-16) (26-7-1635)
594. If the Superior wants to be helped and obeyed by the subordinates, these should recognize in him the love of a father. Otherwise, he will be abandoned, and more from the one who is not yet perfect. (13-9-1635)

595. Regarding the warnings and excommunications, you should not worry much. You know very well that *the law has not been instituted for the just*. (1 Tim 1, 9) Govern with the holy fear of God, since the excommunications have not been done for you. (29-9-1635)
596. The important thing is the head. Therefore, if things go well, the honor and merit will be of the head. On the contrary, if things do not go well, the whole dishonor and damage before God will be of the head. Therefore, see how much prudence, how much patience, how much charity should have the one who is Superior of one of our houses. In this matter, the one who believes to know less, knows more; and the one who thinks that he knows more, he knows less. That is why God helps the humble persons and those who only trust in Him and not in their strength. (10-1-1637)
597. Those who govern should have an extraordinary patience to suffer the different opinions that always happen. If he does not have patience, there is no merit. They cannot be reconciled more than with patience, since the thing that today is difficult to arrange, later on, with the time, is easily arranged. That is why the Superior should have more patience than the others, and with gentleness, should make each one recognize his error. (21-9-1630)
598. In order that the students may be obedient, it is important that the Superior always visits, today one class, and other day, another one, watching how the students behave, and giving some prizes to the diligent ones. (30-10-1624)
599. Tell the Superior to ask to be helped with prayers, especially from the small children, whom sometimes, when you have time, you should exhort to the holy fear of God and even help to take the lesson six, eight or ten. Doing it by pure love of God, you will get a great merit. (1-3-1642)
600. Try to make all become observant of our rules. (27-11-1638)
601. Keep in mind that while you are Superior of that house, you have to give an account if the religious observance does not go well by your lack of good example or exhortations. (31-3-1640)

602. I would be very grateful if you take care of the observance in the Institute. Make all know that everything that is done is for their good and you do not request anything that is unjust, asking for the observance of our Constitutions and providing adequate food and clothes to all. Make yourself respected as Superior and loved as a father. (13-3-1638)
603. While you exercise there that job, work with your whole spirit for the observance of the Constitutions. As if you would be Provincial of that province your whole life. (8-10-1639)
604. I have been informed that you have resigned your job as Rec-tor and you are satisfied running a class of kindergarten. Do-ing that, as I think, for pure love of God and for giving a good example of humility, you have found the true road to heaven. (6-2-1638)
605. May it be for the greater glory of God that you were freed of that fastidious thing inherent in the job of the Superior. (4-10-1639)
606. You think to be consoled when you have gotten what you have asked for with so much insistence. Nevertheless, I doubt that you will find the peace and consolation in the place where they are going to send you. God wants us to always suffer in this world. If you had not been asked by others, you should not ask, in my thinking, importuning so much. (5-9-1643)
607. Your departure, with so much hurry, was little considered, because it was necessary to give an account of your admin-istration... Answer what you think necessary. And may God tune-up the pipes of that organ and produce an agreeable the sound for the glory of God. (10-6-1643)
608. Try to give with your works such a good example that not only the persons at home, but also those outside may glorify the Lord. (23-12-1620)
609. The good mariner knows the time of tempest. In the same way you should work in the present circumstance. You should know how to behave with those who are against you in such a way that you win them with good words and better works. And above all, recommending the house and yourself

to God many times, during the day and during the night, in silence, with nobody seeing you. *Because the days are bad.* (Eph 5,16) God wants to be asked many times and even to be importuned, to discover the love with which we go to his divine Majesty. (13-12-1642)

610. I ask that after you have been called by God and elected to your job you have now, to try, according to what St. Peter teaches us, *to strive more and more to respond to the call of God who chose you.* (2 Peter 1, 10) (1-6-1647)





# Religious life

## ***The true religious in sixty sentences***

*“I am God Almighty. Walk in my presence and be without blame”. (Gen 17,1)*

*“Therefore, I, a prisoner of Christ, beg you to live and act in a way worthy of those who have been chosen for such wonderful blessings as these”. (Eph 4,1)*

611. In the congregation, the crown is preceded by toil and struggle. (1620, as the 59 following)
612. He who lives secure in the congregation is the one who lives for God, not for himself.
613. The religious who takes no advantage of his vocation decays.
614. The religious who takes care of some others' things is in fault with himself and his things.
615. The religious who cannot control himself cannot serve God.
616. The point is not to have lived in the congregation a long time, but to have lived in it very well.
617. He who lives in the congregation fruitlessly, commits theft.
618. How can he die in the Lord that religious who has not worked for the Lord in life?
619. He who does not talk to Christ or does not work for Christ while in his room, uses it wrongly.

620. The religious who pampers himself too much does not know how to love himself.
621. God loves sensible servants, not delicate ones.
622. He who in the service of God procures his convenience is serving himself, not God.
623. Woe to that who is bad amidst the good!
624. The religious who fears to be despised is not humble.
625. He who has not suffered the inconveniences of poverty is not really poor.
626. He is not chaste who does not promptly drive away the enemies of chastity.
627. He is not obedient, even though obeying, who follows his own judgment.
628. Science adorns the religious, but virtue crowns him.
629. Woe to him who teaches with words what he destroys with his behavior.
630. His own will is poison to a religious.
631. When you walk around the city, remember you are a religious, not a painter.
632. Woe to the religious who is much more interested in his health than in his holiness!
633. The servant of God does not live to eat, but eats to be able to live and serve.
634. The servant of Christ does not care for his own discomfort, by the love of God.
635. A lazy religious is the joy of the devil.
636. A curious religious forgets himself.
637. The more you work for Christ, the more you owe to Christ, because He is your fruit.
638. A religious should have Jacob's voice and Esau's hands.

639. The tongue of a religious is the trumpet of his thoughts and of his heart.
640. A religious' testimony is the laity's death or life.
641. How can you be the light of the world if you are not a light for yourself?
642. He who cannot suffer for Christ cannot gain Christ.
643. A good religious, either ill or healthy, is loved by God.
644. If there is patience in the ill and charity in the caregiver, there will be no noise in the infirmary room.
645. He who pays no attention to venial sins does not lead a religious life.
646. If venial sins in a layman are not pleasant to God, how could He ever be pleased with such sins in a religious?
647. A lazy religious is easily caught and trapped by the demon.
648. A litigant religious is an official of the demon.
649. He is not a friend of God who is not a friend of prayer.
650. He is not a religious who –having left the world– is possessed by love for his relatives.
651. A vain religious is a ball for the demon to play football with.
652. To give advantages to others and to do harm to oneself is nonsense, not charity.
653. A good religious scorns the world and is happy when the world despises him.
654. The servant of God tries to be a saint and does not try to appear as such.
655. You have given nothing to Christ, if you have not given Him all your heart.
656. A fervent religious is a scourge for the demons.
657. An angry religious is a thunderbolt from hell that perturbs all.

658. A humble religious is an honor for the state and an ornament for the congregation.
659. What is the use of having left the world if you do not do penance in the congregation?
660. The servant of Christ suffers patiently, talks a little and works hard for Christ.
661. A dispassionate religious is a valuable pearl of the congregation.
662. It is a good thing to have left the world, but you had better behave in such a way that the world despises you.
663. My Lord and my everything! He who says that truthfully from his heart is a real religious.
664. A proprietary religious loses more what he robs.
665. You live with anxiety if one sole passion reigns in you, although everything else is mortified.
666. The subordinate who says "I can't" instead of "I don't feel like doing it" deceives himself not his superior.
667. To him who does not have the superior in the place of God, God will not place him in the site of His son, either.
668. He who wishes to have peace with his brethren of the congregation should not contradict anybody.
669. If in the congregation you are not good among the good, how could you be good in the world among the bad?
670. It is an ungrateful religious who considers he has given to the congregation more than what he has received.

## The vows

*“I will carry out my vows to the Lord in the presence of his people”. (Ps 116,18)*

*“There is one body and one Spirit, just as you were called to the one hope of your calling”. (Eph. 4, 4)*

671. If he knows how to prepare to receive the Holy Spirit, the act of profession will be for him as a new baptism. (13-4-1630)
672. On Corpus day, after the procession, you will do in private the profession in our church. Your mother will have the satisfaction of seeing you dying to the world and be inscribed in the book of the poor of the Mother of God... I would have desired to attend, but I do not feel strong to make the trip. (4-6-1624)
673. Try to get the religious perfection to what you were obliged, as it is proper, when you made the solemn vows. (11-2-1640)
674. The Lord commands whom it was obliged - the Christian by the baptism, the religious by the vows - to fulfill his obligation, telling us: *oblige them to enter*. (Lk 14, 23) (6-5-1634)
675. The solemn vows are not declared null by the information or opinions of some theologians, who are not judges in these matters. (15-1-1638)
676. I have read your opinion about the vow of teaching the children; considering it well, it is not absolute, as are the other three, but according to the vow of obedience. Therefore, if the Superior wants somebody to teach, he should teach; and if somebody else, does not want him to teach, the teaching vow does not oblige. (6-9-1633)
677. Regarding those words, *and according to it, special care regarding the teaching of the children* (Const 31), it is declared that it is an essential vow. Therefore, he is not free of mortal sin the one who does not want to teach after he has been ordained by the Superior. (1637)
678. I marvel very much that the clerics with talent, and even the priests, may remain idle in that province, without working at school, after they have promised a special vow. (15-10-1639)

679. Try all, with your whole diligence, to be observant of the constitutions and to attend the school exercise, according to the vow you have made. (28-4-1637)
680. Try to teach the students the holy fear of God, to which you are obliged under the punishment of mortal sin, and maybe, you even do not think about it. (13-5-1630)
681. The ratification of the solemn vows or profession, done by pure love of God, is so much an act of gratitude to God that it even surpasses all that a man can do, except martyrdom. Therefore, the one who loves God as proper, should frequently renew such an act that pleases God so much, and principally, with the good example to the neighbor. (20-7-1642)
682. It will be very pleasing to me that ten days before starting the school year, all together, you make a spiritual retreat to renew the vows with more fervor and devotion. Make them according to the time you have. (7-10-1626)
683. As all have renewed the vows, all would renew the true charity, with patience and love to all, you would fulfill, although you are few, the service of God. (3-5-1642)

## **Prayer**

*“When you pray, go into your room,  
close the door  
and pray to your Father who is with you  
in secret”. (Mt. 6, 6)*

*“Be steadfast in prayer  
and even spend the night in  
praying and giving thanks”. (Col 4, 2)*

684. By any small superfluous thing, or by any small attachment to superfluous things, the mind is obscured and it impedes the learning of mental prayer. (24-7-1627)
685. The religious who does not know how to pray, is like a man without weapons who can be hurt by all parties. (20-11-1638)
686. The religious who does not know how to do mental prayer, is like a body without life. Little by little it starts emitting a bad odor in disobeying or giving little importance to small things and then to big ones. (24-7-1627)
687. May each one of us take comfort to retire to his room to pray alone with God. (7-4-1629)
688. The Superior should use all the means he has to introduce his subordinates to prayer. (20-11-1638)
689. I have heard that he does not assist and attends very little to prayer, this is lamentable because this the only and necessary means to get mercy from God, since the prophet says: *May God be blessed! He has not rejected my prayer; nor withheld his love from me.* (Ps 66, 20) Try with your whole strength to give a remedy regarding these faults. (30-11-1630)
690. Those who are healthy but are absent during prayer should make compensation. If they do not have any other time, during meals or during the time fixed for them.
691. Without prayer, one cannot be in good terms with God. It is necessary to the interior man as the corporal food to the exterior man. (7-12-1630)
692. Since you have the comfort of such a big room, as you write to me, do as David gives counsel: *May the Lord bestow his love by*

*day, by night his song is upon my lips.* (Ps 42, 9) The day should be used for works of mercy, and the night, in thanksgiving and in preparation for the following day. (14-12-1630)

693. Regarding prayer, all the saints say wonderful things. Certainly, blessed be the one who knows how to pray, and with effective prayer, he gets from our Judge the remission of sins and the abundance of graces. (28-2-1632)
694. I really applaud very much that for some time, you retire, with one or two companions, to make a spiritual retreat in a place distant from the conversation of men, to be alone with God. So that Martha and Mary may be together. (15-11-1635)
695. I exhort all to be very diligent in the apostolate with the students, and it is done with great profit through prayer. (29-1-1628)
696. If alms do not come, it is a sign that you do not behave well. On the contrary, if you amend and pray, exposing the Blessed Sacrament, you will see the mercy of God in that house. (17-2-1621)



## ***The road of perfection***

*“For your part you shall be righteous and perfect in the way your heavenly Father is righteous and perfect”.* (Mt 5, 48)

*“I say only this: forgetting what is behind me, I race forward and run towards the goal, my eyes on the prize to which God has called us from above in Christ Jesus”.* (Phil 3, 13-14)

697. May God illumine your mind so that you may be able to find the true road of religious perfection, since Christ has said: *How narrow is the gate that leads to life and how rough the road; few there are who find it*”. (Mt 7, 14) (3-8-1641)
698. God knows with what love I desire for you the assistance of the Holy Spirit, so that treating with Him, with closed doors, at least once or twice during the day, you may guide the small ship of your soul through the path of religious perfection to the port of eternal happiness. This is the most important and principal business each one of us should treat. If this goes well, the other business will end in good success in the presence of God, although to the human prudence it might seem different. (3-1-1642)
699. The voice of God is *a voice of the Spirit, which goes and comes, touches the heart and passes, and nobody knows where it comes from or when it flows*. (cf. Jn 3, 8) It is very important to be always alert so that it may not come without notice and may go without any fruit. (22-11-1622)
700. I write a letter to Fr. John Luke, and in it I tell him, with paternal love, how much I want to communicate to him the spirit the Lord has given to me, and I exhort him, with the affection I can, to come to Rome and be next to me for some time, to learn *the narrow road that leads to heaven*. (cf. Mt 7, 14) (8-2-1642)
701. I exhort you, and all the rest, to walk through the path of the Lord with simplicity and religious perfection, that as true spiritual father I desire for all. I say this in the presence of God who is *the truth*. (cf. Jn 14, 6) (2-8-1642)

702. I ask the Lord that where my strength cannot reach, He may supply with His grace in abundance, and filled by it, you may continue happily on the road of salvation you started that is obtained by the ones who persevere, as it is written: *not the one who starts, but the one who perseveres*. (Mt 10, 22) (17-7-1643)
703. My thought is that you may try, as I believe you do it and you will do it, always purifying your intention and reducing it to the pure love of God, from which you will always receive more light. (29-3-1647)
704. The time of tribulation and mortification should increase in you virtue and perfection. *My strength is made perfect in weakness* (2 Cor 12, 9), that is to say, in tribulation. (14-6-1647)
705. It seems to me that each one has imperfections. And when imperfections meet imperfections, there is not any concord. Nevertheless, we profess and should profess great perfection, and the one who has much, should support the one who has less. On the other hand, we ourselves will give our own sentence. I warn that the time is short. Each one should try to be saved eternally, since that is the greatest wisdom that can be learned in this world. (5-8-1633)
706. Try to behave as a good example, and that I may sense the good odor of your actuation, or to be more exact, God, who is waiting that you work in this life, so that you may not do it in the other. Try to teach, with example as well as with words. (23-10-1626)
707. I would like you to be a perfect religious. But to get it, it is necessary to get a holy simplicity and detachment of all things, and even of oneself, and very few know how to do it. I desire that you may know it. (20-2-1627)
708. Instead of saying that you were deceived when entering the Congregation, you should say: now I am deceived by the enemy who impedes, with lies he presents to me, the religious perfection, that consists in denying oneself by the love of the Lord. Upon arriving into the Congregation, you were not deceived, but now you are deceived wanting the things according to your own taste. (2-7-1627)

709. If works respond to words, the merit will be yours, mine the consolation and honor for the Institute. Let us see if you will respond to that common and true proverb: *actions speak louder than words*. (18-8-1627)
710. Works are the praises of the teacher, and not the good words nor the good promises, and there are many of them in hell. The good works done by pure love of God, are really pleasing to Him. (5-9-1627)
711. Works are the praises of the teacher and not the words. If you have the good works in the obedience and humble acts as the words have been until now, I will have a great confidence in your help and I hope that I will not be disappointed in my good desire. (4-12-1627)
712. I have great consolation that you desire and try to be mortified and humiliated. This is the true road to conquer perfection in this life and great glory in the other. (20-1-1628)
713. If they carry out an act contrary to the desire of perfection, they are in mortal sin. Such as, to repent that one became a religious, and in the case they were not, they would not become... when one can and should attend to their perfection. *There is no greater sacrilege than taking away what was offered to God*. (14-9-1624)
714. I would like that if you see that charity is lacking in some Brothers, ask the Lord for them and try to increase it in yourself so that you may supply their faults. It will be a matter of great perfection, and should be the goal of all actions of the religious. Try, also, to have a great charity with the children, and it will be a really pleasing thing to the Lord and He will remunerate it immediately. (13-1-1629)
715. It is a good principle in spiritual life to have knowledge of self and poverty, with which we all have been born, and even of the ingratitude that, after so many benefits, we have received from God. If as you say in your letter, you practice it among others, I assure you that with the time, you will have some knowledge of God in this life. This is such a great science that any particle of it surpasses all human sciences, for which men

- spend most and the best years of their life, and as a prize, those who possess them tend to become arrogant and proud. The science of God works to beatify men according to the degree that, after the knowledge, grows in the divine love. (15-3-1630)
716. Christian perfection is not in being a priest or Working Brother, but in loving God more. It can be done by an illiterate person as well as by a learned one. (11-5-1630)
717. Try to deal well with all the matters of the Institute, but before anything else, the matter of your own sanctification... Be sure that it will be of great profit for the Institute and you will acquire a great merit for yourself. (26-2-1628)
718. Tell Bro. Peter to attend, too, to the service of God with the active life, but without forgetting that he can be united a little with contemplation. In this way he will go according to the sentence, *“May the Lord bestow his love by day, by night his song is upon my lips”*. (Ps 41, 9) (15-2-1631)
719. I have received your last letter, very much justifying your past actions, and from them, you take consequences for the present. I have to tell you that in the psalms of David, the Holy Church, directed by the Holy Spirit, sings glory at the end. And like this we have to expect from all our actions, because *the end crowns the work*. (20-11-1632)
720. The virtue is in the difficult things and in the perseverance. (19-5-1634)
721. The road to become wise and prudent in the interior school is to become like a fool before the eyes of men, allowing oneself to be guided as a small ass. This is an authentic doctrine but because it is contrary to sensuality and human prudence, few follow it. In this way is confirmed that doctrine of Christ: *“How narrow is the gate that leads to life and how rough the road; few there are who find it”*. (Mt 7, 14) (3-12-1634)
722. You should not guide all to perfection in the same way, but according to the talent of each one. (15-9-1635)
723. It would be of more merit for one to sweep the stairs of the kindergarten and teach the Our Father, than to sing the Holy

- Office and be in his own room when one likes it, or not to be there when one does not like it, and other changes that frequently lead many to apostasy. (13-12-1636)
724. Our true country is heaven and in this life we are all pilgrims. The religious should be lightened of any weight to walk faster through the path of paradise. (10-1-1642)
725. Give the blessing on my part to all, and encourage them to the religious practice, this being the goal for which they have received the habit. Since the goal is so high, the proper means to get it should be used. (30-11-1641)
726. If my age permitted me I would wish to go in person and share with you some things of the spiritual life, in which the soul usually receives more consolations than in any goods one can find and possess in this world. (22-11-1641)
727. I exhort all to gain heaven, which now can easily be conquered, so that at the hour of death, you would not repent without fruit because you did not know the occasion which you have now. It is certain that notable sentence: *I did not see better men than those who progressed in the Institute, and neither worse men than those who in the Institute were lacking in their duty.* See then, what glory is prepared for some and what pain for others. (11-5-1641)
728. What the wise man does from the beginning, the foolish one does it by force at the end. (31-3-1640)
729. You should know that in the matter of serving God, ordinarily, one should not walk slowly. Because not progressing, one not only goes back but also loses the fervor of the soul to go forward. (16-4-1639)
730. Try all of you, with much diligence, to gain heaven. That *the time is short* (1Cor 7, 29) *and the violent conquer heaven, and the negligent can hardly be saved.* (cf. Mt 11, 12) (12-3-1639)
731. I have had a great consolation knowing that you have known how to find the goal and prize of your works, despising the recreations, so much longed for by the others of the house, wanting them daily, and without any doubt, they put an ob-

stacle to their religious perfection. They do not know how to deprive themselves of the temporal things to get the eternal. Persevere in this good intention, since in this, not only will you do good to yourself, but also maybe will induce others to imitate you. (29-5-1638)

