



Calasanz' intuitions on piarist formation

Luis Padilla López

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ON PIARIST FORMATION**

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“The continuous paternal care that Your Eminence has of our things, keeps me very much alive the hope of the progress of our minimal Religion in those regions, because however small and weak a plant may be, if it happens that an experienced gardener takes care of it, in a short time it is seen grown, flowered and loaded with fruits. Your Eminence, see how small and weak is the nascent plant of this Work of God; I beg you never to neglect its care, for perhaps sometime you will taste its ripe and sweet fruit”.

S. Joseph Calasanz

To all the Formators and Formandi of the great Calasanzian family.

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Acronyms

- C Constitutions and Common Rules of the Order of the Pious Schools. Salamanca. 1986.
- CC Constitutions of the Congregation of the Poor of the Mother of God of the Pious Schools. Written by St. Joseph Calasanz in 1620-1621. Approved in 1622.
- Cu Cueva, Dionisio, Spiritual and Pedagogical Message. ICCE Publications. Madrid. 1973.
- EP Picanyol, L. Epistolario di San Giuseppe Calasanzio. Eds. Calasanziana. Roma 1950-56.
- M Moncallero - Limiti. Il Codice Calasanziano Palermitano [1603-1648], Edizioni dell'Ateneo. Roma. 1965.
- MT Memorandum to Cardinal Michelangelo Tonti, Foundational Documents, Calasanzian Editions. Salamanca. 1979.
- RC Regestum Calasanzianum in the General Archives of the Order.

Presentation

I wish to speak about Piarist formation. I am amazed by Old Calasanz. His intuitions about spirituality and pedagogy open a sure way to awaken the Piarist that we all carry in the depths of our hearts.

I long to show what I have been given to see in Calasanz. His intuitions are coherent, simple, they do not deviate from his experience, to the point that I can say that his experience becomes doctrine.

These “intuitions” are written as a pedagogical guide on Piarist formation for all formators and formandi of the great Calasanzian family.

This booklet has a personal story

I lived for a long time without knowing Calasanz in depth.

The reading of the books that were being published about Calasanz and the course in Rome in 1978 brought me closer to his life.

There came a time, in the middle of 1982, when I entered the PRH (Personality and Human Relations) formation.

At the end of that same year, while listening to Fr. Baena S.J., in a course on the New Testament, I discovered the intimate harmony between the historical experience of Jesus and the formative experience of Personality and Human Relations.

In '83 I felt attracted to verify if what I was living in PRH formation and in biblical formation was appearing in Calasanz.

From '83 to '91 I approached their Constitutions, Memorandums and Letters with the intention of discovering their formative and educational experience. I started from his Constitutions and tried

to identify how these fundamental texts were made explicit in the Memorandums and Letters.

From 1990 to 1997, obedience allowed me to show these Calasanzian texts in America and Spain.

In this second edition of “Intuitions” I have added two new realities: one about the Piarist priesthood as a disciple of the Master’s school and another on how to do spiritual exercises with the book.

In addition, you will read a series of Notes:

- which clarify the content of the Calasanz Texts
- that search for the biblical roots of our charism
- that discover the profound harmony that exists between the current Magisterium of the Church and the content of the Calasanzian texts.

On the other hand, I have qualified several affirmations of the first edition.

In the following pages you will see what I have discovered.

You will be able to read four chapters

- The purpose of formation.
- Wise men in the inner school.
- Disciples of the Master’s school.
- Creators of a new school.

In each chapter you will find:

- A personal testimony.

I express what the Calasanz-Texts say to me. It may be of some help. I aim to highlight the Calasanzian experience: its foundational gift in its essential and perennial lines, trying to bring out cultural aspects proper to his time.

- A series of Calasanz-Texts

I write them according to themes and sections so that each one can savor them for himself. I speak of Calasanz-Texts because in them one can see his own person. The Pious

School that he expresses is born from a place of peace where he feels the tastes of the Spirit. That is why his texts have an experiential logic. I invite you to discover it in yourself.

To conclude

There is a unity between Spirituality and Calasanzian Pedagogy.

- It is a Pedagogical Spirituality.
- It is a Spiritual - Pedagogy.
- It is a Pedagogical – Apostolic - Spirituality.

The unity between Spirituality and Pedagogy happens when we enter the path of our own knowledge, which according to Calasanz, is a pedagogical-spiritual experience.

I add that in Calasanz' time “psychology” was part of Spirituality.

Finally

The Lord rides in the boat and urges us with his conversation.

I thank all the people who encouraged me to sail out to sea.

The sea is calm and new horizons can be seen throughout the Pious School.

Suggestions For Reading

As this book was born in the form of Retreats or Spiritual Exercises, it is good to keep in mind the following:

1. Each chapter is a module of work. Much more will be discovered if these “Intuitions” are not read one after the other.
2. Pay attention to titles and subtitles because therein lies the logic of the Calasanzian experience. Many of them, if not all, are Calasanzian expressions.
3. Don't forget that the Calasanz-Texts are the important things. It is not enough to read them; you have to ruminate them slowly until some clarity jumps in you that strengthens you to live as a Piarist.

4. I am aware that I repeat the Calasanz-Texts with the intention of allowing you to savor ever new nuances.
5. The personal testimony can help you. I try to express the experience of the Calasanz-Texts. It is possible that sometimes you may say “that is not in Calasanz”. I invite you to verify it well by reading the Calasanz-Texts that follow my testimony because it is possible that an image you already have of Calasanz may fall down, as it happened to me doing this book. In any case, I sometimes indicate the fullness that I see in the Texts.
6. It would be interesting, if it attracts you to do so, that you begin by reading the Calasanz-Texts and try to express for yourself the experience they hide. Then you could read my testimony and draw your own conclusions.
7. If you do Retreats with “Intuitions” it is good that you follow the indications of the worksheets that you can find at the end of the book.
8. If you have gone through a psychological-spiritual process of self-knowledge you will discover, much more, the novelty and the meaning of the Calasanz-Texts.

The Structure Of The Book

The structure of the book is based on the following Calasanz-Text. You can see for yourself.

“As we have already said, the goal of our Congregation in the exercise of the Pious Schools is the education of the child in Christian piety and in human science in order, with this formation, to attain eternal life: in the attainment of this end, we have thought it necessary, besides the example of a spiritual life, the doctrine and the method of teaching it. Therefore, when a serious progress in the authentic virtues on the part of those who have been admitted to the profession is ascertained, it will be necessary to think of founding them in the doctrine and in the methodology of teaching”¹.

Constitutions Calasanz n 203	The structure of the book
The goal of our Congregation	Chapter I: The purpose of formation
In the attainment of this end, we believed it necessary, in addition to the example of a spiritual life	Chapter II: Wise men in the interior school Chapter III: Disciples of the school of the Master
The exercise of the Pious Schools: When a serious progress in the authentic virtues on the part of those who have been admitted to the profession is verified, it will be necessary to think of founding them in the doctrine and methodology of the teaching of piety and letters in order to educate the child and the young person	Chapter IV: Creators of a new school <ul style="list-style-type: none"> • The Piarist educator's fatherly love • The main thing of the exercise of the Pious Schools • The ministry of the Piarist priesthood

Calasanz's Way Of Being

in his eighty-fifth year of life

Rome, February 8, 1642.

To Fr. John Francis Bafici. Genoa.

*"I am writing a letter to Father John Lucas and in it I tell him, with paternal affection how much I desire to communicate to him with charity the spirit that the Lord has given me and I exhort him with all possible affection to come to Rome and stay with me for some time, to learn the narrow way that leads to heaven, which once learned, becomes easy and safe. Let us wait to see what he answers, because I have not written to him at anyone's request, but on my own impulse for his true good"*².

During the reading of this book do not forget that Calasanz is inviting you to live with him, for a while, to communicate freely the Spirit that the Lord has given him. You will discover that it is a narrow path that once learned becomes easy and safe. Calasanz becomes all affectionate with you because he seeks only your true good.

Notice that Calasanz moves by his own impulse.

Good road.

Chapter I

The purpose of formation

The purpose of the Pious Schools is formation.

The purpose of formation

Calasanz expresses the goal of our Congregation in his Constitutions, in the memorial to Cardinal Tonti and in some of his letters.

This is the purpose of the Pious School:

- We tend, under the guidance of the Holy Spirit, to the fullness of Charity through our specific ministry.
- We tend that the child be happy - learn to live - in the whole course of his life. In this goal lies the reform of society.
- We aim that the whole person of the child be saved.
- We educate for the glory of God and the benefit of others.

I return to each of these points.

1. We tend, under the guidance of the Holy Spirit, to the fullness of Charity through our specific ministry

The Pious Schools are guided by the tendency of the Holy Spirit. His Love has been poured into our hearts; we live it to the full in the ecclesial exercise of our educational ministry.

“In the Church of God and under the guidance of the Holy Spirit, Religious Institutions tend to the fullness of Charity as

*their genuine goal, through the exercise of their specific ministry. Our Congregation sets itself the same task, with total commitment, carrying out the task entrusted to it by His Holiness Paul V, of happy memory, Vicar of Christ on earth*³.

This specific ministry establishes and puts into practice, with the fullness of Charity in the Church, an effective remedy, preventive and curative of evil, and enlightening for the good:

*“Ministry indeed the most meritorious, for establishing and putting into practice with fullness of Charity in the Church an efficacious remedy, preventive and curative of evil, and of inducement and encouragement to good, destined for all children of whatever condition - and therefore, for all men, who first pass through that age - by means of letters and spirit, good manners and customs, the light of God and of the world...”*⁴.

*“If those who help to nurse the sick and rescue captives have been found worthy of such a grace (to be a Religious Order), why not those who heal, preserve and rescue souls?”*⁵.

2. We tend that the child be happy and learn to live, in the whole course of his life. In this goal lies the reform of society

Our ministry is irreplaceable and perhaps the main one for the reform of society. The good or bad life of the future man depends on good education.

*“Our Congregation tends to the careful education of the child as its genuine goal. As many Ecumenical Councils affirm, in it lies the reform of society”*⁶.

“(Our) ministry is irreplaceable - in the opinion common to all, ecclesiastics and laymen, princes and citizens -, and

3 CC 1. (1622).

4 MT 9. [1621].

5 MT 26.

6 CC 175. [1622].

perhaps the principal one for the reform of corrupt customs; a ministry which consists in the good education of children inasmuch as on it depends all the rest of the good or bad life of the future man, as the Chalcedonian and Tridentine Councils and Saints Basil and Jerome, Benedict and Ignatius rightly judged, enlightened by God”⁷.

“Ecumenical Councils, Holy Fathers, philosophers of right judgment affirm together that the reform of Christian society lies in the diligent practice of such a mission. For if from childhood the child is diligently imbued with piety and letters, a happy course of his whole life is undoubtedly to be expected”⁸.

3. We intend that the whole person of the child be saved

Salvation is of the whole person:

“Ministry indeed the most worthy, for it revolves around the salvation, together, of soul and body”⁹.

Salvation is to live eternal life taking into account human and Christian means.

“As we have already said, the goal of our Congregation in the practice of the Pious Schools is the education of the child in Christian piety and in human knowledge in order to attain eternal life through this formation...”¹⁰.

God is very grateful to the educators because through education children and young people can be kept in baptismal innocence. And if some do not keep baptismal innocence, they can be converted to God, because God usually makes great friends of great sinners.

“Ministry in truth the more to be thanked also on the part of God, much more than the conversion of a sinner, although

7 MT 5.

8 C 2.

9 MT 7.

10 CC 203.

*this gives joy to Heaven; for in the school not only do many repent of many offenses against God, but many others are daily preserved in baptismal innocence*¹¹.

From true conversion comes the reformation of society. Children are like tender plants, full of life, easy to straighten. When children grow up in a non-educational environment, they become hardened and therefore more difficult to educate, as we see in adults who change their lives very little in spite of sermons, prayers and sacraments.

*“The ministry in truth the more to be thanked by men who unanimously applaud it and wish it in their homeland, perhaps foreshadowing the good of the universal reform of corrupt customs, which is the consequence of the diligent cultivation of those tender and easy to straighten plants that are the children, before they harden and become difficult, not to say impossible, to guide; as we see it in the men already made: despite all the help of prayers, talks and sacraments, few change their life and a very small minority are really converted*¹².

Salvation passes through remaining in baptismal innocence. If an educational environment helps the child to become aware of his innocence, life happens. If the child does not have conscience of his good inclination, the twisted tendency appears with force with its passions and the actions that are born of it as consequence. It is necessary that the school knows how to distinguish the two tendencies that are hidden inside the child and young people so that with a good education not only intelligence but also the good inclination grows.

*“In the young people who learn in our schools, we can see whether they have a good inclination or a bad inclination, whether they have a good intelligence or not, and by educating them well, they give good results*¹³.

In the Calasanzian school salvation happens: the children entered full of vices and left full of life. The change is evident.

11 MT 15.

12 MT 15.

13 EP 2581. Rome, August 28, 1636. To Fr Melchior Alacchl. Palermo.

“The ministry of the school is the most useful because of the numerous changes of life that are effected, as can often be seen among the boys, so much so that they do not know themselves as they were before”¹⁴.

4. For the glory of God and the usefulness of others

According to the Constitutions of Calasanz, “The glory of God and the usefulness of our neighbor” is the objective of all his work. It is manifested:

- In formation.

The glory of God and the usefulness of the neighbor is hidden in the suggestions of the Spirit. The Master cooperates with the young man so that he becomes aware of the content of the good inclination to walk in its ways. Thus appears on this earth the glory of God that impels us to be useful to our neighbor.

“In order that the ministry of our Congregation may develop fruitfully in the bosom of Christian society for the glory of God and the usefulness of our neighbor, we believe it is necessary that our candidates be examined and tested with prudence and skill”¹⁵.

- In community unity.

Each member of the community has to communicate to the other members what the Spirit has given him. What he has received from the Spirit creates unity of sentiments, of language, of thought, of wills. The mission of the superior is to cooperate so that all may tend toward unity while being faithful to the suggestions of the Spirit who unites and differentiates.

“Let the superior strive so that all may tend toward unity of sentiments, of language, of thought, of wills. Thus, united by

14 MT 11.

15 CC 8.

*the bond of fraternal love, they will devote themselves more effectively to the service of God and of their neighbor*¹⁶.

- In education.

Through the teaching of piety and letters, all the qualities and talents that grow full of life and hope in the depths of the child's being are manifested. The glory of God is that man lives, and the life of man is the vision of God....

*"In the classroom, the students will learn by heart the booklet of Christian doctrine. The teachers will explain some point weekly, on the appointed day. In addition, the children will have a public session on it in our churches, or in another place that the Superior deems appropriate, on Sundays and customary feast days, for the glory of God and the benefit of their neighbor*¹⁷.

Every charism that is not institutionalized is not incarnated in this world. The legal orientations are born from the impulses of the Spirit and diverse cultural circumstances. That is why when there are new cultural worlds and new worlds of manifestation of the Spirit it is necessary to change the laws or to endorse them. The last number of the Constitutions of Calasanz reads as follows:

*"For the glory of Almighty God and the usefulness of our neighbor*¹⁸.

In all his letters he expresses the glory of God and the usefulness of his neighbor in different ways:

*"For the glory of God and the usefulness of his neighbor*¹⁹

*"For the service of God and the usefulness of his neighbor*²⁰.

*"For the pure love of God and the usefulness of our neighbor*²¹.

16 CC 171.

17 CC 200.

18 CC 345.

19 Cu 23. [EP 1759. Rome, March 6, 1632, to Father Melchior Alacchi, Venice].

20 Cu 33. [EP 2175. Rome, January 7, 1634. To Fr James Graziani. Naples].

21 Cu 827. [EP 1817. Rome, June 26, 1632. To Father Melchior Alacchi, Venice].

“For the glory of his divine Majesty and the usefulness of the poor”²².

“For the greater glory of his divine Majesty and the greater usefulness of his holy Church”²³.

“For his glory and the usefulness of the people”²⁴.

“I hope that blessed God will guide our things for his greater glory and the greater solidity of the Institute”²⁵.

“We grow for the benefit of our neighbor and for the glory of the Lord”²⁶.

“I received the very pleasant and dear letter from Your Reverence in which you rejoice with me at my reinstatement in office, and I rejoice with you at the pious and zealous spirit which God has given to Your Reverence towards the Institute and also towards myself. I will ask the Lord to give you continually greater light to know and love the invisible and eternal things that the blessed God contains in Himself, who I hope will guide our things to the greater glory of His Divine Majesty, notwithstanding the secret and public opposition that our Institute suffers. Let us all pray to the Lord to guide everything according to his most holy will”²⁷.

For Calasanz,

What is the glory of God?

What is the usefulness of our neighbor?

a. What is the glory of God?

- The Father manifests his glory by doing good to us.

The glory of God and the usefulness of our neighbor is the way God our Father is with us, his children: He is happy to

22 Cu 265. [EP 519. Rome, 16 September 1626. To Fr Castille (John Garcia). Frascati].

23 EP 65. Narni, January 27, 1621. To Fr John Garcia. Rome.

24 M 14. Rome, August 16, 1631. To Fr Melchior Alacchi. Venice.

25 EP 4282. Rome, August 6, 1645. To Fr Joseph Pennazzi. Naples.

26 EP 4335. Rome, February 24, 1646. To Fr Vincent Berro. Naples.

27 EP 4285. Rome, August 6, 1645. To Fr Peter Mussesti. Florence.

do good to us. He is always in our favor, we can receive from his hand everything that happens to us, for everything is for our good if we discern what he asks of us on every occasion.

“We must believe that God guides all things for his greater glory and our good, although we, as ignorant and weak in his things, sometimes consider as adverse what is useful to us, and as convenient what is contrary to us. Let us, then, allow his divine Majesty to guide the boat and let us receive from his most holy hand whatever happens to us”²⁸.

“Be consoled. That without the divine disposition, always directed to the glory of his divine Majesty and our usefulness, not a single leaf will move; and be conformed to the same disposition, always most just, good and not hidden”²⁹.

“Considering that everything comes to me from the hand of God and that whatever I do, I do for his love, since he is such a good and loving Father. I bear everything with patience, resolved to die rather than abandon the mission”³⁰.

“Receive everything from the hand of God, who loves us much more than we love ourselves”³¹.

“Be sure of what the prophet says: I will be at your side in trouble (Ps 90:15). It is necessary, therefore, to be in high spirits, for you have in your favor the one who can do all things”³².

The Lord holds our heart in his hand and inspires us what to do.

In whatever happens to us, he is seen to be doing us good. The only thing he asks of us is to unite our will to what his Will manifests.

“The Lord, who holds the hearts of princes in his hands, will inspire that most serene republic with whatever is for the greater glory. We must ask him that, in everything and for everything, his most holy will be fulfilled”³³.

28 Cu 52. [Rome, August 30, 1631, to Fr Melchior Alacchi, Venice].

29 Cu 1153. [EP 2454. Rome, October 3, 1635. To Father Stephen Cherubini, Cesena].

30 Cu 1450. [EP 1148. Rome, July 7, 1629. To Fr Castille (John Garcia). Frascati].

31 Cu 62. [EP 4458. Rome, May 4, 1647. To Fr Mark Manzella, Naples].

32 Cu 46. [EP 3933. Rome, February 22, 1642. To Fr JohnFrancis Bafici. Genoa].

33 Cu 828. [Rome, January 25, 1631, to Father Melchior Alacchi, Venice].

“I exhort you to praise and bless [the Lord] and joyfully conform to his most holy will”³⁴.

- If the Father manifests his glory by doing good to us, let us let God work

If we follow what the Lord inspires, everything will work for our good. God governs the universe with gentleness and holds our hearts in his hand. We, his beloved children, live according to him, when we receive everything from his most holy hand, when we let him guide our boat. Receiving is the same as accepting reality.

“All things are governed by God with supreme providence and are understood by few: it is necessary by force or by love to go through them. But it is better to be always ready to receive from the hand of the Lord whatever happens to us, as the best ordered things that can happen for our good”³⁵.

“In adversity as in prosperity, it is necessary to conform ourselves to the will of God, who orders all things that happen to us for a high purpose and for our good. It is, therefore, great prudence to know how to receive all things from his hand and to bear them patiently, giving him thanks for the honor he does in sending them to us”³⁶.

“Here everything will be accepted from the hand of God for whose love everything should seem easy to us. For love, when it is true, makes everything easy”³⁷.

“Accept all things from the hand of blessed God, who loves us much more than we love ourselves, and not from the hand of certain disturbers of our Institute. May you have the right intention of conforming yourself to the paternal will of God, who will guide our things to his greater glory and will give us his holy grace to serve him in the future with the religious perfection that is fitting. And do not rely except on what I write to you concerning our affairs”³⁸.

34 Cu 54. [EP 1468. Rome, August 17, 1630. To Mrs. Flaminia Racani. Narni].

35 Cu 61. [EP 380. Rome, December 27, 1625. To Fr Melchior Alacchi. Messina].

36 EP 4229. Rome, October 15, 1644. To Fr Simon Bondi. Fanano.

37 Cu 43. [EP 800. Rome, March 4, 1628. To Father Stephen Cherubini, Naples].

38 EP 4458. Rome, May 4, 1647. To Fr Mark Manzella. Naples.

*'All things, both adverse and prosperous, must be taken from God's hand for our greater good, which we will know to be true when we are in the other life if in this one we truly conform ourselves to his most holy will'*³⁹.

*"Let all of you try to keep your hearts set on God, so that you may always do his most holy will"*⁴⁰.

- If the Father manifests his glory by doing good to us, let us discover his will:

By asking for light to know the way and remaining available to his inspiration.

*"As the choice is God's, also the success of the mission really depends on his hand. Hence you must often turn to Him, asking for light to know the path you must follow, and, perhaps, to reach the end. You must, therefore, remain indifferent, since you serve only as a mere instrument"*⁴¹.

*"The indifferent religious is a precious pearl of the Religion"*⁴².

*"May the Lord inspire whatever is to his greater glory"*⁴³.

*"Let it be what pleases and how it pleases the Lord"*⁴⁴.

- Seeing the truth of what is happening to us and allowing ourselves to be purified by the fire of tribulation. Praying that the Lord may console us interiorly and that whatever happens may be to his greater glory:

"Bear wrongs patiently. I was taken to the Holy Office without knowing why, and after they told me I saw that I was innocent. The Lord wants to test us by the way of tribulation. But trust in Him. Be encouraged to suffer, because it is neces-

39 EP 265. Rome, November 6, 1624. To Fr John Peter Cananea. Narni.

40 Cu 44. [EP 4422. Rome, November 3, 1646. To Fr Baldassare Cavallari. Palermo].

41 Cu 28. [EP 2006. Rome, March 31, 1633. To Father JohnDominic Franchi, Carcare].

42 *Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris.* They were first published by Father James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* [Perusiae 1620],

43 EP 4322. Rome, December 31, 1645. To Fr Paul Lucatelli. Genoa.

44 EP 51. Narni, November 14, 1620. To Fr Castilla [John Garcia]. Rome.

*sary that we go through many tribulations to enter the kingdom of God*⁴⁵.

*“Since I cannot console you with facts, I will pray to the Lord to console you interiorly and to increase your spirit and your knowledge of the judgments of God*⁴⁶.

*“I will go about reporting what happens with all truth, and in the meantime it is necessary that we all entrust our affairs to His divine Majesty so that whatever is to His greater glory may happen*⁴⁷.

Waiting for Him to make Himself felt. Living, in the meantime, by the lights we have already received. Persevering in prayer, for in this way we will know how to sail while the storm lasts:

*“It is necessary to keep up our spirits and fortify them with the hope of divine help, for it is a disdain of divine goodness and providence not to hope in them until the last. Y.R. have the goodness to encourage others in this true faith and hope in the blessed God, for our things will go as God permits them to go*⁴⁸.

*“... although some may think that God has forgotten us, it is not true, for he will make us feel that he sees and hears everything when we least expect it. Y.R. attend to your school with all diligence as I know you do, and help, as you can, the Institute that the Lord will not be sparing with his holy graces*⁴⁹.

*“What everyone must do there, united in charity, is to continue the institute with diligence, certain that God will soon send the opportune remedy; for this we must all pray to him with great assiduity, so that everything may happen according to his holy will*⁵⁰.

Be in high spirits, Your Reverence, and do not worry about the disturbances that are occurring at the present time, for I hope with God's mercy that everything will turn out well, if

45 Cu 1160. [EP 4125. Rome, August 29, 1643. To Fr Gabriel Bianchi, Genoa].

46 EP 4273. Rome, June 3, 1645. To Fr John Francis Bafci. Genoa.

47 EP 4240. Rome, November 29, 1644. To Fr Peter Paul Grien. Palermo.

48 EP 4456. Rome, April 27, 1647. To Fr Peter Paul Grien. Nikolsburg.

49 EP 4159. Rome, February 27, 1644. To Fr Paul Lucatelli. Genoa.

50 EP 4360. Rome, April 18, 1646. To the Fathers of Campi.

*with patience and prudence we know how to navigate while this storm lasts*⁵¹.

- Deciding as we see events are unfolding:

*“It is necessary that we take this problem, as well as any other, from the hand of God, as something ordained from eternity for our good. And as we see events unfolding, we will decide*⁵².

*“It is convenient to sail according to the direction of the wind*⁵³.

- And finally by directing our thoughts where He wills to guide them in a faithful and orderly manner.

*Everything must be received from the provident hand of the Lord as from the first and principal efficient cause, who directs everything to a perfect end by ways hidden from human prudence. So that, enlightened on this point, we will direct our thoughts wherever his divine Majesty wills to guide them*⁵⁴.

*“It seems to me that for a work to be accepted it is not enough that it be good, but it must be at the same time well done*⁵⁵.

*“It is necessary that things proceed in order, so that they may have a good end*⁵⁶.

- If the Father manifests his glory by doing good to us, the works that we do, if they are good, are done by God as efficient cause through us.

When we act according to the way God inspires us, we manifest the glory of God and the usefulness of our neighbor if, at the same time, we do not worry about being remunerated or well seen. Thus we keep the Holy Spirit at home.