732. They have started to give little importance to small things and they are necessary for the religious person. And it should be believed, according to the common opinion of the saints, that despising small things eventually leads to despising great things. (5-6-1638)
733. Write with good letters the following warning, for the recreation time:  
It is said that it is a divine language when among the religious is spoken about mortification, humility, the observance of the rules, despising the world and its vanities, and esteem of the divine and eternal things.  
In the same way, it is said that it is a diabolic language to talk about relaxation, amusements, pleasures, own estimation, accusations, murmurs and defense of the own faults.  
Where the first language is used, God reigns. And where the second language is used, the demon reigns. (14-8-1638)
734. Do not damage your soul in the eternal goods, trying to get for others the temporal goods. (4-12-1638)
735. Remember that you have come to the Institute to save your soul and not to live in laxity. This is a business that any religious should consider, not every day, but every hour. (5-2-1639)
736. With the special affection I have always had for you, I have asked the Lord to make you His great person and imitator, in the interior part, but before anything, of His holy will, where you will discover the mysteries hidden to the learned and prudent of the world, and reserved for the humble persons. (cf. Mt 11, 25) (4-1-1648)
737. Give the blessing on my behalf to all of that house, to whom I desire in the Lord the entrance into the road of religious perfection. Since *narrow is the gate that leads to life and how rough the road; few there are who find it.* (Mt 7, 14) (27-8-1644)

## **Observance**

*“In your laws I will rejoice  
and will not neglect your words”. (Ps 119, 16)*

*“If you keep his word,  
God’s love is made complete in you.  
This is how we know that we are in him”. (1 Jn 2, 5)*

738. The observance is the road to perfection. (13-6-1637)
739. Let there be due observance at home and due diligence in school. (13-5-1641)
740. Great misery is suffered in the house where neither the Superior, nor the confessors take care of the observance. (4-3-1634)
741. The true observance, that makes perfect the religious, consists in small things... And this should be observed by the religious of twenty and thirty years of profession, as well as the novice, if they want to reach perfection. If this doctrine is not observed, the road to heaven will be difficult, but this makes it easy. (9-9-1634)
742. You write telling me that the construction is very advanced, referring to the material thing. But if the spiritual one of the observance and union do not go well, material advancement will be of little use. (10-1-1637)
743. All of you should have a deep humility and holy observance, and without it, the priestly ministry would not have any basis. Any occasion of major perdition would be much better. (18-4-1637)
744. All of you take care of the observance. The Superior go first with the example in all things, if he wants to have merit before God. (16-12-1634)
745. I would like that all things may be observed in such a way that all may become perfect religious and give a good example to the neighbor. (4-7-1626)
746. Take care in exhorting all to the observance without which their salvation is in doubt. (7-7-1640)

747. May the school and the observance go well so that the religious may get the goal for which they became religious. (10-6-1632)
748. Try that nobody may omit the morning prayer, nor the one in the afternoon, the chapter or conference of faults and mortifications. (4-8-1622)
749. I write like a father who wants observance to be lived in that house, and it depends upon the vigilance and example of the Superior. I would not like the Superior to have any fault, since no matter how small it might be, it causes bad effect in the lay people. (22-5-1627)
750. Try your best so that the things of the observance may go rightly. Then, the things of the school will go in the same way. And all these depend upon the Superior. Help yourself with prayers to fulfill your obligation. (13-10-1628)
751. Try to be in good terms with God, since it would be lost time to gain for the school and lose for oneself. (Do) the common acts at home or outside, during the day or during the night. This is the most percentage that we can get in this life. (17-12-1633)
752. Although you may be only two, never leave the common acts we use here. Sometimes, omitting this one week does not seem important, little by little the others are also omitted. (19-12-1624)
753. Try that the common acts of the house may always continue in order and at the same hour, although you may be only four or five at home. (2-2-1632)
754. In any place we are obliged by our Constitutions to some daily spiritual exercises, morning and evening. We cannot leave them and it is not possible to fulfill them properly with four or six of community. We cannot abandon our spiritual profit for helping others. Nothing will compensate us in the divine judgment. (11-5-1633)
755. I am very glad the house is walked with the due observance. In this way, you will please God who recompenses with generosity, and you will give a good example to the lay people who are seen like in a mirror in the lives of the religious and see and know any kind of imperfection. (29-9-1628)



756. Try not to interrupt any of the usually done common acts. Particularly, in the recreation, to treat only of themes for improving our own persons or for the school. I exhort all to walk with modesty through the city and to become humble. (11-8-1621)
757. If one does not take care of the small things, soon he will be lax in big things, for example, to contradict the Superior or showing himself little obedient. (11-1-1630)
758. In this is the religious perfection, in the observance of the rules, that ordinarily refers to little things. (11-1-1630)
759. I wish... to be diligent in the observance of our rules, to keep silence at home, not to enter into the room of another without express permission of the Superior, that during recreation time, to talk about the things our rules command. When there are some failures, the Superior, who should read them frequently, may say: our rules say so and so. If he puts it into practice, he will notice great improvement in all. (11-1-1630)
760. If you were observant religious, you would flee from positions. (13-11-1640)
761. Keep your union and try to increase always in the observance and in the study, so that you may form religious who can help other cities. (9-11-1641)
762. If all fulfill the common exercises the rules command, you will see that the religious perfection comes back and laxity goes away. (11-1-1639)
763. You will get great merit before God if during your time of government the observance is restored in some way. (31-1-1642)
764. Every two months visit the other houses. If you find them observant, exhort them not only to keep it, but also to increase it. It is an obligation of those who profess the religious perfection. (19-6-1642)
765. I hear that in that house the observance is attended with the most diligence, and also the schools. This gives me a great happiness. I will ask the Lord to go always increasing the spirit so that your works may get from Him more merit. (18-3-1645)

766. I do not wonder, neither I am discouraged because some in those houses are not observant. We know that in the foundation of the Institute of St. Francis, such a heroic saint, was Fray Elias who had goaded a great part of the superiors to rebel against such a saint. And during the time of St. Dominic, how many contradictions he had from his brothers in Toulouse to accept the holy poverty! (19-5-1634)
767. If you and all of the other two houses want God to provide you the necessary things to pay the debts and have enough for living, try to live with much observance and to attend the school with the proper spirit and diligence. How wonderful, if we lack in the service of God, that the Divine Majesty sends us necessities and tribulations, since they are only to warn us to go back to the observance and to fulfil our ministry as appropriate! (3-4-1638)
768. In the human body, generally, are found good and bad humors. In the same way, not only in the Institutes, in general, but also in each particular house of the Institute, there are observant and negligent. And beware of that house where the negligent are stronger than the observant! (12-12-1637)
769. The observant in the Institute will be exalted by God. (11-2-1640)

## **Constitutions**

*“You have laid down precepts to be obeyed”. (Ps. 119, 4)*

*“For God’s love requires us to keep his commands.*

*In fact, his commandments are not a burden”. (1Jn 5, 3)*

770. At the hour of death it will be known who has walked through the narrow path of the observance of the rules, or who has walked through the way of the senses. (7-10-1634)
771. I like very much that you walk well in the observance of the rules, that is the road to perfection. (13-5-1632)
772. I tell you that in the observance of the Constitutions consists the religious perfection. To want to relax them, no matter how small it might be, is a great sign of little spirit and much self-love. (13-11-1623)
773. There must be great diligence in observing in detail the prescriptions of our Constitutions. If they are observed well, they immediately lead our religious to perfection. (22-5-1627)
774. The most secure method of one good religious is to think of nothing but the observance of our rules and to progress daily in the religious perfection. (8-2-1632)
775. May all of you be diligent not only in knowing in detail our Constitutions, but above all, in observing them. In this way you will soon become perfect religious. (12-2-1633)
776. Try all of you to observe with diligence our rules, since it is what is important to the health of our souls. (16-2-1630)
777. If somebody does not have zeal, nor spirit, to observe (the Constitutions) he must be sure that he will be conquered by the enemy and he will have worked without any merit. (18-2-1634)
778. It is necessary to fulfill faithfully the Constitutions. The one who does not like it, he may go to another Institute, there are many. (1-4-1634)
779. I am sure that those who do not care about the observance of the Constitutions, they soon are lacking in the fulfillment of

- the commandments of God. And in many is seen that soon they start with aversion to others, they easily murmur among them, that goes against the command of charity with the neighbor. And this comes because they do not fulfill the Constitutions. (24-8-1630)
780. My will is that the Constitutions should be observed. The one who does not observe them, thinking that even they do not oblige to venial sin, I say, this one will not be so late in leaving some commandment of God. Because the religious, from that comes to this. (12-5-1634)
781. If the Constitutions are not observed with supreme diligence, soon the Institute is lax. From this little observance that seem small in the Institute, have come the laxity in all Institutes that are negligent. Ours will become the same if there is no absolute diligence in observing the rules, even the smallest parts. (29-4-1628)
782. It seemed to me convenient to examine a little those who came from that house regarding the observance of the Constitutions, as I usually do with those who come from our houses. (22-5-1627)
783. The Palermo house needs a great reform. I heard that one confessor said publicly that besides the four vows, our Constitutions do not oblige to any kind of sin... It is such a bad doctrine that I consider the one who says that publicly is not worthy to remain in the Institute. (3-8-1641)
784. It is a big sin to despise the Constitutions, that although they do not oblige to any sin, nevertheless are necessary for the religious perfection. (3-8-1641)
785. The Lord will give you health to improve the observance of our Constitutions in those houses where they pay little attention because they say that they do not oblige to any sin, ignoring these persons who put obstacles to the perfection, this being the goal for which they came to the Institute. (25-11-1633)
786. For making the observance of the Constitutions, no Superior will contradict. On the contrary, I would like that all local Superiors had this great zeal for the observance of the Constitutions. (28-9-1630)

787. I recommend to you, as much as I can, the study, and in the same way, the observance of the Constitutions. (28-8-1640)
788. The compositions of those young people have arrived, who, if they unite, as we hope, the letters with the perfect observance of our Constitutions, they surely will enjoy the celestial spring that is more secure than the one that can be seen in those regions. (27-6-1643)
789. See how far you are in fulfilling the program the Holy Spirit has confirmed through his Vicar for our religious. While you do not fulfill it, you will be in error. (27-7-1632)
790. The one who does not keep the Constitutions, will stand up just for a little time without breaking the commandments of God. From not observing the Constitutions, easily go to relaxation in talking and from where the murmurs of the Brothers, come, and even of the Superior, and many other things that prove by experience the one who is little observant of the Constitutions. (31-8-1632)
791. We, here, under of the gaze of the Roman Court, try to keep on the ministry of the school and the observance of the Constitutions, as before. All other houses should imitate this. (10-2-1647)
792. Regarding the taking of the habit and profession of the novices, from now on, observe there the order as the Constitutions say. In this way we will walk more securely. (23-11-1630)
793. Behave with your whole diligence regarding the work with the students, to give satisfaction to the city; and to the observance of our Constitutions, to be pleasing to God. (23-10-1621)
794. Try to console all as much as you can, looking with your whole diligence after the observance of our Constitutions. This will be a very opportune thing, since this is the only road for us to go the heaven. (20-9-1636)
795. Try that the observance of our rules may be always the priority. The Lord will bless us always. (8-4-1625)
796. Every week, try to treat with the other priests the problems relating to the good observance of our rules. Because it is certain that *abundance of counsels brings salvation* (Prov 11, 6) *And four eyes see more than two.* (6-1-1629)

797. Try to awaken in those brothers the fervor for the observance of the rules, especially that of charity with the sick persons. (7-8-1624)
798. Be firm in fulfilling our Constitutions, since it is required as the just thing. And the Lord will give you strength for fulfilling them. (14-1-1634)
799. Take care, not only of the schools, but also, and it is more important, the observance of our rules. So that the subordinates may be kept very observant and friends of prayer, and that is the help of the pious souls. (20-7-1647)
800. I would like that as a spiritual father and full of charity, you may attract all the brothers of that house to the observance of our rules and to perfection, in the way a father full of love usually guides his children. (13-5-1623)
801. Observe the Constitutions in all houses. In this way we will get the religious perfection. (15-11-1642)
802. You will not be able to give me more happiness than using your whole diligence in observing our Constitutions. (31-1-1642)
803. It is a certain thing that if you observe the Constitutions, no other decree would be necessary. (9-4-1639)
804. Do not stop promoting in that house the observance so that the Constitutions may come back to the primitive state. (17-9-1639)
805. If the students do not have good health to observe the Constitutions, they are not apt for sciences. (8-10-1639)
806. Always exhort the subjects to procure their own salvation and to observe our Constitutions. The one who is lacking in this, warn him as a son, with paternal heart. (22-10-1639)
807. I exhort you in the Lord to make all observe the Constitutions exactly. Insist personally in each house, using your authority when kindness does not work. (5-11-1639)
808. You and all the Superiors should know by heart the precepts of the Constitutions to carry them out. In this should be used great diligence. (24-3-1640)

809. Observe our Constitutions. Have them read not only in the dining-room, but also during recreation so that nobody could adduce ignorance. (5-10-1630)
810. Read frequently the Constitutions to see at what point you are failing. And may all know that after making the solemn vows, you are obliged to acquire religious perfection and you will never acquire this except through the observance of the Constitutions approved by His Holiness for the members of this Institute. (18-5-1640)
811. Use all your diligence so that the school may go well in letters and spirit, visiting it frequently. At the same time, try that in that house the Constitutions may be kept. Read them many times so that you could correct in private those who commit any fault. (5-9-1636)
812. Order all to read the Constitutions, at least the chapter regarding the subordinates and all make the resolution of keeping them as they sound. Only a just thing is asked, and approved by the Holy Spirit through His Vicar. (8-12-1634)
813. Make the Superior and somebody else feel zeal for the Institute, and may they have at their fingers' ends, as it is said, some chapters of the Constitutions where frequently the subordinates usually fail. And when you see somebody who does not keep it, correct him immediately. (18-2-1634)
814. Try that the Constitutions may be observed, and have them read many times, so that all may see that they are not observed. Put them into practice, since we have the right to ask it and it is the Holy Spirit who had them approved. It is our duty to have them fulfilled. (21-1-1634)
815. The Superiors should have the Constitutions at their fingers' ends, as it is said, and try to fulfill them. Because if they do not appreciate them, the observance is lost soon and then it is lived like by lay people. (14-1-1634)
816. I recommend to you diligence at school, and from it depends the good or bad name of our Institute. To do it well, it is necessary to be observant of our Constitutions. (20-2-1638)

## **Foundations**

*“How beautiful on the mountains  
are the feet of those who bring good news,  
who herald peace and happiness,  
who proclaim salvation” (Is 52, 7)*

*“So they set out and went through the villages,  
proclaiming the good news”. (Lk 9, 6)*

817. May you know how to bear the discomforts, since it seems good for the founders of new houses. (26-12-1620)
818. Show the patience that is usually shown by the good founders of some houses. And you may not lack the necessary solicitude to procure the necessary things for the ordinary sustenance. (19-8-1621)
819. I am very happy that the construction is going on, although our Fathers and Brothers may suffer some discomforts. Those who assist the beginning of the foundations cannot do less. But they will have much more merit than those who will come to enjoy the rest in a place that has already been prepared for them, with much work and discomforts. And may we now bear the fatigues with patience, and even the penury, sometimes, of the necessary things, to found well the work and lead it to the glory of God and help of the poor. (10-6-1628)
820. May the Lord give all, with the new house, new spirit, so that they may become of great help for the neighbor. I, on my part, will always ask for it. (7-9-1630)
821. At the beginning of the foundation of a house, two or three good men are worth more than many but mediocre. (29-1-1628)
822. In the foundation of houses, it is necessary to try to give a good example, in the spiritual things as well as in the intellectual. It is said that *a person is worth a hundred and a hundred is not worth one*. (1-1-1628)
823. Be attentive in the future, not to accept foundations without the properly prepared personnel. Not providing well for the houses founded, they become a ruin for the Institute. (2-12-1628)



824. Try that from the beginning you may give the habit to some persons of a certain age and good spirit. These, in love with the Institute, will easily attract others and in this way a good foundation will come out. (7-6-1642)
825. For us, who do not look for riches, but to help the young people in the fear of God and good letters, one town is the same as the other. (22-2-1631)
826. The religious who want to serve God, adapt to any country. And then, God takes special care of them. (5-7-1634)
827. May the Lord grant that our work be pleasing to that honorable republic. And it will be so if we try to please the Lord first, exercising it with our whole diligence, charity and patience, by pure love of God and good of the neighbor. (26-6-1632)
828. The Lord, who has in his hands the heart of the Princes, will inspire that honorable republic what might be for his greater glory. We should ask Him that in everything may be fulfilled his holy will. I had the Holy Eucharist exposed and I asked the Fathers and students to pray for many days. This is the means where we should put our hope. (25-1-1631)
829. Go and await the companions I will send there in a few weeks, so that you may open the school in that city. And, by charity, with diligence and with a good example, make efforts in imprinting in the spirit of those people the idea of our work because first impressions last. (20-4-1631)
830. May the Lord give you the grace to serve his divine Majesty and the Institute because in the beginning of the work is seen the end it should have. (26-10-1632)
831. The constant paternal care your eminence has of our things, keeps in me constantly the hope of the progress of our very small Institute in those regions. Because no matter how small a plant is, if it happens that a practical gardener has wonderful thoughts and takes care of it, in a short time, we will see it growing up, blossoming and full of fruits. (28-4-1635)
832. It is not necessary to remind you of modesty and religious observance, because I hope that the Holy Spirit will give you

that fervor and devotion needed by those God has destined to make some foundation. (13-12-1642)

833. Here we pray so that the Lord may confirm and make grow the spirit of true founders of our Institute in that nation. Remember that as such, you should, with patience and steadfastness, do much more than those who will arrive after you. And all should have confidence in Christ, who will give you strength to perfect the work you started in his name. (18-3-1645)
834. With the grace of the Lord, I have not left and I will not leave asking his Divine Majesty that in those houses may give a great spirit to the Superiors for teaching and giving a good example to the subordinates, and give also to these, the spirit of obedience and fulfilling what they have promised in the solemn profession. I hope the Lord will give all, here and there, a true sense of the exercise of the ministry where our salvation is. (23-12-1645)
835. The foundations are not carried out with proud acts, but with much patience and humility. (7-12-1641)

**“Cor unum” (one heart)**

*“How good and delightful  
to see kindred living together in unity”. (Ps 133,1)*

*“Brothers and sisters, be happy,  
strive to be perfect, have courage,  
be of one mind and live in peace.  
And the love of God and peace  
will be with you”. (2 Cor 13, 11)*

836. I want you all to have one heart and one soul in the service of God. (cf Act 4, 32) (2-8-1642)
837. I recommend the peace and union among you, as Christ recommended it to the Apostles. (26-1-1633)
838. I desire that all may be in accord in the same problem that might be for greater glory of the Lord. (4-11-1625)
839. If they are united with the zeal and glory of God and greater glory of the students, you will find in practice that the Holy Spirit will be among them, because *where two or three are gathered in my name, there I am among them*. (Mt 18, 20) (18-7-1637)
840. May all be united and know and participate all through the weekly meeting, of what is done. And remain without any gossiping. (8-2-1635)
841. The cunning of the enemy reaches such a point that it impedes a religious to attend the common acts of the Institute, confuses his mind in such a way that makes him see that without fever, he is sick, and that he cannot follow the acts of community, and he cannot eat ordinary things like the others. In this way, little by little, he stops praying and he becomes anxious, burdensome and scandalous for others. It seems a grave pest, and easily happens among the religious. (4-3-1628)
842. During the time of recreation, you may sing or treat about the things read in the dining-room, or how to solve some problems of the school, or ceremonies of the Mass. It will become a recreation useful for the spirit, and that of the table, for the body. Otherwise, it will impede that of the spirit. (28-11-1630)