51 EP 3841. Rome, December 21, 1641. To Fr Francis Michelini. Florence.

52 Cu 502. [Rome, August 9, 1621. To Fr Peter Andrew Taccioni, Frascati].

53 Cu 496. [EP 101. Rome, January 12, 1622. To Fr Peregrino Tencani, Nursia].

54 Cu 25. [EP 1869. Rome, September 3, 1632. To Father Melchior Alacchi, Venice].

55 Cu 500. [EP 2027. Rome, April 29, 1633. To Fr Melchior Alacchi. Venice].

56 Cu 501. (M 140. Rome, March 29, 1635. To Fr Melchior Alacchi. Palermo).

“I truly wish that, instead of praising your effort and work, you would often have on your lips the words of that holy soul who said: when you have done what you were commanded, say: we are useless; we have done what we ought to have done [Lk. 17:10]. For the works that we do, if they are good, God does them as an efficient cause through us”⁵⁷.

“Let us do what good we can do for the glory of the Lord, and let us not be anxious to be rewarded and well regarded or even slandered. That what we do we do only for the glory of his divine Majesty”⁵⁸.

“I console myself that among all those who are around, always there will be two or three who give themselves to the service of God and the usefulness of their neighbor; and these few keep the Holy Spirit from leaving the house”⁵⁹.

b) What is the usefulness of the neighbor?

The glory of God is the way of being of God our Father who is happy doing good to us for the benefit of our neighbor.

When we do good to our neighbor with the glory that the Father gives us, the glory of God is seen on this earth.

- As you did it to one of the least of these my brothers, you did it to me.

We love every person, but we are useful to our neighbor through our ministry. We are for small and poor people and cities in great need of assistance. Thus we cooperate with God in the salvation of our neighbor. God Himself through us does good to God when we lower ourselves to give light to the children:

“Have as your dear brother in Christ any other individual, provided he is a God-fearing and good servant of God. For in the service of the Lord there is no respect of persons. And the philosophers and mathematicians say: two things equal to a

57 Cu 29. [EP 2650. Rome, December 20, 1636. To Father Melchior Alacchi, Palermo].

58 Cu 11. [EP 29. Rome, December 24, 1618, to Fr John Peter Cananea, Frascati],

59 EP 2175, Rome, January 7, 1634. To Fr James Graziani, Napoli.

*third are equal to each other. See to it, then, that you keep your universal spirit*⁶⁰.

*“(Our ministry is) for cities and people, preferably small and poor and in great need of assistance”*⁶¹.

*“Let all of you be there with an earnest spirit, to serve the Lord in his members who are the poor. That we may hear in due time: as you did it to one of the least of these my brethren, you did it to me”*⁶².

*“We can do nothing more pleasing to God than to cooperate with Him in the salvation of souls”*⁶³.

*“I ask the Lord for you all together, great desire to work with our neighbor, through our ministry”*⁶⁴.

To carry out our ministry we need men moved by God

To educate and reform the interior of children and young people we need men moved by God. It is necessary that the one in formation identifies this movement in him, because from there the Piarist apostolic life will be born:

*“Subjects chosen by God are needed to reform the youth in these regions, which is an apostolic office.”*⁶⁵.

*“I received your letter of July 28th with the list of the novices who have dressed, and I am very consoled... because now there are subjects moved by God who are more appropriate than in the past”*⁶⁶.

“Since last year, I [Calasanz] have felt pain in one side and since a few days ago in both, but this has not diminished my spirit to serve and suffer for the love of God as much as I can,

60 Cu 242. [EP 4439. Rome, 10 February 1647. To Fr Peter Paul Grien. Nikolsburg].

61 MT 26.

62 Cu 1445. [Rome, April 26, 1647, to Fr Baldassarre Cavallari, Palermo].

63 Cu 214. [EP n. 3126. Rome, September 13, 1639. To a Bishop of Poland].

64 Cu 224. (EP 4561. Rome, June 27, 1648. To Fr Peter Paul Grien. Nikolsburg].

65 EP 2394. Rome, June 23, 1635. To Fr Matthew Bigongiaio. Straznitz.

66 EP 3692. Rome, August 3, 1641. To Fr JohnFrancis Bafici, Genoa.

*especially for the benefit of our institute, which is the education and reform of youth*⁶⁷.

1. Men of apostolic life, very poor and very simple

Calasanz, at the end of the Memorandum to Cardinal Tonti, expresses how the Piarist is moved by God:

*“[For] the reform of Christianity [there is need] of men of apostolic life, very poor and very simple, prophesied by St. Vincent Ferrer; a prophecy interpreted and referred to these religious by a man of holy and portentous life in the beginnings of this Institute”*⁶⁸.

2. Only the servant of God is “Man”

One is a servant of God when our interior powers [memory, intelligence, freedom - will] become attentive to the conversations of the “inner man”. From this haven of peace which is the true presence of the Lord, the man moved by God is born:

*“Man is only the servant of God, that others are men only in name...”*⁶⁹.

*“A great servant of God is he who is not disturbed or moved from his stillness, neither in adverse cases, nor in prosperous ones, but is always the same, that is to say, of one and the same being, without passion moving him from his place. This “being itself” is what conquers the crown. And wherever passion intrudes, reason is disturbed, which, once disturbed, cannot judge freely”*⁷⁰.

“The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of

67 EP 247. Rome, September 7, 1624. To Fr John Peter Cananea. Narni.

68 MT 26. 34.

69 C 45 [EP 1165. Rome, July 28, 1629. To Fr Joseph Frescio, Naples].

70 Cu 991. [EP 2457. Rome, October 8, 1635. To Philip Loggi, Naples].

*the Lord, from where all the perfection of the religious soul is born as from a fountain*⁷¹.

3. Men of apostolic life

Calasanz does not speak of just any apostolate, but of that which God inspires in his servants to respond to great needs:

*“It is God who, for the help of his Church, at various times inspires this multiplicity [of institutes] to his true servants, especially in great needs”*⁷².

God’s inspiration makes the apostolate or mission the visibility of the one who inspires. It is necessary to go as a poor man, stripped of everything, trusting only in what the Lord gives because the apostle is an ambassador, a witness, a disciple of the person of the Master and of the crucified Lord. Obedience is in intimate relationship with mission.

*“The fewer things he carries with him, it is a sign that he will trust more in the crucifix; and the more things, the less. He alone should carry the crucifix as the only guide and the authentic sign of his superiors, as the apostles did when they went to preach the holy Gospel. If the Lord were to give him this confidence in Him, it would do him great benefit and grace to do much good to his neighbor.... The Lord wants his ministers in the apostolate, as true apostles or ambassadors of his, and in this true confidence consists the fruit of the labors done for his love”*⁷³.

4. Very poor men

We are poor of the Mother of God. We can go to educate small and poor people and villages because we only need food and clothing and we can lead an apostolic life for the rest. We have received our

71 Cu 949. [Qualità del vero religioso. Written by Calasanz, w/d. Based on the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. of Rome (Reg. Cal. XII 27.2)].

72 MT 18. 35.

73 Cu 95. [EP 1301. Rome, January 17, 1630. To Father Melchior Alacchi, Moricone].

ministry free of charge, we can give it free of charge. We are bare-footed on the outside and reformed on the inside:

“You will prove to be truly poor of the Mother of God if you have no attachment to anything other than the glory of God and the usefulness of his neighbor”⁷⁴.

“We seek only food and clothing, while living an apostolic life”⁷⁵.

“If we have this holy spirit of apostolic poverty, we will do great things in the service of God and neighbor. For the Lord, instead of temporal poverty, which we truly profess, will generously give us spiritual riches, which are so important”⁷⁶.

“Poverty has disappeared and immediately the grace of God”⁷⁷.

“... if [the Pious School] is deprived of the utmost poverty and that austerity in living and dress prescribed by the Constitutions..., it is deprived of that splendor which alone makes it admired and sought after even by the infidels... and deprives the poor towns and villages of the possibility of benefiting from our ministry, not having with what to support teachers who demand economic income and comforts”⁷⁸.

“The more you turn away from property and imitate holy apostolic poverty, the richer you will be and the more you will be enkindled with spiritual gifts by God. May he, by his mercy, be pleased to instill this spirit of apostolic poverty in all our religious. Amen. Amen. Amen.”⁷⁹.

“We are religious who are outwardly barefoot and inwardly reformed”⁸⁰ (80).

74 Cu 1068. [EP 1601. Rome, April 12, 1631. To Fr Melchior Alacchi. Venice].

75 EP 1053. Rome, January 25, 1629. To Fr Francis Giacomelli. Moricone.

76 Cu 1079. [EP 729. Rome, November 19, 1627. To Fr JohnBattista Costantini. Nursia]. 36.

77 Cu 1066. (EP 2162, Rome, December 24, 1633, to Father James Graziani, Naples).

78 Memorandum to Cardinal Giulio Roma. I645. n. 5. Foundational Documents of the Pious Schools. Ed.Calasancias, Salamanca. 1979.

79 Cu 1078. [EP 727a. Rome, November 15, 1627. Circular letter [sent to Fr Peter Casani, Provincial of Naples].

80 EP 2685. Rome, February 21, 1637. To Fr Joseph Fedele. Genoa. 37.

5. *Very simple men*

It is a matter of humbling our intelligence in our own knowledge, to look at the intimacy of God who converses in the interior of our heart, to receive as children his most holy will and all the necessary means that make us effective Cooperators with the Truth:

“If you consider the absurdities that pass through his imagination from morning to evening, having to be always in the presence of God, you will see that you do not know how to take two steps without falling, because you have ceased to look at God, in order to look with thought or imagination at the creature. Whoever arrives at this practice of knowing how to maintain himself like a two-year-old child, who falls many times without help, will always distrust himself and will always invoke the help of God. And this means that sentence so little understood and much less practiced: If you do not become like a child, you will not enter the Kingdom of Heaven. Learn this practice and try to reach this great simplicity; then you will find true that sentence that says: His intimacy is with the simple”⁸¹.

“God wants to give the grace of knowing the truth of invisible things to the humble, according to the prophet: giving understanding to the little ones [Ps. 118:130]. The more one humbles himself in his own knowledge, the more God will raise him in the knowledge of invisible and eternal things”⁸².

“With the special affection, which I have always had for you, I have asked the Lord to make you a great servant of his and imitator, in the interior, first of all of his most holy will, where you will discover the mysteries hidden from the wise and prudent of the world and reserved for the humble”⁸³.

“In a humble attitude we should expect from Almighty God the necessary means to be effective Cooperators with the Truth, since He has called us as laborers to this most fertile harvest”⁸⁴.

81 EP 912. Rome, August 4, 1628. To Julius Pietrangeli, Genoa.

82 Cu 1057 [EP 4392. Rome, August 12, 1646. To Father JohnDominic Franchi, Podolin].

83 Cu 736. [EP 4521. Rome, January 4, 1648. To Father Giovanni. Venice].

84 CC 3.

Conclusions

We love the little people and the poor through our specific ministry.

1. Calasanz reforms society by saving small and poor persons and peoples, and by being a cooperator with God the Father who is the true educator of the human being.
2. Calasanz, by means of our Ministry, manifests the glory of God-Father, doing good to our neighbor.
3. Being men of apostolic life, very poor and very simple, we manifest the glory of God-Father in the service of our neighbor.

Chapter II

Sages in the interior school

In this chapter, I intend to indicate the fundamental lines of the process of Calasanzian formation.

To achieve the purpose of formation, it is necessary, according to Calasanz, that, whether the Piarist teaches piety or letters, he should be an example of life according to the Spirit:

“As we have already said, the goal that our Congregation intends with the practice of the Pious Schools is the education of the child in Christian piety and in human science, so that with this formation he may attain eternal life: in the attainment of this purpose, we have believed necessary not only to offer the example of a spiritual life...”⁸⁵.

The way to be wise in the interior school

In the following letters Calasanz indicates the way to be “Wise in the Interior School”:

“The way to become wise and prudent in the interior school, is to make oneself as a fool in the eyes of men, allowing oneself to be led like a donkey. This is true doctrine, but since it is contrary to human sense and prudence, few follow it, and thus the word of Christ is confirmed: ‘Narrow is the way [that leads to Life], and few are there that find it’ [Mt. 7:14]. [Mt. 7:14]”⁸⁶.

85 CC 203 [1622].

86 EP 2300. Rome, December 3, 1634. To Fr Joseph Frescio, Nikolsburg.

“As for Fr. Joseph, a Spaniard, it seems to me that he has gone so far ahead in the temptation to change his Religion; that persuasions will not help him, since, being unwise in matters of spirit, he has set his eyes not on his imperfections as he should, but on those of others”⁸⁷.

““I would like to know if it is true that he [Br. Ambrose] follows the way of the spirit or the way of the senses, because here we all would have great consolation for his goodness, even if the merit and gain were for him”⁸⁸.

Note: When Calasanz speaks of the way of the spirit or the way of the senses, I believe that he has Pauline anthropology as his background. This is implied in the following letters:

“The religious should give to the spirit according to his need and to the body also according to its need and no more to the body, because it kicks the spirit and becomes, as St. Paul says: animal man” (EP 2148).

“As for Fr Angel if he does not become spiritual, he will walk like animals, since men of sense whom St. Paul calls animals, do not perceive the things that are of the Spirit of God” (EP 2581).

How the things of the Spirit are perceived, we shall see in this chapter.

On the other hand, Calasanz speaks of “wise men in the interior school”, of “disciples of the school of the Master” and of the “exercise of the Pious Schools”. This gives us to understand that when one enters a classroom one sees three “schools”: that of the classroom, the school of Jesus, and the little school that is each child.

One day, without thinking about it, the clarity jumped out at me: to be “wise in the inner school” is the most adequate expression to express the fundamental lines of the Calasanzian formation. We become wise in the interior school if:

- We live according to the Spirit.
- We prevent and cure evil.

87 EP 1237, Rome, October 20, 1629. To Fr Stephen Cherubini. Naples.

88 EP 2161, Rome, December 23, 1633. To Fr Ambrosi. Nikolsburg.

- We become attentive with the interior powers to the conversations of the “interior man”, in order to allow ourselves to be led by the true presence of the Lord to the fullness of Love.

I call these three points: the “Calasanz Formative Nucleus”.

With the expression “Formative Nucleus” I want to indicate the fundamental lines of the formative process.

And I add “Calasanz”, because I sense that this was the path that our Founder followed to discover the way to serve God by doing good to small and poor people.

I return to these three points of the “Calasanz Formative Nucleus”.

1. Living according to the spirit

The first thing in formation is to discover and let oneself be led by the way of the Internal Inclination or guidance of the Holy Spirit:

“On one point we earnestly wish to warn the Master: that he could discover [scrutetur] in each novice the Internal Inclination or, what is the same, the guidance of the Holy Spirit [internam propensionem seu Spiritus Sancti ductum] who teaches the humble to pray with ineffable groans; by that way [per eandem viam] he will strive to bring each one to the summit of perfection.”⁸⁹

Note: The Spirit teaches us to pray with ineffable groans is an explicit quotation of St. Paul in the letter to the Romans 8:26-27.

Calasanz understands the “ineffable groans” as “suggestions”, “inspirations”, “tastes of the Spirit”, “conversations of the interior man”, “consolations”, “particular feelings or graces”, “impulses”, “touches of the heart”, “touched by the Spirit”, “illumination”, “spiritual goods”, “interior consolations”, “fervor”, “devotion”, “spiritual gifts”, “light and strength”, “words that the Lord says in the heart”, “holy thoughts”.... All these expressions can be identified in the texts of Calasanz that I quote in this chapter.

89 CC 23. 44.

I invite you to discover the essential structure of Romans 8. You will savor much more the power that n. 23 of the Constitutions of Calasanz has for Calasanzian Christian formation and education.

The Spirit frees us from sin and death by giving us life in Christ Jesus:

“No condemnation weighs any longer on those who are in Christ Jesus. For the law of the Spirit, which gives life in Christ Jesus, has set you free from the law of sin and death” (Rom 8:1-2).

The Spirit frees from sin and death by dwelling within each person:

“You are not in the flesh, but in the Spirit, for the Spirit of God dwells in you. He who does not have the Spirit of Christ does not belong to Him; but if Christ is in you, even though the body has already died because of sin, the Spirit is life because of righteousness. And if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal body by His Spirit who dwells in you. If you live according to the flesh you will die. But if by the Spirit you put to death the deeds of the body you will live” (Rom 8:9-11,13).

The action of the Spirit makes us children of God like Jesus:

“Indeed, all who are led by the Spirit of God are children of God. For you did not receive the spirit of a slave to fall back in fear, but you received the spirit of an adopted son, which makes us exclaim, ‘Abba, Father’. That same Spirit joins with our spirit to bear witness that we are children of God. And if children, then heirs; heirs of God and co-heirs with Christ, since we have suffered with him, that we may also be glorified with him” (Rom 8:14-17).

The Spirit makes us aware of what He Himself is doing in us or what He impels us to. Only the Spirit gives us the knowledge of God. Spiritual life is to become aware of what the Spirit is doing in order to act accordingly. To pray according to St. Paul is to pray the request that the Spirit suggests to us. The Spirit teaches and we need prayer time to find out the attitude or action He suggests to us.

“The Spirit comes to the aid of our weakness. For we do not know how to pray as we ought, but the Spirit himself intercedes for us with ineffable groans, and he who searches the hearts

knows what the aspiration of the Spirit is, and that his petition on behalf of the saints is according to God" (Rom 8:26-27).

"We declare what eye has not seen and ear has not heard, and it has not come into the heart of man, what God has prepared for those who love him.

For God has revealed it to us through the Spirit, and the Spirit searches all things to the depths of God. For what man knows the innermost part of a man except the spirit of man which is in him? In the same way, no one knows the innermost part of God except the Spirit of God. And we have not received the spirit of the world but the Spirit that comes from God, so that we may know the graces that God has given us, of which we also speak, not in words learned from human wisdom, but learned from the Spirit, expressing spiritual realities in spiritual terms. Man naturally does not grasp the things of the Spirit of God; they are foolishness to him. And he cannot know them, for only spiritually can they be judged. On the other hand, the man of spirit judges everything; and him no one can judge. For who has known the mind of the Lord to instruct him? But we have the mind of Christ. (I Cor 2:9-16)

If the Spirit gives us life, let us also follow in the steps of the Spirit" (Gal 5:25).

If for St. Paul, and Calasanz, the Spirit does so much, it is essential to cooperate with children and young people to discover the ineffable groans of the Spirit and let themselves be led by his suggestions as far as they want to go. This is what John Paul II says in *Pastores dabo vobis*, n. 40:

"The educational task, which also belongs to the Christian community as such, must be addressed to each person. In fact, God's call touches the heart of every person, and the Spirit, who dwells in the innermost being of every disciple (cf. I Jn 3:24), is infused into every Christian with different charisms and particular manifestations. Therefore, each one must be helped to accept the gift that has been given to him in particular, as a unique and unrepeatable person, and to listen to the words that the Spirit of God addresses to him.

In this perspective, attention to vocations to the priesthood must also take the form of a decisive and convincing proposal for spiritual direction. It is necessary to rediscover the great tradi-

tion of individual spiritual accompaniment, which has always borne such precious fruit in the life of the Church. In certain cases, and under precise conditions, this accompaniment can be helped, but never replaced, by forms of analysis or psychological help. Children, adolescents and young people should be invited to discover and appreciate the gift of spiritual direction, to seek and experience it, and to ask for it with trusting insistence from their educators in the faith. Priests, for their part, should be the first to devote time and energy to this work of education and personal spiritual help. They will never regret having ignored or relegated to the background many other activities that are also good and useful, if fidelity to their ministry as collaborators of the Spirit in the orientation and guidance of those who are called demands it.

The purpose of the Christian's education is to reach, under the infusion of the Spirit, the full maturity of Christ (Eph. 4:13).

I am convinced that “wise men in the interior school” has Pauline anthropology as its source.

a. The Way of the Inner Inclination

Both the Master and each novice have to walk the same path of the Internal Inclination or guidance of the Holy Spirit.

Calasanz is precise when he speaks of the formative relationship between the novice and the Master of Novices. The formative dialogue is one to one, keeping in mind that the true formator is the Holy Spirit with his suggestions. The master is a cooperater or a hindrance of the Spirit.

The Internal Inclination is:

- The voice of God.
- The true presence of the Lord.
- The way that Calasanz wishes to communicate to every Piarist.

Note: For Calasanz, the Master of Novices is a priest, a religious and an educator:

- As a priest he abases himself to give light, giving his whole life to distinguish the guidance of the Spirit that brings the novice. Thus he is a priest-educator.

- As a religious he is consecrated to obey the Voice of the Spirit, who touches the heart of the novice, leading him to where he longs to go. Thus he is a religious-educator.
- As an educator he cooperates with the Internal Inclination of the novice, from which the fullness of Love is born as from a fountain. Thus he is priest-religious-educator.

The Novice	already comes with the Internal Inclination or guidance of the Holy Spirit, he must discover it and grow according to it	He allows himself to be taught to pray according to the Spirit	He brings in his Internal Inclination the way of the Pious School or of another vocation	When he allows himself to be guided by the Spirit, the Spirit leads him to the fullness of Love
The Master	helps him to discover the tastes of the Spirit	He indicates to him how to listen to these ineffable groans	He helps him to distinguish the vocation hidden in his inner inclination	He can only lead the Novice through the guidance of the Spirit to the fullness of Love

- The Inner Inclination is the voice of God.
The voice of the Spirit is the voice of God that comes and goes, knocks at the door of our heart, one does not know where it comes from or where it goes. One becomes attentive to “those little touches”, to “those tastes of the Spirit”, in order to receive them and give to our neighbor the fruit they bring.

“The voice of God is the voice of the Spirit, which comes and goes, touches the heart and passes, one does not know where it comes from or when it blows; it is important, therefore, to be always alert so that it does not come suddenly and go away without fruit”⁹⁰.

“The voice of God is a soft and delicate breeze, he who is not attentive cannot hear it, and perhaps God has placed his salvation in it, and woe to him who misses it and does not take advantage of the occasion”⁹¹.

“As soon as he is introduced into the Spirit, I will send him to Naples, for then he will know how to help others”⁹².

- The Internal Inclination is the true presence of the Lord. With our spirit which are the interior powers (intelligence, freedom and will) one becomes attentive to the conversations of the “interior man” which is the true presence of the Lord, alive and resplendent, from where all the plenitude of love is born as from a fountain.

“The religious should not listen to gossip or idle words, but must always have his inner powers withdrawn so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man, which is the true presence of the Lord, from where as from a fountain all the perfection of the religious soul springs”⁹³.

“May the Lord in his mercy inspire in the hearts of all a spirit of peace and concord, so that they may compete to see who will be of greater benefit to their neighbor”⁹⁴.

- The Inner Inclination is the way that Calasanz wishes to communicate to every Piarist.

90 Cu 699. [EP 131. Rome, November 22, 1622. Unaddressed. Narni].

91 Giner, Severino. San José de Calasanz. Maestro y fundador. BAC. 1992. p. 168.

92 EP 1424.

93 Cu 949. [Qualità del vero religioso. Calasanz’ writing, w/d Based on the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. of Rome (Reg. Cal. XII 27.2)].

94 EP 3931.

He invites us to be with Him to learn the narrow way that leads to heaven, which, once learned, becomes easy and safe. We are not the owners of the Pious School; it is part of God our Father; it is up to us to receive it from the impulses of the Spirit. This is what Calasanz did, and this is what all Piarists can do.

“I write a letter to Fr John Luke and in it I tell him, with paternal affection, how much I wish to communicate to him with charity the Spirit that the Lord has given me, and I exhort him, with all possible affection, to come to Rome and stay with me for some time, to learn the narrow path that leads to heaven, which once learned, becomes easy and safe. Let us wait to see what he responds because I have not written to him at anyone's request, but of my own impulse for his true good”⁹⁵.

b. The Inner Inclination manifests itself:

- In a place of peace that exists in every person.
- By an action of the Spirit that brings light and strength.
- By means of aptitudes, qualities and talents.
- By impelling towards a specific vocation.
- By creating a community that we have to discover.
- Through the conversations of the “inner man”.
- Through Words, which the Lord speaks in the heart.
- By means of right Love.

I take up each of these points.

- The Inner Inclination is manifested in a place of peace that exists in every person.

Where do you feel this place of peace? I feel it in my inner self and from there I can be myself, that is to say, my own being. In the face of prosperity or adversity, I remain in that place of peace, in order to receive the impulses of the Spirit that allow the reason to judge freely.

95 EP 3913. Rome. February 8, 1642. To Fr John Francis Bafici, Provincial of Genoa.

“A great servant of God is he who is not disturbed or moved from his stillness, neither in adverse cases, nor in prosperous ones, but is always himself, that is, of one and the same being, without being moved from his place by passion. This “being the same” is what conquers the crown. And wherever passion intrudes, reason is disturbed, which, once disturbed, cannot judge freely”⁹⁶.

“I exhort you, as far as I know and as much as I can, that by no event, however serious it may be, should you lose your interior peace, but always try to keep your heart calm and united to God, having recourse to prayer when you are most troubled, because the Lord then usually calms the tempest of the sea”⁹⁷.

- The Inner Inclination is manifested by an action of the Spirit that brings light and strength.

Calasanz realizes that sometimes, living an event, in an unforeseen way, an action of the Spirit is awakened bringing inner light to walk and, at the same time, bringing strength to follow the path.

That light-force, which Calasanz asks for, makes us undertake the “work” that the Father expects from us, his beloved children:

“May the Lord give you the light to know your duty and the strength to practice what the office demands for the good not only of the subjects of the house but also for the benefit of the students and the good example of the laity”⁹⁸.

“It seems to me that Fr Leonardi could not accomplish such a work, without having been greatly enlightened by God”⁹⁹.

“[Venerable Glycerius]... touched by the Holy Spirit left all the comforts he had previously possessed and gave himself to

96 Cu 991. [EP 2457. Rome, October 6, 1635. To Philip Loggi. Naples].

97 EP 826. Rome, April 22, 1628. Mrs. Angelica Falco. Naples.

98 Cu 573. [EP 424. Rome, May 20, 1626. To Fr Antony Vitali. Narni].

99 Archives of the Order of the Mother of God. Informative Process p. 1623. Declaration on Calasanctian Spirituality. Special General Chapter. Order of the Pious Schools - Rome 1969. Note 32.

*an exemplary life... and he did so because of the great faith and interior light that God our Lord had communicated to him*¹⁰⁰.

*"The Holy Spirit will provide him with that fervor and devotion needed by those whom God has destined to make some foundation"*¹⁰¹.

*"To Brother Benedict of Jesus, since the Holy Spirit has given him strength after he left, to return to our convent, let us help him in this holy inspiration"*¹⁰².

*"I find myself here with so many works and disturbances that I do not have time to resolve even half of the matters. Pray to the Lord to grant me grace and strength to know how to serve him well"*¹⁰³.