843. No one of you should become obstinate in his opinion, but, as servants of God, when one proposes something and gives his reasons, the other should say in peace his opinion and give, in the same way, his reasons. Then, without any passion, both must resolve what seems more convenient. (26-1-1633)
844. One and the other, should submit his opinion on what seems most convenient for the good of the school. (26-1-1633)
845. The religious who works outside the Institute, in external actions, needs double grace of the Lord. (2-2-1633)
846. The religious, outside his home, is like a fish outside the water, that he does not know how to carry out the common acts, but easily becomes lax. (14-10-1632)
847. How happy I would be that all of us walked with holy simplicity, and would not bite one another, but rather would help and defend in matters where lay people intervene. (18-5-1630)
848. When you bear much not to break the charity with the neighbor, so bigger will be the merit you will have before God. And *patience*, in these cases, *should be accompanied with perfect works*. (Jas 1, 4) (10-1-1643)
849. All should strive to behave in such a way that their works may please God and to become good example for men. (27-2-1631)
850. Try to be all united and be together in the common acts. In this way you will increase charity, without which the meetings become a great confusion. (24-2-1629)
851. Try to live all in peace and attend the ministry of the holy emulation to see who makes more fruit in the students. (10-1-1643)
852. Do your best in keeping yourselves united in charity. Each one of you should try to see who can advance more in the virtue of humility. All of you should do your best so that the students may become pious and it will be a very pleasing thing to God. (26-5-1628)
853. For the common good should cease any form of tête-à-têtes, where the demon is surely the counsellor and they are the poison of the Institute. (18-7-1637)

854. I thought there had been holy union among the three to return to the school that reputation it had before. But, it seems to me that the enemy had tried and tries to sow darnel. With humility, this enemy would run away and the desired profit could be obtained. (31-1-1638)
855. Since the two of you are not in accord, it is a great affliction to me. Treat the problems amicably, see the utility for the school and solve them based on what is best for it. (5-2-1633)
856. Try to be all united in charity, serve the neighbor with good example, and you will be compensated one hundred per cent. (31-12-1631)
857. It seems to me that during these calamitous times, those who are not guided by passion, should show prudence and spirit, bearing with patience the non-observance of the negligent, helping them with prayers and also, when the occasion arrives, with charitable exhortations, to run away from the discords and vain pretensions and to attend to the salvation of the soul. (16-6-1646)
858. May all of that house be united in peace and charity. Each one should take care to be in good terms with God and to observe well our rules. (11-5-1629)
859. I would be happy if the congregation meets every week, in unity and charity, each one considering more the common good than one's own and particular good. (7-9-1629)
860. The Institutes have been founded so that the brothers live in them with charity and try in them, with a holy emulation, to acquire the virtues, and especially the virtue of humility, so much pleasing to God. (24-8-1630)
861. So as not to break the unity, many things should be borne. Because in the institutions where discord enters, soon the security of the spirit is lost and the whole gain belongs to our enemy. (7-9-1630)
862. It seems to me that instead of charity, there reigns discord. And in this way, the observance nor the school cannot go well. (24-9-1639)

863. As much spirit of charity and humility you may show to those who do not have them, so much more you will correspond to the job of the father and brother and you will please God and the superiors, showing to all true and not apparent affection. (8-10-1639)
864. I am sure that the Holy Spirit will always show his will through somebody. Therefore, united, each one should dispose of his work according to his aptitude. And then, with this union, all attend, first to the profit of one's own soul, and later on, to the service of the Institute and of the poor students. All your good will make me very happy. (22-11-1639)
865. Always have charity with all, and in all your actions, try to be understanding and meek. (17-12-1639)
866. United in charity, may the Institute shine more and increase the glory of God and the good of the neighbor. (18-7-1643)
867. After the charity has cooled down among us, one does not wonder why there is so much scarcity among us. (20-7-1641)
868. Do not let a particular disgust stop you in exercising charity in the service of the Institute. The works in the service of God have so more merit when there is great contradiction or difficulty in them, and it is overcome by the love of God. (21-4-1640)
869. Although it is written that *any iniquity is small compared to a woman's iniquity* (Sir 25, 19), it seems that the malice of the passionate and obstinate religious is bigger. (6-5-1639)
870. Instead of writing about the faults committed by others, you should communicate the good works you do in those regions. Because if the first things give me affliction, the others give me consolation. (6-4-1639)
871. As it is good that all may be clothed in the same way, it would be much better if all were observant and would not notice any difference in the observance. This would lead straight to the road of salvation. (25-6-1639)
872. I hear that you always keep the common life. This is a sign that there is true charity and as a consequence, that God is in your midst. (16-10-1638)

873. All ask the Lord to keep this our Institute, for the greater glory of his divine Majesty and the good of the souls. (23-3-1647)
874. Taking advantage of the occasion, we all should show gratitude to our benefactors. (10-8-1641)
875. By no means should a house suffer when another one can help it. (3-8-1641)

### ***The gift of peace***

*“The humble will inherit the land  
and enjoy peace in abundance”. (Ps 37, 11)*

*“May the peace of Christ reign  
in your hearts,  
for this end you were called  
to be one body”. (Col 3, 15)*

- 876. Peace is better than the other things of the world. (10-8-1633)
- 877. Our Institute is looking for peace and charity with all men, as much as possible, according to the counsel of St. Paul. (30-5-1642)
- 878. It is better to be few and in accord than many with discord. (12-12-1641)
- 879. It is better to have few (religious) with peace and grace of God than many with perturbation of soul and disquiet. (14-5-1639)
- 880. It is better to have six feet of ground in peace and with displeasure from nobody, than have twenty feet with dissatisfaction from only one. (21-11-1626)
- 881. Peace and quietude pleases God very much and He usually gives these to those of good will. (16-8-1631)
- 882. All should try to be very much in accord and to observe our rules with all diligence. (22-4-1628)
- 883. I want to be fulfilled the desire that goes as: *with peace, the small things grow; with discord, the big disappear.* (1-6-1639)
- 884. I exhort you, as much as I know and can, not to lose peace by any happening, no matter how grave it might be, rather, try to keep your heart always in peace and united to God, going to prayer when you are most perturbed. Then the Lord usually calms down the tempest of the ocean. (22-4-1628)
- 885. May the Lord give us, together with the abundance of temporal goods, the universal peace and the spiritual goods. (16-6-1638)
- 886. Any problem, although it might be well-oriented, usually ends in error if it has (discords). When everybody may be in



- accord and may have for the end the glory of the Lord, I hope that things will go well. (29-3-1647)
887. If the individuals are well-distributed, according to their own intelligence, and trying to be united in peace, things can only go well. (17-7-1636)
888. May the Lord, in his mercy, inspire peace in the hearts of all and concord to compete who will do greater good in the neighbor. (22-2-1642)
889. If somebody becomes insolent, and I do not think so, tell me so that he would not disturb the tranquility and concord with which the religious help very much the neighbor. (30-11-1641)
890. With prayer and works you should try to get from the Lord the true peace and concord. (4-10-1631)
891. Try to behave in such a way that you may keep peace and unity in that house. And that each one may be busy according to his ability. (2-12-1628)
892. If there is going to be displeasures in the Congregation, try to postpone it for another day and in the meantime, pray to the Most Virgin Mary to inspire the best for Her glory. It is not good to rush with rivalries and discussions in the things of the Lord. (16-11-1625)
893. Write again to the Fathers and Brothers to live with much concord and to obey the Superior, as I myself would be there in person. In this way, the Holy Spirit will be with them and the things of the house and of the school will go well. (29-10-1626)

## **Lawsuits**

*“Charcoal on hot coals, wood on a fire,  
and a quarrelsome man for stirring up disputes”.* (Prov 26, 21)

*“It is already a failure that you  
have suits against each other”.* (1 Cor 6, 7)

894. What can be done with a pact, do not do it with a lawsuit. (25-9-1638)
895. The charity and the profit done in the neighbor moves me more than the temporal interest. (26-10-1641)
896. It is better to lose, so as not to litigate with the neighbor. On the other hand, God will give us more recompense. (20-11-1638)
897. It is better to have 300 (escudos) in peace than to have 600 with lawsuits. (8-9-1635)
898. I do not intend to litigate with him by any means. Better, as the Gospel says, *if somebody takes the tunic, leave also the coat* (Cf. Mt 5,40) I consider it better to lose our interest with somebody, since there is no lawsuit no sin is committed. (20-7-1641)
899. I cannot bear it that our houses, because of lawsuits, need attorneys and lawyers. I would like better to settle the causes in any way, even losing, before taking a lawsuit with somebody. True charity is always broken with the neighbor who has to give and he does not want to pay. Some years ago, I rejected an inheritance of 80,000 escudos, so as not to have perpetual burdens and lawsuits. (13-7-1637)
900. It is for me a matter of great displeasure to nominate an attorney or a lawyer because I prefer to be in accord by any means. If one cannot in half, at least in the third part or fourth. To finish with all the lawsuits. (18-6-1637)
901. I do not feel good for us to be in courts and be interested in material goods. (23-1-1638)
902. They have told me that it will reach one thousand escudos and even more, the goods received by an inheritance. But in this particular case prudence and conscience are necessary. (19-6-1638)

903. I dislike that his cause cannot be settled with the loss of some hundreds of escudos, so as not to see us in court. May they see us working at school, according to our ministry and our obligation. (13-2-1638)
904. It is better to lose some questionable things than to see us in courts with greedy men. (11-12-1638)
905. I want to stop many lawsuits. Although the Institute may be right, it is not good to take the business to court, but rather reach an agreement, although we might lose something from our part. If God sees that we do not offend Him, nor the neighbor with lawsuits, without any doubt, his Divine Majesty will help us more abundantly through other means. I would like all our religious to have this spirit and in this way they could trust God, who is a generous remunerator. (20-11-1638)
906. Although we may be right in the lawsuit, it is better to reach an agreement and to lose half. When an agreement cannot be reached, it is better to abandon the business, so not to abandon our exercises and to offer everything to God because of his love. (20-11-1638)
907. I wrote... not to go to court in our name, not to acquire notoriety, while we profess supreme poverty and charity with all. You know very well that because we did not want to go to court with the (Franciscan of the church) stigma, we lost 600 escudos. In this matter, do not allow, therefore, to go to court in our name, and I will provide as suitable. (23-9-1628)
908. Not to go to court because of the inheritance of marquis Morigliano, the so called Montenegro, I will lose here two thousand escudos, being the principal man who has to pay them. I hope the Lord will help in another way. Therefore, do not go to court there, by any means. (19-7-1636)
909. Those business that can be agreed without lawsuits, settle them, although it might mean losing one third of the inheritance. I talk about the things where we have clear rights, because for those in doubt we should not go to any court by any means. (23-1-1638)
910. Fulfill your job and observe our rules in that house. If you have any lawsuit, the greatest joy you can give me is to set-

tle it, although it might be with the loss of the half and even more. (13-6-1637)

911. We should try not to give any displeasure to anybody. We, not to lose the charity with the neighbor, should accommodate to lose from our things. It is better not to want the things of others. (17-12-1628)
912. I do not think of losing the charity and grace of your excellency because of any temporal interest. And even it were greater, I would always leave that to your will. (4-11-1634)
913. I esteem peace, charity and the good name of the Institute to all the riches of the world. (30-5-1642)

**“Fuga mundi” (a flight from the world)**

*“For us, our citizenship is in heaven”. (Phil 3, 20)*

*“Do not love the world or what is in it.*

*If anyone loves the world,*

*the love of the Father is not in him”. (1Jn 2, 15)*

914. You would do a holy thing by kicking the world, since it is just a liar: it promises big things and does not fulfill them. Blessed is he who truly knows how to despise it. (28-1-1634)
915. The religious should not be mixed in worldly matters, when our Constitutions say: leave to the lay people the things of the world (n.38) (2-1-1627)
916. The religious who do not remain in the convent, cannot observe the things of the Institute, because of the many distractions that happen every day. (3-8-1636)
917. It would be better for the religious not to deal about things with the lay people, unless in case of necessity or of great charity. (11-2-1637)
918. It is enough for us to attend to our ministry, and I do not allow our (religious) to deal with matters of testaments or matrimo- nies. The less we deal with lay people, the better we will carry out our work. And they will have a better opinion. (22-10-1632)
919. It will be better to deal with God in meditation than with men in conversations. (29-6-1641)
920. All of you should try to give a good example to the lay people, not dealing with them except about spiritual things. In this way you will give them great profit. (13-10-1628)
921. Let us try to serve the Lord in our vocation and the things of the world, may go as they can. Everything will be for the greater glory of his Divine Majesty and benefit of the Holy Church. (27-1-1621)
922. Try to live retired and to talk as less as possible with lay people. In this way you will become a spiritual religious. (5-11-1644)

923. You will do a holy thing remaining well-retired and walking with great modesty when you go out. In this way, the lay people will know that you are discalced exteriorly and reformed interiorly. (6-9-1636)
924. May the lay people know, as less as possible, the actions of the religious. It would be good that all may become saints and very exemplary religious. (9-11-1624)
925. You will do a holy thing running away from the conversations of those men who show with their works not to believe in God, nor in the things of the Holy Church. (20-3-1632)
926. I would like that together with the nobility of the age, you had the nobility of virtue. And that having truly left the things of the world, you would attend the salvation of your soul. I desire your salvation as much as my own. (2-4-1639)
927. Attend the school and take for you that proverb: *listen, see and shut up, if you want to live in peace*. If you can be without seeing and listening, and remain in our room, you will do much better. (3-9-1639)
928. Try that these our religious, leaving aside what they have from the world, may attend with courage to the conquest of salvation, while they are healthy and have time. (26-2-1639)
929. If the religious stopped talking with the lay people and would retreat in their rooms with God, through prayer and spiritual books, they would attract the lay people, and only by watching them, would be moved to devotion. Because *examples convince more than words*. (4-7-1648)

## **Country and family**

*“Listen, O daughter, pay attention; forget your father’s house and your nation”. (Ps 45.11)*

*“Whoever does the will of my Father in heaven is for me brother, sister, or mother”. (Mt 12, 50)*

930. Remaining like that, you do not walk properly. And I am afraid that because you disobey your mother, may God let you die suddenly. It frequently happens to such disobeying persons. (20-8-1633)
931. Although it is a perfect thing in a religious to forget the things of the world and even his own home, as long as they impede the service of God, nevertheless, when such impediment does not exist, it is possible and one has to remember the relatives and friends in prayer, and for their consolation, when it might be necessary, make them know with some letter, exhorting in it at the service of the Lord with the possible perfection according to their status. (11-10-1618)
932. I send you some letters from Spain. Answer them telling you are in good health and that you remember them in your prayers. In this way, they will see few lines of your own hand, to give satisfaction. (29-4-1628)
933. Write a few lines to your father, as a religious son, telling him how you always remember him in your prayers. It will be of great consolation for him. (13-1-1623)
934. Some days ago I indicated to you to write a letter to your father. You have not done it. In the Constitutions, in the chapter of obedience, it is said that it is *a proper thing of the good religious not to wait until they command him something in writing or in a severe way, but it would be enough to see a sign of the will of the superior* (n.102). Therefore, as soon as possible, write a letter proper of a true religious son, exhorting him to take care, now that he is of advanced age, to prepare for a holy death and to conquer heaven. Tell him that for that,

- you will help him with your prayers and daily sacrifices. And that you may have merit for it, you will do it by virtue of holy obedience. (18-1-1623)
935. Go to your town and if the native airs do not help you, no air will help you. (29-5-1623)
936. Since you are already old, I have thought that the native air will be proper for you and that house, where you will not have so much work. (5-11-1624)
937. By the counsel of the doctor and taking advantage of a good ship, it seemed good to me to send the Brother to breathe the native airs. If he desires to go, send him to the house of his mother, even without habit, if he prefers that, since he will make his relatives happy. I send with him another novice to help him on the road. (20-7-1628)
938. If it is not necessary, he may not go to his town. His town is heaven and for this, it is necessary to prepare well. (10-3-1628)
939. If he is a religious, his country should be paradise, and he should desire to go there. Not to the earthly country, since sometimes it is the ruin of the religious. (8-4-1634)
940. I expect that our religious would leave and forget their towns, and may know how to trust only in God. It is a thing that can never be done perfectly while they stay and deal with relatives. (4-10-1626)
941. I think that the music Father should be changed during the vacation time. It is perfectly fulfilled the sentence of St. Jerome, that goes like this: *it is impossible for a religious to be perfect in his country.* (10-8-1641)
942. Remember that *their own relatives will be the enemies of each one* (Mt 10, 36). Any affection to the relatives impedes religious perfection. That affection never is so pure that it does not have any self-love. (15-8-1637)
943. If he insists to go to his town during these feasts, permit him. But it is sure that when he goes to his native land if his weight in spirit is ten ounces, when he comes back it will not be eight. Because *their own relatives will be the enemies of each*



*one; (Mt 10-36) his words are smoother than the oil, but they are naked spades. (Ps 54, 22) (16-4-1639)*

944. It is a doctrine of the Holy Scripture, taught by God to Abraham: *go out of your country... And from the house of your father. From you, I will do a great nation. (Gen 12, 1-2)* And in another place, the prophet: *Listen, daughter and look at it.... Forget your people. (Ps 44, 11)* It seems, therefore, that his own native land usually makes the religious rather relaxed than observant, and with a great difficulty can be rooted out of the country. And some are so attached that they prefer to leave the Institute before leaving their own native land. (14-4-1640)

### ***Ascetic struggle***

*“Have you not learned anything from the stadium?  
Many run, but only one  
gets the prize.  
Run, therefore, intending to win it”.* (1 Cor 9, 24)

*“Beloved, while you are strangers and exiles,  
I urge you to abstain from selfish passions  
which wage war on the soul”.* (1 Pe 2, 11)

945. The true religious should continually uproot vices and plant virtues. (Around 1636-1638)
946. The religious should be quiet about his virtues, the faults of the neighbor and the useless words, avoiding, as much as possible, futile conversations and strange to his state and job, vain readings, fancies, whims, and other affections with which he uses to become passionate, and to keep interior conversations with himself, moved by his whims. This interior conversation is so much dangerous and hurtful than the exterior, as it is less known. (Around 1636-1638)
947. The conversation of a religious should be in confessing his own faults and imperfections, in praising the virtues of others and all the things that belong to the glory of the Lord, telling and doing with words and works such things that they may give to all edification and good example and doctrine, more with works than with words. (Around 1636-1638)
948. The behavior that the religious should have must consist in the religious modesty, serious and severe, without causing any trouble. And may he be gentle, humble and meek in all his actions. (Around 1636-1638)
949. The religious should not listen to gossip, nor to idle words, but always should keep the interior potencies retired, so that running away from the worldly conversations, he may be attentive to the conversations of the interior man, which is the true presence of the Lord, where, as from a fountain, the perfection of the religious soul is born. (Around 1636-1638)
950. I recommend to you, as much as it is possible, that if you desire to do business with profit, for your own merit, and good of the

- Institute, try to deal and be in good terms with God, from whom depends all our good. To do this, the only way is to communicate to the Superior your whole interior feeling, so that the enemy may not conquer in anything at all. If you work in this way, you will get much peace, which is a great treasure. (27-11-1627)
951. Brother Ambrose, before, used to please his General by writing frequently about what happened in those places. For a time, he has broken his correspondence with the General, whom he should have in the place of God. I do not think he has become so spiritual that he forgets all things but God. I would like to know if he follows the road of the spirit, or that of the senses. Because of his good, we all would be happy, although the merit and profit would be his. (23-12-1633)
952. Try to practice always the custom of giving a conscience report, but try that it might be done with satisfaction of all. (5-7-1628)
953. It is important that somebody knows how to manifest the imperfections that maybe, we ignore. And even we should thank him. (21-11-1620)
954. After God sent you... to help that house, it seems to me that you should follow that sentence: *not the one who starts, but the one who perseveres, etc.* (cf. Mt 10, 22) (8-12-1646)
955. Try to ordain the things so that they may be continued. And not to do, as some are accustomed to do, that at the beginning starts with much enthusiasm, but soon gets tired and abandons the work. (22-2-1642)
956. I dislike that the personal passions may impede the common good. Considering the principal cause of all our actions that is God, we should receive with the same spirit the prosperous as well as the adverse things. (18-1-1642)
957. I praise your good spirit of working with all your strength in the service of the Institute. You may know that doing your work by the love of God, you will be able to bear all the contradictions, because the true virtue always flows above passions, as the oil upon the water. (25-1-1642)
958. When the religious, through temporal favors, look for some favor from the superiors, they manifest that the merit is not as complete as it would be necessary. (1-2-1642)

959. After God said *narrow is the gate that leads to life and how tough the road; few there are who find it...* (Mt 7, 14) it is necessary to find and walk on it, to renounce the self-judgment and the self-will. (2-2-1642)
960. All of that house will show zeal for the Institute and for the service of God if in spite of actual troubles you remain strong and firm in the service of God and the profit for the students, following the holy obedience. (12-4-1642)
961. May you be very courteous, but with the religious modesty that is due to all lay people, especially to the men of government. (31-10-1629)
962. I dislike very much that you became angry. That should not be done by a religious, but rather saying and doing what is due, without any scandal to lay people and with much modesty. (6-11-1627)
963. Try that our religious, besides the interior goodness, may have a very religious exterior modesty. (7-6-1642)
964. Laxity, if it is not corrected, easily grows, more than virtue. That is why it is necessary to impede it from the beginning. (19-6-1642)
965. The road to become a wise and prudent man in the interior school is to become a foolish man before the eyes of men, allowing oneself to be guided as a small ass. This is the true doctrine, although understood by few, since it is contrary to the senses and human prudence, and as a consequence, followed by few. (8-11-1622)
966. One comes to the Institute to suffer in this life and to make penance, not to be relaxed and dissipated. (12-6-1623)
967. Buy from the butcher four ounces for each one, and from these, those who wish perfection, leave some parts for Christ in his poor. The one who does not know how to dominate his gluttony, neither four, nor six ounces are enough. In this way, for such a small and vile thing, he loses the treasure of perfection. (15-2-1623)
968. The religious person should give to the spirit according to its necessity and also to the body. He should not give more to the

- body because it kicks the spirit and makes it commit mortal sins and becomes as St. Paul says, *an animal man*, etc. (cf. 1 Cor 2, 14) (3-12-1633)
969. You must know that Esau lost his primogeniture, and from that stock was supposed to be born the Messiah, because of a mandrake soup, that is to say, of lentils. In this way, the sensual persons lose the gift of prayer, through which one communicates with the Son of God and the merits, to the sober and modest. (18-2-1634)
970. What great wonder that some who lived in their houses as God knows how, now get angry because they are served raw endive salad. What soldiers are these to conquer souls! (1-4-1634)
971. It is strange that the most miserable in the world, after they become religious, make more rumor, as if they had been fed with much delicacy. But since they do not taste the spiritual things, they want to be fed by the sensual ones, losing for these vile things those precious ones. (15-4-1634)
972. Be always dispassionate, and in that way, you will get more merit. That is what we all should try to get while we are pilgrims in this life. (25-9-1643)
973. While you can work, do not stop gaining merits before God. At the time of death, all of us would have desired to have done great things. It is better to make efforts now, although the sensuality would oppose, contrary to the spirit. (11-5-1644)
974. Try not to do in the Institute as that servant who had a talent and hid it. I would like you to do like the servant who had two talents and he gained another two, and he was remunerated becoming lord of two cities... When you try to have many talents to help the neighbor by the love of God, so much you become like God and has more merit in this life and recompense in the other. Few religious understand and practice this warning. (20-4-1647)
975. In the future, may the Lord never wish that one of you listen to the temptation of the enemy, who, under the guise of more peace, tries to introduce more liberty, founded on self-love, so natural in all of us. (17-5-1647)

976. If you do not try to do something for the service of the Institute, you will find nothing in the book of God, because the works accompany them. (Ap. 14, 13) (4-1-1648)
977. If the religious is a man of the spirit, as he should be, he can respond to and make a great profit with the exhortation to live spiritually. (30-3-1621)
978. In every place where it is intended to serve God, among each twelve, there is, at least, one who makes the job of Judas, that is to say, to gossip about the actions of others, and to mislead others from the road of perfection. And if one could see the interior, God knows that maybe for each dozen, there are two, or three or maybe more. See the misery the Institutions have reached. (14-8-1636)
979. I want you to overcome, in fact, the things not contrary to self-judgment, as adverse ones. If you can put into practice this doctrine, you will find in it great profit and consolation. (9-8-1621)
980. Know how to conquer yourself, doing as the others do, and not according to your opinion. In the last, you do not have any merit, but yes in the one before. (21-8-1621)
981. Attend with diligence the problems of the school, but first, your own soul. (12-7-1634)
982. I want to know how our (religious) behave there, and how they attend the school but especially the mortification and acquisition of virtues. Because if now you allow the time and the occasion to go on, when you want to, maybe you will not be able to. (6-11-1626)
983. Write in big letters on the door of the room of Fr. Ciriaco these words: *lazy Ciriaco, what did you come for?* And the same on the doors of Bros. Stephen and Doninic and Archangel. That they may be a grave testimony before the tribunal of God. (26-12-1626)
984. It seems to me the Fr. Provincial makes him free of any work, and as a consequence, of any merit. Because it is certain that the kingdom of heaven is bought and the price is the work. If one runs away from work, being this a proper thing of our ministry, he will run also from the merit. (8-6-1628)

985. Frequently, the Lord usually tests the subordinates through the superiors, so that it may be known who is humble and may see that the pain of this life, cannot be the same to the pain our sins are worthy of. Doing this consideration, any work becomes light, as the Lord said. When this consideration is not made, the enemy makes us see clearly and makes us judge that according to the human prudence, many orders of the Superior are errors. But the Lord, does not always guide his servants according to the human prudence. That is why there are few who find the hidden treasure, although there are many who are called to look for it. (15-6-1629)
986. Yesterday, they gave me a short writing of you, where you say that you have come to the Institute to be saved and it seems that you cannot get it. It seems to me that the fault is not in the Institute, where the occasion of offending God is not given, but on the contrary, you have occasions of doing many acts of virtue. And I suspect that the fault is in the hidden pride and so much advanced that it does not allow you to see things clearly as the sun. (2-11-1630)
987. Frequently, the enemy of the human race becomes an angel of light and he uses as many snares as he can to make the religious fall on his face. Those who want to become original, are more dangerous. (20-11-1632)
988. Really, the one who is not satisfied with the necessary things, never will be satisfied with the superfluous ones. Because the appetite of man is insatiable. (14-2-1632)
989. Tell Br. Andrew, on my part, to become devout and to consider that the penitence is much better done in this life than in the other, and that the one that is made freely, pleases God much and it is meritorious and gives satisfaction, and it does not happen with the penitence that is made in the other life. (22-10-1631)
990. If you do not help yourself and you do not emend, you will always be like a zero that does not serve for anything. Not for yourself, since you will not have spirit, nor for others, because you will not have any means for helping, neither in letters, nor in the spirit. Try then, to learn both. (5-5-1631)

991. I have as a great servant of God the one who does not become moved from his quietness, neither in the adverse cases, nor in the prosperous ones, but rather he is always the same, that is to say, the same human being, without the passion moving him from his place. This “to be the same” is what gives the crown. Where the passion goes in, the reason is perturbed, and after it is perturbed, it cannot judge freely. (6-10-1635)
992. Try that no priest, cleric or Brother may be idle, but all should try to be busy for the benefit of the Institute, according to the direction and orders of the superior. (24-10-1636)
993. He is a very lazy religious who can be useful for two, or three, or more things in the Institute, and he is satisfied with one, and this, badly done. The one who goes like this to the presence of God, I do not know how it will go. (3-1-1637)
994. Since by the grace of God you were not conquered by passions, you should help with your whole diligence those who are conquered by them, and that will be a very satisfactory thing to God. And warn all to attend to the salvation of their soul, not having aversion one to another, since that is a great pest in the Institutes. The one who knows how to be free of it, has a great grace of God. (18-2-1637)
995. I dislike very much that you do not know how to conquer your passions and to live in peace and quietness each one can have in the Institute, mortifying his passions and making penance of his sins. The Holy Spirit says through Salomon: *his time for crying and his time for laughing*. (Wis 3,4) The one who does not know how to distinguish between this life and the other, will find himself deceived. (4-1-1642)
996. It is better to have few religious and good than many and slack. (11-2-1640)
997. It would be necessary that the Superiors may be armed of great value to introduce again the observance, trying not only the silence at home, but also knowing the inclination and own will of each one, and not to be tired in helping to overcome this worst enemy of one’s own will that sends to hell a great number of religious. (7-5-1639)



998. I want that all those who have any difficulty regarding the Institute, may write them down, so that to all may be given the proper solution. But I would like to write them only for the glory of God, and not with a passionate spirit which blinds the intelligence in such a way that many times, it makes one see white as black and black as white. (4-9-1637)
999. If some of our religious have listened with annoyance to that evangelical truth, *how narrow is the gate that leads to life and how rough the road is* (cf. Mt 7,14), I lament a lot their ignorance. They think that being submitted to sensuality, they can walk through that path. On the contrary, they should stop little by little their penchant for the senses, and penetrate in those of the spirit. Then, they would find easily this road of life, because *the yoke of God is smooth* (cf. Mt 11, 30) for those who want to live according to the spirit, but it is difficult for those who want to live according to the senses. Those who are waiting for the future time to make this test, could be that they are lacking time. (14-8-1638)
1000. Try not to have any enemy, and do good to all. Have few friends, because there are few who keep the true friendship. (10-5-1631)
1001. I really wish that no one in the Institute may lose his fame. The evil of one has influence in the body. (14-9-1630)
1002. Here, we will pray. But, what help is your corporal health if you do not emend and mortify the passions that impede the spiritual health? May the Lord give you his holy grace. (3-10-1626)
1003. You will not be good in the body, not even in the spirit, while you do not dominate the senses in eating and drinking, since this is the greatest temptation the demon offers to religious. Because, if he conquers in this, he is always conqueror in the rest, since he takes out prayer, and this is the channel through which all the graces come to the soul. (8-6-1630)
1004. Try to put into practice the counsel of St. Paul, that is to say, *each should suffer the imperfections of others*. (cf. Eph. 4,2) In this way, you will live in peace, and I would like to give you, more with deeds than with words. (11-5-1633)



# Virtues

## ***Humility***

*“The greater you are, the more you should humble yourself and thus you will find favor with God” (Sir 3, 18)*

*“Then Mary said, ‘I am the handmaid of the Lord’”. (Lk 11, 38)*

*“All of you, be humble in your dealings with each other, because God opposes the proud but gives his grace to the humble”. (1 Pe 5, 5)*

1005. God does not exalt to the eternal glory except the humble. (7-2-1641)
1006. The proud persons, if they do not become humble, will not go to heaven. (24-7-1638)
1007. Self-love throws holy humility to the road, and without it, the religious is only religious in name. (12-6-1638)
1008. The religious who does not walk through the path of humility, is in grave danger, not to say sure, of his salvation. (10-10-1637)
1009. The ordinary sign that one is predestined is holy humility, and that he is condemned, is pride. The Blessed Christ said: *by its fruits, you will know them.* (Mt 7, 16) (15- 1-1639)
1010. It is necessary to give a good example to lay people. And remember that the one who desires superiority or honorific jobs, gives a sign of great pride, and as a consequence, he is in

- a bad state, since the Holy Spirit says: *I hate a poor man full of pride.* (Sir 15, 2) (8-2-1635)
1011. For a little of vanity in the precedence, and all should look for the last place, they don't mind offending God and being in the state of eternal condemnation. (19-11-1639)
1012. Since you are more free, from time to time, you could go to the kitchen to see if the meals are prepared at the proper time, since the Lord said: *I have not come to be served but to serve.* (Mt 20,28) (23-12-1620)
1013. I really praise your humility, that hates the honorific titles and gladly looks for those which are most painful, by pure love of God. Regarding this, I want you to go purifying in yourself and in all your actions, more and more, this pure love of God. It is certain that the one who loves the earth, becomes earth; the one who loves gold, gold, and the one who loves God, *becomes one spirit with Him.* (1Cor 6, 17) (21-1-1648)
1014. May God recompense you with a continuous growing of spiritual goods. And surely, you will have them if with a deep humility you prepare to receive them, since God is always very generous with the humble people who imitate Christ. (9-6-1646)
1015. As Christ became master of humility, wanting us to learn from Him, in the same way, you should try that those young people may learn such virtue having Christ as a teacher and you as his assistant. I will ask the Lord to give you much spirit to be able to teach it, and to those young people, great love to learn it. (25-1-1642)
1016. To please God, it is necessary, imitating Him, to be humble and to know how to bear the tribulations and adversities that happen to us, in satisfaction for our sins. You cannot do a more pleasing thing for God than when you are most afflicted and in tribulation, humble yourself and recognize that any affliction and tribulation are sent by God, so that you may learn from Him, as teacher, the holy humility. In these actions, the religious gets more honor, without any comparison, than if he defended his opinion with many arguments. (24-3-1640)

1017. Heaven is conquered with humility, and not with pride. If you avoid humble acts, you lose much merit, not only before God, but also before the superiors. (3-11-1640)
1018. All of you try to practice the virtue of humility, if you want to get the true charity and the holy fear of God, and to understand, with a true foundation, the things of the spirit. (9-11-1641)
1019. The one who would be more humble for the love of God, so much will he be exalted; in this life, in the spiritual things, and in the other, in the eternal things. (13-11-1641)
1020. I am displeased that in doing good to others, you do evil to yourself, not trying to be more humble, more obedient and more pious. (18-1-1623)
1021. If personally you would become humble, God gave you health in body and much light for the soul. Therefore, if you do good to the neighbor, try not to remain empty yourself. (20-12-1622)
1022. Try to keep yourself in the good purpose of serving God with a deep humility, and in this way, your service will be more pleasing. (9-7-1644)
1023. I pity our religious...who do not know how to find the road to go to heaven which is the virtue of humility. All of you can take it for sure that the one who does not become humble in this life, he will not be exalted in the other. (cf. Mt 23,12) (17-6-1645)
1024. On your part, do not stop giving comfort to all your subordinates in the holy fear of God, and it can be acquired with a deep humility and the knowledge of your own misery. (30-12-1645)
1025. The one who knows how to be the most humble before God, he will be the most pleasing to Him, and the one who will be most blessed with goods from heaven. (17-5-1647)
1026. Strive to be more able in letters, to help the neighbor, and much more in the virtue of humility, that united to letters, makes men very apt to know the truth and to love the good. (15-2-1648)
1027. I was very happy with your letter... considering in it the great desire you have for getting the virtue, to serve better His Di-

vine Majesty. You will get it in abundance if you get with diligence the virtue of humility. It is certain that a religious will have as much virtue as he has of humility. (2-5-1648)

1028. May the Lord give you all a great spirit of deep humility. As deep as it might be, deeper will be the knowledge and love of God and of the neighbor. If to the studies, you know how to unite such a virtue, you will do an unimaginable profit for the neighbor, as you can see in practice in the one who may know how to do it. (13-6-1648)
1029. Summon to your room with all charity, one by one, those who you think are proud, and with paternal meekness, counsel them about humility, since that is the greatest sign of predestination, and on the contrary, pride and self-will are the greatest signs of condemnation. This should not happen in the religious, because God goes away from them and then they fall in interpretations and gossiping, which are grave mortal sins. Since they do not recognize them, they do not pay attention, and in this way, they fall from error to error in many sacrileges. A particular grace of the Lord is necessary to convert such persons. I will not stop commending them to the Lord. (6-3-1627)
1030. I pray for you to enter through the true path of humility, thinking of yourself as low as you can, if you want God to illumine you to judge well the actions of the superiors and of others. This is the secure path to heaven. (2-7-1627)
1031. It is good to receive some mortifications, especially from the lay people, and they increase humility in us. (1-1-1628)
1032. Try to increase the capital of humility, since this is the true coin that circulates in the house of God. (8-1-1628)
1033. We should all compete watching who is the most humble. The one who surpasses the others will be the holiest in the presence of God. (8-1-1628)
1034. Try to help yourself with a special prayer, especially with the smallest boys, so that the Lord may illumine you to know how to find the path of humility, since that is the secure road through which many gifts and graces of the Lord are found. The rest is vanity and big fatigue. (28-10-1628)

1035. If you are humble, you will be very useful for the students and for the Institute. If you are not humble, it will not be good for you, nor for the students. (15-7-1628)
1036. I hope that our Institute will not be lacking in persons who have as a great profit to become humble, not only in teaching calligraphy and arithmetic, but also in teaching how to read to kindergarten students. (17-6-1645)
1037. Try to be pleasing to God by becoming humble as much as you can, and teaching with the love you would teach if you knew God is looking at you when you teach, or when you study to teach. (25-12-1632)
1038. We are obliged to give a better example than the other religious, maybe because we are the last who were approved, or maybe because we carry out the vilest ministry among all, and therefore, of more humility than the others. We must run away from all occasions as we can and to hide our imperfections. (18-8-1627)
1039. Try to give frequently an example of humility, not only during the meals, but also on other occasions, sometimes sweeping a staircase, so that the teachers may do it, too. It is an act that when done with the proper intention and reference, pleases the Lord a lot, and it is a means through which He usually gives a great light to grow in the road of perfection, as the practice shows that it is so. (28-7-1629)
1040. Do not forget to do some acts of mortification and humility, to compensate if you were doing some acts of impatience, trying to be accommodating, as St. Paul said: *I made myself all things to all people in order to save, by all possible means, some of them.* (1 Co 9, 22) (25-8-1629)
1041. Know how to obtain humility. This takes the religious to perfection and later on to heaven. As pride takes the religious to negligence and later on to hell. (8-9-1629)
1042. If you believe me, you will do your best in becoming humble and truly poor, and with these two virtues lives happily charity, which is the goal of all the institutes. (9-8-1631)

1043. The best consolation you can give me is to try to become the most humble of all. (24-7-1632)
1044. The one who is full of self-judgment, cannot be sanctified in working with others. The one who presumes or pretends to know how to govern well is not suitable to govern because he shows pride, nor is he apt to obey. To become a good obedient person, one needs great humility and patience. (26-7-1632)
1045. If you do not become humble and have a low opinion of yourself, you will never be quiet, nor will know your imperfections. (2-11-1630)
1046. For the religious who does not want to dedicate himself to perfection according to his vows, the Institute becomes a hell. For the humble persons, it is a paradise. (9-9-1634)
1047. The religious who is not humble and obedient is in the convent as in the hell, because he cannot work according to his whims. And he does not enjoy the happiness of the true religious, since it exceeds too much the joys of the senses. (14-10-1632)
1048. If you do not become humble, you will never enter through the door, that as Christ said: *I am the gate*. (Jn 10, 9) (22-2-1635)
1049. I would like a little more humility in the old Fathers. If they had it, the Lord would give them greater lights and would elevate them to supernatural things. The religious is so much obliged to practicing that virtue, as he is older in the Institute, where it is presumed that he is practicing virtue. This is the true meaning of what the Lord said: *you will know them by their fruit*. (Mt 7, 16) The work exalts the teacher. (9-6-1635)
1050. Use your whole diligence in becoming the most humble person in the house and you will be the most favored by God. The religious who does not walk through this road of humility, at the end, he will find himself deceived by the enemy. Practice, therefore, truly, this virtue, and you will find true peace. And teach it to the lay people, since you will not be able to give me more consolation. (20-6-1635)
1051. Take care, before anything else, of your spiritual profit, through humility and obedience, and leave the rest for the



- profit of the children. Do not allow yourself to be carried by your feeling, since under the cover of good, it will deceive you. (23-6-1633)
1052. To be a man of little humility and to presume much of himself, it is an occasion of great falls. (7-7-1635)
1053. If others are not humble persons, you, be a humble person, and you will win the crowns of others. (21-9-1635)
1054. The actions that are born from pride impede grace, and it should be sought with great humility. (21-9-1635)
1055. We should live in our Institute with humility and simplicity, and we should persecute and severely punish pride. (20-8-1636)
1056. When one is humbled by the love of God, it is a sign that he loves him more. In the same way, when one becomes poorer for the love of God, his love for God is shown so much more. Some lose this great love because of too much attachment to a book, to a cap, to a small box, or other similar trifle. And those who are a little proud, are separated from the love of God because God resists the proud, and gives His grace to the humble. (Jas 4,6) (17-11-1636)
1057. God usually gives his grace of knowing the truth of the invisible things to the humble, according to the prophet: *giving intelligence to the simple ones* (Ps 118, 130). When one becomes humble in self-knowledge, God will elevate him more in the knowledge of the invisible and eternal things. (12-8-1646)
1058. I am happy that you feel and consider yourself a useless instrument of the Lord for the things of His service, nevertheless, his Divine Majesty wants to use you for the good of the souls of that city. Ordinarily, He usually makes profit in others through persons who according to good judgment are the most useless and of little value. (5-1-1626)