- The Internal Inclination is manifested by means of aptitudes, qualities and talents.

In order to admit novices, we must pay attention to the qualities that we must have as educators or to the aptitudes to respond to the community's needs.

*"Let us try to occupy everyone in such a way that each one works in that for which he has talent, since in that for which one does not have talent he cannot apply himself so easily, and it is good to know the inclinations of each one; when somebody is asked to take up an office with love, it is better than when it is by force"*¹⁰⁴.

*"It does not seem right to me to give them the habit here, because we are not well informed of the qualities of the persons, being able to receive them there, where they are known in detail"*¹⁰⁵.

"During the time of the novitiate the Master of Novices will occupy the candidates who possess talent or aptitude, in some job such as barber, apothecary, cook, carpenter, tailor, shoemaker or other similar, so that, at the end of the novitiate,

100 Calasanz giving testimony in the process of the Venerable Glycerius. Reg. Serv. Dei XLI p. 35. Declaration on Calasanctian Spirituality. Special General Chapter. Order of the Pious Schools - Rome 1969. Note 32.

101 Cu 832. (EP 4074. Rome. December 13, 1642. To Father Jacinto Orselli (s. dr.)).

102 EP 2164. Rome, December 29, 1633. To Fr James Graziani. Naples.

103 EP 202. Rome, February 25, 1624. To Fr John Peter Cananea. Frascati.

104 EP 1226.

105 EP 215. Rome, May 16, 1624. To Fr John Peter Cananea. Frascati.

*they can go to exercise it in the professed houses. By this the Master will show that he wants the good of the Institute*¹⁰⁶.

- The Internal Inclination is manifested in the impulse towards a specific vocation.

The qualities, aptitudes and talents and the interior impulses of the Spirit enlighten us and make us capable to undertake an action that we call vocation

*“Finding himself in Rome [the Venerable Glycerius] in the house of Monsignor Fabricio, his brother, with a silk habit and honors, touched by the Holy Spirit, he left all the comforts he had previously possessed and gave himself to a mortified and exemplary life, exchanging his silk garments for very poor ones and for very simple food, which commonly caused great admiration and he did so for the great faith and interior light that God our Lord had communicated to him*¹⁰⁷.

*“I have received a letter from you, in which you inform me that you have obtained from His Holiness, the grace to pass to the Discalced Carmelite Fathers of Piedmont. And because I hope that it is an inspiration of the Holy Spirit, I rejoice that you are following this holy vocation*¹⁰⁸.

*“The said Father Provincial should be very cautious and considerate in accepting novices because the profit and progress of the Religion depend on knowing the vocation. Consult beforehand with the General, advising him in detail of the qualities of those who ask for our habit*¹⁰⁹.

*“If the vocation is from the heart, it will be confirmed during the time remaining until next spring, and then Your Reverence will inform me again of your feelings and also those of the Fathers, to whom you will tell them to pray, so that the matter may end well, if it is to be for the glory of God*¹¹⁰.

106 Lecea, Jesús María. *Declarations on our Constitutions, Rules and Common Rites*. Analecta Calasanctiana. n. 50. 1983. p. 574. n. 13.

107 Calasanz witnessing in the process of the Venerable Glycerio. Reg. Serv. Dei XLI p. 35.

108 Cu 416. [EP n. 3922. Rome February 15, 1642. To Fr John Stephen Buraggi. Florence].

109 EP 727a. Rome, November 15, 1627. To Fr Peter Casani. Naples.

110 EP 2503. Rome, February 13, 1636. To Fr Peter Mussesti. Ancona.

“Since among the worker clerics by the grace of God, there are some who are apt and suitable to receive holy orders, so that we do not seem to be rejecting divine grace by hiding the Lord’s talents on earth and depriving our religion of this increase of priests of whom it has so much need... Father General is given the faculty to promote them in due time if he finds them apt”¹¹¹.

- The Internal Inclination is manifested itself by creating a united and organized community according to the vocational qualities of the individuals.

The young people, following the promptings of the Spirit, must discover the community to which he is called, but Formators and Superiors have to know the “Internal Inclination” of each subject, they have to place him according to his vocational talents. We are touching here something very significant. Each Piarist will do in the Order what he can do according to his vocational aptitudes. This would give us a united and organized community according to the qualities of each Piarist:

“[Calasanz] enjoyed a singular serenity of mind, far removed from any act of obstinacy, docile and easy with everyone, who seemed to do everything to everyone, accommodating himself to the qualities and needs of all people. I know this from the experience I have had with him for so many years”¹¹².

“Father General will have a catalog of all the houses of the Congregation and another of the persons - professed or on probation - who are in each house and province. In it, along with their names, their qualities will be faithfully written. Make sure that it is updated every year”¹¹³.

“I recommend to you, as much as possible, to win the hearts of all these religious with paternal kindness. So that each one may willingly use his talents”¹¹⁴.

111 Giner p. 868.

112 P. Fedele. Proc. 1671-RC p. 314 v. Declaration on Calasanzian Spirituality. Special General Chapter, Order of the Pious Schools - Rome 1969. Note 36.

113 CC 262.

114 Cu 558. (EP 3908. Rome, February 2, 1642. To Father Mario Sozzi, Florence).

“Try to occupy everyone in such a way that each one works in that for which he has talent, since in that for which one does not have talent he cannot apply himself so easily, and it is convenient to know the inclinations of each one; when he can work with love to occupy oneself with an office, it is better than when it is with force”¹¹⁵.

“It displeases me that they do not employ you there according to your talent, especially in the education of the novices, but the situation is such that it is necessary to be content with it, hoping that things will soon return to their being”¹¹⁶.

“That those who have the talent to do two offices should not be entertained with only one, because in necessities one should do so, and there is great difference in the government of a house, if one knows how to distribute the offices according to the talent of each one”¹¹⁷.

“There are in that house so many individuals that employed each one according to his aptitude, they are sufficient to fulfill all the necessary offices of the house”¹¹⁸.

“See that you do not fall into the error of pretending that only the natives of that country have to have the government and serve in all the remaining ministries of the house and of the schools, because blessed God gives talent to whom he pleases and He is rich to all who call upon him, in whom there is no partiality”¹¹⁹.

“I think that the natives of the country are better suited to teach than the Italians. If they are initiated for a few months in prayer and in the knowledge of our Rules, assisted at the beginning by one of the Italians, they will soon be able to teach”¹²⁰.

“Since God gives the Spirit whom he wills and we have to employ those who are suitable for something, you will give him [Br. Martin] the letter enclosed herewith”¹²¹.

115 EP 1226. Rome, October 4, 1629. To Fr Stephen Cherubini. Naples.

116 EP 4143. Rome. November 28, 1643. To Fr Vincent Berro. Naples.

117 EP 2983. Rome, December 4, 1638. To Fr Joseph Fedele. Naples.

118 Cu 494. [EP 3457. Rome, June 23, 1640. To Father John Dominic Romani, Florence].

119 EP 3853. Rome, December 28, 1641. To Fr Francis Trabucco. Naples.

120 EP 1907. Rome, October 28, 1632. To Card. Dietrichstein. Nikolsburg.

121 EP 2559. Rome, July 17, 1636. To Fr Melchior Alacchi. Palermo.

“And although he [Fr Pellegrino] is a religious of great zeal, he should not lead all to perfection in the same way, but according to the talents of each one”¹²².

“I am sure that the Holy Spirit will always show, through someone, his will. Gathered together, then, arrange the work to be done by each, according to his aptitude. And then, with this union, let all attend first of all to the profit of one's own soul and then to the service of Religion and of the poor students. I will be very happy for all your good”¹²³.

“I will pray in particular that God will give you the grace to do much good to your neighbor with the talent He has given you for this purpose”¹²⁴.

- The Internal Inclination is manifested through the conversations of the interior man”

These “conversations” are particular graces or sentiments; they are tastes of the Spirit, which make possible the way of Life to appear: the “man who is born from within” for the good of his neighbor. Free is received, free is given. It is necessary to learn to distinguish what it is to Live according to the Spirit.

“The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man, which is the true presence of the Lord, from where all the perfection of the religious soul is born as from a fountain”¹²⁵.

“When one is more favored of God with some particular graces or sentiments, so much the more should one humble oneself, so as not to lose them. They are lost with a little pre-

122 EP 2441. Rome, September 15, 1635. To Cardinal and Prince of Dietrichstein. Nikolsburg.

123 Cu 864. Rome, November 22, 1639. To Father John Dominic Romani. Florence].

124 EP 3858. Rome, January 3, 1642. To Fr JohnAntonyRidolfi. Bologna.

125 Cu 949. [Qualità del vero religioso. Written by Calasanz, w/d. Considering the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. De Roma. (Reg. Cal. XII 27.2)].

*sumption. Let us recognize ourselves as useless instruments of the Lord, that we rather hinder his works than help them*¹²⁶.

*“If some of our religious have heard with displeasure that evangelical truth that the road that leads to life is narrow and the entrance narrow, I am very sorry for their ignorance. They think that, being subjected to sensuality, they can walk along this path. They should instead, little by little, deprive themselves of the tastes of sense and penetrate into those of the Spirit. Then they would find this path of life easy, because the yoke of God is easy for those who want to live it according to the Spirit”*¹²⁷.

- The Internal Inclination is manifested by words that the Lord speaks in the heart.

The Spirit is the voice of God. He can speak very well not only with graces or particular sentiments, but also by means of Words. These cannot be forgotten, they strengthen the person either to better identify his vocation or to carry forward the work of God in the midst of persecutions and great labors.

Fr Berro writes that Calasanz said:

*“I remember having heard many times from his mouth, when exhorting us to sweep the schools and to tire ourselves voluntarily for the love of God, to add that his divine Majesty, to those who fatigue themselves for it, grants particular spiritual and interior helps and that a single word that he says interiorly to the soul gives such vigor and strength that it voluntarily and joyfully endures any great work. But the Spirit of God is so delicate that it is perceived only by those who are very attentive and have their souls very well purified and detached from all things of the world and also from himself. I know of a person who, with a single word that God spoke to his heart, suffered joyfully for fifteen years of great labors that befell him”*¹²⁸.

- The Inner Inclination is manifested through right Love

126 EP 1817. Rome, June 26, 1632. To Fr Melchior Alacchi. Venice.

127 Cu 999. [EP 2923. Rome, August 14, 1638. To Fr Dominic Romani. Florence.

128 Giner, Severino. San. Jose de Calasanz. BAC popular. Madrid. 1905 p. 253.

The Love of God has been poured into our hearts through the Spirit that has been given to us. To compel with Love is to lead each one according to his Internal Inclination. It is to Love every person sincerely:

“Seek to divest yourself of all affection toward relatives and friends and turn it into spiritual. Love them with a well-ordered love and keep yourself united to Christ the Lord, desiring to live only for Him and to please Him alone”¹²⁹.

“Ensure that everyone is occupied in such a way that each one works in that for which he has talent, since in that for which one does not have talent he cannot apply himself so easily and it is good to know the inclinations of each one; when one is entrusted with love to occupy himself with an office, it turns out better than when it is with force”¹³⁰.

“As for Brother Eustace, being a subject who can give prestige to Religion with his talent, it is necessary to know how to treat him in such a way that Religion receives the fruit of his talent. The Superior must know how to guide him in such a way as to make him work more with love than with mortification and, in order to make him accomplish what his strength can give him, you must make him to deal with the Brother...”¹³¹.

“Let every man be a dear brother to you in Christ, provided he is a fearful and good servant of God. For in the service of the Lord there is no distinction of persons. And the philosophers and mathematicians say: two things equal to a third are equal to each other. Therefore, try to maintain your universal spirit”¹³².

“It is necessary to forgive everything for the love of God, even for the sake of the Religion, and to love sincerely the one who has been contrary to us and to pray for him”¹³³.

“I [Calasanz] never cease to love people well even if their character is not suitable for the Religion”¹³⁴.

129 CC 34.

130 EP 1226. Rome, October 4, 1629. To Father Stephen Cherubini. Naples.

131 EP 2336. Rome, February 22, 1635. To Fr Melchior Alacchi. Palermo.

132 Cu 242. [EP 4439. Rome, 10 February 1647. To Fr Peter Paul Grien. Nikolsburg].

133 Cu 90. [EP 2593. Rome, September 18, 1636. To Fr Melchior Alacchi. Palermo.

134 EP 201. Rome, February 22, 1624. A! John Peter Cananea. Frascati.

2. Preventing and curing evil

To prevent and cure evil is the second reality of the “Calasanz Formation Nucleus”. The phrase is from the Memorandum to Cardinal Tonti. Calasanz says that our ministry:

“It is the most meritorious, for establishing and putting into practice with fullness of charity in the Church, an effective remedy, preventive and curative of evil, inducing and enlightening for the good, destined to all young people of any condition - and therefore, to all men, who first pass through that age - through letters and spirit, good habits and manners, the light of God and of the world...”¹³⁵.

For Calasanz in every human being there is a first love, a good inclination or guidance of the Holy Spirit and a crooked inclination from which evil is born as a root; but this evil can be prevented and cured.

“He should not have had to be admitted to the habit, being a native of Bologna and having wandered through various parts of Italy, because for us are more suitable the young people who learn in our schools, who are seen whether they are of good or bad inclination, whether or not they have good intelligence, and by educating them well they give good results”¹³⁶.

“I have seen the letters of Narni which manifest a great knowledge of our lousy inclination, and whoever knows it can easily guard against it”¹³⁷.

This crooked inclination is manifested by passions that are hidden in the interior of every human being.

“The passions that are hidden in the interior of man are difficult to diagnose and even more difficult to uproot. We have therefore judged it to be of the utmost importance that, after careful examination of the impediments, the candidate be subjected to a prolonged trial. Before being incorporated into the common life of our Congregation, the candidate must be

135 MT 9. [1621].

136 EP 2581.

137 EP 770.

*thoroughly known by his own testimony and the testimony of others: of his formator, of his companions and friends, and of those with whom he had any contact*¹³⁸.

Note: The terminology of the “passions” is Stoic, but it is also used by St. Paul in his letters with his own content. We can see that Calasanz distinguishes between actions born of passion and the passion that is hidden in the interior of every human being. For St. Paul, sin dwells in every human being and sinful actions are born from it. From the moral point of view, the passions or feelings have no morality, they are neither good nor bad but, from the passions, actions that are sins can be easily born.

“I do not really understand my actions. For what I want to do I do not do, but what I hate to do I do. And if I do what I do not want to do, I agree that the Law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good that I want to do, but the evil that I do not want to do. And if I do what I do not want to do, it is not I who do it, but it is sin living in me” (Rom 7:15-20).

“The actions of pride, which are born of pride, hinder the grace that should be sought with great humility” (EP n. 2245).

a. What is passion?

- Passion is a feeling contrary to the Spirit:

“To your request founded on the feeling contrary to the spirit, I respond as a father would respond to a child few years old who asks for a sword, a dagger, an blunderbuss: the request is not purposeful, and so for the good of the son he does not please him”¹³⁹.

- Passion is a sentiment that seems good, but it is not:

138 CC 16.

139 EP 2498. Rome, January 25, 1636. To Fr John Baptist Narisi. Poli.

“To Br. Charles, let him attend first to his spiritual advantage by means of holy humility and obedience; let him leave everything else for the benefit of the children; do not him be carried away by his sentiment, which under a kind of good, deceives him”¹⁴⁰.

- Passion in the first movements is strong and blinds men. It is an insatiable greed.

“Passion has a great force in the first movements”¹⁴¹.

“It is true, he who is not content with necessary things will never be content with superfluous things, for man’s greed is insatiable”¹⁴².

“Vehement passion blinds men”¹⁴³.

Passion is manifested outwardly by sinful actions toward things, persons and oneself.

- An insatiable greed is manifested in attachment to things:

“Truly he who is not content with necessary things will never be content with superfluous things, for man’s greed is insatiable”¹⁴⁴.

“I would want you to be a perfect religious. But, to attain it, it is necessary to attain a holy simplicity and detachment from all things, and even from oneself, which very few know how to do. I wish that you know how to do it”¹⁴⁵.

- A possessive feeling is manifested in a disordered affection for persons; a domineering feeling is manifested by anger in relationships.

“Seek to divest yourself of all [disordered] affection toward relatives and friends and convert it into spiritual. Love them

140 EP 2394. Rome, June 23, 1635. To Fr Matthew Bigongiaio. Straznitz.

141 EP 2581.

142 EP 1488.

143 EP 2183.

144 EP 1488. Rome, September 11, 1630. To Fr Castille (John Garcia) Frascati.

145 Cu 707. [EP 586. Rome. 20 February 1627. To Julius Pietrangeli. Savona.

*with well-ordered love and keep yourself united to Christ the Lord, desiring to live for Him alone and to please Him alone*¹⁴⁶.

*“When you rebuke someone, do not do so by showing anger or passion, for it does not produce a good effect. Do it with gentleness*¹⁴⁷.

- A hidden pride is manifested by attachment to oneself, one's own judgment and one's own will:

*“The fault is in hidden pride and so advanced that it does not allow you to see things as the sun*¹⁴⁸.

*“You have turned away from the state of the truly religious and have become filled with self-love and self-judgment*¹⁴⁹.

*“He who lives his own will, usually dies with it*¹⁵⁰.

*“Pride and self-judgment are a very great sign of reprobation*¹⁵¹.

*“Those who have some pride are separated from the love of God, because God resists the proud and gives his grace to the humble*¹⁵².

*“The actions of pride, which are born of pride, hinder the grace that should be sought with great humility*¹⁵³.

Here are some expressions of Calasanz on the passions.

Truly, the Lord, usually makes his great servants out of great sinners.

*“I am very sorry that passion reigns among our people*¹⁵⁴.

“I am very sorry that the said Father does not know how to overcome his passions and to live in the peace and tranquility

146 CC 34.

147 EP 2332. Rome, February 8, 1635. To Fr Melchior Alacchi. Palermo.

148 EP 1517. Rome, November 2, 1630. To Fr Joseph Fedele. Novitiate.

149 EP 713. Rome, October 13, 1627. To Fr Castilla (John Garcia). Frascati.

150 Cu 37. [EP 3402. Rome, April 28, 1640. To Father Peter Paul Berro, (s. dr.)].

151 Cu 1029. [EP 593. Rome, March 6, 1627. To Father James Graziani, Rome].

152 Cu 1056. [EP 2630. Rome, November 17, 1636. To Father Melchior Alacchi, Palermo].

153 Cu 1054. [EP 2445. Rome, September 21, 1635. To Father Andrew Sabino, Genoa].

154 EP 2457. Rome, October 6, 1635. Fr Philip Locci. Naples.

*with which everyone could live in his own Religion, mortifying his passions and doing penance for his sins*¹⁵⁵.

*“The said Fr John Dominic does not seem to me fit for Superior, being a man very subject to passions”*¹⁵⁶.

*“The Fathers there were not moved by any passion, but for the good of Religion and under the orders of the Superiors”*¹⁵⁷.

*“God usually makes his great servants out of great sinners”*¹⁵⁸.

Note: Moved by passion or moved by God. It can be said that Calasanz uses the same terminology to speak of the tendencies that inhabit every person. For example, he speaks of good or “bad” inclination, moved by God or by passion, guided by inner inclination or guided by passion, attachment to the glory of God or attachment to things... The difference is that the good inclination leads to life and the crooked inclination leads to death. Here too, Calasanz follows St. Paul.

b. How are passions diagnosed?

The passions are diagnosed by walking in one’s own knowledge and knowing their arts and deceptions.

- Walking in one’s own knowledge

Calasanz says that a good principle of the spiritual life is that of one’s own knowledge. It is necessary to know:

- The benefits of God, the promptings of the Spirit, that is, the gratuitous love of the Father who loves us more than we love ourselves.
- The ingratitude with which we have corresponded to these benefits by not following them.
- The passions, our misery, their arts and deceits.
- It can be added that one must know the whole person located in a concrete situation, in a town or city, in a nation with its values and countervalues.

155 EP 3860. Rome, January 4, 1642. John Baptist Andolfi. Chieti.

156 EP 1846. Rome, August 2, 1632. James Bandoni. Frascati.

157 EP 1602. Rome, April 17, 1631. To Fr Melchior Alacchi. Venice.

158 EP 2167, Rome, December 31, 1633. To Fr James Graziani. Naples.

If one walks on the paths of one's own knowledge, one comes to experience the Love of God. Every day we have to do this study.

We Piarists have to be grounded in the doctrine and methodology of teaching, but it is a priority to learn this science of self-knowledge:

“It is a good beginning of the spiritual life that of our own knowledge and misery in which we are all born, and also of the ingratitude, with which after so many benefits, we have corresponded to God; and, if you exercise in them with diligence, I assure you, that you will have in this life some knowledge of God which is a science so great, that a particle of it, surpasses all human sciences.... The knowledge of God beatifies man according to the degree he grows in divine love after self-knowledge. I exhort you that every day the first thing to do is to carry out this study, after which the Lord will grant you all the other things that the world does not know. For me it will be a great consolation, but the profit and merit for you. Which the Lord will grant you abundantly, as I wish for myself”¹⁵⁹.

– Knowing the arts and deceptions of the passions

If we focus on the passions, we must keep in mind that they are hidden in the interior of man. When they begin to appear and their arts and deceptions are known, progress is made in the spiritual life.

The passions are diagnosed by contrast: distinguishing feelings that hide passions or feelings that hide tastes of the Spirit. From this distinction is born the learning to be simple, to be children: to look at God with the intelligence and the will. We are children when we experience the intimacy of God.

“I am glad to know that you have some knowledge of your enemies, who the more hidden they are within us, the more dangerous they are, because they know how to pretend to be friends and deceive with this fiction, I do not say any more the laity, but many religious. I would like all our religious to know them in such a way that they know all their arts and

159 EP 1339. Rome, March 15, 1630. To Charles Cesario. Frascati.

deceptions, and they will realize that they are so enslaved by them, so to speak, that none of them knows how to take two steps without falling to the ground. This is already true of the righteous, of whom it is said that they fall seven times, which means many times a day. What, then, shall we say of the sinner who has his capital enemies for friends? If you consider the absurdities that pass through your imagination from morning to evening, when you should always be in the presence of God, you will see that you do not know how to take two steps without falling, because you have ceased to look at God in order to look with your thought or imagination at the creature. Whoever arrives at this practice of knowing how to maintain himself like a two-year-old child, who falls many times without help, will always distrust himself and will always invoke the help of God. And this means that sentence so little understood and much less practiced: If you do not become like a child, you will not enter the Kingdom of Heaven. Learn this practice and strive to attain this great simplicity and then you will find true that sentence that says: His intimacy is with the simple [Prov. 3:32]. May the Lord grant this grace to you and to all your companions, whom you will greet on my behalf¹⁶⁰.

c. How to cure or eradicate evil?

- Not doing what passion demands.
- By expressing all the interior sentiment
- By giving the necessary remedy.

I return to each point.

- Not doing what the passion asks

“I exhort you that when something happens to you never show passion but only zeal [for God] with words that do not manifest heatedness, because where passion is discovered, nobody gives the credit that it should¹⁶¹.

160 EP 912. Rome, August 4, 1628. To Julius Pietrangeli. Genoa.

161 EP 3279. Rome, February 18, 1640. To Father James Tocco. Genoa.

“When reprimanding someone, do not do it by showing anger or passion, for it does not produce good effect; do it with meekness”¹⁶².

“...It is necessary to mortify the passions...by doing [services] such as.... washing the dishes in the kitchen, removing the cobwebs from the whole house and other similar penances that can be imposed according to the prudence of the Superior and the capacity of the subjects”¹⁶³.

– Expressing all the interior sentiment

If one does not do what the passion demands, it remains screaming inside, so Calasanz adds that it is necessary to express all the interior passionate feeling, in the account of conscience and in the confession, until its content is emptied, giving the necessary remedy.

The account of conscience to the Superior and the confession are on the same side. It is a matter of expressing all the interior feeling so that the enemy cannot win in anything. This communication must be done for as long as necessary until peace is found.

With these expressions of Calasanz, we cannot but think of a psychological help or a spiritual accompaniment. Today the Church distinguishes between:

- the sacrament of reconciliation: where one recognizes the good that God has done in ourselves, the actions of sin and its root, asking the priest for the Lord's forgiveness.
- psychological help where it is emphasized, according to the schools, the means for a growth of the person and a healing of the sufferings of the past.
- the spiritual accompaniment where the consolations and desolations of the person are looked at to find out if they come from God or not.

162 EP 1840. Rome, July 26, 1632. To Fr James Bandoni. Frascati.

163 CC 91 and 94.

In the texts of Calasanz the three realities are working together that is why confession is so effective.

The account of conscience

“Try to negotiate and be in good standing with God on whom all our good depends. To do this well, the only remedy is to communicate to the Superior, who is Fr Peter, all your interior sentiments, so that the enemy cannot defeat you in anything. If you work in this way, you will obtain great peace, which is a great treasure. I will not cease to ask the Lord to hold you in his pious hands. Do not fail to act according to my advice, because I am sure that it will go well for you and you must do it, because our life is short. May the Lord bless us all”¹⁶⁴.

The confession

“It seems to me that the remedy that can be used for Brother Alexis is a confessor who has charity to confess him twice a week and to visit him often, inducing him to discover all the thoughts and considerations that he feels in his interior, giving him the necessary remedy. If this charitable exercise lasted two or three continuous months, I am sure that he would make amends and that sorrow for having offended God and the desire to do penance for his sins would enter his heart”¹⁶⁵.

It is evident, for Calasanz, that confession produces greater effect than punishments in preventing and curing evil.

“It is better to make the pupils frequent the sacraments, even when they should be punished, than to give them a few lashes”¹⁶⁶.

“As for the punishment of pupils, make sure that whenever the confessor asks that one be forgiven so that he may go to confession, he is forgiven. For the sacrament has a greater effect than whipping”¹⁶⁷.

164 Cu 950. [EP 736. Rome. 27 November 1627. To Father Steven Cherubini, Naples].

165 EP 3055. Rome, March 19, 1639. To Father Joseph Fedele. Naples.

166 EP 1427. Rome, June 25, 1630. To Fr Castille (John Garcia). Frascati.

167 EP 1441. Rome, July 19, 1630. To Fr Castilla (John Garcia). Frascati.

Note: Regarding the punishments that Calasanz uses to mortify the passions. It is clear that Calasanz treats the religious by the way of love, but if this way is not accepted by the people, he tries another way - that of punishments, according to the culture of his time - but always in the way of love.

“Since the way of love is not enough, it is necessary to try the way of punishments, which is also the way of love, because his good is sought”¹⁶⁸.