## **Poverty**

*“Do not wear yourself out trying to be rich, do not dwell on it”. (Prov 23, 4)*

*“Fortunate are you who are poor, the kingdom of God is yours”. (Lk 6, 20)*

1059. There is no Institute poorer than ours, and that is more occupied in the service and profit of the poor. (15-12-1634)
1060. Our Institute has as a goal to help all and not to be a burden for anybody, being unable to acquire and possess temporal goods. We profess it according to the counsel of the Apostle, *while we have food and clothes, let us be content with it.* (1Tim 6,8) (18-1-1642)
1061. Whichever place our work reaches, it is not felt burdensome in any way, neither to the public nor to private individuals. This is so because it does not demand anything else than simple food and dress, like the poor, for God’s sake. (29-4-1633)
1062. Our Constitutions stipulates clearly that we cannot possess good sources, nor have fixed revenues by any title, nor have inheritances from anybody. And all this because we profess extreme poverty. (30-5-1642)
1063. May all know that we do not go after riches from anybody, but we look only for food and clothes, while living an apostolic life. (4-4-1648)
1064. Although it has the title as alms, ours is not like that, but rather it is a salary for our work. To the worker that works, the payment is due by justice and not by charity. (24-12-1638)
1065. Regarding holy poverty, known by few and embraced by very few, as long as we can carry it out with much perfection, the Institute will be more insured. (28-2-1632)
1066. If property starts with julios and testones, it will soon reach escudos. And when the poverty disappears, immediately the grace of God disappears, too. (24-12-1633)

1067. The poor religious eat as they can. The rich religious, as they like to. (15-7-1634)
1068. 1068. You will show to be truly poor of the Mother of God if you do not have any attachment except to the glory of God and the utility of the neighbor. (12-4-1631)
1069. I would like you to give a clear example of poverty. And with that, you will not do a little thing. The lay people are very much edified by the religious who observe poverty exactly. (13-12-1631)
1070. I like that you are disinterested, not only in the confessions, but also in other occasions. The money is like bird-lime, that when one has much, so much gets dirty. *Blessed be the servant that when the Lord comes, he is found awake* (cf. Lk 12, 37) Be satisfied with food and clothes, and as sparingly as possible. But in serving the neighbor by the love of God, make such gains that you become rich in merits before God. (14-12-1630)
1071. If you do not know how to keep the house, suffer a little. In this way you will test what it means to be poor of the Mother of God. (9-12-1629)
1072. To spend dozens of escudos to make a crib and to have the Forty Hours, you are unmindful of having big debts. Those houses should behave not in comparison with other rich churches, but as poor, with devotion and simplicity. (13-2-1638)
1073. I have to warn about a fault and big negligence that is carried out in those schools, buying and selling. Therefore, find a remedy. And the one who is guilty, for the first time, make him be three days without wine, and if he does not emend, tell me again to take out this abuse and scandal. (3-12-1639)
1074. By any means, do not ask the students to bring any present, since it goes against our Institute. And you have done badly introducing such thing without consulting. (10-1-1630)
1075. This way of organizing feasts does not go with our poverty. Another time, with the grace of the Lord, it will be done in another way, more simple. (3-6-1623)

1076. If somebody wants to send anything for eating, by charity, in the feast day, accept it. And if someone else wants to do it in another day, accept it, too. It is a thing of the poor to accept once and many times what the Lord is inspiring them. It seems to me that in that house there is poverty, and the poor should be, at the same time, very humble. (3-6-1623)
1077. Those who profess the poverty we profess, should be contented with few things. Our rest and abundance should be sought for in heaven. (20-11-1626)
1078. As much as you depart from property and try to imitate the apostolic poverty, so much rich you will become and more fired by the spiritual gifts by God. May He, by his mercy, be pleased in giving you this spirit of apostolic poverty to all our religious. Amen. Amen. Amen. (15-11-1627)
1079. If we have this holy spirit of apostolic poverty, we will do great things in the service of God and of the souls. Because the Lord, instead of temporal poverty, that we really profess, will give us with generosity the spiritual riches, that are so important. (19-11-1627)
1080. For the necessary things, we should do all necessary diligences. The human means are not prohibited, especially to the poor who live by alms, as we do. (8-4-1628)
1081. The Lord will provide when it might be necessary, as long as we try to attend with our whole diligence the children, and I recommend it with my whole possible affection. (29-4-1628)
1082. The true asking and finding soon, will be, to attend with diligence the children, and that they may pray morning and afternoon. And you will see how you will soon find (money) for the bells and necessary things. (5-5-1628)
1083. I wish that this house may be well-attended, not only because it is the first one I have worked in person, but also because it has the greatest number of students and because it is in the place where the poverty is worse: they are those, according to our ministry, we should serve and help with all our strength. (22-9-1629)
1084. The poor should be provided for not only because of the poverty, but also because of humility, or better, of the lowness we

- profess. Or we should recognize that because it is a little lofty sensuality does not understand it. (27-10-1629)
1085. No wonder that you do not find alms outside, if here, in Rome, sometimes, we cannot receive the letters from the mail because we do not have money at home. (30-9-1630)
1086. I have pity upon you for your long sickness, and I would like to console you more with deeds than with words. But, the necessity of our house of Rome does not allow us to do it, since we do not have anything to send you. Have patience and accept everything from God. In this house of the poor and in long sicknesses, it is not possible to always provide everything. Recognize the grace the Lord is sending you and do not allow this occasion to pass without any fruit. (4-6-1633)
1087. It is a great richness not to have debts...I, as I have tested for many years, know what kind of problem it is for the poor Superior, who should pay and frequently he does not have the wherewithal. And this preoccupation makes him fail many times in the main obligation, which is to help the subjects in the things of the spirit with doctrine and example. (2-11-1630)
1088. God knows how much I dislike not to have to ask for alms, according to our Constitutions. (18-7-1626)
1089. In case of necessity, it is not unbecoming for the poor of the Mother of God to ask for alms for the necessary things and not for the superfluous things. And that act of humility will produce a great edification because you are priests, and knowing that we have the custom of doing it in necessary cases. (22-12-1632)
1090. It would be a great foolishness, if we, working as we work, claimed temporal remuneration from men. Besides, that doing ourselves this exercise, it seems to me to do a great offense to the Divine Providence, since He provides the necessary things to the birds of the field, and we did not have enough faith in his providence, after we tested by experience during so many years that the Lord takes care of us. (29-1-1633)
1091. All of you pray with much humility so that the Lord would give us temporal goods, and no one should call "mine" any-

- thing except the spiritual goods, and they are the true recompense of the servants of God. (13-12-1636)
1092. You may consider that in heaven there is somebody who sees everything and answers for the poor, when it is the proper time. (11-9-1624)
1093. It is not just that, as the house very poor, it has to put on, as ordinarily said, the medicines and the bandages. (28-6-1624)
1094. In the wardrobe should not be superfluous things. But should not lack the necessary. (5-8-1628)
1095. It is convenient that being poor, we behave with outsiders as poor, and not to want to make superfluous expenses. (5-9-1623)
1096. Three young Brothers have arrived in Rome, without any beard, and what is worse, with the clothes so worn out that I wonder they have not died of cold and bad weather... This is a sign of a very great poverty in those houses, or of very little charity in the superiors, who I do not think go so badly clothed. (30-1-1638)
1097. It seems for me a great absurdity to have some of ours in Cosenza living in wooden huts or barracks and suffering many inconveniences, without being of any benefit for the people. (15-5-1638)
1098. Besides the confidence in God, (our religious) have so many sure reasons for the provision of their necessities as children are at school. Therefore, more than any other Institute, (our) sin would be to allow to be snatched from our hands the jewel of the holy poverty. (1621)

## **Obedience**

*“Does Yahweh take as much delight  
in burnt offerings and sacrifices,  
as in obedience to his command?  
Obedience is better than sacrifice”.* (1Sam 15, 22)

*“Obey your leaders  
and submit to them,  
for they are concerned for your souls  
and are accountable for them.  
Let this be a joy for them  
rather than a burden,  
which would be of no advantage for you”.* (Heb 13, 17)

1099. The Institute where there is no obedience, cannot be called Institute. (26-11-1639)
1100. Those who do not obey in simplicity, will give a clear sign of pride and self-love, a clear sign of condemnation. That is why it is said in truth that many have been called to the Institute and few are inclined to perfection. (19-3-1639)
1101. It is a great error to interpret the will of the superior. (12-6-1638)
1102. I have heard that you usually answer back to the superior; that is a very grave fault and a clear sign of pride, that I don't know how it can stem from one of us. I exhort you to become humble, since this is the road to heaven. If you do not do so, you will be mortified, without taking into consideration many human favors one has to procure to get perfection, and not to disobey the superior. I hope that in the future, you and some others, full of self-love, will decide to hate yourselves and love God in truth. (10-4-1638)
1103. I do not judge apt to command and to govern the one who does not know how to obey. One of the signs one must have to be a good superior is to become a good obedient servant. (9-8-1621)
1104. You wonder that you are not obeyed by your subordinates when you do not obey your General. That ought to be enough sign of your will and don't expect other orders. (18-6-1638)

1105. How I dislike that the priests that should give a good example of obedience and humility, may be the first ones in giving a bad example of pride, rejecting the superior through whom God warns you in a paternal way and not understanding the sentence that Christ said to the superiors: *Whoever listens to you listen to me, and whoever rejects you rejects me!* (Lk 10, 16) (3-4-1638)
1106. I think that in our Institute we have reached such a state that if the superior, who is in the place of God, commands something for the good of the Institute, it is not taken as the will of God, but rather each one prefers his own will and self-love, to what should be taken as coming from the hands of God. (6-3-1638)
1107. I have written a separate letter so that it may be read to all and tell them that my intention is that you may live there, and in any other house, under the obedience of one, and that everything may be done under the will of one. (28-5-1623)
1108. For those who do not agree with the superior, it would be necessary to start again to learn the obedience, by which is mortified the own judgment and the own will. And although I am absent, I know very well the value of each one. (29-9-1628)
1109. You may know that the one who is not with the superior in the observance of the vows and Constitutions, is against the superior, that is to say, against God. (April 1636)
1110. The true religious should always be ready to what God commands through the superior. (28-10-1632)
1111. Regarding what one says: I cannot do this, and the other, I cannot do that... should not remain to the election of each one to do this or that, but it corresponds to the prudence of the superior. (5-10-1630)
1112. You had judged well believing that the superiors are illumined by God and allowed yourself to be guided by them. (2-7-1627)
1113. If the religious believed that the obedience comes principally from God and secondarily from the superior, as an instrument, they would obey with great diligence. And God, with more solicitude, would provide for the obedient persons. (20-10-1622)



1114. All the fruit one can do in the Institute comes from God, and as a consequence, in obeying his commandments, and for not committing errors, He has wanted that those who live under obedience, may be communicated and declared by His interpreters. Therefore, if the subjects do not recognize this as a true thing, it is sure that they not only will live restlessly, but also they will be an occasion of ruin in any place they are living. (1637)
1115. The dependence on the superior, when one knows it well, is dependence on God. Every religious should take the position of the needle of the scale, who looks for the movement of the superior, who will put the greater weight in one plate or in the other. The one who reaches that state, will be true and perfect religious, because he has exchanged with God the understanding and the will. (1-12-1646)
1116. You will never cure your own will, as this is an abominable disease, if you do not believe the superior as the interpreter of the will of God. (29-5-1623)
1117. Since you do not want to accommodate to the will of the one who is in the place of God, try not to do the work without merit nor remuneration in the presence of God. Not to lose merit requires much humility and patience. (5-4-1635)
1118. Try to accommodate to the times, and be sure that what the superiors that now govern command, everything should be received as coming from the hand of God, and to take the great profit that comes from obedience. If we know how to walk with this faith and obedience, I hope we will get great merit in the presence of God. (14-5-1644)
1119. Greet Bro. Martin. That he may be prepared to remain in Fano as your companion until the final judgment day, may the two of you together go to heaven. May God give it to you. (17-9-1633)
1120. Trusting only in the help of the Lord and in the intercession of the Most Pure Virgin, do not start doubting what the obedience commands you. (18-1-1631)
1121. I was awaiting the notice that Fr. Pedro had already departed... believing that he had read that part of chapter of obedience of our Constitutions where is written: *A good religious*

*must not wait for an expressed written or oral command of the Superior but any sign of his will must be sufficient even without an explicit command. (n. 102) (17-6-1626)*

1122. Tell Fr. Hilarion to behave well, so that I will not be obliged to call him here and send him to the San Hilarion hermitage, where the said saint may communicate how a good religious should behave. (25-12-1627)
1123. I want you not to take things with such an ardor, but rather, as a religious, may attend to your prayer and exercises according to the obedience, and to get the religious perfection. Entrust to God, with great fervor, the actions of the superiors. In this way you will do much more than tiring yourself wanting to put straight what you think does not go well. This last thing, usually, is a temptation. (20-2-1627)
1124. As long as you do not adapt to obedience and do not abhor your worst condition and character, you will never become a disciple of the school of Christ, and a religious only of habit. And you will end your life, God knows how. (26-9-1626)
1125. When things are done with counsel and obedience, they are successful. Not on the contrary. (4-10-1631)
1126. Continue practicing holy obedience with patience. Doing it by the love of God, although things do not seem correct, but they are of great merit before His Divine Majesty. If it would be necessary, even to humiliate yourself in conducting a reading class. (23-7-1644)
1127. Do your best never to reject the obedience, since it is the foundation of the religious perfection. (9-4-1644)
1128. The religious who does not take care of the obedience, is a religious only by name. (30-11-1641)
1129. If you do not know how to accommodate to the obedience, it would be better for you to go home. After you had made a solemn vow, if you are not ready to obey, you are living in a continuous mortal sin, especially not commanding you anything that may be an offense to God...At the hour of death you will know what now, blinded by passion, you do not know. (3-4-1647)

1130. With the time, I would really wish to have you next to me, to make you know how great is the virtue of obedience based upon humility. (18-2-1640)
1131. Warn Bro. Charles Anthony, on my part, to be united with the superior and not with any other one, if he wants to be in good terms with God. (12-2-1639)
1132. The religious who is not in good terms with his general, when he does not order things that are sins, and he is very much anxious in his opinion, I do not know what name can be given to him. (3-12-1633)
1133. You should not show any aversion to the superior. Manifesting it against the superior, you manifest it against God, and He wants the subjects to be simple with the superior. (9-4-1639)
1134. You should receive the actions of the superiors as ordained by God. And not to wish any other thing but what they command. And not to indicate if “like this or like that the thing would be better”, neither to promise to another “I will never do it, I will never try that”. Rather, with as a true religious “I will do what the holy obedience will command me”. Try to avoid conversations with lay people, and frequently connect interiorly with God. This is the proper job of any religious. If you do it, you will find peace and great merit. On the other hand, your own judgment will always keep you anxious. (2-7-1627)

## **Patience**

*“A clever man is slow to anger;  
his glory lies in forgetting offenses”.* (Prov 19, 11)

*“Be patient in doing  
the will of God,  
and the promise will be yours”.* (Heb 10, 36)

1135. For a vase, to be presented before any lord, first, it is necessary that the metal may be well hammered. The same happens in the service of God: it is necessary to bear with patience all things and to return, with the best charity and meekness, good for evil, in such a way that his neighbor may be edified. (22-9-1621)
1136. Patience is necessary for all and in a special way for those who have not conquered the senses. (14-8-1638)
1137. As a religious, behave bearing the injustices. If the human ministers hide them, the Lord will not do it. (14-6-1623)
1138. The patience in the religious, even more if he is superior, is very necessary and useful. The Lord, who gives the burden to bear, gives also the strength, as long as we ask with humility and perseverance. Those who have great necessities, know how to ask. Then, with the grace of the Lord, any difficulty is overcome. (21-1-1623)
1139. I have heard that the Fathers who govern now, have denied you the job. I cannot do anything but give you counsel and exhort you to have patience, this shows strength and humility that are good for the religious. (22-8-1643)
1140. Continue with patience working for the love of God, so that may be with merit for you, in the occupations that you volunteer there in the service of the school. (25-9-1643)
1141. Have patience in the contradictions and tribulations... And because you defend a just and holy cause, you should have as certain that God will protect you with the means. He knows how to select when his Divine Majesty wants to favor some problem. (11-5-1647)
1142. With patience we must overcome our difficulties. (2-11-1625)

1143. Try to avoid any occasions of confusion, since patience will be generously rewarded. (25-11-1624)
1144. I invite you to walk in simplicity and to try to make a good harvest of merits through a great patience. The Lord will give it to you if you ask for it with devotion and perseverance. (7-7-1628)
1145. Try with your whole diligence to be patient and humble. In this way, you will get, even with profit for others, the interior peace of soul, an extraordinary gift the Lord gives to humble persons in this life. (4-10-1629)
1146. If you accept this pilgrimage for the remission of your sins and to help the neighbor, where you see there is an occasion, the Lord will always be in your company. Principally if with great patience and humility, you walk in the presence of God and of men. (15-1-1630)
1147. I have not decided to ask the Lord to take from you the tribulation, but rather to give you patience to bear it and great love not to feel it. (7-6-1631)
1148. Until the Lord God does not open the heart, the one who can console us, it is necessary to have patience and ask insistently to the same God. (20-4-1631)
1149. Where God puts those impediments for the execution of those good commitments, it is necessary to have patience, if not by love, at least by force. (11-5-1633)
1150. Ordinarily, the Lord tests with many tribulations in this life those whom He loves and He does not want to punish them in the other life. Taken with patience and from his divine hand, they are of great merit. (4-3-1634)
1151. I have read your letter, written on both sides, and I have pity on you. Because you do not know how to have the necessary patience to become a good disciple of Christ. I know you say the truth, and according to reason, you should not suffer. But, if God wants you to suffer in this life, not to make you suffer in the other, it seems to me that any prudent person should accept it as a grace. Remember that rich widow of Alexandria who asked the Patriarch for a woman for making the charity

- of having her in her house and serve her. At last, sending her a very dull lady that not only did not thank her the expenses and services, but also got angry with actions and words, she, with the spirit of God, bore those injuries. The examples are written for our teaching. You would be satisfied in the company of a superior who is very discreet and patient, but not in the company of another one who is a tyrant and impertinent. (7-4-1635)
1152. It is necessary to ask the Lord for patience and more and more patience. The suffering will be short and the reward eternal. (7-4-1635)
1153. Console yourself. Without the divine disposition, always directed to the glory of his Divine Majesty and our utility, not even one leaf will move. Conform to the same disposition, always very just, good and not hidden. (3-10-1635)
1154. If we deepened in the passion of Christ with patience and perseverance, any mortification would seem to us very light and we would try to get them. But self-love deprives us of such a great good. (13-12-1636)
1155. We cannot impede gossiping and envious persons from talking. Even against Christ there was gossiping. The best is to do good and let the people talk. (5-11-1635)
1156. To break the head of the enemy who foresees great fruit in that city and has tried to sow kernel, I have thought that it is better to conquer tribulations with patience. (9-10-1621)
1157. It seems to me good to use that popular saying that goes like: *with loquacious people, do not quarrel with words*. You, try to give a good example and leave gossiping to the one who knows how to do it. (7-9-1646)
1158. In the works of God, it is not necessary to hurry up, but rather to wait with great tranquility and patience in the divine Providence, who *displays her strength from one end of the earth to the other, ordering all things rightly*. (Wis. 8,1) (29-9-1646)
1159. Try to exhort all to patience and to hope in the mercy of God. Although it seems that He abandons his, it is not so, but rather He reserves help for the most proper time. (10-2-1647)

1160. Bear the offenses with patience... I was led to Holy Office without knowing why, and after they told me, I saw that I was innocent. The Lord wants to test us through the road of tribulation... Nevertheless, encourage yourself to suffer, because *it is necessary to pass through many tribulations to enter into the kingdom of God.* (Act 14, 22) (29-8-1643)

## **Silence**

*“Make balances and scales for your words  
and make a door and a bolt for your mouth”.* (Sir 28, 25)