“During the time of the novitiate, he will occupy the candidates who possess talent or aptitude in some job, such as barber, apothecary, cook, carpenter, tailor, shoemaker or other similar, so that, at the end of the novitiate, they can go to exercise it in the professed houses. By this the Master will show that he wants the good of the Institute. And if he is negligent in this, the Provincial will deprive him of his office after the first admonition”¹⁶⁹.

“Let him try to occupy everyone in such a way that he works in that for which he has talent, since in that for which he does not have talent he cannot apply himself so easily. And it is good to know the inclinations of each one. When one can insist with love to take up an office it is better than when it is with force, but, when one is hard and good terms do not serve, one must arrive at punishment. And I must be notified of the obstinate ones, because I will act without them being able to lament their own Superior”¹⁷⁰.

It is clear that Calasanz - with the punishment of locking one in the room - tries to create an environment for the person to express all his inner passionate feeling to the one who directs the Retreat and to be converted from the heart:

“When Y.R. wants to punish someone, having consulted the case with his Assistants, send him to Savona, ordering before the Superior that when the person concerned arrives, he is to be kept

168 EP 2960.

169 Lecea, Jesús María. *Declarations on our Constitutions, Rules and Common Rites*. Analecta Calasanctiana. N. 50.1983. p. 574 n. 13. It would be interesting to read this writing of Calasanz with the key that I give in order to understand the punishments that appear in this document as well as in his letters.

170 EP 1226. Rome, October 4, 1629. To Father Stephen Cherubini. Naples.

*locked in a room for ten or fifteen days or as long as it seems to Y.R. and that he make the spiritual retreat to see if with this mortification he comes to his senses, since in that house of Genoa there is no room to do similar things, to return to the way of observance; when the way of love is not enough, it is necessary to try this other way, which is also the way of love, because it is sought his good*¹⁷¹.

*“When Y.R. orders one to be locked up in the room, see to it that he is given the Exercises so that he can draw fruit from the retreat; and it will be seen that the Superior does it to correct him and not only as a punishment. Appoint someone to direct the Retreat and see if he is benefiting from them or not, and then help him according to his needs”*¹⁷².

*“Be careful to behave well with God, who cannot be deceived by the false conversion of the sinner, as I can be deceived by a feigned amendment. May the Lord give us all the true light to save our souls”*¹⁷³.

Those who are not guided by passion can help those who are guided by passions, warning them, in secret, with fatherly affection with prayers and exhortations.

*“Those who are not guided by passion should manifest their prudence and spirit by patiently bearing with the inobservances of the relaxed, and help them not only with prayers, but also when the occasion comes, with charitable exhortations, to flee discord and vain pretensions and attend to the salvation of their souls”*¹⁷⁴.

*“Because no one lives without sin, as for faults and imperfections, you must first of all warn them in secret, as a father, so that they may understand that you are moved to perform that office desiring only the health of their souls. In public, try not to say words that may refer to someone in particular, so that they do not take occasion to turn away from the superior and gossip against him. Correct them, as I have said, with paternal charity”*¹⁷⁵.

171 EP 2960. Rome, October 16, 1638. To Fr Andrew Sabino. Genoa.

172 EP 2249. Rome, July 15, 1634. James Graziani. Naples.

173 EP 3345. Rome, March 24, 1640. To Fr Ciriaco Beretta. Carcare.

174 EP 4382. Rome, June 16, 1646. To Fr John Charles Caputi. Naples.

175 Cu 547. [EP 3264. Rome, 11 February 1640. To Fr Minister of Porta Reale. Naples].

– Giving the necessary remedy

Calasanz is sure that every passion has a remedy and that it is necessary to pay attention especially to the passions that are often repeated. Of these we must dialogue with the Master of Novices, recognizing that we need help until we find the necessary remedy:

“Often and prudently, the Master of Novices should try to dialogue with the novices about the temptations that most afflict them: he will be able to provide the necessary remedy. He should be attentive to those whom he discovers to be not very faithful in this matter, because most of the time they tend to deceive themselves”¹⁷⁶.

“The evil lies in the fact that man does not recognize that he is sick and therefore hates medicine”¹⁷⁷.

“Not every slightest fault committed by one of the subjects must be warned, although always exhorted and corrected; but [bad] inclinations and faults that someone often commits must be warned”¹⁷⁸.

“I am annoyed by the lousy vice, which is enough to ruin our Institute, because the other defects can always be satisfied and remedied”¹⁷⁹.

“By the grace of the Lord, Y.R. has not allowed himself to be overcome by passions; therefore, you should put all your efforts into helping those who allow themselves to be overcome by them, because by doing so, you will do a work very pleasing to God”¹⁸⁰.

“Whoever knows of a serious temptation of a religious, let him secretly inform the Superior, so that he can provide the opportune remedy with paternal affection”¹⁸¹.

“In this way, once the passion is eradicated, virtue is imprinted more deeply in the mind”¹⁸².

176 CC 26.

177 EP 2332. Rome, February 8, 1635. To Fr Melchior Alacchi. Palermo.

178 EP 2602. Rome. October 4, 1636. To Fr John Chrysostom Peri. Savona.

179 EP 942. Rome. September 9, 1628. To Fr Peter Casani. Naples.

180 EP 2683. Rome. February 18, 1637. To Fr Peter Mussesti. Ancona.

181 CC 90.

182 CC 91.

3. To become attentive with our intelligence to the conversations of the interior man in order to allow ourselves to be led by the spirit of the Lord to the fullness of love

It is the third reality of the “Calasanz Formative Nucleus”:

The thinking of the intelligence should be the thinking of the Internal Inclination; and the doing of the freedom-will be to perform the acts that the Spirit is suggesting. Thus, when the intelligence becomes attentive to the true presence of the Lord, it is possible for the freedom-will to let itself be carried by this “presence” to the fullness of Love; then, there is a loving alliance of the intelligence and the freedom-will with the Will of God:

“The religious should not listen to gossip or idle words, but should always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of the Lord, from whence all the perfection of the religious soul is born as from a fountain”¹⁸³.

a. Breaking the judgment and the will

One’s own judgment and will are the passions of the intelligence and freedom-will: they are ideas and actions that are not in accord with the Will of God, therefore it is necessary to cure them:

“Let them [the novices] occupy themselves with breaking their own will and thinking”¹⁸⁴.

“I would like in you a little mortification of your own judgment. I wanted to test you in this office so that if you come out well, I can confirm you in this or another province, since those who have such an office must have great patience to take advantage

183 Cu 949. [Qualità del vero religioso. Calasanz’ writings, w/d Considering the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. De Roma Reg. Cal. XII 27.2)].

184 CC 22.

*of the talent they see in each subject and also know how to remedy with fatherly affection the faults and imperfections, exhorting them in private on the way to conquer religious perfection*¹⁸⁵.

*“Fr Mario, with the favor of the Monsignor Assessor of the Holy Office, governs and rules in the Religion according to his own judgment with no little displeasure of so many of the Institute and sends orders as he pleases, even signed by the Visitor. But I hope that soon it will be put an end to this way of proceeding and we will return to religious observance”*¹⁸⁶.

*“I would like you, considering your imperfections, know your misery and, with deep humility, to ask God for forgiveness. For otherwise, he who lives his own will, usually dies with it”*¹⁸⁷.

*“... You must believe that the principal evil is in the will... if they were friends of prayer they would heal immediately their will.... (Own) will is very difficult to heal as Y.R. sees it there in some by your own experience”*¹⁸⁸.

*“Whoever seeks superiority or honorary position, gives a sign of great pride and, consequently, of being in a bad state, for the Holy Spirit says: My soul hates the haughty poor”*¹⁸⁹.

Calasanz speaks of intelligence and freedom-will in a positive way:

*“For us, the young people who learn in our schools are more convenient; they are seen if they are of good or bad inclination, if they have or not good intelligence, and educating them well they give good results”*¹⁹⁰.

*“I hope to set up a study soon and see to it that some of our people who are intelligent can have higher schools”*¹⁹¹.

“For our actions to be meritorious, they must be voluntary [free]. When one is unwillingly in a place to merit, he tends to

185 EP 3721. Rome, August 24, 1641. Bernardino Chiocchetti. Provincial of Naples.

186 EP 4131, Rome, September 19, 1643. To Fr Peter Salazar Maldonado. Cagliari.

187 Cu 37. (EP n. 3402. Rome, April 28, 1640. To Father Peter Paul Berro (s. dz.)).

188 EP 2256. Rome, August 12, 1634. To Fr James Graziani. Naples.

189 Cu 1010. [Rome, February 8, 1635, to Father Melchior Alacchi, Palermo].

190 EP 2581. [Volume Tenth]. Rome, August 28, 1636. To Fr Melchior Alacchi. Palermo.

191 EP 613. Rome, May 7, 1627. To Fr Steven Cherubini. Narni.

be undeserving and perhaps to lose, not knowing that God wants to mortify him gently in this life, to forgive him later in the next"¹⁹².

*"Regarding Fr John Steven I do not know where he intends to go; I have left him to his own freedom. May the Lord grant that he does not leave his talent hidden"*¹⁹³.

b. To receive graces and adversities with simplicity.

We are stewards of God's grace. Faithfulness is expected of us: to receive what the Father gives us in order to give it to others. What you have received freely, give freely in the midst of adversities and persecutions, because there is more joy in giving than in receiving:

*"When one is more favored by God with some particular graces or sentiments, so much the more he must humble himself so as not to lose them. They are lost with a little presumption or self-esteem"*¹⁹⁴.

*"It would be of great prudence before men and of great merit before God if those dear brothers of ours who have come from Germany, with so many setbacks, knew how to conform themselves with patience to the divine will. And since I cannot console them with deeds, I will beg the Lord to console them interiorly and to increase their spirit and knowledge of the judgments of God, in whose presence it is better and of greater merit to suffer for his love in this life than to enjoy great consolations, since the first gives and the second receives, and it is true that it is better to give than to receive"*¹⁹⁵.

To be a Piarist was to be in the sewer of Rome. It was a low and vile office in the eyes of the world. That is why it is necessary to learn to bear with simplicity our own contempt:

"Jano Nicio Eritro (1577- 1647) famous Roman humanist comes to qualify the Pious Schools of Rome as a kind of sewer,

192 Cu 49. (EP 2429. Rome, September 1, 1635. To Fr Joseph Frescio Nikolsburg].

193 EP 3707. Rome, August 17, 1641. To Fr Vincent Berro. Messina.

194 Cu n. 24. (EP n. 1817. Rome, June 26, 1632. To Fr Melchior Alacchl. Venice].

195 EP n. 4273. Rome, June 3, 1645. To Fr John Francis Bafici. Genoa.

*because the dregs, the lowest and most despicable of the children of the Urbe converged there to learn*¹⁹⁶.

*“Let the novices learn to humble themselves interiorly as much as they can so that they may be fit for a task as high as teaching children, and which to the world, our enemy, seems so low and vile*¹⁹⁷.

*“We are obliged to give a better example than the other religious, either because we are the last to be approved, or because we have the lowest ministry of all, and therefore of greater humility than the others*¹⁹⁸.

- Receiving with peace what people will say. Verifying the truth of what they say:

*“Let them [the novices] learn to be extremely simple in bearing whatever redounds to self-contempt*¹⁹⁹.

“I am very upset that you have so much anxiety and turmoil as you are telling me in your last letter. It does not come from humility. Had you it, you would know that the shortest and easiest way to be exalted to one's own knowledge and from this to the attributes of the mercy and prudence and infinite patience and goodness of God, is in lowering oneself to give light to children, especially to those who are destitute of all. Since in the eyes of the world this office is so low and vile, few want to lower themselves to it, and God usually gives a hundredfold, especially if, in doing it well, you had persecutions or tribulations, which, taken patiently [with simplicity] from the hand of God, they produce a hundredfold of spirit. And few know how to practice this doctrine, and few receive a hundredfold of spiritual goods. And since you have already gone so far in the temptation to go to Spain, or to change Religion for greater imaginary quietude, that God knows if you will find it real, I do not know what to say to you, because you would not give me credit either. I only tell you that I will pray and I will truly pray as much as I know to Our Lord to give you the light to succeed because it is a matter of “summa rerum” which is the

196 Giner p. 605.

197 EP 1160.

198 EP 678.

199 CC n. 22.

vocation. I will write two words about this to Father Provincial who has authority for what will be necessary. May Our Lord make you a saint as I wish for myself”²⁰⁰.

“It displeases me that you do not understand on such occasions the happiness that God promises to those who suffer injury for the zeal and honor of his glory. I wish that you had received this trial with peace”²⁰¹.

“Support the grievances with peace. I was taken to the Holy Office without knowing why, and after they told me I saw that I was innocent in that. The Lord wants to test us by the way of tribulation. However, be encouraged to suffer, because it is necessary for us to go through many tribulations to enter the kingdom of God”²⁰².

- Discovering the gentleness hidden in the cross:

“The ways that the Lord has to take souls to heaven are all holy and mysterious, and they are guided with supreme and paternal prudence. But he leaves no person without a cross, which in some people sensuality makes it very heavy, but with patience, the spirit finds in it great gentleness”²⁰³.

- And to continue to do good, because in these events we get to know and experience more of the way of being that God has given us:

“The fineness of true virtue consists in suffering slander and outrage from those to whom man has done benefits, and is ready to do them more. We must keep our eyes fixed on this target”²⁰⁴.

“We do not do little if we know how to conform ourselves to time. For it is written, that to do good and to suffer evil, this is a good life”²⁰⁵.

So much for the “Calasanz Formative Nucleus”.

200 EP 1236.

201 Cu 48. [EP 4426. Rome, November 24, 1646. To Father Vincent Berro, Naples].

202 Cu 1160. [EP 4125. Rome, August 29, 1643. To Father Gabriel Bianchi, Genoa].

203 Cu 53. [EP 1565. Rome, January 18, 1631. Mrs. Angelica Falco. Naples].

204 Cu 91. [EP 2646. Rome 13 December 1636. To Fr Melchior Alacchi. Palermo. Palermo].

205 Cu 497. [EP 1619. Rome, May 17, 1631. To Fr Melchior Alacchi, Venice].

This Formative School is a perennial means so that the Piarist that we all carry in the depths of our heart can appear.

Means and attitudes to be wise in the inner school

For the formandi to identify in their persons the “Calasanz Formative Nucleus” it is necessary to put some means and to have some attitudes. I conclude this chapter by pointing out the means and attitudes that we need to live in order to be “wise in the interior school”.

1. Means to be wise in the interior school

Calasanz indicates the following:

- To deal with people who lead us according to our Internal Inclination.
- To deal in private with the Holy Spirit, to know how to guide our boat.
- To do acts that the Spirit suggests.
- To heal evil by dialoguing with the Master.
- To give to the body according to its need.
- To lower oneself to give light to children.

If religious perfection is to live the fullness of love, the adequate means are those that make us grow in the right love.

“You will give my blessing to all the fathers of that house and encourage them to religious perfection which is the purpose for which they have taken the habit; and being the target so high, they must employ suitable means to attain it”²⁰⁶.

a. To deal with people who lead us according to our Internal Inclination

In order to ponder our vocation with ourselves and with God, it is necessary to deal with persons who know how to lead us according to our Internal Inclination:

206 EP 3794. Rome. November 30, 1641. To Fr John Baptist Andolfi. Chieti.

“[The novices] should deal with the [persons] whom the Superior has designated; in an atmosphere of great calm let them consider their vocation with themselves and with God”²⁰⁷.

“As for Brother Eustace, being a subject who can give prestige to the Religion with his talent, we must know how to treat him in such a way that the Religion receives the fruit of his talent. The Superior must know how to guide him in such a way that he makes him work more with love than with mortification, and to make him do what his strength can give him, you must make him deal with Br Mark Antony or with Fr Genaro”²⁰⁸.

“I am continually in the novitiate and I have never seen the novices as joyful, healthy and happy as they are now”²⁰⁹.

Whoever has an experience of God allows the guidance of the Spirit to touch our heart. This is the value of spiritual reading:

“If the priests of our Religion knew how much it matters to work for the love of God, they would not be idle for an instant of time. And if the time that they could not spend in helping children, according to the order of our Institute, they would spend it in reading the “Way of Perfection” of St. Teresa, they would see how their hearts would be inflamed, because the words of this saint have a great efficacy for those who read them with devotion”²¹⁰.

When Calasanz tells the Master of Novices that he has to teach the “Christian life” with his word and testimony, he is indicating the value of the contents in the process of the Piarist formation: they help to walk according to the Spirit:

“After the giving the habit he [the novice] is entrusted to a formator, the Master of Novices. Father General chooses for this important service a religious who knows how to guide the novices towards the fullness of virtues with his prudence, wisdom, experience and above all, with his life; to carry out community

207 CC 17.

208 EP 2336. Rome. February 22, 1635. To Fr Melchior Alacchi. Palermo.

209 EP 638.

210 EP 2860. Rome. May 15, 1638. To Fr John Chrysostom Peri. Savona.

*tasks in a good spirit and with constancy, to possess a profound knowledge of the things of God and of the rites of the Church, and to teach with his words and witness the commandments of God, the evangelical counsels and the way of perfection*²¹¹.

The young man has to carry out activities of the Christian life in order to identify in this process his Internal Inclination:

*“[Novices] should be vigorously tested and trained in activities of Christian life: prayer, spiritual reading, meditation and various mortifications such as putting on the most tattered clothes, performing the lowest services, keeping, above all, silence and modesty of sight, and the like*²¹².

*“...At first they will be given Spiritual Retreat for at least a month, or for a longer time, if the Master judges it convenient; at that time, they will be able to make a general confession of their whole life*²¹³.

b. To deal alone with the Holy Spirit in order to know how to guide our boat

The Holy Spirit teaches us to pray with ineffable groans:

*“God knows with how much love I desire for you the continual assistance of the Holy Spirit, so that, dealing with Him behind closed doors, at least once or twice a day, you may know how to guide the little ship of your soul. It is this business first and foremost that each one of us must deal with, and if this goes well, all other matters will be resolved with good success in the presence of God even if it seems otherwise to human prudence*²¹⁴.

In silence one can notice how the Spirit makes himself felt.

“They will do saintly if they live very withdrawn and if when they go out of the house they go with much modesty, so

211 CC 19.

212 CC 21.

213 CC 20.

214 (EP 3858. Rome, January 3, 1642. To Fr John Antony Ridolfi. Pieve di Cento.

*that the laity may know that they are religious, barefoot on the outside and reformed on the inside. At home, let them observe silence, by which they learn to pray...*²¹⁵.

*“In silence there is an excellent disposition to allow the Holy Spirit to inspire holy thoughts in the religious”*²¹⁶.

*“Every week I await news of the progress of that house in Palermo, because if the subjects are well distributed according to their own talents and if we try to keep them all united in holy peace, things can only go well. Let the gossip gathering be forbidden above all and let silence be introduced, if you want the Holy Spirit to dwell among us. Otherwise the enemy will always be found in the gossip gathering, and the small things that could be remedied by notifying the Superior, will be made to seem great. If someone does not dare to communicate to Your Reverence, let him know so that he may do so with Br Marc Antony, who will be very apt to discover the deceit of the enemy, if there is any. See to it that the schools run well and in order, which will serve as a good example to the laity and a great fruit for the students”*²¹⁷.

c. To do acts that the Spirit suggests

Prayer teaches us to live according to the promptings of the Spirit. When we act according to the promptings of the Spirit, we see the Father being merciful to abandoned children and young people. Possibilities are hidden in the suggestions of the Spirit; it is thanks to interior consolations that something can be changed or improved; it is thanks to the conversations of the interior man that decisions become apostolically possible.

*“With all earnestness, we exhort all in the Lord that, while it is given to remain in the room, to make an effort to practice external and especially internal acts of humility, contrition, thanksgiving and others suggested by the Spirit. The Father, who sees hidden, will reward them and lead them to perfection through the practice of robust virtues”*²¹⁸.

215 Cu 1165. [M 64, Rome, September 6, 1636, to Father Melchior Alacchi, Palermo].

216 Cu 1170. [EP 1970. Rome, February 12, 1633. To Fr Pellegrino Nikolsburg].

217 Cu 1171. [M 56. Rome, July 17, 1636. To Fr Melchior Alacchi, Palermo].

218 CC 48.

“Attend to the service of God with the active life, but without forgetting then that can be united a little with the contemplative life. In this way you will walk according to: By day the Lord sheds his mercy and by night his song. [Psalm. 41:9]”²¹⁹.

“Since you have the comfort of a large room, as you write, do as the holy David advises: that in the day the Lord gives his mercy and in the night his song. [Ps. 41:9]. The day should be spent in works of mercy, and the night in giving thanks and preparing for the next day”²²⁰.

Note: The document of the Sacred Congregation for Religious and Secular Institutes, 81, on “The Contemplative Dimension of Religious Life” says n. 4:

“Mutual interpenetration between action and contemplation: What action? For the religious it is not a question of just any action. The Council speaks of apostolic action originated and animated by the Holy Spirit. Only such an action is within the very nature of religious life, insofar as it constitutes a sacred ministry and a particular work of charity entrusted to religious by the Church and to be exercised in her name.

The proper characteristic of such action is the impulse of charity nourished in the heart of the religious; the heart, considered as the most intimate sanctuary of his person, in which vibrates the grace of the union between interiority and activity.

It is urgent, therefore, to foster personal and community awareness of the primary source of apostolic and charitable action, as a lived participation in that mission (of Christ and of the Church) which has its origin in the Father and demands of all those who are sent to exercise an awareness of charity in the dialogue of prayer.

Where do we look to act? From this question is born the examination of Conscience.

219 Cu 718. [EP 1573, Rome, February 15, 1631, to Father Stephen Busdraghi, Naples].

220 Cu 692. [EP 1544, Rome, December 14, 1630. To Father Melchior Alacchi, Venice].

“Twice a day ask yourselves a strict account of your thoughts, words and actions”²²¹.

Do we look with our inner powers to the conversations of the “inner man”, which is the true presence of the Lord, from which the fullness of Love is born as from a fountain? If so, then we are simple children who see the intimacy of God: continually doing good to us. We are guided by the Will of God:

“The religious should not listen to gossip or idle words, but should always have his interior powers withdrawn so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man, which is the true presence of the Lord, from where all the perfection of the religious soul is born as from a fountain”²²².

Or, do we look to the passions from which actions of sin can be born? If so, we are men guided by the passions and then we hinder the grace that is found by being simple:

“The actions of pride, which are born of pride, hinder the grace that should be sought with great humility”²²³.

“...If you consider the nonsense that passes through your imagination from morning to evening, having to be always in the presence of God, you will see that you do not know how to take two steps without falling, because you have ceased to look at God to look with thought or imagination at the creature. Whoever arrives at this practice of knowing how to maintain himself like a two-year-old child, who falls many times without help, will always distrust himself and will always invoke the help of God. And this means that sentence so little understood and much less practiced: If you do not become like a child, you will not enter the Kingdom of Heaven. Learn this practice and strive to attain this great simplicity and then you will find true that sentence that says: his intimacy is with the simple [Prov.

221 CC 46.

222 Cu 949. [Qualità del vero religioso. Calasanz' writing, w/d Based on the subject matter and parallel texts, this date can be established approximately between 1631-1638. The autograph manuscript is in the Arch. Gen. De Roma (Reg. Cal. XII 27.2)].

223 Cu 1054. [EP 2445. Rome, September 21, 1635. To Father Andrew Sabino, Genoa].

3:32]. *May the Lord grant this grace to you and to all your companions, whom you will greet on my behalf*²²⁴.

It is necessary to be guided by conscience in all our actions:

*“God knows how sorry I am about Fr. Ambrose for having much need of subjects, but I have been warned even by the laity in such a way that it seems to me that I would be going against my conscience if I did not act thus. He has often promised amendment and observance of the Rules, but he immediately returns to his [bad] inclination; I have dissimulated many times in the past, but I can no longer do so now, but since I desire his good reputation and honor as my own, I want to help him as I have done with Fr. Vincent de Narni and with some at La Scala*²²⁵.

*“As regards the need for priests in that house, I refer to the conscience of Y.R. to promote some of that house who seem to be suitable to you*²²⁶.

Note: John Paul II said to young people from all over the world, gathered in the United States, in 1993:

“Do not suffocate your conscience! The conscience is the most secret nucleus and the tabernacle of man, where he feels alone with God (Val. II. GS n.16).

In the depths of his conscience man discovers the existence of a law which he does not dictate to himself, but which he must obey. This law is not an external human law, but the voice of God who calls us to free ourselves from the prey of sin and stimulates us to seek what is good and true. Only by listening to the voice of God within us and acting in conformity with its directives will you freely attain what you long for. As Jesus said, only the truth will set you free”.

*“As for the power to command, I believe that something more could be done if one had greater love for the school and greater delicacy of conscience*²²⁷.

224 EP 912. Rome, August 4, 1628. To Br. Julius Pietrangeli. Genoa.

225 EP 173. Rome, August 7, 1623. To Fr JohnPietro Cananea. Frascati.

226 EP 3647. Rome, July 12, 1641. To Fr JohnFrancis Bafici. Genoa.

227 EP 1888. Rome, October 6, 1632. To Fr Stephen Cherubini. Cesena.

“Try to set a good example of yourself, and consider well all the actions that you are going to begin, before starting them, so that they will turn out well”²²⁸.

d. To heal evil by dialogue with the Master

Whoever decides to come to the Pious School commits himself to frequent dialogue with those in charge of formation. Later on, this means will become a mutual help among the Piarists:

“Often and with prudence, the Master should seek to dialogue with the novices about the temptations that most afflict them. Thus, he will be able to provide the necessary remedy. He should be attentive to those whom he discovers to be not very faithful in this matter, since most of the time they tend to deceive themselves”²²⁹.

“By the grace of the Lord, Y.R. has not allowed yourself to be overcome by the passions; therefore, you should put all your efforts into helping those who allow themselves to be overcome by them, for by doing so, you will do a work very pleasing to God”²³⁰.

We grow little by little as happens with natural plants. What Calasanz says about the whole Religion, I apply it as an image to the frequent dialogue between the master and the novice:

“The continuous paternal care that Your Eminence has of our things, keeps me very much alive the hope of the progress of our minimal Religion in those regions, because however small and weak a plant may be, if it happens that an experienced gardener takes care of it, in a short time it is seen grown, flowered and loaded with fruits. Your Eminence, see how small and weak is the nascent plant of this Work of God; I beg you to deign never to neglect its care, for perhaps sometime you will taste its ripe and sweet fruit”²³¹.

228 EP 1731. Rome, January 3, 1632. To Fr Melchior Alacchi. Venice.

229 CC 26.

230 EP 2683. Rome, February 18, 1637. To Fr Peter Mussesti. Ancona.

231 Cu 831. [EP 2367. Rome, April 28, 1635. To Card. Dietrichstein, Nikolsburg].

e. To give to the body according to its need

On the path of the spiritual life one has to give to the body according to its need:

“The religious must give to the spirit according to its need and to the body also according to its need and no more to the body, because he kicks the spirit and becomes, as St. Paul says: animal man”²³².

To take into account the forces of the body in order to act.

“For some days I have had a little fever and cold, but now I am beginning to feel better thanks to God; in a few days I hope to have enough strength to go there”²³³.

“Don't lose sleep over writing, health matters much more”²³⁴.

Note: Calasanz uses the word “force” for the body: “forces of the body”; for the passions: “passion in the first movements is strong”; and for the tendency of the Holy Spirit: “the Spirit gives us light and strength”.

It can be said, for a discernment, that the ideas of the intelligence bring light but a lot of effort is needed to realize them. The passions in the first movements manifest themselves with great force, but do not bring light. Only the tendency of the Holy Spirit gives us light and strength to carry out what the Lord shows us, even if later we need the collaboration of the intelligence (which grasps), freedom (which decides) and the will to carry out the suggestions of the Lord.

Regarding sleeping, eating, drinking it is good to keep in mind what St. Ignatius says in his Spiritual Exercises:

“Doing on his part all that he can, the exercitant will often feel those interior communications, consolations and divine inspirations through which he will discover the right means that suits him” (EE n. 213).

232 Cu 968. (EP 2148. Rome, December 3, 1633. To Fr James Graziani. Naples).

233 EP 1764. Rome, March 26, 1632. To Fr James Bandoni. Frascati.

234 Cu 278. [EP 456. Rome, June 22, 1626. To Fr Castilla (John Garcia). Frascati.

The health of the body is to serve God by doing good to one's neighbor.

*"If you have health, I will ask that you employ it in the service of God and the usefulness of your neighbor"*²³⁵.

*"Try to keep yourself healthy and help the schoolchildren as best you can"*²³⁶.

*"I hope that the Lord will soon give health to you, so that you can help in the schools, for the benefit of the poor children and the glory of his divine Majesty"*²³⁷.

*"The servant of God does not live to eat, but eats to live and serve"*²³⁸.

f. To lower ourselves to give birth to children

It is a priority for Calasanz that young people walk the spiritual path with fervor and joy.

A progressive initiation in the exercise of our ministry will help them to know themselves and to experience God who continually does us good:

*"It will always cause me great consolation to know that the novices walk the spiritual path with fervor and joy"*²³⁹.

"It is not my intention that as long as the young men in the first year of the novitiate have not made some profit in the spirit, they should devote themselves to studies; and I am sorry that because of the carelessness of someone who has governed them, after they have professed they will have occasion to regret not having made the novitiate and that they have not been taught beforehand the things of the spirit as they should and that they have devoted themselves to labors from the beginning, as you

235 Cu 252. [EP 1627. Rome, June 7, 1631. To Mrs. Angelica Falco, Naples].

236 Cu 253. [EP 164. Rome, June 12, 1623. To Fr John Peter Cananea. Frascatij.

237 Cu 265. [EP 519. Rome, 16 September 1626. To Fr Castilla (John Garcia). Frascati.

238 Cu 633. [Sententiae spirituales sexaginta, pro Scholasticis fíeligionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Father James Bagnacaballo, a friend of Calasanz, in his Reformatio Studiorum (Perusiae 1620)].

239 EP 1360. Rome, April 13, 1630. To Fr Stephen Busdraghi. Naples.

say. See to it, then, Your Reverence, that they devote themselves first to what is most important, that is, to religious perfection, in which I trust in your prudence, trying with kindness to bring them back to observance and to make them understand that the principal purpose of the religious, after the glory of God, is his own salvation, and secondly the salvation of his neighbor”²⁴⁰.

“If I could, as I used to do before, I would make them progress in their studies, so that they could then more easily help their neighbor. In the meantime, since God permits it, let them acquire for themselves with holy humility and patience the quietness of soul. I write no more because the compassion I feel for these dear brothers of ours [who have come from Germany] is too great”²⁴¹.

“The shortest and easiest way to be exalted to one’s own knowledge and from this to the attributes of mercy and prudence and infinite patience and goodness of God, is to lower oneself to give light to children, especially to those who are destitute of all. Since in the eyes of the world this office is so low and vile, few want to lower themselves to it, and God usually gives a hundredfold, especially if, in doing it well, they have persecutions or tribulations, which, taken with patience from the hand of God, are a hundredfold in spirit, and since few know how to practice this doctrine, few receive a hundredfold in spiritual goods”²⁴².

In any case, like Calasanz, the young religious has to get in touch with the needs of the working-class neighborhoods to realize how the guidance of the Spirit works in that situation. For six or seven years - while he was trying to get a canonry - Calasanz visited the families of the working-class neighborhoods of Rome and tried to respond to the various needs of the people by giving them alms or assisting the sick, but he felt touched by the Spirit to help through education and with total dedication to small and poor people and villages.

“Regarding the beginning of the Pious Schools, I met two or three of the Christian Doctrine who went to the Trastevere to teach in certain schools that were made in Santa Dorotea and given that in them a great part of the students paid each one a

240 EP 4120. Rome, July 31, 1643. To Fr Vincent Berro. Naples.

241 EP 4273. Rome, June 3, 1645. To Fr JohnFrancis Baici. Genoa.

242 Cu 1428. [EP 1236. Rome. 19 October 1629. To Father Joseph Frescio, Naples].

certain amount per month, and of the companions some came in the morning and others in the afternoon, when the parish priest died, who lent us a small room and a room on the first floor, I decided to move them to Rome, knowing the great poverty that existed, having visited for six or seven years the neighborhoods of Rome. And of the few companions I had in the Trastevere, only one followed me, and the Institute was established in Rome. Little by little it became a Congregation and then a Religion, which, because it is so useful for the poor, is so persecuted”²⁴³.

The following Text - Calasanz is essential to identify the charism.

Here is what he saw:

Many of the children, because of poverty or neglect of their parents, do not go to school, nor do they dedicate themselves to any art or exercise, but they live scattered and idle and easily indulge in various games, especially card games; and when they do not have money to play, they steal in their own house first and then wherever they can, or else they find money in other terrible ways.

In order to stop from the beginning an evil so pernicious to the republic, the Fathers of the Pious Schools offer themselves to the arduous task of teaching them out of charity.

If Your Lordships will be pleased to think about and to procure some way to help these poor boys, it will be to free them from the gallows and galleys where they usually end up when they grow up, those who are educated with such vices, and it will be a work of great service to his divine Majesty, which will always increase in Your Lordships, his holy Spirit”²⁴⁴.

At first the Internal Inclination of Calasanz works with a special attraction to help these poor children but he ignores that the Father wants him for something new, for that reason:

- seeing that in every neighborhood of Rome the teachers did not admit more than six or eight needy children free of charge.

243 EP 4185.

244 Memorandum to the Congregation of the Holy Office. 1626. Cfr G. Santha p.54-55. Reg. Cal. XII p.42.

- experiencing that the Fathers of the Society of Jesus did not admit them to the Roman College, and likewise did the Dominicans of the Minerva, although he insisted to take care of more children in need of school.
- and having begged in the Campidoglio to Senators and Conservators of Rome to give something more to the neighborhood teachers to admit more poor children without succeeding... He realized that God had left him such a commission:

*“Having once asked him [Matthew Judiski to Calasanz] for what reason he decided to found this religion of the Pious Schools, he answered me: ‘The reason I had was none other than the dissipation I have seen in the poor boys of Rome, who, not having a good education because of the poverty or neglect of their parents, and furthermore reflecting on the words of the psalm that says: “you have been left to the poor, you are the helper of the orphan”, I considered this sentence said to myself and therefore I began to teach them in the Christian faith and in letters”*²⁴⁵.

*“He thanked the Secretary of the Ambassador of the Catholic King for the late offer of the ecclesiastical prebend and told him: I have found in Rome the best way to serve God by doing good to children. I will not leave it for anything of this world”*²⁴⁶.

*“It is God who, for the help of his Church, at various times inspires this multiplicity of Orders in his true servants, especially in great needs”*²⁴⁷.

2. Attitudes to be wise in the interior school

Calasanz indicates the following:

- To begin by knowing oneself.
- To express all the interior feeling.
- To seek the truth by being humble.
- To persevere on the path of salvation.

245 Informative Process on the beatification of St. Joseph Calasanz pp. 670-686.

246 Fr Berro. Biography of St. Joseph Calasanz. Mem. Stor. t. 1 c. XII p.41.

247 MT 18.

a. To begin by getting to know oneself

It is a good principle of the spiritual life to begin by knowing oneself in concrete situations:

“It is a good beginning of the spiritual life to begin with our own knowledge and misery in which we are all born and also with the ingratitude with which, after so many benefits, we have corresponded to God; and, if you exercise yourself in them diligently, I assure you that you will have in this life some knowledge of God, that is a science so great that a particle of it surpasses all human sciences”²⁴⁸.

b. To express all the interior sentiment

In order to distinguish the tastes of the Spirit, it is necessary to express the whole interior feeling to the Master of Novices, the Superior, the Confessor or the Master of the Spirit. This attitude supposes that we know how to identify what we feel, and know how to read the content of the interior feeling accurately. This is learned.

“Often and prudently, the Master should try to dialogue with the novices about the temptations that most afflict them: in this way he will be able to provide the opportune remedy. He should be attentive to those whom he discovers to be not very faithful in this matter, because most of the time they tend to deceive themselves”²⁴⁹.

“I recommend to you, as far as I can, that if you wish to negotiate with profit, merit, and the good of the Religion, you should try to negotiate and be in good standing with God, on whom all our good depends. To do this well, the only remedy is to communicate to the Superior all your interior sentiments, so that the enemy cannot defeat you in anything. If you work in this way, you will achieve great peace, which is a great treasure”²⁵⁰.

“I have the feeling that the remedy for Brother Alexis that can be used is that a confessor with charity would confess him

248 EP 1339. Rome, March 15, 1630. To Fr Charles Casani. Frascati.

249 CC 26.

250 Cu 950. (EP 736. Rome, November 27, 1627. To Father Stephen Cherubini, Naples).

twice a week and visit him often, inducing him to discover all the thoughts and discourses that he feels in his interior, giving him the necessary remedy. If this charitable exercise could last two or three continuous months, I am sure that he would mend his ways, and that sorrow for having offended God and the desire to do penance for his sins would enter his heart"²⁵¹.

*"He will also establish in each house a Master of the Spirit, who will cooperate with the Superior in directing the religious to perfection and who will have as his special charge the youngest, as if he were their Master of Novices"*²⁵².

c. To seek the truth by being humble

We are Cooperators with the Truth:

*"God wants to give the grace of knowing the truth of invisible things to the humble, according to the prophet: by giving intelligence to the lowly [Ps. 118:130]. The more one humbles himself in his own knowledge, the more God will raise him up in the knowledge of invisible and eternal things"*²⁵³.

*"I will always write to him the pure truth of whatever happens, even if it goes against me [Calasanz]"*²⁵⁴.

We are humble when we confess that we have received every good from the hands of the Father and that we impede his grace with our passions:

*"Humble yourself in the presence of God by confessing that you have no good in yourself, no aptitude for good things without his grace and that in the past you have been very ungrateful and unworthy of so many benefits as he has bestowed on you; and if you know how to humble yourself in this way, you will come out with the victory over the common enemy and with great spiritual gain"*²⁵⁵.

251 EP 3055. Rome, March 19, 1639. To Fr Joseph Fedele. Naples.

252 CC 299.

253 Cu 1057. (EP 4392. Rome, August 12, 1646. To Fr John Dominic Franchi. Podolin].

254 EP 4242. Rome, 10 December 1644. To Fr John Francis Apa. Florence.

255 EP 1149. Rome, July 10, 1629. To Fr Castille (John Garcia). Frascati.

“The proud actions, which are born of pride, hinder the grace that should be sought with great humility”²⁵⁶.

“See to call with all charity one by one to your room those whom you think are proud and with paternal benignity advise them humility which is a great sign of predestination”²⁵⁷.

Being humble, we know how to act at all times, we understand with true foundation the things of the Spirit, the love of God, and we succeed in walking according to the Will of the Lord:

“Let Y.R. strive to make people love the virtue of holy humility by means of which they will be able to know the way in which they should act at all times”²⁵⁸.

“Let everyone strive to practice the virtue of holy humility if he wishes to attain true charity and holy love of God, and to understand the things of the spirit with true foundation”²⁵⁹.

“Let us walk according to the holy will of the Lord, which is manifested only to the humble; let us strive to be so”²⁶⁰.

We can tell that we are humble by the light and peace we experience.

“In the old fathers I would like a little humility, for if they had it, the Lord would give them greater light and exalt them to supernatural things”²⁶¹.

“Through holy humility we will have from the Lord great light to walk easily in the way of the Spirit”²⁶².

“[By] being humble one obtains, with benefit also for others, the interior tranquility of mind which is an extraordinary gift that the Lord bestows in this life on the humble”²⁶³.

256 Cu 1054. [EP 2445. Rome, September 21, 1635. To Father Andrew Sabino, Genoa 257 Cu 1029.

258 EP 1325. Rome, February 16, 1630. To Fr Stephen Busdraghi. Naples.

259 EP 3761. Rome, November 9, 1641. To Fr Giacinto Orselli. Nikolsburg.

260 EP 4510. Rome, November 9, 1647. To John Dominic Franchi. Podolin.

261 EP 2385. Rome, June 9, 1635. To Father James Cipolleta. Naples.

262 EP 1448. Rome, July 27, 1630. To Fr Stephen Busdraghi. Naples.

263 EP 1226. Poli, October 4, 1629. To Fr Stephen Cherubini. Naples.

“Employ (you) every diligence to be the most humble in the house and you will be the most favored of God. The religious who does not walk in this path of humility he will find himself in the end deceived by the enemy. Let, therefore, truly practice this virtue, and you will find true peace. And teach it also to the laity, for you cannot give me greater consolation. May the Lord bless us always”²⁶⁴.

d. To persevere on the path of salvation.

Calasanz prays for us thus:

“I ask the Lord that, where my strength cannot reach, He may supply it with His grace, in such abundance that, filled with it, you may joyfully continue on the way of salvation, which is obtained by those who persevere; for it is written: not he who begins, but he who perseveres. (Mt. 10:22)”²⁶⁵.

Conclusions

“Wise men in the interior school” has Pauline anthropology as its background.

All these fundamental lines of the formative process are doctrine and method for walking according to the Spirit.

This path to be wise in the interior school is the baseline of all the formative stages and the key to interpreting all its dimensions.

This “school” makes it possible to reform the interior of abandoned children and young people so that, being new, they can create a new society.

This “formative school” points the way to the baptismal experience and the way to the sacrament of confirmation.

This was the path Calasanz followed to discover his vocation as Founder of the Pious Schools.

264 Cu 1050. [EP 2390. Rome, June 20, 1635. To Fr Archangel Sorbino, Cesena].

265 Cu 702. [EP 4115. Rome, July 17, 1643. To the Congregation of the Artists. Naples].

Chapter III

Disciples of the school of the master

The way to be wise in the interior school leads us to be disciples of the school of the Master: The Father through his Spirit makes us similar to his Son, Master of the New Man.

In this chapter, I intend to point out the “Christian living” of Calasanz by explaining the following points:

- We are good disciples of Christ our Master.
- Being the Body of the Lord.
- Being men of prayer.
- Leaving everything for the Love of the Lord.
- Being Piarist priests.
- Being poor of the Mother of God.

We are good disciples of christ our master

Calasanz speaks of being a good disciple of Christ and of being a disciple of the school of Christ:

“I have read your folio written on both sides and I pity you because you do not know how to have the patience necessary to be a good disciple of Christ”²⁶⁶.

“If he is not satisfied with obedience... he will never be a disciple of the school of Christ”²⁶⁷.

266 EP 2362. Rome, April 7, 1635. To Fr Joseph Frescio. Nikolsburg.

267 EP 526. Rome, September 26, 1626. To Fr Antony Vitali. Narni.

Here are some of the names Calasanz gives to Jesus:

- Jesus Savior of Man²⁶⁸.
- Jesus Christ, Eternal Wisdom.
- The Lord.
- Christ.
- Blessed Christ.
- Christ the Lord.
- Christ the Lord our Savior.
- Christ our Master.

You can easily identify them in the Calasanzian texts of this chapter.

1. Disciples of the Master, carrying out the Father's plan

We see, with joy, that Christ our Master did not follow his own judgment, nor his own will, but was guided by the impulses of the Holy Spirit, cooperating freely with his intelligence and will; therefore, whoever sees Him, sees the Father who, humbly, saves us. We are disciples of this Master, who receives everything from the hands of the Father:

“Christ our Lord, our Savior, said: I have not come down from heaven to fulfill my plan [Jn. 5:30]. Therefore, it would be the greatest folly for one of our religious to pretend to do his own will. Let all embrace sincere obedience together: it alone,” testifies St. Gregory, “plants in man the other virtues, and once planted, it cultivates them”²⁶⁹.

“It is necessary to conform oneself to the will of God, both in adverse and prosperous things, for He orders all that hap-

268 Dichiarazioni circa le nostre Costituzioni, Rególe e Riti Comuni. Written by Calasanz in 1637. They are in the Arch. Gen. of Rome (Reg. Cal. XI 5). The Saint begins directly with the commentary on number four of the Preamble of the Constitutions after the heading of the page with the initials JHS M. Cfr note 1 of Declarations on our Constitutions, Rules and Common Rites. *Analecta Calasanziana*. n. 50 - 1983 p. 570, by Fr Jesús María Lecea.

269 CC 99. [1622].

*pens to us for a very high purpose and for our benefit. And it is of great prudence to know how to accept everything from his hand and to bear it patiently, thanking him for the honor he does us in sending it to us*²⁷⁰.

We are obedient when with our interior powers we become attentive to the living presence of the Lord by following the impulses that happen in the heart. Thus we adhere to Christ the Lord:

*“The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of the Lord, from which the whole perfection of the religious soul springs as from a fountain”*²⁷¹.

*“... And let adhere yourself to Christ the Lord for whom alone you must live and please”*²⁷².

If we follow the conversations of the “interior man”, it appears the historical design of the Father for his sons the Piarists: to evangelize the poor. The poor have the right to be educated according to their aptitudes, and to participate in the salvation offered by God our Father:

*“The poor must not be abandoned, for they too have been redeemed by the precious Blood of Christ; and they are so dear to his divine Majesty that he said he was sent into the world by his eternal Father to teach them: He has sent me to evangelize the poor [Le. 4:18]. From which we can deduce how far from Christian piety and the sentiment of Christ is the policy that teaches that it is harmful to society to teach the poor because it diverts them, it is said, from the mechanical arts”*²⁷³.

270 EP 4229. Rome, October 15, 1644. To Fr Simon Bondi. Fanano.

271 Cu 949. [Oualitá del vero religioso. Written by Calasanz, w/d. Based on the subject matter and parallel texts, this date can be established approximately between 1631-1638. The autograph manuscript is in the Arch. Gen. De Roma (Reg. Cal. XII 27.20)].

272 CC 34.

273 Faubell. Vincent. *Antología Pedagógica Calasancia*. Salamanca. 1988. Exposition defending the right of the poor to education (1645). p. 34.

“We cannot follow that policy, according to which, when there is a poor person who is apt to study Latin, because he has not been able to pursue his studies, he leaves school and, living in idleness, becomes a vagabond and a criminal”²⁷⁴.

“[Our] Ministry [is] indeed the most worthy, since it is centered on the salvation of soul and body together”²⁷⁵.

“It is true that among the divine works the most divine is to cooperate in the salvation of souls”²⁷⁶.

2. Disciples of the Master who teaches us poverty and humility through works

Between poverty and humility, the fullness of Love dwells at ease

“If you believe me, you will strive to be humble and truly poor since between these two virtues dwells at ease the holy charity which is the purpose of all Religions”²⁷⁷.

a) The Master teaches us poverty by his works

As good disciples of the Master, we continue to trust in Him by being poor. In this way we do much good to our neighbor:

“The fewer things you carry along, the more you trust the crucifix, and the more things, the less. You should carry just the crucifix as the only guide and the only authentic sign of your superiors, as the apostles did when they went to preach the holy Gospel. If the Lord were to give you this confidence in Him, he would do you a great benefit and grace to do much good to your neighbor.... The Lord wants his ministers in the apostolate as true apostles or ambassadors of his, and in this true confidence consists the fruit of the labors done for his love”²⁷⁸.

274 Faubell, Vincent. Antología Pedagógica Calasancia. Publications Pontifical University of Salamanca. 1988. Memorandum to the Commission of Cardinals (1645). p 28.

275 MT 7 (1621).

276 EP 1374. Rome, April 27, 1630. To Fr Joseph Apa. Naples.

277 EP 1622. Rome, May 31, 1631. To Fr Melchior Alacchi. Venice.

278 Cu 95. [EP 1301. Rome. January 17, 1630. To Father Melchior Alacchi, Moricone].

“Greet from my part Br Michael and encourage him to detach himself from all things of the world, as vain and false, and to follow Christ who is the hidden treasure, found by few. I will not fail to help his good desire with prayers”²⁷⁹.

If we are truly poor, we will go to small and poor people and villages:

“...If the supreme poverty [of the Order of the Pious Schools] and that austerity in living and dress prescribed by the Constitutions are taken away...that splendor which alone makes it admired and sought after even by infidels is taken away... and poor towns and villages are deprived of the possibility of benefiting from our ministry, not having with what to support teachers who demand financial income and comforts”²⁸⁰.

“When the Lord inspires one to do good to the poor, it is a clear sign that, since the benefactor cannot be rewarded by the poor, God wills to reward him, who usually does it with a generous hand”²⁸¹.

“The Lord will repay you for everything you do for the poor as if it were done for God himself”²⁸².

b) The Master teaches us humility by his deeds

Christ became a teacher of humility. The Piarist is the assistant of the Master:

“As Christ made Himself the Master of humility, wanting we to learn from Him, so you must see to it that these young people learn this virtue, having Christ as their Master and you as his assistant. I will ask the Lord to give you much spirit to teach it and to give these our young people great love to learn it”²⁸³.

“Make acts of humility according to the blessed Christ who taught it to us by works”²⁸⁴.

279 Cu 83. [EP 1466. Rome, August 17, 1630. To Father Stephen Busdraghi, Naples].

280 “Memorandum to Cardinal Giulio Roma” (1645). n. 5. Foundational Documents. Ediciones Salamanca. 1979.

281 Cu 1436. [EP 2291. Rome, November 12, 1634. To Mr. Peter Pablo Cotignola. Naples].

282 EP 2425, Rome, August 18, 1635. To Fr Melchior Alacchi. Palermo.

283 Cu 1015. [EP 3888. Rome, January 25, 1642. To Fr JohnDominic Franchi. Lipnik].

284 EP 3303.

We are assistants of the Master's humility:

- When we humble ourselves in our own knowledge:

“God often gives the grace of knowing the truth of invisible things to the humble, as the prophet says: he gives understanding to the little ones. The more one humbles oneself in one's own knowledge, the more God will raise him up in the knowledge of things invisible and eternal”²⁸⁵.

- When we receive God's gifts as given by Him:

“May God reward you with continual increase of spiritual goods. And you will surely have them if you are ready to receive them with deep humility, for God always shows himself most liberal with the humble who follow Christ”²⁸⁶.

- When we live tribulations in the same way that Christ lived them:

“To please God it is necessary that, in imitation of him, we humble ourselves and know how to bear the tribulations and adversities that befall us, in satisfaction for our sins. There is nothing more pleasing to God than to humble oneself when we are most afflicted and troubled, and to recognize that every affliction and tribulation is sent by God so that we may learn holy humility from him as a teacher. In these actions the religious obtains more honor without comparison than if he were to defend his opinion with many explanations”²⁸⁷.

- When we humble ourselves to enter through the door which is Christ our Master:

“Priests if they do not humble themselves, will never enter through the door which is, as Christ said, I am the door. Look at their words and actions if they are [followers] of Christ and Y.R., as Superior, must show them the way to reach that door: you must profit those you preside over by word and example, for that is the true obligation of the Superior”²⁸⁸.

285 Cu 1057. [EP 4392. Rome, August 12, 1646. To Fr JohnDominic Franchi. Podolin].

286 Cu 1014. [EP 4381. Rome, June 9, 1646. To Mr. Michael Jordan, Cagliari].

287 Cu 1016. [EP 3339. Rome, March 24, 1640. To Fr Peter Anthony Carretti, Naples].

288 Cu 1048 [EP 2336. Rome, February 22, 1635. To Father Melchior Alacchi, Palermo].

- When true peace is found:

“The religious who does not walk along this path of holy humility, in the end, he will find himself deceived by the enemy. Practice, really, this holy virtue and you will find true peace; and teach it to the laity as well. It will be the greatest consolation you can give me”²⁸⁹.

Our ministry is a humble service: we lower ourselves to give light to children, especially to those who are the least of all:

“...So many anxieties and disturbances as you manifest by your last letter do not proceed from humility, which if you had it you would know that the shortest and easiest way to be exalted to our own knowledge and from this to the attributes of mercy, prudence and infinite patience and goodness of God is to lower ourselves to give light to the children, especially to those who are destitute of all”²⁹⁰.

It is necessary to be helped by the prayer of the little children and of Calasanz, to find the way of humility:

“Try to help yourself with special prayer especially of the little children, so that the Lord may enlighten you in knowing how to find the path of humility, which is the sure way by which you can find many gifts and graces of God. For all the rest is vanity and great fatigue”²⁹¹.

“I will pray to the Lord to give you in particular the right light to know the truth of invisible things”²⁹².

3. Disciples of the crucified Master who loves us

We are disciples of the Crucified One when we love every person from the heart. This is the good life:

289 EP 2390. Rome, June 20, 1635. To Fr Stephen Querubini. Cesena.

290 EP 1236. Rome, October 19, 1629. To Fr Joseph Frescio. Naples

291 Cu 1034 [EP 979. Rome, October 28, 1628. To Father Stephen Cherubini, Naples].

292 EP 4392. Rome. August 12, 1646. To Fr JohnDominic Franchi. Podolin.

“It is necessary to forgive everything for the love of God, even for the sake of religion, and to love from the heart the one who has been contrary to us and to pray for him. This is what the law of Christ, our Master, wants”²⁹³.