*“As for Mary,  
she treasured all these words  
and pondered them in her heart”.* (Lk 2, 19)

1161. Where there is no silence, there is no prayer, nor mortification, but laxity. (25-2-1639)
1162. The one who works and talks well, surpasses all the contradictions the infernal enemy procures for him. But, for the one who speaks too much, there will be no difficulty in falling down, maybe with perjury for the neighbor and even for himself. It is a very wise person who knows how to restrain his tongue. (10-5-1631)
1163. I recommend you to make keep silence to the novices, since otherwise they never learn to speak with God. The virtue of silence shows that man is well-composed and reformed in the interior. (20-4-1630)
1164. Try that each one may keep silence and recollection in his room, where he will be able to read spiritual books and take profit for his soul. (31-1-1642)
1165. Keep silence at home, and with it, you learn to pray. By any means, prohibit the talks and particular conversations, since they are the pest of the Institutes. (6-9-1636)
1166. *The religious who does not know how to restrain his tongue, his religiosity is void.* (cf. Jas 1, 26) That is to say, he loses the goal for which he came to the Institute, to get perfection. (12-7-1632)
1167. If you do not embrace with particular affection the observance of silence, you will always be a material religious and easily prone to negligence. That is why, warn them how important it is for the religious not to talk vocally with men, so that you may talk mentally with God. To this last, one cannot reach unless through mortification of the first one. (21-11-1626)



1168. I cannot receive more pleasing news, except the school is going well, than knowing that a great silence is observed to attend your own profit. May the Lord give to all the grace of knowing and practicing this truth, so that you may become more apt to get more profit for the neighbor. (21-11-1626)
1169. Help all of you, by the love of God, to keep silence at home, and the Brothers may give a good example to the lay people, and even more the teachers who teach Latin and calligraphy, whose diligence gives a good name, and the negligence gives a bad one. If small things are not observed, you will not live well. (30-6-1629)
1170. If at home there is no true silence, a great diligence should be used to keep it, at least as the Constitutions ordain. In the house where silence is observed, there is the most beautiful disposition for the Holy Spirit to inspire to the religious holy thoughts. (12-2-1633)
1171. If you want the Holy Spirit to live among us, prohibit the tête-à-têtes and introduce silence. Otherwise, in the tête-à-têtes, always the enemy will be there, and the small things that could be given a remedy by just communicating them to the superior, become big things. (17-7-1636)

## **Happiness**

*“Joy of heart is life to a man;  
gladness gives him length of days”.* (Sir 30, 22)

*“Rejoice in the Lord always.  
I say it again: rejoice”.* (Phil 4, 4)

1172. Do not admit melancholic thoughts that usually constricts the heart and perturbs the mind, but rather think about the things that could give joy, for example, the prize God has prepared for those who help the poor, principally in the spiritual things and holy fear of God. The Wise man says: *those who teach many will be very bright like stars for all eternity.* (Dan. 12,3) This exercise should be done with joy, as St. Paul exhorts us: *God loves the one who gives with joy.* (2 Cor 9, 7) (23-11-1623)
1173. To celebrate the carnival, I send you a little of the charity they have done to us. (19-2-1624)
1174. If you want to do some agreeable thing and give me a great consolation, try to live happily and attend with interest the school during a short time, and it will become not a small service to the Lord and to the neighbor. (18-8-1631)
1175. In war, soldiers cook, guard, etc, for a trifle, as it is said. It should be less painful to the religious to do similar chores for the love of God that eternal life gives to him who follows with perfection. Therefore, live with joy in the many occupations. (22-6-1633)
1176. Continue forward happily and at the same time, do not lose the holy fear of God, but rather increase in love. Everything will become always well, with joy. Since this is the true fountain of living water (cf. Jn 4, 14) and the perfect wisdom. (27-8-1633)
1177. Try to live happily, and together with patience, making a gathering of joy, you will do works of great merit. (12-10-1621)
1178. Try to use your whole diligence in teaching the Christian doctrine and helping souls, since this is the most sublime action one can do in this world. This work, done with joy, is very much pleasing to God. (3-10-1622)

1179. Work happily, doing everything for the love of God, so that they may be worthy of eternal life. (5-7-1629)
1180. Remain happy in the Lord, and if something happens, tell me, so that I can console you. (17-9-1633)
1181. Do not stop fulfilling happily the ministry and to be united and in peace, hoping that God will give a remedy to everything. (17-3-1646)
1182. Since in the good works impediments and contradictions always happen, you may be happy. When your goal and your will serve God and you are useful to the Institute, with your patience you will always triumph in everything. (7-2-1642)
1183. It is a great sign of authentic goodness to be happy that his works may be examined and judged by all. (20-3-1640)
1184. Try to live happily. If you unite patience to happiness, you will carry out works of great merit. (12-10-1621)
1185. All should be happy and each one attend to his work, for the utility of the neighbor and for pure love of God. (2-2-1642)

**Hope**

*“Blessed is the one  
who relies in the Lord”. (Ps 40, 5)*

*“Hope does not disappoint us  
because the Holy Spirit has been given to us,  
pouring into our hearts  
the love of God”. (Rom 5, 5)*

1186. It is convenient that we, doing our work only by love of God, may put upon Him our hope and I hope that He will defend us in any occasion... In the meantime, do there particular prayer for our adversaries. (21-8-1621)
1187. Our confidence is only in God, who never abandons us in necessity. (27-1-1625)
1188. The confidence in God and not in men, should keep us firm. Let us try to serve Him and have confidence in Him, and our things will go well. (18-1-1626)
1189. The Lord wants his ministers to be apostolic, as true apostles or his ambassadors. And in this true confidence consists the fruits of the works done for his love. (7-1-1630)
1190. For me it is necessary that the one who wants to please God and serve usefully the neighbor, should be a true despiser of any earthy thing and have confidence only in the Lord. (27-11-1632)
1191. Exhort everybody to the observance and to persevere in doing school with diligence. And be sure that where the human means are lacking, the divine come. As a consequence, pray and persevere in teaching, with certain hope in the divine help, that will never fail his servants. (25-1-1647)
1192. It is necessary to increase the spirit and fortify it with the hope of the divine help. It is a great offense to the goodness and divine providence not to hope in it till the end. (27-4-1647)
1193. I am very much happy that you continue persevering in the

Institute and remain faithful to God, who has called you to work in this vineyard. He will give the prize at the end of the work, that is to say, at the end of life. And He will not allow that neither the wind, nor the rain, nor any other accident, will make us abandon the vineyard. (9-11-1647)

1194. *My strength is shown in weakness.* (2 Cor 12, 9) May you know in which way the religious should remain constant in the service of God, persevering till the end, where the crown for those who persevere is prepared. May the Lord give us all, as his elected, the grace of a holy perseverance. (4-7-1648)



# **Pedagogical themes and problems**

## ***Education and teaching***

*“Teach a child the way he should go,  
he will not stray from it while he lives”.* (Prov. 22, 6)

*“Encourage the young men  
to be self-controlled”.* (Tit 2, 6)

1195. The good education of the young people is, truly, the most worthy, the most noble, the most meritorious, the most beneficial, the most useful, the most necessary, the most reasonable, the most worthy of thanks, the most pleasing, and the most glorious. (1621)
1196. It is the most meritorious because it performs throughout the entire Church the most effective remedy for the protection and eradication of evil. It is the incentive and stimulus to do good for youth of all classes as well as all men who must necessarily pass through the first stage of life. This is accomplished by education, good habits and manners, with illumination from God and of the world. (1621)
1197. This ministry helps others from their tender years to lead a good life on which depends not only a good death, but also the peace and tranquillity of peoples, good government of cities and princes, the obedience and fidelity of subjects, the propagation of the faith, the conversion of heretics and preservation from heresies, especially young men whom heretics try to infect with false doctrine in early their life, and finally, the reform of all Christianity. (1621)

1198. In the morning, we foretell the weather for the rest of the day, and from a good beginning, a good end, and the rest of one's life journey depends on the education received in tender childhood, the good odor is never lost as in the case of a vessel that once contained good liquor, who cannot see that so much greater advantage and facility will be experienced by other religious institutes in the exercise of their ministries, the greater has been the preparation of some individuals by good education? (1621)
1199. If from their earliest years children are instructed diligently in piety and letters, it must undoubtedly be expected that their whole life will be a happy one. (1620-1621)
1200. We know by experience that those who from their early age were instructed in the Christian doctrine and from childhood where imbued with spirit and letters, in general, they end becoming perfect, as demonstrated clearly in the examples of the saints in the history of the Church. (1621)
1201. The Ecumenical Councils, the Fathers of the Church and the philosophers of good criteria, express in unanimity that the reformation of the Christian Republic consists in the diligent exercise of teaching. (1620-1621)
1202. It seemed to me very good to have a teacher for teaching Latin in that place; it will help the parents to make their children learn, since this is one of the best things they can leave to them. (25-11-1592)
1203. It is not a small grace of the Lord that He gave you such fervent desire to help the poor, with doctrine as such a useful and necessary help, united to the holy fear of God, and in that early age, since the profit is very certain, like we can touch it with our hands here. (23-5-1614)



### ***Specific ministry***

*“There is diversity of gifts,  
but the Spirit is the same.  
There is diversity of ministries,  
but the Lord is the same”.* (1 Cor 12, 4)

*“See that you complete the ministry  
that you have received  
in the Lord”.* (Col 4, 17)

1204. As in the Church of God, guided by the Holy Spirit, all the Institutes pursue the perfection of love as their genuine goal through their specific ministry, likewise, our Congregation is determined to accomplish it through the specific apostolate entrusted to it by his Holiness Paul V. (1620-1621)
1205. Try by all means that the school may go well, since this is our proper ministry. (28-6-1642)
1206. Keep with a good example the exercise of the school since this is our principal ministry. (12-3-1639)
1207. In all my letters, I cannot stop reminding you to attend with all care the teaching, although sometimes other exercises should be left, since the school is our specific ministry, and when this does not go well, we deviate from the true road of our salvation. (5-1-1630)
1208. Try that the school may go well, so that the Lord may bless us. (25-11-1627)
1209. Since the ministry of the school is our principal ministry, try to carry it out with diligence in literary matters, to attract the students to school. But, our principal goal should be teaching the fear of God, and all the teachers are obliged to fulfill it, under the punishment that their material work may remain without a prize of eternal life. (5-6-1638)
1210. Try with your whole diligence that the school may go well in spirit and letters, since this is our ministry. If we fulfill it well, the Lord will send us not only the temporal help for living and for constructing, but also spiritual graces, and for us,

they are the true values we must try to get with our whole effort. (28-7-1629)

1211. All of you try to give a good example and to attend with your whole diligence the school, since this is our ministry. And we must try to exercise it well so that the young people may get profit in letters and spirit, and their parents and relatives may be happy and satisfied. (13-7-1629)
1212. Regarding the school, we should say that it is our ministry, and that is why it should be attended with the whole diligence. If there are no students, it is because it was not attended as it should be, because when they are attended and well-treated, they come happily. Of any negligence, one should give an account to God. Therefore, all of you should stay vigilant and everyone do as much as he can. (22-6-1629)
1213. With the present, I remind all to attend to the school with diligence, since that is our principal ministry, not only in letters, but also in the fear of God. It is a treasure that will be found at the hour of death, the one who has carried it out well, with fervor and patience, by only the love of God. (24-2-1629)
1214. I would like you to attend to the school with the proper diligence, *so that the adversary may be ashamed, not having anything to say about us (T it 2,8) that might be true according to his desires*. The principal reason of our working well and with enthusiasm should be to please God. (6-4-1626)
1215. I am very pleased that the school goes well, and you cannot give me a more pleasing news than to communicate the profit of the students and of the religious of that house. (30-1-1627)
1216. I recommend, especially, that the school goes well and that it is attended with the whole diligence, so that nobody could really accuse us of any fault. (3-11-1621)
1217. Try that the school goes well and give satisfaction to all in the relationship and religious modesty, so that the adversaries do not have any reason to warn us. (9-10-1621)
1218. I desire with my whole diligence that the school goes well and is giving satisfaction to the city. Take care of it, since

this is our ministry, and well-done, we would conquer heaven. (12-6-1644)

1219. Those persons of the Holy Office gave some counsels by word, to dedicate ourselves, according to our ministry, to teach the children the Christian Doctrine together with letters. And this did not suppose any scorn for the Institute, but rather a counsel and holy exhortation that the teachers may keep to their holy ministry of only teaching the children. And in the Church of God, this would not be a small thing, but rather of great profit. (2-7-1639)
1220. May God make them understand how great is the merit of helping in the good education of children, principally the poor, and surely, they would emulate seeing who can help more. And they would find great facility and consolation in their actions. Because love makes easier the work, and more when our love to God is reflected in the neighbor. (15-5-1638)
1221. Let us all pray so that God may quieten all these disturbances and give us fervor in spirit, to get a great profit in the students. This is our ministry and our whole merit resides here. (19-4-1642)
1222. Take great care in not being deceived watching the necessity you have there of confessors. Our principal ministry is the school. So that if one ministry or another should be left, it is better that the confessions should suffer rather than the school. (11-1-1642)
1223. In that house, you will always live in misery if you do not show more affection for the ministry than what is shown now. (30-11-1641)
1224. Since our ministry consists in the good education of children, you should worry, before anything else, that it might go well, trying that all may help, in some way, the children, in confessions, when they are not impeded, and the clerics and brothers when after lunch they do not have any work. You will do a very pleasing thing to God, very useful to the neighbor and of good name for the Institute. (2-12-1639)
1225. It is better to fulfill well the ministry in a few places than doing it badly in many. (5-2-1639)

1226. It is not good to interrupt our ministry for going to processions. Fr. Peter, may God bless him, with the fervor of a beginner, wanted to show great humility without realizing the great damage he does to the Institute. (27-2-1627)
1227. The one who has talent to help the young people, this being our ministry, should not expand to anything that could distract him. (27-2-1630)
1228. I did not want him to hear confessions because confessions distract him from school. And the one who has talent for school, should not be compromised in another thing. (2-3-1630)
1229. Try to keep the prestige of the school, and that is more important than the confessions at the church. (12-2-1639)
1230. I was pleased to hear that all attend at home the exercise of the school and profit of the students. If you do this well, you will get a great merit before God. (15-11-1636)
1231. I wonder that you have become, not to say negligent, but so avaricious of your talent, and it does not consist in celebrating Mass, but rather in teaching the students letters and the holy fear of God. (4-6-1639)
1232. During recreation, treat in charity, how to improve the schools in the best way, this being our principal ministry. Little by little, be free of confessions, especially of women, since that is not so good with our ministry. (13-11-1630)
1233. Although it is a work of great charity, the teachers who are teaching the whole day, cannot go at night to visit the sick. The following day they will be absent from school. Do charitable works when it is possible. (23-9-1634)
1234. Encourage on my part all of that house to save souls, practicing our ministry, since that is the true path through which we must reach heaven. But this exercise, to some, it gives health, and for others, it becomes poison and the loss of their souls. May the Lord make all understand this truth. (17-5-1648)
1235. I recommend to you and to all of that house to attend with interest the exercise of the school, and especially the piety and holy fear of God in the students. In our Institute, it is

of more merit than attending the grown-up persons. These, have many Institutes that help them, and the students only have ours. (5-11-1636)

1236. Although in our Institute there are practical and graduated theologians, I have never allowed them to go to the pulpit or cathedra to preach, knowing well that in the Church of God, there are not lacking men who by office and proper ministry, have the right of preaching, and they do it with great virtue. From us should be far away to put our sickle in the neighbor's harvest. It would not be a little thing to know how to be humble as far as the capacity of the students, to which instruction the Church has sent us. (20-8-1636)
1237. I really desire that all, especially the priests, and even all of the house, to attend with much concord and diligence to the exercise of teaching letters and principally the frequency of the holy sacraments, since this is our ministry. To it should attend, not only the teachers, but also the priests who do not have classes, helping in catechesis for the children so that they may know how to confess and receive holy communion well. This is the true road for us to acquire the spirit and grace of God. (4-10-1636)
1238. The schools are our principal ministry, and they should give good or bad odor to our Institute. (21-9-1641)
1239. Try that the schools may go well, since this is our principal ministry, and any lack will be considered grave. (9-9-1630)

## **Teachers**

*“My son, be attentive and listen carefully to my words”. (Prov 4, 20)*

*“Those who acquired knowledge will shine like the brilliance of the firmament; those who taught people to be just will shine like the stars for all eternity”. (Dan 12, 3)*

1240. The prestige of the school is in having good teachers. (10-11-1620)
1241. I want religious with such a talent that later on they could communicate it to others. (17-12-1636)
1242. The problem of teaching is of such importance that it requires individuals with talents of immense charity, patience and other virtues. (1620-1621)
1243. Truly, it is necessary to use the whole patience and charity with the children to guide them through the good road. (21-6-1624)
1244. Attend teaching with your whole diligence so that you may take profit for your soul, practicing the virtues of patience and charity with all. In this way, you will do things with your own spiritual profit and good example of all. (27-11-1627)
1245. Somebody who has much charity and patience should attend the oratory of the small children. (1627-?)
1246. I am happy the school goes well, and I exhort that all may attend it with much humility and charity. If you do it just for pleasing God, He will send, when you least think, facilities to pay all the debts and for making the house bigger. (23-5-1637)
1247. Since the school is our ministry, all should attend it with much charity, and it is better to lack in some things of the house than in the exercise of the school. (12-11-1631)
1248. The teachers try, when the occasion comes, to induce the students to the practice and love of virtues. (1620-1621)
1249. Attend with great diligence the school, without distinguishing between one student and another, but rather showing a great

- love of a father and teaching them with such an affection that the students may know you wish their profit. (4-11-1625)
1250. Try to keep yourself healthy and working with the small children, since in that way you conquer a merit greater than what you suppose. (2-12-1620)
1251. I wish that at least once a week, during the recreation time, make like a small congregation regarding the things of the school and the way of making them better, considering the opinion of everybody, since many times, the Holy Spirit speaks by the mouth of the one nobody thinks about. (13-12-1622)
1252. It does not seem to me convenient that the teacher may hear the confessions of the students, who because of shame, may leave out some sins and not confess them. (12-2-1631)
1253. If you do right with the school as you should, you do not do a small thing. On the contrary, you will conquer a great merit before God and honor before men. (7-3-1630)
1254. Try to have good students in letters and piety, and be sure that *with the measure you measure, you will be measured.* (Mt 7, 2) This should awaken us to be very attentive and vigilant in all our actions, principally in helping the neighbor. (18-5-1636)
1255. If you want to get profit in the souls of the young students, as it is an obligation of the teacher, you should ask God with great fervor and humility for that grace. Because the one who does not have fervor and love for God, cannot communicate it to others. You will ask God, once and more, all days, in secret, and principally in the Mass, the particular grace of being able to get that fruit in the children who come to our school, and you are obliged to do that. If you ask God for this grace, you will get a great merit for yourself and a very great profit for the neighbor. (13-5-1637)
1256. Try to use your talent in favor of the children, since that is the means of getting more merit and it ensures the road to heaven. All the rest is a temptation of the enemy. (18-8-1629)
1257. Try that your school may be irreprehensible. With it, you will get an unfading crown, that is like saying, a crown of angels. (14-6-1629)

1258. Attend to the students with your whole diligence, and with it, you will do a great service to God, and even to yourself, if you show in this a particular zeal for the glory of God and benefit for the neighbor. (30-11-1641)



## **Prefect**

*“Take care of yourself and attend to your teaching.  
Be steadfast in doing this  
and you will save yourself  
and your hearers”.* (1 Tim 4,16)

*“So shun the passions of youth  
and seek righteousness,  
faith, love and peace”.* (2 Tim 2, 22)

1259. Be very careful so that the school may go well, since this is our ministry. And you become prefect, visiting the classes frequently, and in this way you will fulfill your job. (20-2-1637)
1260. It was approved in the chapter that the priests should attend the school and the superiors be as prefects, visiting them frequently, since this is our principal ministry. The government of the house and of the temporal things, another one can be in charge, as vice-superior. (14-7-1641)
1261. Try to attract the students, showing them that you are a father more than a rigorous judge. (15-5-1641)
1262. Try that the schedules may be followed exactly, ringing the bell of the school morning and afternoon, trusting the job to someone who is responsible and imitating, as possible, the way of Rome. (3-3-1624)
1263. Command that the school may go well and that nobody should punish without your knowledge. (28-5-1623)
1264. Be diligent in the problems of the school; visit it always and do not give any punishment, nor do any other inappropriate thing. (18-3-1623)
1265. Do not spare sacrifice so that the school may go well, and in this way, they will not be able to lament with reason. Visit it from time to time, rewarding the ones who seem behave well, starting from the smallest. (11-5-1623)
1266. Visit frequently the school so that the teachers may fulfill their duty and the students may study. As I have said, you cannot give me greatest joy than this. (31-1-1642)

1267. Try that the school may go in order. It will be of good example to the lay people and of great profit to the students. (17-7-1636)
1268. Be diligent in visiting frequently the classes and to ensure that the students would not be absent from school, and without any doubt, in this way, you will get a great improvement. (3-5-1626)
1269. Great diligence should be kept in the exercise of the school and it should be visited many times by the superior, while the students are in, to see that they work with commitment. (20-7-1629)
1270. I would like you to find a way that those of that house be zealous with the most diligence in doing school and other spiritual exercises, as persons selected by God to reform the youth in those regions, and that is an apostolic job. (23-6-1635)
1271. Try to accommodate the school with much order and show much diligence in the improvement of the students. In a manner that they themselves publish the progress that with your effort they hope to get. (31-10-1629)
1272. I advise you to visit the school frequently, testing if there are naughty students, and try that they may confess and take holy communion frequently. If the school goes well, the rest will go well, too. (13-9-1636)
1273. I have had special happiness considering that the school started well, so that it may go from good to better. You, go visiting them frequently, encouraging the teachers to diligence and the students to piety, making them frequent the oratories and the holy sacraments. (12-12-1640)
1274. I wish to exhort you to an act of perfection and good example for all of the house and even for the external students. It consists that at least once a day, every day, go to the classes and take the lesson to four or six students, maybe of writing class, of reading or of the kindergarten. In this way, you will give prestige to school and with your example, you will encourage the other fathers and brothers to practice the same thing. I assure you that doing it, just for charity, you would get more merit than making prayer, since it is certain that saying, and I do not remember the saint, although I think it is of St. Augustine: *the one who prays, does a good thing, but the one who helps the neighbor, does better*. I myself, an old person as I am, go many times to give a hand at school. (28-6-1644)

### **Normative synthesis**

*“Apply your heart to instruction  
and your ears to words of wisdom”.* (Prov 23, 12)

*“Fathers, do not make rebels of your children,  
but educate them  
by correction and instruction  
which the Lord may inspire”.* (Eph. 6, 4)

1275. To take to class some written notes for the lesson, is used not only in the private schools, but also in the famous universities. Because many are not so good in memory who can remember all the small details. Do not worry if they say something. (20-3-1627)
1276. In the teaching of grammar as in any other matter, it is very important, for the good of the students, that the teachers use an easy method, useful, and as possible, brief, and it is necessary to select the best method from the experts and well-versed men in the matter. (1620-1621)
1277. Try that the school may go with the best diligence and that there may be no idle boys in the city, especially poor boys, because of the bad example they give to those who attend the school. (1-7-1626)
1278. Take care that the children who go idle, may go to work or to school, or make the constables use a little their authority. In this way they will resolve to try something and not to remain idle. (4-7-1626)
1279. For those who come to play ball in the plaza, in front of the school, it seems to me good to contact the Governor, and his order will produce more effect than the one of the priors. (30-6-1627)
1280. It seems to me good to build in another place, as you write: you will have a garden and the house of the Fathers separated from the school. (3-7-1638)
1281. I would like the building simple, not costly, but well-distributed. (30-10-1641)
1282. I would not like to accept very young boys, who are ordinarily bothersome at school. (3-7-1638)

1283. If the students do not show interest in learning, and they are absent from school many times, put in charge a student who writes down, every day, morning and afternoon, who is absent. So that at the end of the month, you could show to their parents that if the students do not make progress, it is not a fault of the teacher, but of the students who do not attend classes. Persuade them to frequent the holy sacraments, and in this way they will be corrected. (16-12-1646)
1284. Although the students may be few, they should be taught with the same love as if they were many. God sees very well the heart, the one who merits and the one who does not merit. (7-9-1636)
1285. Do not allow that the number of students be more than the ones you can teach... Do not behave in the way that accepting many, you cannot teach them well and the credit and the good name (of the Institute) could be lost. (22-1-1639)
1286. God knows how sorry I feel that in that school has been found disorder, according to what I heard... To increase the number of students without proper teachers, has caused this disorder. I write to the Father that in the class of reading, there should be no more than 60 students. And tell him, too, not to admit children of four or five years old... It is better to have few and attend them than many and not to fulfill our duty. (11-12-1627)
1287. I have received the particular information of each class and the number of students in each one. Although I think that all go well, in the kindergarten you were mistaken admitting 190 students, without counting those who come every day to enter in that class, and for it, four teachers are necessary. For a teacher, 50 are enough for teaching well. If the number is so big, it will be impossible to teach well and the good name (of the Institute) will be lost. (22-1-1639)
1288. It seems to me a great indiscretion to admit more than what can be taught. There should be six classes, if the number is 300 students, it is enough if we want to take fruit from them. (28-1-1639)
1289. You have started in a bad way admitting the students. You should have admitted only for four classes, accepting 50 for

- each class. Later on, increasing the teachers, the students could be increased. In this way, the students would have profited and the teachers would have been satisfied. (29-1-1639)
1290. Do your best so that all the students may be well-educated with all, and insist much in the courtesy and modesty of the students. (28-5-1626)
1291. I heard that there is still no command to accompany the students to their houses, nor there are persons selected to be responsible for each section, but as the superior commands. Stop the abuse of closing one's own classroom, but it should be closed, or ordered closed, by the prefect or any observant religious, who will keep the keys of the classrooms, as it is the custom here in Rome. (12-7-1641)
1292. The practice of accompanying the students, doing it as it should be done, is of very great merit for the one who knows how to do it and of very great example for the students. (17-5-1647)
1293. The parents of the students do not answer as they should, and God knows what kind of example they give to their children. Ordinarily, they use them for many occupations. And the letters require the whole mind and the whole effort if they want to take profit. (19-6-1631)
1294. The students who learn reading should use such books that are not only printed very well, but from reading them, the children and the parents can obtain great fruit. (1620-1621)
1295. Regarding the music class... I have tried here to test a young French man who knows rather much and he behaves well. I doubt he will last, because musicians are typically variable. (23-11-1630)
1296. The musicians have such conditions that those who deal with them are invited more to relaxation than to devotion. (8-9-1621)
1297. I have little faith in painters, since ordinarily they are voluble. (11-7-1626)
1298. I like it that you are busy in manual works, and they usually detach us from various things that are not proper for pilgrims like us in this life. (26-6-1635)

1299. Look for a proper person who could teach there to some of ours, logic, philosophy and theology, according to our Constitutions. (24-9-1644)
1300. Try to perfect yourself, as much as you can, in mathematics, since it seems they are good for the world. (31-3-1635)
1301. If by chance, Mr. Galileo asks that Fr. Clemente (Settimii) may remain some nights in his home, allow him, and may God grant that he take the due profit from it. (16-4-1639)
1302. Encourage Bro. John Baptist to be diligent and to accommodate to the capacity of the students, not only indicating the tests of vernacular language, but explaining the lessons. And to treat all the students with meekness so that they may understand that he desires from his heart their profit. In this way, he will encourage them to become diligent at school and more easily will later attract them, to the service of God. (11-9-1630)
1303. In the Institute we have extreme need of humanists. (16-2-1630)
1304. Communicate to me what you think of the School of Nobles and if that method of teaching is easy and brief. This will be known by the progress of the students. If the synthesis lasts a year, a little less is necessary for the humanities, and also for rhetoric. (26-2-1639)
1305. Fr. John Francis has started to teach the new grammar to four of ours so that, if it becomes easy and useful, it may serve in our Institute to help the poor children, who cannot remain for many years in the study of the Latin language. (16-11-1641)
1306. If as it is thought, the number of Latin students increase, divide the classes. The same teacher should not work with small children or beginners, and with the middle or older. (11-10-1643)
1307. No one should still be working with verses without being well-tested and well-grounded in rules and in prose. (23-11-1625)
1308. Try to make only one class, although to those two or three more intelligent, you can give three or four lines more of Latin than to the others. But all should hear and study the same lessons. (28-11-1625)

1309. I greatly advise you to take by heart visiting frequently the superior class and correct any fault, no matter how small it might be, in the head and in the members. Because from the good name of that school comes the noble satisfaction of the citizens. (9-6-1626)
1310. I was very pleased to hear that the school goes well, and especially the superior class, from which depends the good or bad name of our work. (18-3-1628)
1311. If the superior class goes well, all the rest will have their prestige. (11-9-1630)
1312. Tell the Brother of the superior class that I have received the verses he has sent me, and to select, as a theme of composition, to laud the peace and concord among the citizens, because in this way, the community is a representation of the paradise. (15-11-1630)
1313. Attend with your whole interest to your class, showing from the beginning a great desire of wanting to help the students with your whole strength, without going long at the start with many commentaries, since they could be done later on, when the students start tasting the study, and they will be get more profit. (23-11-1625)
1314. We should not be daily at the opinion of ignorant students who want to be taught by the method they want and not according to our method. Do not pay attention to them, nor please them. (23-11-1625)
1315. The students cannot be left alone, without the assistance of a Father whom they revere. (24-7-1630)

## ***Calligraphy and arithmetic***

*“Their prayer  
is in their life’s work”.* (Sir 38, 34)

*“Life is pleasant both for an  
independent person and a self-reliant worker”.* (Sir 40, 18)

1316. It is very important that among us there are specialists in the exercise of calligraphy. (18-7-1628)
1317. Try that many may learn calligraphy and arithmetic, since we are in great necessity. And also, in each house, there should be, at least, two who study humanities. (14-10-1630)
1318. If there is no class where to employ Bro. Charles, make him learn calligraphy and arithmetic, exhorting him, and not only him, but also others to study calligraphy and arithmetic, because the said class will be very accredited in the future. (23-6-1640)
1319. I would like them to have special talent for calligraphy and counting, because they are more preferred in all parts and can get more profit in the students. Generally, a good calligrapher and accountant attract many people. (11-9-1624)
1320. I exhort you to learn some arithmetic to be able to teach it to some of ours, and in this way, you will show the charity towards the neighbor, doing it for the love of God. (20-7-1641)
1321. To learn arithmetic and not to teach it, is a sign of little charity. (20-7-1641)
1322. You could not do for me a pleasant thing than teaching, with your whole diligence, arithmetic to Fr. Ignatius and to any other of ours, if there is somebody who wants to learn it. Use your whole diligence, since this science and its teaching, is very useful for the poor, who do not have money to live without working. (26-10-1641)
1323. I have seen what you write to me regarding the teaching of arithmetic, since it is a great merit in our Institute, but the proud do not understand it. *The one who is not humble, will not be exalted.* (cf. Mt 23, 12) Entering the narrow gate, (cf. Mt 7, 13) it will be seen who knew how to become humble while



- he had the occasion. On your part, do your best and you will have the recompense. (3-10-1643)
1324. Try to get some good disciples in calligraphy and arithmetic among us, warning them that those who by pride do not want to learn this exercise, so useful in the Institute, and God will not want to receive them, in His company. They did not want to become humble by his love as He was humiliated for our love. (1-10-1644)
1325. Command that the one who has talent for calligraphy and arithmetic, may learn them, even if he is a cleric. I, because I studied them, have not lost any point of my priesthood, which is the greatest dignity I was able to get. (24-12-1633)
1326. I am very much pleased that there, many, learn to write well and also arithmetic, since this practice is greatly useful for us. It would be necessary that the clerics learned how to write well. (30-11-1630)
1327. At least, two who have talent, learn calligraphy this summer so that they may become good teachers in this practice...If there would be priests or clerics who had talent, I esteemed them as being good humanists, and I gladly promoted them to honor jobs. (14-4-1640)
1328. By any means, let Bro. Teodoro learn arithmetic, and I would appreciate him as if he were a priest. (18-5-1640)
1329. I have written to Fr. Provincial that one or two clerics should prepare, if they have talent, in these matters of calligraphy and mathematics. This matter is more important than any other of grammar. In it, I would always desire a priest so that the students may be also well-formed spiritually. (8-9-1629)
1330. If among the teachers there are some clerics or priests who have good disposition for calligraphy and arithmetic, make them study. I would like to trust this exercise to priests, since the said school of writing and arithmetic is of great importance. (6-7-1641)
1331. Some of us learn calligraphy and arithmetic, although they are clerics. I would admit them to be ordained more easily. I want priests at school. (27-6-1637)

1332. Insist with great spirit to learn calligraphy and arithmetic. This class is much better in the hands of a priest than in the hands of a brother. (4-7-1637)
1333. It seems to me very important that each house may prepare some for the class of calligraphy and arithmetic. Therefore, find one who has that disposition to learn it, and I will command, in virtue of holy obedience, to prepare, although they may be priests. This class is the most important of all, except the superior of grammar and it needs a teacher who at the same time he teaches calligraphy and arithmetic, may teach also the holy fear of God. Because those from this class go to the world to learn some art, and it is very important that they go very well formed in the holy fear of God. (18-6-1637)
1334. The class of arithmetic needs a person of spirit and it is worthy to be honored by the students. In this class, ordinarily, there are many students. I would always want a priest. (3-8-1641)
1335. I have always desired that some of us may have learned calligraphy and arithmetic, and if they were priests, I would be happier, because it is a class from where the students go to work in some place and they should go out very well-formed in the fear of God. This would be done better by a priest than by a Working Brother. (10-8-1641)

## **Punishments**

*“Correct your son and he will bring you rest, you will be happy in him”. (Prov 29, 17)*

*“Parents, do not be too demanding of your children, lest they become discouraged”. (Col 3, 21)*

1336. We have to punish with much piety, since it is required by the name and the charity we profess. (20-6-1624)
1337. I want you to use discretion in the punishments. It is better to be benign with children. (18-12-1626)
1338. It was alright punishing the disobedient student, but I would like that the punishment may always be given with piety and prudence, so that the same students may recognize they are worthy of more. (20-6-1624)
1339. Command in secret to the teachers that nobody can give more than two blows with a ferule or five lashes on the clothes. If somebody is worthy of a bigger punishment, send him to the superior, or write to Fr. General, who will not punish with his hands. (20-7-1630)
1340. You will command that no teacher could give other punishment but two blows with a ferula or five lashes on the clothes. If somebody is worthy of a bigger punishment, they should send him to you and you will decide the punishment, and as a principle, it should be benign. If he falls again, the punishment can be increased. But above all, use the recourse of frequent confession, since it produces better effect. (27-6-1630)
1341. Warn all that no teacher may punish the students on the flesh, but only upon the pants. If they are worthy of a bigger punishment, they should go to you. Try that in this the Constitutions should be observed, otherwise, the not so practical teachers could commit mistakes. (24-1-1630)
1342. Regarding the punishment of the students, always try that the confessor in person may ask one to confess and then forgive him. Because the sacraments produce more effect than the lashes. (19-7-1630)

1343. It is better to make the students frequent the sacrament, even at a time when they should be punished, than giving them some lashes. (25-6-1630)
1344. I especially like that you punish the students with benignity and mercy. Because when the student recognizes in the teacher the love of a father, he does not feel so much the punishment, nor does he so easily abandon the school. (7-7-1628)
1345. Having a corrector, try that he takes care of the schedule and may give all signs. When it might be necessary, may punish by your command, so that the punishment may be moderate. (12-3-1638)
1346. Continue in the office of punishing the students when they are worthy of it, so that there is only one who may punish and not many. And so that no disorder may happen, but rather all may always be under the obedience and order of the superior. (18-1-1625)
1347. It is good that you take care of punishing the students, but it is always understood under the obedience of the superior, and this is my will. You should always consult, especially in the occasions of some importance so that you may not be mistaken, nor in much, neither in a small thing, and in this way you will be right and will have more merit. (22-1-1625)
1348. Punishing the students should always be more benign than severe. (10-10-1643)

## **Performances**

*“You have taught me from my youth  
and until now I proclaim your marvels”.* (Ps 70, 17)

*“Everything is lawful for me,  
but not everything is to my profit.  
Everything is lawful for me,  
but not everything builds up”.* (1 Cor 10, 23)

1349. If the performance seems for you a thing of devotion and that it can be done for the benefit of the students, you can start organizing it. (24-1-1625)
1350. You may consider if it will be more convenient and of more satisfaction for the students to consent to the performance you write to me about, things being as they are. Do it with reason if this is for abandoning other vain things, and may it be an argument that moves you to devotion. (27-1-1625)
1351. Although the spiritual performances are of great satisfaction for the people, they also are of great damage for the students, because they put too much enthusiasm and they abandon the exercise of letters. Try that it might be done only twice a year, although in some places it is done only on carnival time. (6-1-1629)
1352. Regarding the performance about Mary Magdalene, since it is short and devout, you can do it. But with this condition: do not come here for costumes and other things causing disturbances. (30-1-1626)
1353. Regarding the performance about Saint Joseph, do not do it by any means during Lent. If it were ready for carnival, it could be presented, if it is a short thing, no longer than one and a half hours or, as maximum, two. (12-1-1632)
1354. Regarding the short sermons you have to do every three months before the magistrate, it seems to me an impediment or trouble and of little fruit. I would like great application to school. The lay people would frequently hear the short sermons and discourses if the students were diligent. (11-8-1626)
1355. If in fulfilling the ministry with charity and patience, as it is due, you are negligent, although you may perform well many

comedies to please men, you will not get anything in the presence of God. (23-5-1637)

1356. I have ordained the students who assist the schools not to participate in public comedies, nor in other things that should be recited from the stage, without our permission, and I usually don't grant it, because of the experience I have of the great damage the students receive from similar acts, not only in the studies, but also in the customs. (14-6-1623)
1357. Do not allow our students to participate in similar performances, although for this refusal it would be necessary to abandon the city. (14-6-1623)
1358. I have heard that some are trying to make a performance. This, although it seems a good thing, is a temptation for the students; they become busy in these things that please the senses and take them away from their studies, which is of greater profit. Try to make them learn the fear of God, together with letters. (27-2-1636)
1359. The problem of performances at school, although exteriorly they give satisfaction or enjoyment to the lay people, nevertheless, I know by experience that it is a big damage for the improvement of the students. We should, therefore, attend with major diligence teaching the letters and the holy fear of God, as this is a thing that is greatly pleasing to his Divine Majesty, and to put away the aura of men who become satisfied with such external things. (4-6-1637)
1360. Do not think of making performances, because I have resolved not to allow it, taught by the past happenings how little fruit they produce. I allow to do sermons, compositions in verse and some dialogue to be recited by three or four, as maximum, without a stage, nor changing of stage setting. Otherwise, I will not allow it. (2-3-1633)
1361. You may know that when the students discover the love of a father in the teacher and diligence for their improvement, they come happily to school, although they may not perform comedies. (3-12-1633)

## **Spiritual formation**

*“Enough of words.  
Fear God and obey his precepts;  
for that is the whole duty of everyone”.* (Eccl 12, 13)

*“Godliness is useful in every way,  
holding promise for the present life  
and for the life to come”.* (1 Tim 4, 8)

1362. Considering other ministries, there will be the confessor, who will attend the confessions of the students and with charity and meekness, may attract the hearts of the young people towards God so that all may venerate Him and love Him as a true Father. (1620-1621)
1363. There should be another priest, if possible, who will direct the so called “continuous prayer” and the students should do in order, by groups of ten or twelve, morning and afternoon, to pray during the class time, for the exaltation of the Holy Roman Church, rooting out the heresies, union of the Catholic Princes and good government and progress of our Institute. The said ministry will teach the small children to prepare for the sacrament of penance and to the older, the sacrament of the Eucharist, and also, as much as possible, an easy way of praying and other things according to their age. (1620-1621)
1364. Try with your whole charity to attract (the children) to the frequency of the sacraments of confession and communion and that they may know you try your best as a true father. (11-5-1623)
1365. I remind you again to attend the confessions of the students, calling them every Saturday and you will see that they need such a remedy. This is our ministry, and not to attend to the lay people; this should be accessory, after the help to the student has been fulfilled. You will see immediately the betterment if you make them frequent the sacraments. (13-5-1630)
1366. I am glad you attend the catechesis and confessions of the students, since it will be of very great profit. Especially if you observe those who are most in need and make them confess each week together with the most pious, so that they may become the same. (27-7-1630)