“When our Redeemer taught us to attain effectively the forgiveness of our sins, he did not say forgive us, Lord, because we have done much penance, nor because we have done much prayer or miracles, but because we forgive our enemies, which, when this is done for his love, is the effective remedy for any forgiveness”²⁹⁴.

“The means which Christ our Lord taught us is: pray for those who persecute and slander you. So we do also here, so that the Lord may enlighten him and transform him from an enemy into a friend”²⁹⁵.

“For just as we forgive our adversaries, so God will forgive us”²⁹⁶.

“For the sake of the common good, man must forget every injury or particular displeasure, following the Spanish saying: ‘by giving thanks for grievances, wise men negotiate’”²⁹⁷.

“We do not do little if we know how to conform to time. And it seems to me that there is an opportunity to make a good gain of spiritual treasures. For it is written that to do good and to suffer evil is a good life. The Lord will give strength and spirit to all to correspond to his holy will”²⁹⁸.

Strength and good company are hidden in weakness

“The time of tribulation and mortification should make grow virtue and perfection. ‘My strength is shown perfect in weakness,’ that is, in tribulation”²⁹⁹.

293 Cu 90. (EP 2593. Rome, September 18, 1636. To Fr Melchior Alacchi. Palermo).

294 Cu 88. [EP 2506. Rome, February 23, 1636. Without addressee. Peralta].

295 EP 1760. Rome, March 13, 1632. To Fr Melchior Alacchi. Venice.

296 EP 1629.

297 Cu 89. (EP 2593. Rome, September 18, 1636. To Fr Melchior Alacchi. Palermo).

298 Cu 497. [EP 1619. Rome, May 17, 1631. To Fr Melchior Alacchi. Venice].

299 Cu 704. [EP 4468. Rome, June 14, 1647. To Fr Baldassare Cavallari, Palermo].

“If you want to persevere in the service of God and obtain the eternal prize, know that it is necessary for us to go through many tribulations to enter the kingdom of God; and, moreover, to be sure of what the prophet says: I will be at your side in misfortune. It is necessary, therefore, to have good courage, because you have on your side the one who can do all things”³⁰⁰.

True happiness is found by allowing oneself to be shaped by the wisdom hidden in the cross:

“None of the ancient philosophers knew true happiness and joy and, what is worse, few, not to say very few, know it among Christians, because Christ, who is our Master, has placed it on the cross; which although it seems to many in this life that it is very difficult to practice, nevertheless it has within itself so many internal goods and consolations, which surpass all the earthly ones”³⁰¹.

“I will beg the Lord, as I have done before, to give you in particular the true light to know the truth of invisible things, which God has prepared for those who [follow] Him in His most holy Passion, for through it you will come to the knowledge and love of those things. God usually gives this grace to the humble, as the prophet says: ‘He gives knowledge to the little ones,’ and the more one lowers himself in the knowledge of himself, the more God will exalt him in the knowledge of the invisible and eternal things. May the Lord grant us perfect conformity to his most holy will”³⁰².

To stoop to give birth to children was low and vile in the eyes of the world. When we are despised for exercising our ministry well, we are disciples of the Crucified One:

“The shortest and easiest path or way to be exalted to one’s own knowledge and from this to the attributes of the mercy and prudence and infinite patience and goodness of God, is in lowering oneself to give light to children, particularly those who are destitute of all. Since this is such a lowly and vile office in the eyes of the world, few want to lower themselves to it, and

300 EP 3933. Rome, February 22, 1642. To Fr John Francis Bafici. Genoa.

301 EP 257. Rome, October 16, 1624. To Fr Peter Cananea. Narni.

302 EP 4392. Rome, August 12, 1646. To Fr John Dominic Franchi Podolin.

*God usually gives a hundredfold, especially if, in doing it well, they have persecutions or tribulations, which, taken with patience from the hand of God, are found to be a hundredfold in spirit; and since few know how to practice this doctrine, few receive a hundredfold in spiritual goods*³⁰³.

*“In the service of God it is fitting to bear all things with patience and to return with all charity and meekness good for evil in such a way that the neighbor may be edified. Try to give good example to your neighbor all together in community, and show that you did not go to Nursia but for the good of their children; thus you will overcome all calumnies and will find your merit*³⁰⁴.

*“It is fitting that we, in doing all our actions for the love of God alone, should place all our hope in him, for he will defend us against all slander and at his hour will treat us as he sees fit; meanwhile you should pray especially for those who are contrary to us*³⁰⁵.

4. Disciples of the Master who teaches us to be shepherds

We are shepherds who give life to the most helpless children. We know the difficulties of the children in order to give them the appropriate remedy. We move among small and poor towns in great need of educational assistance:

*“The Prefect, at the end of classes, be attentive when the pupils go out; let them go modestly two by two to hear Mass, seeing to it that the teachers take care of their children like shepherds*³⁰⁶.

*“...[The Piarist] should be attentive to give light to the children, especially to those who are the most neglected of all...”*³⁰⁷.

*“...The hireling runs away, because a hireling does not care about sheep; so the boys more learn vice than virtue”*³⁰⁸.

303 Cu 1428. (EP 1236. Rome, October 19, 1629. To Father Joseph Frescio. Naples).

304 EP 86. Rome, September 21, 1621. To Fr Pellegrino Tencani. Nursia.

305 EP 80.

306 Declarations on the Constitutions, written by St. Joseph Calasanz for the General Chapter of 1637, n. 190.

307 Cu 1428. [EP 1236. Rome, October 19, 1629. To Father Joseph Frescio, Naples].

308 MT 23.

“I want you to be a universal person with all schoolboys, and if out of class they are not as they should be, worry about knowing it”³⁰⁹.

“It is very dear to me that you attend to study cases in which young people often incur, that this is our main Institute”³¹⁰.

“We move among cities and people, preferably small and poor and in great need of assistance”³¹¹.

5. Disciples of the Master who welcomes small and poor people and towns

As you did it to one of the least of these my brethren, you did it to me:

“You could and should have your talent employed in favor of many poor children, who represent the person of Christ...See that you do not have to give a strict account of idle talent”³¹².

“If those of our people who have gone to those regions would consider that what is done for a poor child is received by Christ in his own person, I am sure they would use greater diligence”³¹³.

“As for receiving poor students, you are doing a holy work by admitting those who come. For it was for them that our Institute was founded. And what is done for them is done for Christ. The same is not said of the rich”³¹⁴.

“Let all of you be there with an earnest spirit, to serve the Lord in his members who are the poor. So that we may hear in due time: as you did it to one of the least of these my brethren, you did it to me”³¹⁵.

309 EP 2249. Rome, July 15, 1634. To Fr James Graziani. Naples.

310 EP 557. Naples, November 21, 1626. To Fr James Graziani. Rome.

311 MT 26.

312 EP 4465. Rome, May 29, 1647. Bernardino Balzanetti. Poli.

313 EP 2441. Rome, September 15, 1635. To Card. Dietrichstein. Nikolsburg.

314 Cu 1444. [EP 2812. Rome, 27 February 1638. To Fr John Dominic Romani. Florence].

315 Cu 1445. [M 94, Rome, April 26, 1647, to Fr Baldassarre Cavallari, Palermo].

Conclusions

Calasanz invites us to walk in the path of the Lord:

“I exhort you, and all others, to walk in the path of the Lord with simplicity and religious perfection, which as a true spiritual father I wish for everyone. I say this in the presence of God, who is truth. May the Lord bless you all”³¹⁶.

“The more you work for Christ, the more you owe Christ, because he is your fruit”³¹⁷.

We are disciples of the school of the master when we are the body of the lord

Calasanz seems to use for community life the Pauline expression of the Body of the Lord. He speaks:

- Of observing the common life as a sign of the presence of God in the community:

“I hear they say that you always observe the common life. This is a sign that there is true charity and, consequently, that God is present”³¹⁸.

- Of the body of the Congregation:

“... It is necessary to have someone who assumes as his personal objective the good government, the care and growth of the whole body of the Congregation: this is the Father General. To his fidelity and prudence is entrusted the care of the whole Institute”³¹⁹.

316 Cu 701. (EP 4028. Rome, August 2, 1642. To Fr John Francis Apa. Florence).

317 Cu 637. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were first published by Father James Bagnacaballo, a friend of Calasanz, in his Reïormatio Studiorum (Petrusiae 1620)].

318 EP 2960. Rome, October 16, 1638. To Fr Andrew Sabino. Genoa.

319 CC 257.

- We are aware that we all form one body:

“As necessary in our religion are the brothers as the clerics and priests, because all form one body. And one should not say to the other: ‘I do not need your help. But in holy peace, with great merit, let each one work according to his aptitude for the pure love of God”³²⁰.

“I have written to Father Provincial so that he may praise the good zeal of all and that they may return to the service of God and to their own spiritual advantage..... Y.R. do all you can, and I hope that none of the Religion loses reputation, because the evil of one redounds to the whole body. This union and charity must be asked of God with fervent prayers and with importunity, which is the means that God has left in his Church to ask for what we need”³²¹.

“It is necessary to arrange the things of Religion in the head as well as in the members”³²².

“Y.R. writes to me that the building is well advanced, referring to the material, but if the spiritual of holy observance and union does not go well, the material will be of little use to us. And in this regard, all the importance is in the head”³²³.

“Let all be there with a strenuous spirit, to serve the Lord in his members who are the poor. That we may hear in due time: as you did it to one of the least of these my brethren, you did it to me”³²⁴.

- And that we live “in the Church, under the guidance of the Holy Spirit”:

“In the Church of God and under the guidance of the Holy Spirit, Religious Institutions tend to the fullness of Charity as their genuine goal, through the exercise of their ministry. Likewise, with total commitment, is proposed by our Congregation in carrying out the task entrusted to it by His Holiness Paul V, of happy memory, Vicar of Christ on earth”³²⁵.

320 Cu 426. (EP 3990. Rome, May 17, 1642. To Fr Louis Raimondi (w/d).

321 EP 1492.

322 EP 1693.

323 EP 2660.

324 Cu 1445.

325 CC 1.

1. The first thing in the body of the Congregation: The action of the Holy Spirit in persons

The first thing in the body of the Congregation is the action of the Spirit in each member and the tastes of the Spirit when we are gathered together. Each member receives, in complete peace, what the Lord expects from the Pious School for the good of the little and poor neighbor.

The community is the happening of the power of the Spirit of God in persons, that moves them from within to overcome all selfishness in order to give themselves unconditionally to others.

This presupposes that each member of the body has been formed to be “wise in the inner school”:

“Let all be united and let all know and participate, through the weekly congregation, in what is being done”. The Holy Spirit often speaks through the mouth of a simple person, especially if he is devout”³²⁶.

“I am sure that the Holy Spirit will always show his will through someone. Gathered together, therefore, let each one of you arrange the work to be done, according to his ability. And then, with this union, let them all attend first to the profit of their own souls and then to the service of Religion and of the poor students. I will rejoice greatly in all your good”³²⁷.

“And because the Lord does not make distinction of persons, and ordinarily reveals his secrets to the simple, we desire that the local Ministers, at least once a month in the oratory after prayer, discuss in the presence of all the good government of the House, hearing the opinion of each one to see what the Holy Spirit inspires”³²⁸.

The action of the Holy Spirit makes us brothers in the Lord.

The phrase comes from the following texts of Calasanz:

“[Gelio Ghelini] my dear companion many years ago and brother in the Lord”³²⁹.

326 Cu 519. [Rome, August 28, 1636, to Father Melchior Alacchi, Palermo].

327 Cu 864. [EP 3198. Rome, November 22, 1639. To Fr JohnDominic Romani. Florence].

328 Exhortation of Calasanz to the Superiors - RC 13,47.

329 EP 16. Rome, September 4, 1617. To the Most Illustrious Mr. Paul Emilio Ghelini. Bergamo.

"We must not let those whom during this life of religious observance we have had as brothers in Christ fall into oblivion after death"³³⁰.

We are brothers in Christ, the Lord:

- Because the grace of the Lord unites us:

"I have written to Fr. Evangelist that there be no more discussion of whether religious are of one nation or another so that union and charity be preserved with all, which is the true effect of the grace of the Lord"³³¹.

- Because we experience the same charism:

"Let the Superior strive so that all may tend toward unity of sentiment, language, thought, and will. Thus united by the bond of fraternal love, they will devote themselves more effectively to the service of God and neighbor"³³².

- Because we rejoice in the interior goodness of our brothers:

"I knew the interior goodness of Father Gelio Ghelini; he made such a prayer that it seemed that his pleasure consisted in being among the children of the pure age to teach them to love the Lord and to make prayer; it seemed exactly that his purity attracted like a magnet to himself the hearts of the children, who in school found no greater pleasure than to be next to that Father. Since then I have never again found in anyone such an extraordinary attraction"³³³.

"I will rejoice greatly in all your good"³³⁴.

- Because we help each other to diagnose and eradicate passions:

330 CC 82.

331 EP 2374. Rome, May 18, 1635. To Fr Stephen Cherubini. Cesena.

332 CC 171.

333 EP 16. Rome, September 4, 1617. To the Most Illustrious Mr. Paul Emilio Ghelini. Bergamo.

334 Cu 864. [EP 3198. Rome, November 22, 1639. To Fr JohnDominic Romani. Florence].

“By the grace of the Lord Y.R. has not allowed himself to be overcome by passions; therefore, you should put all your efforts into helping those who allow themselves to be overcome by them, for you will thereby do a work very pleasing to God”³³⁵.

“Those who are not guided by passion should show their prudence and spirit by patiently bearing with the inobservances of the lax, and help them not only with prayers, but also, when the occasion arises, with charitable exhortations to flee from discord and vain pretensions and to attend to the salvation of their own souls”³³⁶.

- Because we treat everyone with true affection:

“The more charity and humility you show to those who do not have it, the more you will correspond to your office of Father and brother, and the more you will please God and your Superiors by showing true and sincere affection to all”³³⁷.

- Because we treat the sick with familiar affection:

“The religious who feels sick should inform the nurse, and the nurse should inform the Superior, if he judges the matter to be serious. Take him to the infirmary, if it seems appropriate. And our greatest concern will be to provide him punctually with everything necessary, so that he does not miss the good treatment and the affection of his paternal home”³³⁸.

“It is ordered to all Provincials and other Superiors that the best places and rooms in our houses be reserved for the sick. In newly built houses, an infirmary should be installed, isolated and located in the most pleasant part of the building”³³⁹.

“The nurse should always be present during the doctor’s visit. He should be careful, affectionate and patient. Do not forget anything that the doctor prescribes; and at the prop-

335 EP 2683. Rome, February 18, 1637. To Fr Peter Mussesti. Ancona.

336 EP 4382, Rome, June 16, 1646. To Fr JohnCarlo Caputi, Naples.

337 EP 3164. Rome. October 8, 1639. To Fr JohnDominic Romani. Florence.

338 CC 72.

339 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanctiana*. n. 50.1983. p. 578. n. 26. Written by Calasanz in 1637.

*er hours bring to the sick person the medicines and suitable well-seasoned food*³⁴⁰.

*“It is the duty of the Superior to see to the affable and loving treatment of the sick. He will visit them at least every two days and, at the beginning of the illness, he will encourage them to go to confession*³⁴¹.

*“And since from experience it has been seen how much the poor sick who are found in some houses in small towns without the facility of a doctor and medicines suffer, it is ordered both the Provincials and the Superiors of the communities where there are no comforts or assistance for patients that, as soon as they see that one falls ill, they send him to the nearest house that has such comforts and no expense is spared*³⁴².

*“I am sorry as much as can be said for Your Reverence's illness and the difficulty there is in curing it, and since there are no doctors anywhere who know how to cure such a kind of illness and any other, however serious, as there are in Rome, I exhort you as much as I can to come here at the first opportunity, where there are spiritual and corporal remedies as nowhere else and perhaps better*³⁴³.

- For, we also treat with affection the elderly and those of weak constitution:

*“Special care shall be taken with the aged and those of weak constitution*³⁴⁴.

*“If someone thinks he needs a change of air as a preventive or curative measure, after going to prayer, let him manifest his need to Father Provincial. From that moment on, let him accept with great serenity his decision as the best of all. And no longer insist or complain*³⁴⁵.

340 CC 74.

341 CC 75.

342 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasactiana*. n. 50. 1983. n. 29. p. 579. Written by Calasanz in 1637.

343 EP 3747. Rome, October 5, 1641. To Father Melchior Alacchi. Barcelona.

344 CC 78.

345 CC 79.

“It is the duty of the Superior to take care of the health of all his subjects. He sees that no one indulges in prolonged studies, vigils, abstinences and other external penances, nor in indiscriminate works: they tend to bring great harm and prevent greater good. Whatever the religious does in this regard, let him promptly manifest it to the Superior or confessor”³⁴⁶.

“Blessed be the Lord who is pleased to visit us with so many sick people. Let us pray to him to deign to send them health also. In the meantime, patience, so as to draw from it the fruit that is fitting”³⁴⁷.

“We must have great patience with those who are indisposed and, while they are mortified by the Lord with sickness, we must not afflict them anymore, but rather console them and kindly make them understand that the Lord sends them sickness, so that they may awaken from the sleep of laziness and propose to walk in the future with great fervor and diligence on the path of perfection: this is the will of God, your sanctification”³⁴⁸.

- Because we feel united to the Piarists who are already like the Father and we ask for their help:

“In the last moments, given the signal, let all the religious come, and with prayers and exhortations imbued with love for the Father, let them apply themselves to help with all their souls the brother who is leaving”³⁴⁹.

“We must not let those whom we have had as brothers in Christ during this life of religious observance fall into oblivion after death”³⁵⁰.

“[Your letter] has given me great consolation, procuring for me some news of the many favors that His Divine Majesty deigns to do to those who devoutly commend themselves to the holy memory of Fr. Gelio, my dear companion for many years and brother in the Lord”³⁵¹.

346 CC 81.

347 EP 557. Naples, November 21, 1626. To Father James Graziani. Rome.

348 EP 143. Rome, February 8, 1623. To Fr Pellegrino Tencani. Nursia.

349 CC 65.

350 CC 82.

351 EP 16. Rome, September 4, 1617. To the Most Illustrious Mr. Paul Emilio Ghelini. Bergamo.

*"...Have recourse to your deceased friend of good memory, Fr. Abbot, who will help you to do God's service with joy"*³⁵².

Note: Life in Common. In the time of Calasanz it was desired that the number of members of the Community should be twelve, in order to preserve the spirit:

*"Of course His Holiness Clement VIII, of happy memory, saintly ordered that in the convents there should not be less than twelve, because otherwise in a short time they relax and serve rather as a scandal than as a good example, observing neither fixed time of prayer, nor chapters of faults, nor fasts, nor other mortifications necessary to preserve the spirit. And it seems to me that His Holiness Urban VIII has made it obligatory; that wherever a house is founded with less than twelve religious, they should be subject to the Ordinary. This is what I seem to understand from letters from Genoa"*³⁵³.

*"Your Excellency thought by my letter that the whole matter was concluded, but it is not so, because it is not our custom to move to a new place to open schools with less than twelve religious, and even so it is not enough, because not all are suitable, being necessary one with maturity and prudence to be Superior, and in the new Religions these are few. Moreover, according to the places, four or six are required for the schools as teachers and of these, fully prepared, we suffer great shortage. We will try to instruct some, but one or two years are not enough for them to become perfect. Therefore, Your Excellency, it is not convenient to begin to build until we notify you; this will be when we have subjects fit for such a service. Do not think that we can do like the lay teachers who with one or two can attend to a city or town; they have no other obligation than to teach, but we are obliged in everything by Constitutions which command us to perform daily, morning and evening and even during the day, certain spiritual exercises, which we cannot neglect, and not even with four or six in community can they be done properly; and we cannot neglect our spiritual advantage to help others, since no one will replace us in the divine judgment"*³⁵⁴.

352 EP 35. Rome, January 30, 1619. To Fr John Peter Cananea. Frascati.

353 EP 573. Naples, January 9, 1627. To Fr James Graziani. Rome.

354 EP 2034. Rome, May 9, 1633. To Mr. Horacio Gaetani. Anagni.

“Y.R. never writes to me about whether you have, every Sunday, the usual conferences in our Order, the chapter of faults on Fridays and other similar exercises that are very necessary; and even if the community is not formed, you should live in observance as best you can; I know of some that even if they are two or three, they do it so as not to harm themselves. And as the family grows, do not fail to treat everyone with charity so that no one lacks the proper food and clothing; use a gentle way of speaking, remembering how you were annoyed when some Superior did not please you in deeds or words. Accept these common warnings in order to avoid falls if you are free from them, and, if you have fallen, in order to make amends”³⁵⁵.

“See to it that even if there are only two of you, you never leave the common exercises that we do here, because leaving this week one, that does not seem to matter much, little by little you leave the others”³⁵⁶.

Here are some images of life in common:

“I would like you see to it that everyone in that house strives in the classes and in the other spiritual exercises with all diligence, as subjects chosen by God to reform the youth in those regions, which is an apostolic office. Y.R. be the first in everything that can help perfection and beg Fr Glicerio to make every effort to do all he can for the service of these children, which will be for the great glory of the Lord. To Br Charles, that he should attend first to his own spiritual development by means of holy humility and obedience; may he leave everything else for the benefit of the children; that he not let himself be carried away by his feelings that, under some sort of good, deceive him; and that all together you attend to the Institute. When it seems opportune, make a Provincial Congregation, and in it arrange all the houses with the necessary Superiors and officials; it would be a great consolation for me to hear that you satisfy these Lords Protectors; and for that, let prayers be made every day.”³⁵⁷

“The local Superior may grant a day of physical and spiritual recreation. Only and exclusively to replenish their

355 EP 2122. Rome, October 7, 1633. To Fr John Dominic Romani. Consenza.

356 EP 276. Rome, December 19, 1624. To Fr John Peter Cananea. Moricone.

357 EP 2394. Rome, June 23, 1635. To Fr Matthew Bigongiaio. Strasnitz.

*physical and spiritual strength, they can go to some beach if the coast is near, or to another place if it is not*³⁵⁸.

*“Tell the Brother of the first class that I have always received the verses that he has sent me, and that as topic for the prayer he should take to praise the peace and harmony among the citizens; thus, the community is a representation of Paradise*³⁵⁹.

2. The meetings as the body of the Lord

There are three meetings that call my attention:

- The weekly meeting
- The monthly meeting
- And the chapter meetings.

For all three, it is good to keep in mind what Calasanz says about the Provincial's meeting with his consultors:

*“If you meet with zeal for the glory of God and the greater good of the students, you will find in practice that the Holy Spirit will be in your midst, because where two or three are gathered in my name, there I am in their midst*³⁶⁰.

a. The weekly and monthly congregation

The weekly meeting refers to the educational work and the monthly meeting to the good government of the house:

*“Your Reverence together with the other priests should treat all things concerning the building, and also the house and the schools, for it is said that abundance of counselors brings salvation*³⁶¹.

358 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanciana* n. 50.1983. n. 134. p. 603. Written by Calasanz in 1637.

359 EP 1524. Rome, November 15, 1630. To Fr Castille (John Garcia). Frascati.

360 EP 2757. Rome, July 18, 1637. To Fr John Chrysostom Peri. Naples.

361 EP 3663. Rome, July 14, 1641. John Baptist Andolfi. Chieti.

– The Weekly Congregation

It deals with the things of the school and the way to improve them. The structure of the meeting is as follows:

- Meeting once a week.
- About the educational work.
- Hearing the opinion of all; and all open to welcome the manifestation of the Spirit

“Sometimes it is better to govern with a few who are united, than with many, some of whom are disunited...I wish that at least once a week you make a small congregation about the things of the school and the way to improve them, hearing the opinions of all, because many times the Holy Spirit speaks through the mouth of the one who is least thought of”³⁶².

- Organizing the work to be done by each one according to his aptitude, for the good of the whole body of religion and of the poor pupils:

“Fr. Ambrose travels to help that house, which would have to be very observant; for there being many priests with whom congregation must often be made, I am certain that the Holy Spirit through someone will show his will. Therefore, all united, [assembled], arrange the work to be done by each, according to his aptitude. And then, with this union, let all attend first to the profit of one’s own soul and then to the service of the Religion and of the poor students. I will rejoice greatly in all your good”³⁶³.

- Without being carried away by passions, but seeking what is best for the common good. It is necessary to have fear of God and humility so as not to be guided by passions, but by the peace and union that Christ recommended to the Apostles.

“It seems to me that as long as you two do not agree, you will do nothing in the service of God or in the service of the

362 Cu 1251. [Rome, December 31, 1622, to Fr Peregrino Tencani, Nursia].

363 Cu 864. [EP 3198. Rome, November 22, 1639. To Fr JohnDominic Romani. Florence].

*school. Neither of the two should remain obstinate in his opinion, but as servants of God, when one proposes something and gives his reasons, the other should say with peace his opinion and give his reasons as well. And then, without passion, resolve whatever seems most convenient...One and the other should submit their opinion to what seems most convenient for the good of the school, which you should discuss between yourselves with much peace and without passion, because otherwise you show that you have little fear of God. Above all things in the world, both of you should remain in this holy fear and not quarrel among yourselves or with the laity. In short, I recommend peace and union among yourselves as Christ recommended it to the Apostles*³⁶⁴.

*"I dislike very much that there are dissensions or aversions among the Brothers of the Congregation; just as the enemy sows discord, the religious must observe union and charity, which is not achieved without humility. Please see to it that you are united again. I have written to Father Provincial so that he may praise the good zeal of all and that you may return to the service of God and their own spiritual benefit...Your Reverence should do all you can, and I hope that none of the Religion loses reputation, because the evil deed of one redounds to the whole body. This union and charity must be asked of God with fervent prayers and with importunity, which is the means that God has left in his Church to ask for what we need. Let everyone pray and may Y.R. give an example of holy humility, which is the office and obligation of the Superior*³⁶⁵.

*"I liked your letter very much and I appreciate very much your good spirit. I wish that all those who have some difficulty about the things of Religion, put it in writing, so that here the suitable remedy may be given to all; but I would not want them to be written in a passionate spirit, but only for the glory of God and out of pure zeal for the good progress of the Religion, since passion, especially in religious, often blinds the intelligence in such a way that it often makes them see black as white and white as black. Here we will pray that all things may turn out for the greater glory of God, who may bless us all*³⁶⁶.