1367. Try your best in learning cases of conscience, especially those referring to confessions and especially those regarding the young people. (3-6-1622)
1368. I recommend to you the confession of the students, because the one who confess the lay people, should do the same charity to the students, according to the Constitutions. (3-3-1624)
1369. You could organize there better the school having a fixed confessor, without giving classes. Both things cannot be done. (29-4-1628)
1370. It seems to me that a confessor will be enough at the church, so that the rest of the priests may attend the school. (12-6-1638)
1371. It would be a joy to me that you attract, through the confession, the students as you attract the lay people. It would be a greater service to the Lord, because our ministry is for the students. In this way, they would obey you, attending the oratory and to other devotions, as I hope it will happen in the future. (14-3-1628)
1372. I dislike very much that the students go for confession outside, because you should confess first the students before lay people, and leave these rather than those. This is required by our ministry. (12-2-1628)
1373. The confessors should always be ready to better confess the students rather than the outsiders, since this is our proper ministry. Therefore, the students should be put first before any other person. (1637)
1374. For preaching to lay people, the students should never be forgotten. And be sure that the enemy, under the appearance of good, wants to impede the profit of the young people. (16-6-1630)
1375. The students should be made to confess frequently, so that through the grace of the sacrament, they may enter the road of the holy fear of God, hoping that the confessors may be true spiritual fathers. All diligence should be employed in this, since this is the goal of our Institute. (18-1-1642)
1376. Our Fathers should have a great care of the students and make them pious, not only teaching them at school the letters and



Christian doctrine, but also making them attend the oratories and in them, the holy sacraments. In this way, if the students see this zeal in our religious, they will be more attached to our Institute. (1-10-1642)

1377. Make the older students confess frequently and receive holy communion, because the sacraments usually illumine greatly the mind and by frequenting them with devotion, they usually inflame the will to abhor sin and love virtuous works. Insist much on this, since this is the whole of our apostolate, and you will have from God a great remuneration. (4-7-1626)
1378. I believe that if you did not use so much rigor, the students would not leave. We must detach them from vanities with the frequency of the sacraments and with familiar exhortations, done with paternal love. (27-11-1627)
1379. If the students frequent confession and communion, they will profit much. As a consequence, insist much on this. And always give a talk to prepare them for confession and communion. (24-6-1628)
1380. I recommend to you the frequency of the sacraments in the students, so that the Lord may give us more grace and may bless us. (15-7-1628)
1381. The news of the general communion, of so great number of students, done on Ascension Day, caused me a great consolation, since this is one of the main means, and maybe the principal, of getting in our ministry much fruit in the students. May the Lord increase in you the zeal, so that all may become saints. (10-6-1628)
1382. Follow your road with the protection of the Lord, trying that the students may confess and receive communion frequently, accompanied with pious exhortations of the teacher. (16-8-1634)
1383. The students should be taught, besides the *Christian Doctrine* of Cardinal Belarmino, the *Mysteries of the life and passion of Christ* and the *Spiritual Exercises for the students of the Pious Schools* that was edited in Rome. (7-8-1638)
1384. All, priests and clerics, and others who have disposition, should try to be able to know how to teach not only gram-

mar, arithmetic, calligraphy, reading and to pronounce perfectly, but also, what is most important, to know how to catechize the children and teach them the holy fear of God. In these things, competence among the teachers would be a holy thing, and of very great merit for them and profit for the neighbor. (24-10-1636)

1385. If two classes are not enough, put two more, as long as there are teachers to run them. You should try with all diligence that they may be well-attended, in the literary way, as well as in piety and fear of God, making the students frequent the holy sacraments. (14-5-1639)
1386. Among our students you should try to introduce the devotion to the Most Holy Sacrament, since that is a very holy thing. (7-7?-1640)
1387. Try that the students may be well-educated in the holy fear of God and in the way of frequenting the sacraments. (6-12-1641)
1388. Not having a spacious church, consult the Vicar how you could manage so that all the students may take part in the Christian Doctrine, where it might be most comfortable. Regarding this, we should look only for the comfort and profit of the children. (3-8-1641)
1389. I greatly desire for the introduction of the exercise of teaching the Christian Doctrine for the children in the public school and make them all learn at school the *Mysteries of the Passion of Christ*, edited in Rome, and also the small book of *Spiritual Exercises*, which contains the acts of faith, hope, humility and contrition. It is good that the children learn those things from childhood. (8-2-1642)
1390. Our ministry is not only the school for letters, but also the holy fear of God, and that is more important. (23-4-1644)
1391. I will not stop asking the Lord to give you the grace and disposition to transmit to the students, together with the letters, holy fear of him. (10-9-1644)
1392. Try to help with much charity and patience the young people, especially in the holy fear of God, from Whom we shall wait the whole recompense of our work. (2-6-1628)

1393. Always use the possible diligence so that the school may go well, and make frequent spiritual exhortations to the students, and that they may know the life of Christ. That they do also the spiritual exercises and frequent confession. In this way, the Lord will give us his holy gifts and will always bless us. (6-3-1627)
1394. Try with your whole diligence to make the students learn together with the letters the holy fear of God, since this is the goal of our Institute. (29-4-1634)
1395. We will not do little if we attend to the children and preach the fear of God, according to their capacity. (9-9-1634)
1396. Try to help the students to be pious, since this is the principal thing in our ministry. And I will have a special consolation. (13-8-1633)
1397. The young people, usually, learn to pray while they keep their chastity, because the immaculate law of God remains well in the hearts before they are stained with dirty things. I would like that the young people who arrive there may be attended in such a way that the good fragrance may reach here. (28-2-1632)
1398. Persuade the older students to leave the wide road of sensuality that guides them directly to hell. And that they may frequent the sacraments, if they want to properly live and die. Their good example will produce great fruit in the other students, as (their bad example) now produces great damage. And they do not know it. (17-12-1625)
1399. Try with your whole diligence to improve the students in letters and in spirit, and you will soon feel the *one hundred percent*. (18-1-1625)
1400. I hear that the school goes well. May the Lord always give to all more knowledge of the great good that is done, not only impeding wrongdoing in the children, but also that they learn the holy fear of God. This is an action worthy of more goods and very satisfactory, also, for our errors. All united, you will do a great service to God and great benefit to the neighbor and to yourself. (19-2-1628)
1401. I have heard that the schools function very slackly. And in this, being our ministry, should be insisted more than in any other

- thing. All should be employed, some in one occupation, another in other, so that the school may go well and the students may be well-formed in the fear of God and in letters. (4-5-1629)
1402. Since there are so many who do wrong, let us resolve ourselves to do good. If they rob (others) of life and goods, let us give our life and the spiritual goods to the young people. (6-12-1631)
1403. I advise you to take care of the school so that the students may learn, together with letters, the holy fear of God. And the teachers should know that if they do the work by pure love of God and plant in the heart of the children a level of love for God, the Lord will give them one hundred if they are in the grace of God. All should endeavor to find out how to make the students pious because in this exercise the interest or remuneration is certain. (12-2-1639)
1404. Take special care so that the school may go well and with profit for the students. All should be busy, when they can, not only in taking the lesson, but also in catechizing them and teaching them the necessary things and the devotions they should put into practice. (11-5-1629)
1405. Try to teach all at school and in the oratory, how important is the holy fear of God in the heart of the young people. It is the highest doctrine one can teach in this life, and the most meritorious when it is done only by pure love of God. It is true that *among the divine works it is very divine to cooperate in the salvation of the souls.* (27-4-1630)
1406. Tell the Brother that the Lord has sent him through me to restore the superior school, not only in letters, but above all, in the holy fear of God; that he should try not to miss this mission; therefore, his mind should be occupied only in how he could better attain this goal. This will be for him of great merit and for the students of no little profit. (2-12-1630)
1407. Take care that in the school, at least twice a week, all the teachers may propose some exercise to the students, according to their capacity. (30-9-1626)
1408. Do not stop using your whole diligence to help the students, and above all, making those who have been led astray come back to the good road. (14-1-1626)

1409. It is necessary to give to the students a good example, and it will be done by attending with much diligence their profit in letters, and in what is the most important, in the fear of God. If this is done properly, our Institute will be very much asked for, especially when we do not claim anything but poor food and clothes. (1-1-1639)

### ***The prayer of the children***

*“Whoever becomes lowly  
like this child  
is the greatest in the kingdom of heaven”.* (Mt 18, 4)

*Whoever does not receive the kingdom of God  
like a child will not enter it.  
Then he took the children in his arms and  
laying his hands on them, blessed them”.* (Mk 10, 15-16)

1410. Make the smallest children pray, since it is very pleasing to God”. (17-7-1636)
1411. Make the smallest students make a particular prayer so that our houses may be kept in their holy ministry. (8-12-1646)
1412. Make the children pray for us, so that the Lord will give us the spirit of increasing in his service. (8-1-1633)
1413. We have a sick one in Frascati, Fr. Santiago, a very good calligrapher. Make all of the house and also the students, especially the smallest ones, pray for him there. (14-8-1630)
1414. I would like to make the students pray in the church, morning and afternoon, eight or ten each time, commending to God some grave problems of the Institute. You may have reserved the Eucharist with the door of the tabernacle open and some lighted candles. When such facility is not possible, make it at the church as it is the custom. (7-9-1633)
1415. If the Lord does not help us, we are lost. Make the children there pray for us. (7-9-1629)
1416. Do not stop helping yourselves with the prayers of devout persons and especially of the smallest children. With the hope that the Lord will send his help when He might think opportune. (3-4-1647)

## **Poor children**

*“Happy is he who shows pity to the poor”. (Prov 14, 21)*

*“You know well the generosity of Christ Jesus, our Lord. Although he was rich, he made himself poor to make you rich through his poverty”. (2 Cor 8, 9)*

1417. Since we profess to be authentic Poor of the Mother of God, we shall never look down in any way on poor children, rather we will try to adorn them of any virtue, with much patience and charity, especially (because) our Lord said: *what you did to one of the least of my little ones, this you did to me.* (Mt 25, 40) (1620-1621)
1418. If those of us who have been to those regions considered that what is done for one poor child Christ himself receives it in His own person, I am sure that they would use more diligence. (15-9-1635)
1419. All of you keep the firm confidence that God will answer for our Institute, which is only founded in the charity of teaching the children, especially the poor, so that nobody could say *the children beg for bread; there is no one who gives them anything.* (Lam 4, 4) (26-4-1647)
1420. The one who does not have the spirit for teaching poor children, does not have vocation for our Institute, or the enemy has stolen it. (9-2-1630)
1421. Try to make yourself more apt for teaching the poor calligraphy and arithmetic, and also the holy fear of God. Do not bother admitting in your school older students, but attend to the poor. (27-5-1634)
1422. It seems to me a holy work to teach the Christian Doctrine to the poor children. And you will acquire for yourself a great merit before God and may He attend you with His love. (22-2-1642)
1423. You could and you should employ your talent in favor of the poor children, who represent the person of Christ, who, if

- He saw in you that pious affection towards the Institute, He would take away, without any doubt, your scruples and He would increase his grace. (29-5-1647)
1424. The Lord will pay you everything you do for the poor as if it were done for the same God. (18-8-1635)
1425. The poor may always, always be helped with particular diligence, although they wear torn clothes. (1637)
1426. The prefect should receive with his whole charity the poor, although they may be without shoes, or with torn clothes and without any cloak, since our Institute was especially founded for them. (1637)
1427. I send you a little paper and some feathers so that you may give them to the poorest students. (24-1-1625)
1428. The shortest path or way, and the easiest, to be exalted to self-knowledge and from this to the attributes of mercy, prudence and infinite patience and goodness of God, is to go down to give light to the children, and in particular to those who are abandoned by all, since this, because it is a job low and vile to the eyes of the world, few want to embrace it and God usually gives *one hundred percent*. (19-10-1629)
1429. The teachers should not ask anything from the students so that everybody may see that they taught by charity. (10-10-1643)
1430. Here we have lost the music school of the poor children, who, after knowing a little, used it to gain their bread. (31-5-1642)
1431. The alms should come through the piety our religious show towards the students and not through Masses. Because the principal is lacking, one has to throw out the accessory. (25-12-1638)
1432. Urge with insistence so that all the students may be well-instructed in letters and in the holy fear of God. And you, visit frequently classes and teachers. To get from God the necessary things, this is more important than to have many confessors in the churches. Have for certain this truth, and you will see the confirmation if with holy charity you practice this apostolate. (27-11-1638)



1433. If somebody says that to confess lay people is an opportune means to get alms, I answer that God will send them through another means, as it has been seen during more than twenty years that we did not have any church, but only an oratory where we celebrated Mass for the students and confessions were heard. Without any doubt, the schools and the holy fear of God were better than now. May God allow the return to the holy observance and to (the exercise) of our ministry. It would be of more merit for us and of more profit for the children. (2-7-1639)
1434. May the Lord allow alms to come. And when these are lacking, the help of the Lord will not be lacking, especially if you attend with charity the poor children, teaching them with your whole diligence the letters and the holy fear of God. (30-6-1628)
1435. To find the necessary alms, the most efficacious means is to use all diligence so that the school may go well and the fear of God may be taught to the children, especially the poor. (22-2-1635)
1436. When the Lord inspires one to do good to the poor, it gives a clear sign to the benefactor, that not being able to be recompensed by the poor, God wants to recompense him, and He usually does it with a generous hand. (12-11-1634)
1437. It is certain that the good father had the intention of going to live among the poor. And on one part, he is right, since our work is more for the poor than for the rich. On the other hand, he is not right abandoning the certain for the uncertain. (7-9-1635)
1438. The news you have given to me, caused me a great joy, that in our church is introduced the exercise of the Christin Doctrine for the poor children, to whom, after the lesson, as you say, a small loaf, are given, and one who gives it by charity is easily found. As this work is for the service of the poor, it will be very pleasing to God and of merit for the one who exercises it. By no reason stop doing this holy work. (1-2-1642)
1439. As in almost all nations, the majority of the inhabitants are poor, being able to send their children to study for a short time, the superior should try to put a good diligent teacher to these students so that he would teach them writing and counting and they may gain their life more easily. (1620-1621)

1440. Take care that the deputy may command the constables not to allow the young people to go idle through the city, but rather they should go to work or to school. I speak, naturally, of the poor. Because the rich, will not allow their children to be idle. (9-6-1626)
1441. Have with all the same amiability, without showing to anybody any particular affection. Do not ask the students for anything, but if somebody, by his own initiative, would bring some fruits or other thing, it will be given to the superior, the teachers should not get involved. (12-11-1631)
1442. I would not like you to send me young noble people, because generally they are proud and study little. (19-9-1635)
1443. Try with your whole diligence to handle the class you have been given. And if you have love, I would not say to the Institute, but to God and to yourself, you will manage to learn what you do not know in order to do good to the poor, to say better, to Christ in the poor. (12-2-1639)
1444. With regards to receiving poor students, you do in a holy way admitting as many as they come. For them was founded our Institute. And what is done for them, is done for Christ. It is not said the same regarding the rich. (27-2-1638)
1445. All of you stay there with a strong spirit for serving the Lord in His members, the poor. So that we may hear at the proper time: *what you did for one of these my little brothers, you did for me.* (Mt 25, 40) (26-4-1647)

### ***The father and his work***

*“Because even though you may have ten thousand guardians in Christian life, you have only one father... Therefore I pray you to follow my example”.* (1 Cor 4, 15-16)

*“I write to you, then, all these things that you may know that you have eternal life, all you who believe in the Name of the Son of God”.* (1 Jn 5, 13)

1446. I do not write anything that cannot be read by all. (22-8-1629)

1447. My intention is not to give displeasure to any person. (22-4-1625)

1448. I esteem very much the honor of the Institute and of the particular persons that belong to it, more than any other thing. (1-12-1629)

1449. You may be completely sure that I love with all my heart the religious who works by the love of God, and in my poor prayers I commend him to his Divine Majesty. (19-7-1642)

1450. I dislike very much the word “affliction”, because nobody can have more reasons than me for having afflictions, since from all parts arrive to me all kinds of grave afflictions. But considering that everything comes from the hands of God, and what I do is for His love, because He so kind and loving Father, I bear everything with patience, ready to die before abandoning the enterprise, and so, I cast away any affliction and melancholy. (7-7-1629)

1451. I act by pure charity, because I desire your health as my own. You should not allow, and much less admit, such a grave temptation, thinking that I play ball with you and that I have lost the faith in you. (10-7-1629)

1452. As a spiritual father who desires the perfection of all the sons of the Institute, I would like in them a strong spirit for serving God and for being united with Him through charity and love. When there exists this true love, there are no private styles, but a great sincerity in the service of his divine Majesty. (2-8-1642)

1453. I am here with so many works and perturbations that I do not have time to carry out half of the matters. Ask the Lord to give me strength and grace to know how to serve Him well. (25-2-1624)
1454. I have always been busy in different things and I have learned writing to perfection, and also many parts of the grammar to be able to teach it to our religious. In case of necessity, I have performed the calligraphy class and arithmetic, of reading and grammar, when the occasion happened because of the sickness of a teacher or because of an accident. And I have not lost anything of my dignity as a priest, nor the reputation of my job. (20-7-1641)
1455. Many times, I have taken the class of grammar and I have taught some of ours so that they may substitute at school. And, because of that, I have not lost a bit of my priestly dignity. It is a holy thing to be General Superior of all the problems of the school. (20-7-1641)
1456. Since last year, I have been with hernia on one side, and since some days ago, on both sides. But not because of that I have less spirit for serving and suffering for His love what He may offer me, particularly of our ministry, that being the education and reform of the children. (7-9-1624)
1457. At the beginning of the work, during many years, I used to do all the vilest and low jobs of the house, until some Working Brothers came and helped me. (9-10-1632)
1458. I have not only washed plates, working as much as those who manage the school, but I have been in alms-begging with the knapsack on my shoulder through Rome, and I have accompanied the students. And I am ready to repeat it now. Because *the Kingdom of heaven suffers violence and the violent people conquer it.* (Mt 11, 12) (18-7-1637)
1459. Infinite times I have much better desired to become a nurse in any house than to have the job I have. And God is my witness that it is so. He, by his mercy, may not see my faults. (2-11-1630)
1460. Having already exceeded 80 years, many times I go to help, sometimes at this class, sometimes at that class. And in this way should work any superior, although he might do only

- to take the lesson to ten or twelve students each time, going through different classes. (5-2-1639)
1461. In spite of what is said of our Institute, you must know that the Lord will always protect it and it will go from good to better, as long as we put into practice the education of the children, especially the poor, in the holy fear of God. (7-7-1628)
1462. I desire and it is a pleasing thing to be able to contribute and cooperate in all parts for the health of the souls with our Institute. (2-5-1633)
1463. In Praga they have offered a house and a church, and in more than in ten other places, promising to provide what would be needed for food and clothes, and what is more important, the conversion of many heretics, that watching the work, the way of living and not to wish goods from anybody, admired, and asked to be instructed by our religious. (29-4-1633)
1464. Had I now ten thousand religious, in a month, I could distribute them in those places they have been asked for with great insistence. So that our Institute is not like others that with diverse means try to enter into the cities. Ours is sought and procured by many Cardinals, Bishops, Prelates, famous lords and principal cities, as I can prove with many letters. (29-4-1633)
1465. May the Lord guide all our things to His greater glory and bless us always. (7-12-1630)
1466. I have made the necessary diligences, and many times, to kiss the foot of His Holiness... and I was not lacking in so many days as I had been. Nevertheless, I will persevere while I have the opportunity. (10-12-1644)
1467. You know very well that I usually bear many things, waiting for the amendment before taking any solution. But after I have taken it, I usually do not change it. (12-8-1623)
1468. I, as a poor and old man, do not long for superfluous things. I want to die poor of earthly things. (24-1-1647)
1469. *Stand firm, and see what salvation Yahweh has in store for you. (2 Cr. 20. 17) This is now what we pray for you (2 Mc 1, 6), so that you may be not sad, but your strength may shine more in the test. Because of my sight, I cannot continue writing. May the Lord bless us all, always. (20-5-1647)*