364 Cu 843. [EP 1958. Rome, January 26, 1633. To Fr Archangel Sorbino, Cesena].

365 EP 1492. Rome, September 14, 1630. To Fr Stephen Cherubini. Naples.

366 EP 2774. Rome, September 4, 1637. To Br. Paul Lucatelli. Genoa.

“I would like the Congregation to meet every week, in union and charity; each one looking to the common good more than to his own particular good”³⁶⁷.

- If there are diverse opinions or dissensions have recourse to prayer to ask for union and charity and to discover the inspiration of the Spirit:

“Since there are diverse opinions among the brothers you will exhort them to have recourse to prayer so that everything may be resolved to the greater glory of God and not according to particular interests. Y.R., from your part, command them to pray, that I will accommodate myself to what is more suitable for the company; but I want everyone to agree on the same thing and that it be for the greater glory of the Lord”³⁶⁸.

“If in the Congregation there are conflicting opinions, let the matter be left for another day and in the meantime let prayer be made that the Blessed Virgin inspire what is for her greater glory, because in the things of the Lord’s service it is not good to run hastily, nor to have disputes or different opinions”³⁶⁹.

Note: Prayer, for Calasanz, consists in dealing with the Holy Spirit in order to be able to love one’s neighbor. You can see below.

“God knows with how much love I desire for you the continual assistance of the Holy Spirit, so that, dealing with Him behind closed doors, at least once or twice a day, you may know how to guide the little ship of your soul. It is this business the first and foremost that each one of us must deal with, and if this goes well, all other matters will be settled with good success in the presence of God even though it may seem otherwise to human prudence. It would be a satisfaction to me if in these circumstances of so many disturbances Y.R. could show great courage of spirit to bear all things patiently for the love of God, to whom I will pray in particular to give you the grace to do much good to your neighbor with the talent he has given you for

367 EP 1199. Rome, September 7, 1629. To Fr Mathew Reale. Carcare.

368 EP 360. Rome, November 14, 1625. To Fr Castilla (John Garcia). Frascati.

369 EP 361. Rome, November 16, 1625. To Fr Castilla (John Garcia). Frascati.

*that purpose. That is all I can think of for now. May the Lord bless us all*³⁷⁰.

*“May the Lord, by his mercy, inspire in the hearts of all a spirit of peace and concord, so that you may compete to see who will be of greater benefit to their neighbor*³⁷¹.

- Rejoicing in the good of the neighbor:

*“...[Gathered together], then, arrange the work to be done by each according to his aptitude. And then, with this union, let them all attend first to the benefit of their own souls and then to the service of religion and of the poor students. I will be very happy for all your good*³⁷².

- The Monthly Congregation on the Good Government of the house

The text where the Monthly Congregation appears is addressed to the local superiors. This meeting deals with the good government of the house. The structure is as follows:

- Meeting once a month.
- All the members of the Body participate:
- In the Oratory, after prayer.
- In the presence of all: priests, clerics and brothers.
- To deal with the good government of the house.
- To listen to the opinion of all to see what the Holy Spirit inspires.
- Taking note of all the proposals in a book to be brought to a weekly meeting attended only by the priests and other clerics of the house.

“And because the Lord is not an acceptor of persons, and ordinarily discovers his secrets to the simple, we desire that

370 EP 3858. Rome, January 3, 1642. To Fr JohnAntonyRidolfi. Pieve di Cento.

371 EP 3931. Rome, February 22, 1642. To Fr Vincent Berro. Messina.

372 Cu 864. [EP 3198. Rome, November 22, 1639. To Fr JohnDominic Romani. Florence].

*the local Ministers, at least once a month in the oratory after prayer, treat in the presence of all about the good government of the House, hearing the opinion of each one, to see what the Holy Spirit inspires, and the discreet and reasonable proposals and the good advice of anyone who is one of us should then be reported in congregation and thoroughly reasoned out, in order to resolve what the Lord inspires for the good government of the house, who made even the donkey of the false prophet Balaam speak for the benefit of the Prophet himself*³⁷³.

Meeting once a week

Only those who have the vote participate. It is good to relativize this juridical aspect of the time of Calasanz and to make the monthly and weekly meeting a single meeting for the good government of the house.

- Only all the Priests and other Clerics of the house meet to discuss and resolve the necessary things for the good government of the house.
- The proposals of the monthly meeting, once thoroughly reasoned, are put to a secret vote, to resolve what the Lord inspires for the good government of the house.
- Before putting them into practice, the Secretary writes to Calasanz, waiting for the Founder's resolution. Calasanz verifies if what is said corresponds to an action of the Spirit in coherence with the charism. In this way the resolution has more force.

*“Meet once a week to study the form of government. Since four eyes see more than two, and an abundance of counselors brings salvation*³⁷⁴.

“That the local Ministers may be somewhat relieved of their many labors, we order that henceforth they resume the good custom introduced at other times, of calling together the congrega-

373 Exhortation of CALASANZ to the Superiors - RC 13.47. Special General Chapter. Order of the Pious Schools. Rome 1969. “Declaration on Calasanzian Spirituality”. Note 138.

374 Cu 509. [EP 1331. Rome, February 23, 1630. To Father James Cipolleta. Nursia.

*tion of all the Priests and other Clerics of the house, once a week, to treat and resolve the things necessary for the good government of the house; the proposals will be written in a book, and will be put to vote with secret ballots and will always be resolved by two thirds and what has been resolved in this way, before putting it into practice, will be written to me by the Secretary of the said congregation, waiting in the meantime for the resolution*³⁷⁵.

*“Not being able to go there personally, I wish that Y.R. along with Fr Bernardino retire to a room and with paper and pen write down what is needed to be reformed in that house, and put into execution what seems most convenient so that all follow the same way and do not allow anyone to do anything without obedience; and what you decide, I myself will subscribe it so that it will have greater force*³⁷⁶.

If it comes to close a house for just reasons, Calasanz says the following

*“If it should happen that a house has to be closed for just reasons, it will not be done without the prior knowledge and consent of Father General. He should consult with his Assistants and with those whom he considers experts, pray, mature the matter and make a decision*³⁷⁷.

b. The Chapter Meetings

Calasanz speaks about Provincial and General Chapters.

In the Constitutions he indicates in detail the functioning of the General Chapter.

- The Provincial Chapter

Calasanz expresses the following:

“With the permission of the General, [the Provincial] will convoke the Provincial Chapter every three years, to resolve the doubtful and difficult problems of the Province. He will see

375 Exhortation of CALASANZ to Superiors - RC 13,47. Special General Chapter. Order of the Pious Schools. Rome 1969. “Declaration on Calasanctian Spirituality”. Note 138.

376 EP 331. Rome, October 6, 1625. (John Garcia). Frascati.

377 CC 183.

*that it is held at a time that will cause the least possible hindrance to the good running of the houses. The local superiors of the province and one religious from each house, elected by majority vote by secret ballot, shall attend it*³⁷⁸.

“Two Vocals can be elected in this Chapter, who will be sent to the General Chapter together with the Provincial. Let them do everything with the greatest dispatch; for it is then, if possible, that the Provincial gives licenses to..., and confirms or withdraws those whom he judges opportune, except those authorized by Father General. Let him transfer those whom he believes before the Lord should be changed”³⁷⁹.

– The General Chapter

It meets for two reasons:

- for the election of the Father General,
- and to resolve the problems of the government of the Congregation.

“The General Chapter can be convoked for two reasons: to elect a new Father General and to resolve important problems of the good government of the Congregation”³⁸⁰.

The election of Father General

The election of the General is a process of discernment. Each Chapter member, attentive to the guidance of the Spirit, in the presence of his Creator and Lord, elects the Father General:

*“...The Vicar will exhort [the Chapter members] to think about the election they are to make, for the good government of the Congregation and the greater glory of God; to prepare themselves for it with prayer and the sacrifice of the altar; to get information, if necessary, from those who can do it with guarantee...”*³⁸¹.

378 CC 295.

379 CC 298.

380 CC 217. [1622]. For the General Chapter, cf. all of Chapter I of Part Three of the Constitutions of Calasanz.

381 CC 219.

*"... Let them dispose themselves, in the fear of the Lord, to the best choice"*³⁸².

*"After three days have passed, let them enter the place of the election. In the meantime, the Blessed Sacrament will have been exposed in the Church, to obtain from the Lord that the one in whom the greatest number of virtues shine forth and in whom are revealed the most exquisite prudence and the most profound knowledge of the problems of the Congregation, united to the most legitimate fear of God, be elected"*³⁸³.

*"No one can be elected who has ambitiously sought the office directly or indirectly"*³⁸⁴.

*"On the day of the election, all should celebrate the Mass of the Holy Spirit, or at least receive communion, so that the Spirit may direct them to the best choice"*³⁸⁵.

*"... For half an hour the Vicar will exhort them to elect the General who will render the greatest service to the Congregation.... Then the Hymn of the Holy Spirit is prayed: Come, Creator Spirit"*³⁸⁶.

*"Each one prays to God individually; and without speaking to anyone else, in the presence of his Creator and Lord, according to the directives he has just heard, determine within himself whom he is going to elect; and secretly write down on a piece of paper the name of the person he is designating as General. One hour at the most is fixed beforehand for this purpose"*³⁸⁷.

*"[When the ballot paper is handed in, it is said]: With all reverence I invoke Jesus Christ, Eternal Wisdom, as Witness that I choose and appoint as Superior General of the Congregation of the Poor of the Mother of God the one whom I consider most suitable for this service"*³⁸⁸.

"[The count is made] and the one who obtains more than half of the votes is elected General. Then the Vicar draws up

382 CC 220.

383 CC 21.

384 Cf. CC 223 and 224. [1622].

385 CC 224.

386 CC 225.

387 CC 227.

388 CC 229.

*the decree of Election in these terms: In the name of the Father and of the Son and of the Holy Spirit. I, X., in my own name and with the agreement of all, elect and declare X. Superior General of the Congregation of the Poor of the Mother of God of the Pious Schools*³⁸⁹.

*Immediately all come forward to render him obedience and, kneeling, kiss his hand*³⁹⁰.

*“Then they all recite the Te Deum together”*³⁹¹.

*“Next Monday the Jesuit Fathers begin the Chapter. May the Holy Spirit help them to choose the one who is most suitable for such an important Religion”*³⁹².

Solving the problems of the government of the Congregation.

Again, a process of discernment is followed to resolve the most important problems:

*“The most important thing is that from the Primal and Supreme Wisdom descends the light that allows us to discern what is most convenient.... [Prayer is made]... to obtain from God the grace to decide wisely about them”*³⁹³.

*“... Having carefully studied all their circumstances and having commended them to God, they will publicly and briefly present the problems they believe should be addressed and will reason out their opinions. When they have finished their intervention, they will deposit a written summary in the center, so that those who wish may read it and express their opinion at the next meeting”*³⁹⁴.

“If the decision to be taken does not appear clear, after having discussed the questions under all their aspects in one or more

389 CC 231.

390 CC 232.

391 CC 233.

392 EP 4309. Rome, November 18, 1645. To Fr Vincent Berro. Naples.

393 CC 237.

394 CC 238.

*sessions, four Definitors are to be elected, unanimously or by majority, from among the members of the Chapter with the right to vote. The Definitors are to promise to take into account the opinion of the majority and, when necessary, make decisions together with the Superior General on the matters under discussion*³⁹⁵.

*“If all are not of one mind, preference is to be given to the majority opinion. The Chapter, in plenary session, will accept it as coming from the hand of God”*³⁹⁶.

We keep the Founder in mind in the Chapter decrees. In the Chapters, we are faithful to Calasanz in a creative way:

*“The General Chapter has not understood me, as Founder, in its decrees”*³⁹⁷.

3. The ‘Calasanz Formative Nucleus’ is the key to understand what is happening in the body of the congregation

Looking at the texts on community meetings:

Calasanz longs that each member of the congregation speak under the guidance of the Holy Spirit and is placed in the Piarist Community according to his aptitudes taking into account his spiritual and bodily needs. If there are tensions in the Community, it is good to realize, if these come from the fact that the persons are not taken into account according to their Internal Inclination, or their spiritual or corporal needs are not taken into account.

*“I am sure that the Holy Spirit will always show his will through someone. Gathered together, then, arrange the work to be done by each one, according to his aptitude. And then, with this union, let all attend first to the benefit of one’s own soul, and then to the service of the Religion and of the poor students. I will rejoice greatly in all your good”*³⁹⁸.

395 CC 239.

396 CC 240.

397 EP 3190. Rome, November 9, 1639. To Fr Joseph Fedele. Naples.

398 Cu 864. [EP 3198. Rome, November 22, 1639. To Fr John Dominic Romani. Florence],

“That those who have the talent to do two offices should not be entertained with only one, because in necessities one should do so and there is great difference in the government of a house, if the offices are given according to the talent of each one”³⁹⁹.

“In place of Father Caspar, Father Peter Andrew will go there, and it is fitting that he be considered a great servant of God and very intelligent and diligent, as he truly is in teaching, and I hope that he will be of great benefit”⁴⁰⁰.

“If the individuals are well distributed, according to their talents, and if we try to keep them all united in holy peace, things can only go well”⁴⁰¹.

“He can make use of Fr Antony Mary, but give him little authority over his subjects, because he does not succeed in others do what can and know to do, since he wants everyone to be like him. This cannot work”⁴⁰².

“Regarding the young man about whom Fr. Pellegrino wrote, he was a young man whom I dressed in Rome and was excellent for the school, but he did not fit in Moravia because of Fr. Pellegrino’s way of being; and so he determined to leave Religion and go to Venice to leave the habit. I always judged him fit for our Institute, but not everyone knows how to govern the different qualities of people, nor can everyone walk at the same pace; if he goes there, which I do not think so, and would like to continue, accept it”⁴⁰³.

“Superiors, as good shepherds of the Lord’s flock, must provide first of all for the spiritual and corporal needs of the sheep entrusted to them, so that they may be at ease and do God’s service joyfully”⁴⁰⁴.

Calasanz longs that the Piarists, in community meetings and daily life, not be guided by passions that are hidden in the interior of man and manifest themselves in the form of discord, particular inter-

399 EP 2983. Rome, December 4, 1638. To Fr Joseph Fedele. Naples.

400 EP 32. Rome, January 4, 1619. To Fr John Peter Cananea. Frascati.

401 EP 2559. Rome, July 17, 1636. To Fr Melchior Alacchi. Palermo.

402 EP 549.

403 EP 1910.

404 Part of the Exhortation of Calasanz to Superiors - RC 13,47.

ests, obstinacy in one's own opinion, quarrels and vain ambitions. If there are community tensions, it is possible that the root may be in the passions that people show in meetings or in daily life. We can all help each other.

By living each one in the holy fear of God.

“None of you should remain obstinate in his opinion but, as a servant of God, when one proposes something and gives his reasons, the other should peacefully speak his mind and likewise give his reasons. And then, without passion, resolve whatever seems most expedient...One and the other should submit his opinion to what seems most expedient for the good of the school. You should treat it with much peace and without passion, for otherwise you show little fear of God. Above all things in the world, both of you must remain in this holy fear and not quarrel among yourselves or with the laity. In short, I recommend peace and union among yourselves as Christ recommended it to the Apostles”⁴⁰⁵.

Bearing with the imperfections of others.

“Seek to put into execution the counsel of St. Paul, that is, to bear with one another's imperfections; thus, you may live in holy peace, which I would like to give you more by deeds than by words”⁴⁰⁶.

“With the Spirit of God he endured all injuries”⁴⁰⁷.

“Br Angel of St. Dominic writes to me about some of his temptations or worries. Console him and treat him with paternal affection since, as Superior, you must bear the imperfections of your subjects and help them to unburden themselves of them little by little. It is not possible for one to become perfect immediately”⁴⁰⁸.

“It disturbs me very much that you are not able to reach an agreement with Fr Bartholomew; for it seems to me that both must have imperfections and when imperfections meet

405 EP 1958. Rome, January 26, 1633. To Fr Archangel Sorbino. Cesena.

406 EP 2036. Rome, May 11, 1633. To Fr Archangel Sorbino. Cesena.

407 EP 2362.

408 EP 899.

*imperfections, there can be no concord; and yet our religious profess or should profess great perfection, so that whoever has more should support whoever has less; otherwise we will give judgment against ourselves. I warn you that time is short and each one must seek to save himself eternally, which is the greatest wisdom that in this life can be learned*⁴⁰⁹.

*“It is not right that you quarrel among yourselves so easily, for, being only two, it is fitting that you live in peace by all means and if it happens that one corrects the other, take the warning with a good heart...Help each other and, bearing with the imperfections of your companion, rival each other in patience, humility and charity. I hope in the Lord’s kindness that you will live as good and holy religious”*⁴¹⁰.

Being simple: Considering oneself alone in the presence of God. Praying for others.

*“Holy simplicity is very dear to the Lord and with the truly simple he usually deals at ease.... Try to close your eyes to the imperfections of others, considering yourself only in the presence of God; in this way the faults of the Brothers will not bring you discomfort. Moreover, you should pray frequently to the Lord for them, and in particular for those who show the greatest lack of observance”*⁴¹¹.

Setting an example and helping with charity:

*“I said to Fr. James that, as the oldest, he should give to others an example of every virtue and, when he sees some fault, he should admonish with brotherly love, so that he who admonishes may produce fruit in his neighbor”*⁴¹².

*“Those who have some spirit must help with charity and patience those who have imperfections and faults, for in this way the service of God is done”*⁴¹³.

409 M 30. Rome, August 5, 1633. To Fr Melchior Alacchi. Moricone.

410 EP 1953. Rome, January 19, 1633. To Fr Archangel Sorbino. Cesena.

411 EP 862. Rome, June 2, 1628. To Fr Julius Pietrangeli. Genoa.

412 EP 1449. Rome, July 29, 1630. To Fr Stephen Busdraghi. Naples.

413 EP 2538. Rome, May 29, 1636. To Fr Angel Morelli. Messina.

Listening to all the inner feelings of the other, so that the enemy cannot defeat us in anything. If we act in this way, we will find inner peace and union, which are a great treasure:

“Try to negotiate and be in good standing with God on whom all our good depends. To do this well, the only remedy is to communicate to the Superior, who is Father Peter, all your interior sentiments, so that the enemy cannot defeat you in anything. If you do this, you will find great interior peace, which is a great treasure. I will not cease to ask the Lord to hold you in his pious hands. On your part, do not fail to act according to my advice, for I am sure it will go well for you, and you must do so, because our life is short. May the Lord bless us all”⁴¹⁴.

It is also necessary that the head of the body do everything possible to create an atmosphere of peace and union, of understanding and help, rejoicing for the good of the other. If there are tensions in the community, it is good to ask oneself how peace and union are being lived among the members of the congregation:

“Let the Superior strive so that all may tend toward unity of sentiment, language, thought and will. Thus united by the bond of fraternal love, they will devote themselves more effectively to the service of God and neighbor”⁴¹⁵.

“Let all strive to remain in holy union. It is necessary that the Superior be so in charity and patience and in spirit, and as a father know how to keep the subjects in peace”⁴¹⁶.

“I will write to Father Provincial to remove all occasions, so that all may walk in union, for this is the will of God, and to follow it each one must mortify his own”⁴¹⁷.

“I recommend peace and union among yourselves as Christ recommended it to the Apostles”⁴¹⁸.

“I wish you all to be of one heart and soul in the service of God”⁴¹⁹.

414 Cu 950. [EP 736. Rome, November 27, 1627. To Father Stephen [Cherubini, Naples].

415 CC 171.

416 EP 1246. Rome, November 2, 1629. To Fr Mathew Reale. Carcare.

417 EP 1393. Rome, May 18, 1630. To Fr Steven Cherubini. Naples.

418 EP 1958. Rome, January 26, 1633. To Fr Archangel Sorbino. Cesena.

419 EP 4028. Rome, August 2, 1642. To Fr JohnFrancis Apa. Florence.

“Y.R. does well to have the charity you have for everyone, especially for the Vicar, and if he is not grateful in this life, he will be grateful in the next. I recommend that you do not forget those at home, because well-ordered charity begins with oneself”⁴²⁰.

“As for Brother Francis Mary, try to understand his interior well with the love of a father, for he is in dire need of help”⁴²¹.

Sometimes it is better to govern a house with a few who are united than with many, some of whom are disunited”⁴²².

“I will rejoice exceedingly in all your good”⁴²³.

Here is the scheme that relates the “Calasanz Formative Nucleus” with the Body of the Congregation:

Calasanz formative nucleus	The Body of the Congregation
Attentive with their interior powers to	The members of the Body of the Congregation attentive with their inner powers so
not to be moved by passions	not to be moved by the passions that arise in community life
and to follow the guidance of the Holy Spirit	and to speak and act from the guidance of the Holy Spirit, creating conditions of peace, understanding and union

4. The Superior in the body of the congregation

His aptitude is to govern, seeking and realizing the common good. Allowing the unity of the body of the congregation to appear. The Spirit unites in diversity:

420 EP 907. Rome, July 23, 1628. To Fr Castilla (John Garcia) Frascati.

421 EP 1415. Rome, June 15, 1630. To Fr James Cipolleta. Nursia.

422 EP 132. Rome, December 13, 1622. To Fr Pellegrino Tencani. Nursia.

423 Cu 864. EP 3198.

“In every public body and in every wisely structured religious institute, alongside those who contribute to the common good by means of particular purposes and partial services, it is necessary the figure of one who watches over the universal good and aspires to it as his specific task.

So also in our congregation, besides those responsible for the different houses, schools, provinces - in which these Pious Schools are developed or will be developed - it is necessary someone who assumes as a personal objective the good government, the care and growth of the body of the congregation: this is the Father General. To his fidelity and prudence is entrusted the care of the whole Institute”⁴²⁴.

“When the number of clerics, schools and houses has increased, provinces are to be formed and to each province are to be assigned the houses and schools that Father General deems opportune, all in order to achieve a better way of governing”⁴²⁵.

“The homogeneity in the organization of our houses will be of great use to our own members and of great importance to outsiders. The General must see to it that all, as far as possible, are organized in a similar way”⁴²⁶.

“Let the Superior strive so that all may tend towards unity of sentiment, language, thought and will. Thus united by the bond of fraternal love, they will devote themselves more effectively to the service of God and neighbor”⁴²⁷.

Note: In order to govern well, the following qualities must be identified in the Superiors:

a) In the local superior

“A local superior is to be appointed for each house. A religious proven in various mortifications, in obedience and humility, skilled in practical problems, endowed with the gift of discretion; who knows how, in his time and place, to combine exigency with affability”⁴²⁸.

424 CC 257.

425 CC 282.

426 CC 185.

427 CC 171.

428 CC 186.

“The Superior’s principal obligation will be to support the Community and the school on his own shoulders with prayer and holy desires. Secondly, to see to the observance of the Rules and Constitutions”⁴²⁹.

“Let him be diligent in providing suitable individuals for the various services of the house, especially for literary and spiritual formation. Visit them frequently and see if they fulfill with care what has been entrusted to them”⁴³⁰.

“The Superiors of the houses or schools will appoint minor responsible people; they can also change them, according to their prudence”⁴³¹.

“A man, likewise, of such virtue and character that the General or the Provincial, by his order, can entrust to him with full confidence the service of authority”⁴³².

b) In the Provincial Superior

“Father General will also establish Provincials who will govern [the Provinces] with rectitude. They may imitate the love, gentleness and goodness of Our Lord Jesus Christ in their style of service. They should not tyrannize those entrusted to them, but become models of the flock, leading them to perfection more by works than by words”⁴³³.

“To better achieve this, they will have consultors and they will hear them according to the needs. They will ask the General for the ratification of their appointment”⁴³⁴.

“He should transcribe in the corresponding book what concerns the good government. In an appropriate place, he should set up the Archives and keep therein to bequeath them to his successors, the books and all that pertains to his office”⁴³⁵.

429 CC 188.

430 CC 191.

431 CC 301.

432 CC 187. [1622]. For other numbers on the local Superior, see Chapter IX of the Second Part of the Constitutions of Calasanz.

433 CC 283.

434 CC 284.

435 CC 286.

“He will take special care that due order is maintained in all the schools of the province: in the classes, reading books and spiritual practices. He will visit them personally every year, if he is not legitimately impeded; in this case a suitable substitute can be named”⁴³⁶.

After this, he will make the visitation of the people, especially of those who are possibly ill. Show himself eager to do good to all”⁴³⁷.

“[With regard to the Visitors] ... warn everyone not to let themselves be carried away by hatred or resentment, not to keep silent about what must be said, nor to bring up what must be silenced because it is corrected”⁴³⁸.

“Let each one be informed about the complete fulfillment of the different services, the faithful observance of the Rules and Constitutions, the quality of community peace and harmony, the solicitude [on the part of all the teachers] in school work, and initiatives to improve the education of adolescents”⁴³⁹.

c) On the Superior General

“Let him be of mature age, fit for government, a paragon of all virtue, eager to shepherd his subjects with love and patience, a follower of the common regular observance; let him come to the common table, eat the common food - if his health allows it - and wear the common clothing”⁴⁴⁰.

“The General will have a catalog of all the houses of the Congregation; and another of the persons - professed or in probation - who are in each house and province. In it, along with their names, their qualities will be described in detail. See to it that it is updated every year”⁴⁴¹.

“It also pertains to Father General to elect a Procurator General. He is to reside in Rome, and his task is to man-

436 CC 289.

437 CC 291.

438 CC 309.

439 CC 310. [1622]. For more numbers on the Provincial and the Visitors, cfr Chapter IV and V of the Third Part of the Constitutions of Calasanz.

440 CC 258.

441 CC 262.

*age and resolve with diligence the problems of the whole Congregation*⁴⁴².

*“The good of the whole Congregation lies in the good government of Father General. In order that he may not be overwhelmed, exteriorly and interiorly, by an accumulation of problems and an excessive burden, and that he may forget his own health, the Chapter will appoint four Assistants by secret ballot. Let them be adorned with every virtue and experienced in the affairs of the Congregation; with filial foresight and love, let them assist the General in external problems and with regard to his health”*⁴⁴³.

d) To govern well it is necessary that the Superiors be united

*“If they were of the same mind, the house would go well, but if the Superiors are not united, the observance will always suffer.... Try to be in agreement in the future”*⁴⁴⁴.

The Superiors are the Head of the Body of the Lord. As Pastors they manifest the love, gentleness and goodness of our Lord Jesus Christ: giving life to all the members of the Body:

“... We exhort and beg through the heart of the Lord all the Ministers to remember that they occupy the place of that Lord who, being very rich, became poor, to enrich his little children, and suffered hunger, thirst, heat, cold, weariness, enduring even scourging, thorns, nails and spear; and who in his extreme need wanted to be watered with gall and vinegar, when for others he had turned water into wine; and, finally, wanted to die naked on a trunk of a Cross: so that wishing [to follow him] worthily in bearing a little of his holy Cross, it is necessary, to divest ourselves of the royal garments of self-love, and with the bare feet of good example in everything, to clothe ourselves all from head to foot with the mantle of holy Charity, which makes joyfully realize that admirable saying of the Apostle: Charity seeks not its own. Therefore, as good shepherds of the Lord’s flock, they should provide first of all for the spiritual and

442 CC 266.

443 CC 276. [1622]. For other numbers on Father General and the Assistants, see Chapter II and III of the Third Part of the Constitutions of Calasanz.

444 EP 3455. Rome, June 23, 1640. To Fr Joseph Fedele. Naples.

*bodily needs of the sheep entrusted to them.... so that they may be at ease and do the service of God cheerfully, for which they have abandoned their own house and its comforts, and what is more, even freedom, of which on the contrary the Ministers have, enjoying the power and authority which the Lord has given them over those; so, they should [follow] even in this the Lord himself, who the Power given him by the eternal Father over all creatures, he employed all in our service and not his own*⁴⁴⁵.

*“For their part, Superiors should not forget to combine authority with wisdom and discretion. Let them remember that they are in charge of men and practice more the kindness of counsel than the rigor of command*⁴⁴⁶.

*“The Superior should always ask his companions what is said about him, as Christ asked his apostles for our example, and if you are informed of anything, Y.R. should receive it well*⁴⁴⁷.

*“I wish there were some in that house who had the spirit and zeal of Br. Mark Anthony with whom Y.R. must always consult all his things, for it did not seem to me unworthy to consult him when he was here*⁴⁴⁸.

*“Consult, as I told you, with Br Marc Anthony in all matters, because although it may seem simple and unlettered, the Holy Spirit often speaks through the mouths of the simple, especially of the devout*⁴⁴⁹.

*“Make yourself respected as Superior and loved as Father*⁴⁵⁰.

The Superiors are the charismatic visibility of Calasanz. The Spirit has granted them an experience of the Charism similar to the experience Calasanz had of his gift:

“Regarding Fr. Charles, note from now on that if one were to say to him: Father [Calasanz] has written this or that to me, you

445 Part of the Exhortation of Calasanz to Superiors - RC 13,47. “Declaration on Calasanzian Spirituality”. Special General Chapter. Order of the Pious Schools - Rome 1969. Note 138.

446 CC 111.

447 EP 1172. Rome, August 3, 1629. To Fr Mathew Reale. Carcare.

448 EP 3384. Roma, 14 April 1640. To Fr Provincial. Palermo.

449 EP 258.

450 EP 2817. Rome. March 13, 1638. To Fr JohnDominic Romani. Florence.

should not believe it if you do not see the letter, and even after having seen the letter, I give permission to you, if it seems to you that it is not convenient, to carry it out as it seems convenient, notwithstanding my letter. Thus, your Reverence, who have knowledge of the facts, may decide what seems most convenient and then write to me: I have acted in this way, and I will consider it well done. Please proceed in this way in the future with Fr Charles as well as with any other. I only remind you to try first with the words of a father, to see if out of love they want to obey, and if they do not want to obey, use the way you think most convenient, because Your Reverence is there with all my authority and it is enough that you tell me: I have remedied in this way and in another way...⁴⁵¹.

“From experience it has been seen that, as soon as the responsible delegates of Father General or of the Provincial begin to exercise their duties, the religious do not want to recognize in them the person who has appointed them, but, in order to be able to act as they please, they consult their credentials and their obediencial letters and do not want as Superior other than Father General himself; it is added to this that sometimes the problems are better seen on the spot, by those responsible themselves rather than by letter⁴⁵².

“Write again to the fathers and brothers that they should all live in great concord and obey the Superior, as if I myself were there in person. In this way the Holy Spirit will be with them, and the things of the house and the schools will go well⁴⁵³.

Superiors are the permanent formators of the Pious School.

Their main obligation is to help the members of the body in the affairs of the Spirit by example and doctrine:

“The preoccupation with debts often makes you fail in your principal obligation which consists in helping the subjects in the affairs of the Spirit by example and doctrine⁴⁵⁴.

451 EP 2256. Rome, August 12, 1634. James Graziani. Naples.

452 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanctiana*. n. 50. 1983 p. 581. n. 37. 581. n. 37. Written by Calasanz in 1637.

453 EP 549. Naples, October 29, 1626. To Fr James Graziani. Rome.

454 EP 1516. Rome, November 2, 1630. To Fr Stephen Cherubini. Naples.

“As a spiritual Father and full of charity you will lead everyone to the observance of our rules and to perfection as a loving father leads his children”⁴⁵⁵.

“Your Reverence should know that the obedience of the subjects does not consist in the Superior’s patent, but in the example and good works that he does, by putting his shoulder to the wheel first in all things. And for the negligence in this and for wanting to command as absolute Superiors, has come in great part the relaxation of our houses. The Superior must first do and then teach, so that he can tell you that the true credential is this that I tell you; but that I will also command to you in writing”⁴⁵⁶.

Superiors are wise in the interior school: they mortify their own judgment and their own will, leading each member of the body according to their “Internal Inclination”:

“I would like in Your Reverence a little mortification of your own judgment. I have wanted to test you in this office and I have thought of you so that if you come out well I can confirm you in that or another province, since those who have such an office must have great patience to take advantage of the talent they see in each subject and know how to remedy with fatherly affection the faults and imperfections, exhorting them in private about the way to conquer religious perfection”⁴⁵⁷.

“It is true that Fr Mario, with the favor of Monsignor Assessor of the Holy Office, governs and commands the Religion according to his own judgment with no little displeasure of quite many, and he sends the orders as he pleases, even signed by Father Visitor. But I hope that this way of proceeding will come to an end soon and we will return to religious observance”⁴⁵⁸.

“That those who have the talent to do two offices should not be kept with only one, because in needs it should be done in this way, and there is a great difference in the government of a house, if the Superior knows how to give the offices according to the talent of each one”⁴⁵⁹.

455 EP 152.

456 EP 3055. Rome, March 19, 1639. To Fr Joseph Fedele. Naples.

457 EP 3721. Rome, August 24, 1641. Bernardino Chiochetti. Provincial of Naples.

458 EP 4131, Rome, September 19, 1643. To Fr Peter Salazar Maldonado. Cagliari.

459 EP 2983. Rome, December 4, 1638. To Fr Joseph Fedele. Naples

The Superiors cooperate, with the heart of a Father, in the construction of the spiritual building of his subjects as if they were the Master of novices. Since the Superior cannot dedicate himself fully to be a spiritual Father, it is necessary that a Master of the Spirit be appointed to collaborate with him.

“As a spiritual Father and full of charity he will lead all to the observance of our rules and to perfection as a loving father leads his children”⁴⁶⁰.

“He [the Provincial] will establish in each house a Master of the Spirit, who will cooperate with the Superior in guiding the religious toward perfection; and he will have the youngest as his special charge, as if he were their Master of Novices”⁴⁶¹.

“Y.R. writes to me that the building is very advanced, referring to the material, but if the spiritual of holy observance and union does not go well, the material will be of little use to us. And on this point, all the importance is in the head”⁴⁶².

“Our Clerics coming from Nursia have arrived very badly formed in the things of the Spirit. The Superior must be continually vigilant with private exhortations and other means for the purpose of making all his subjects humble, and if in this he shows the heart of a Father, he will undoubtedly draw great fruit”⁴⁶³.

“As for Fr Angel, if he does not become spiritual, he will walk like animals, since men of sense whom St. Paul calls animals do not perceive the things that are of the Spirit of God”⁴⁶⁴.

Superiors help, with paternal affection, each member of the body to unburden themselves of the passions little by little. To bear is to help to unburden of imperfections by expressing all internal feelings.

“Fr Angel of St Dominic writes to me about some temptations or worries he has; try to console him and treat him with paternal affection since, as Superior, you must bear the imperfections of your subjects and help them to unburden themselves

460 EP 152.

461 CC 299.

462 EP 2660. Rome, January 10, 1637. To Fr Melchior Alacchi. Palermo.

463 EP 1397. Rome, May 25, 1630. To Fr James Cipolleta. Nursia.

464 EP 2581. Rome, August 28, 1636. To Fr Melchior Alacchi. Palermo.

*of them little by little. It is not possible for one to become perfect immediately...The Superior must help him to get rid of them with paternal warnings*⁴⁶⁵.

*“Try to negotiate and be well with God on whom all our good depends. To do this well, the only remedy is to communicate to the Superior all your interior feelings, so that the enemy cannot defeat you in anything. If you works in this way, you will achieve great peace, which is a great treasure*⁴⁶⁶.

*“As for dealing with matters of conscience, give permission to some to go to another priest, if you see that it is more useful for their souls, because it is very important in this to have satisfaction in one's own conscience*⁴⁶⁷.

Superiors are an example of living the Constitutions. The sap of the Pious School is hidden in the Internal Inclination of each member of the body and is expressed in the Constitutions. Calasanz insists on:

*“All are ordered to study the Constitutions... and let all resolve to observe them as they sound. That nothing is asked of them except something very just and approved by the Holy Spirit through his Vicar*⁴⁶⁸.

*“Y.R. firmly maintain the holy observance of Religion and let everyone know that whatever you do is for their good; and that you do not ask anything unjust by demanding the observance of our Constitutions, not lacking anyone the proper clothing and food; let you be respected as Superior and loved as a Father*⁴⁶⁹.

Superiors are the Visitors of pastoral and educational work:

*“Y.R. be very vigilant so that the schools go well since it is our principal Institute. Let Y.R. serve as Prefect, visiting them often, since in this way you will fulfill your office well, and you can entrust temporal matters to another who will give you an account many times*⁴⁷⁰.

465 EP 899. Rome, July 15, 1628. To Father Stephen Cherubini. Naples.

466 Cu 950. [EP 736. Rome, November 27, 1627. To Fr Steven Cherubini, Naples].

467 EP 899. Rome, July 15, 1628. To Fr Stephen Cherubini. Naples.

468 Cu 812. [EP 2197. Rome, February 18, 1634. To Fr James Graziani, Naples].

469 EP 2817. Rome, March 13, 1638. To Fr JohnDominic Romani. Florence.

470 EP 2684. Rome, February 20, 1637. To Fr Peter Mussesti. Ancona.

In the Chapter it was determined that the priests should attend to the schools and that the Superiors should be like Prefects, visiting them continually, since this is our principal Institute; and the government of the house and temporal things can be entrusted to another, as a sub minister⁴⁷¹.

“As for Father Provincial, I dislike very much that he has been violent in the schools and that he has not behaved as a loving Father⁴⁷².

“In spite that I am over eighty years of age, I often go to help, sometimes in one school, sometimes in another. And that is the way every Superior should act, even if he did nothing more than teach ten or twelve pupils at a time, passing through different schools⁴⁷³.

Superiors allow themselves to be helped by the other members of the body to make it easier for them to be superior:

“The preoccupation with debts often makes you fail in your principal obligation which consists in helping your subjects in matters of the spirit by example and doctrine⁴⁷⁴.

“I said from the beginning that Br Peter, who is practical in the government or expenses of the house, should help you and lighten your work, and so should do the others, so that, with the help of many, it would be easier for you to be Superior; and it seems to me that I have not achieved the effect that I desired⁴⁷⁵.

“It is the duty of the bursar to have the key of the box where the money that comes home is deposited and to have a book where he writes down what comes in and under what concept it has come in; also what is spent and on what it is spent. Every evening, before going to bed, he should put in the alms received during that day, and on the day the Congregation is held he presents the cash book or a kind of diary where he can show what is in the cash box, so that when you have to buy something

471 EP 3663. Rome, July 14, 1641. John Baptist Andolfi. Chieti.

472 EP 2975.

473 Cu 1460. [EP 3036. Rome, February 5, 1639. To Fr James Tocco. Carmagnola).

474 EP 1516.

475 EP 242. Rome, August 28, 1624. To Fr John Peter Cananea. Narni.

*necessary and there is not enough money, you will be patient and when there is money, the Congregation will see where it is more necessary to spend it. The Superior may spend until one gold scudi whenever it seems necessary to him without consulting the Congregation, as it is told in the Decree*⁴⁷⁶.

*“As for the substitution, you can put Fr Antony Mary, but give him little authority over his subjects, because he does not succeed that each one do what they can and know, since he wants everyone to be like him. This cannot go, because it is necessary to understand the weakness of the subjects and with the love of a father to warn them and correct them*⁴⁷⁷.

5. The Provincial or General Congregations

Calasanz only indicates the functioning of the General Congregation. What he says in this point, I extend it to the functioning of the Provincial, Vice-Provincial or Local Congregations and to the Meeting of Formators:

*“Father General will also establish Provincials who will govern the [Provinces] with rectitude*⁴⁷⁸.

*“To better achieve this, they will have consultors and they will hear them according to the needs. They will ask the General to ratify their appointment*⁴⁷⁹.

*“I wrote to Fr Minister in the last mail how the Provincial should behave with the council of the Minister so that the three of them together would resolve what was for the greater glory of God; if they act in this way they will resolve everything for the glory of the blessed God*⁴⁸⁰.

“The good of the whole Congregation lies in the good government of Father General. So that he may not be overwhelmed, exteriorly and interiorly, by an accumulation of problems and an excessive burden and become forgetful of his own health, the

476 EP 2343. Rome, March 7, 1635. To Br. John Baptist. Narni.

477 EP 549. Naples, October 29, 1626. To Fr James Graziani. Rome.

478 CC 283.

479 CC 284.

480 EP 2759. Rome, July 23, 1637. To Fr John Chrysostom Peri. Naples.

*chapter shall appoint four Assistants by secret ballot. Let them be adorned with all virtue and experienced in the affairs of the Congregation; with filial foresight and love, let them assist the General in external problems and with regard to his health*⁴⁸¹.

The Congregations collaborate with the Superior in the care and growth of the whole body.

The Congregations seek the common good, the universal good:

*“In every public body and in every wisely structured religious institute, alongside those who contribute to the common good by means of particular purpose and partial services, the figure of one who watches over the universal good and tends to it as to his specific task is necessary*⁴⁸².

*I would like to see the Congregation meet every week in union and charity, each one looking to the common good rather than to his own particular good*⁴⁸³.

It is necessary that someone helps the Superior to maintain the fire of the Spirit. The Superior must be guided by the action of the Spirit, so that he can maintain, according to his responsibility, this same fire in all the members of the body:

*“By means of the appointed Admonitor or Confessor, they will seek to help him in the Lord, with simplicity, to maintain the fire of the Spirit*⁴⁸⁴.

The Assistants collaborate with their opinion in the discernment of doubtful questions:

*“Likewise, they should assist him with their opinion in the discernment of doubtful questions. The General will take their opinions into account as far as possible*⁴⁸⁵.

481 CC 276.

482 CC 257.

483 EP 1199. Rome, September 7, 1629. To Fr Mathew Reale. Carcare.

484 CC 278.

485 CC 277.

“The most important thing is that from the Primal and Supreme Wisdom descends the light that allows to discern what is most convenient. Let prayer be made while problems are being elucidated in order to obtain from God the grace to decide them wisely”⁴⁸⁶.

The Congregations know the feelings of all the members of the body and their qualities.

“And because the Lord is not an acceptor of persons, and ordinarily reveals his secrets to the simple, we desire that the local Ministers themselves, at least once a month in the oratory after prayer, discuss in the presence of all the members the good government of the house, hearing the opinion of each one to see what the Holy Spirit inspires and the discreet and reasonable proposals, and the good advice of anyone who is one of us, should then be reported in Congregation and thoroughly reasoned out, in order to resolve what the Lord inspires for the good government of the house”⁴⁸⁷.

“...They shall have a catalog of the persons, professed or on probation, who are in each house and province. In it, together with their names, their qualities shall be described in detail. See that it is updated every year”⁴⁸⁸.

The Congregations know and admit the young men who have a Piarist vocation. I like the formula of the election of Fr. General to make this scrutiny of the young:

“Before the candidate is incorporated into the common life of our Congregation, it is fitting that he should be thoroughly known by his own testimony and of others: of his teacher, of his companions and friends, and of those with whom he has had some dealings”⁴⁸⁹.

“If the group of Fathers, who have a voice in that house, prayerfully consider him guided by the Spirit of God, he may be

486 CC 237.

487 Part of the Exhortation of Calasanz to Superiors - RC 13,47. “Declaration on Calasanzian Spirituality”. Special General Chapter. Order of the Pious Schools. Rome 1969. Note 138.

488 CC 262.

489 CC 16.

*admitted as a guest for a short period of time to be determined by the Superior. In this way he will become aware of the way of life of the Institute and our Fathers will know him more intimately in the Lord... in an atmosphere of great peace and quietness he will ponder his vocation with himself and with God*⁴⁹⁰.

*“Before giving the habit, let us pray so that we may know how to make the right choice*⁴⁹¹.

*“For if we do not proceed with great discernment in the selection and admission of the novices, and if we do not give them a very careful formation, our work, like any other, no matter how holy it may be, will fall apart*⁴⁹².

*“Let each one pray to God personally, and without speaking to anyone else in the presence of his Creator and Lord, determine within himself [if this young man] is guided by the Spirit of God for the Pious School*⁴⁹³.

The Congregations through the Visitors maintain the Piarist charism:

*“Let each one be informed about the complete fulfillment of the different services, faithful observance of Rules and Constitutions, quality of community peace and harmony, solicitude [on the part of all the teachers] in school work, and initiatives to improve the education of adolescents*⁴⁹⁴.

6. The Celebration of the Body of the Lord

Calasanz speaks of the sacrament of the Eucharist as the Body of the Lord and says, like St. Paul, that we all form one body.

*“And because he knows little of so great a mystery and sacrament, he should first of all study it well so that it cannot be said that he does not discern the body of the Lord*⁴⁹⁵.

490 CC 17.

491 EP 226. Rome, June 28, 1624. To Fr Paul Ottonelli. Carcare.

492 CC 7.

493 Cf. CC 227.

494 CC 310.

495 Cu 470.

*'As necessary in our religion are the brothers as the clerics and priests, for they all form one body. And one should not say to the other: I do not need your help. But in holy peace, with great merit, let each one work according to his aptitude, for the pure love of God'*⁴⁹⁶.

During the chapter meeting Calasanz insists on the celebration of the Eucharist:

*"... Go on ruminating on the election [of Father General] that you have to carry out, for the good government of the Congregation and the greater glory of God; prepare for it with prayer and the sacrifice of the altar..."*⁴⁹⁷.

*"On the day of the election [of Father General] they all should celebrate the Mass of the Holy Spirit, or at least receive communion, so that the Spirit may direct them to the best election"*⁴⁹⁸.

In the Eucharistic celebration the whole Body of the Lord through the Priest, carrying an embassy on behalf of the whole Church, is attentive to the surrendered presence of the Lord who looks to the Father, so that impelled by the Spirit, the Trinity may lead us to give ourselves to the service of the small and poor neighbor.

*"Consider, before beginning Mass, that you carry an embassy to the Eternal Father on behalf of the whole holy Church, not only for the exaltation of the Catholic faith and the forgiveness of sinners, but also for the souls of the faithful departed. To ask for such graces, much humility is needed, and it is good to begin well from the beginning"*⁴⁹⁹.

*"I rejoice that the two who were ordained priests in Bisignano, sent by Y.R. You should teach them with how much devotion they should speak with the Eternal Father and with the Trinity, so that they may obtain all possible profit from the Mass. They may understand what mean the words they pronounce, and say them with all reverence and humility, and not become accustomed to say them hastily"*⁵⁰⁰.

496 Cu 426.

497 CC 219.

498 CC 224.

499 Cu 457. (EP 1350. Rome, March 29, 1630. To Father Steven Cherubini. Naples).

500 Cu 441. [EP 3669. Rome, July 19, 1641. To Father Vincent Berro, Messina].

“Learn the interior reverence with which the holy words of the Mass are said, when speaking to the blessed God and to the Most Holy Trinity. That it is not enough to pronounce them with the mouth and little devotion, but with the heart”⁵⁰¹.

“They should all realize, especially the priests, that every morning they speak and should speak familiarly [with the Eternal Father and the Most Holy Trinity] in the holy sacrifice of the Mass, whence they should go forth with great zeal for the service of God”⁵⁰².

“See to it that all priests humble themselves to exercise our ministry out of pure love of God, that they will have great merit before God. More than if they were to discipline themselves and shed blood”⁵⁰³.

“If you wish to make profit in the souls of the young students, as is the duty of the teacher, you must with great fervor and humility ask God for this grace. For he who does not have in himself fervor and love for God, cannot communicate it to others. You will ask God, therefore, one and more times every day in secret, and especially at Mass, for the particular grace to be able to bear that fruit to which you are obliged in the children who come to our schools”⁵⁰⁴.

“See to it that you are always very united in the service of the Lord, for in this way you will be of great benefit to your neighbor.... May the Lord give us all his holy grace”⁵⁰⁵.

Conclusions

The body of the congregation, when it allows itself to be guided by the Holy Spirit, forms part of the Church for the service of God and the usefulness of the neighbor through its specific ministry:

“In the Church of God, Religious Institutes guided by the Holy Spirit pursue the perfection of love as their genuine goal, through their specific ministry. Likewise our Congregation is

501 Cu 444. [EP 2954. Rome, October 9, 1638. To Father Joseph Fedele, Naples].

502 Cu 445. [EP 3621. Rome, July 5, 1641. To Fr Mark Antony Corcioni. Palermo].

503 Cu 452. [EP 4108. Rome, June 10, 1643. To Fr John Batta. Narni]

504 Cu 1255. [EP 2717. Rome, May 13, 1637. To Fr Jerome Laurenti, Nursia].

505 EP 168. Rome, July 9, 1623. To Fr John Peter Cananea. Frascati.

*determined to accomplish it through the specific apostolate entrusted to it by His Holiness Paul V, of happy memory, Vicar of Christ on earth*⁵⁰⁶.

The body of the Congregation is sent by the Father to the whole world of small and poor persons and towns in great need of educational assistance.

*“The letter which, I believe, has been written by Your Eminence, [Cardinal Dietrichstein of Nikolsburg] to the Sacred Congregation of Propaganda Fide seems to me to be the work of the Holy Spirit, because in the minds of some of the Superiors, a certain aversion towards our Institute has infiltrated and it has been heard that, sending people from of our people to foreign countries, is not well seen by all because we are so few in number and do not have subjects as well prepared as other religions. I yield to more sound judgment and words, but we being cooperators of the divine will and of his power, as long as we do not enter into such functions by ourselves, I hope that he will give us the necessary strength. I am more than ever disposed to continue the enterprise begun, and I am sure that the furious impetus of hell, which fears to suffer great loss on account of our poor family in these and other places, will not prevail to overthrow us. Be assured, Your Eminence, that I will not fail to do all I can to serve you, begging you [to bear in mind] that we grow little by little, as happens with natural plants; if we had local people it would be easier and much quicker, finding great difficulty because of the distance of the journey and the difference in language. However, we will not back out; on the contrary, I hope shortly to send more, among whom I would very much like to be able to count myself, so that I could personally show my affection in the service of Your Eminence, and in the utility of your subjects*⁵⁰⁷.

We are disciples of the school of the master when we are men of prayer

We are men of prayer, men of the Spirit, friends of prayer when we cultivate it continually:

506 CC 1.

507 EP 2049. Rome, May 28, 1633. To Card. Dietrichstein. Nikolsburg.

“... if ours were men of prayer..., but, not being men of the Spirit, their thought is centered on sense.... They will never bear fruit either for themselves or for their neighbor as long as they are not mortified and devoted to prayer. See, now, what work can progress without spirit. However, among all those who are there, always there will be two or three who give themselves to the service of God and the usefulness of their neighbor, and these few keep the Holy Spirit so that he does not leave the house”⁵⁰⁸.

“...if they were friends of prayer they would immediately heal their [own] will...and the [own] will is very difficult to heal, as Y.R. sees there in some by experience”⁵⁰⁹.

It is necessary to teach how to pray:

“Once the novitiate has begun, do not make use of the novices until they are well instructed in knowing how to pray, because it is seen that those who do not do well in the novitiate do not do well afterwards”⁵¹⁰.

“Without the cultivation of prayer, every Religion is close to its relaxation and collapse. Therefore, the most exquisite care must be taken not to break ever the custom of praying internally twice a day: one hour at dawn and half an hour at sunset, before supper”⁵¹¹.

“The superior should use every means to introduce his subjects to prayer”⁵¹².

1. Let the Spirit guide the little ship

One goes to prayer to deal with the Holy Spirit who teaches the humble to pray:

“... the Inner Inclination or guidance of the Holy Spirit teaches the humble to pray with ineffable groans”⁵¹³.

508 EP 2175. Rome, January 7, 1634. To Fr James Graziani. Naples.

509 EP 2256. Rome, August 12, 1634. To Fr James Graziani. Naples.

510 EP 2565. Rome, July 24, 1636. To Fr Melchior Alacchi. Palermo.

511 CC 44. [1622].

512 EP 2174.

513 CC 23.

“God often gives the grace of knowing the truth of invisible things to the humble, according to the prophet: giving intelligence to the lowly [Ps 118:130]. The more one humbles himself in his own knowledge, the more God will raise him up in the knowledge of things invisible and eternal”⁵¹⁴.

Dealing with the Holy Spirit, one knows how to guide the little ship in the midst of the stormy sea, because one realizes that aptitudes are given: they are a participation in the way of being of God who continually does good to us in order to do good to our neighbor:

“God knows with how much love I wish you the continuous assistance of the Holy Spirit, so that, dealing with Him behind closed doors, at least once or twice a day, you may know how to guide the little ship of your soul along the path of religious perfection towards the harbor of eternal happiness; this being the first and principal business that each one of us must deal with, and if it goes well, all other matters will be resolved with good success in the presence of God even if it seems otherwise to human prudence. It would be of great satisfaction to me if in these circumstances of so many disturbances Y.R. would show great courage of spirit, to bear with patience all things for the love of God, to whom I will pray in particular to give you the grace to do much good to your neighbor with the talent He has given you for it. That is all I can think of for now. May the Lord bless us all”⁵¹⁵.

Impregnating us with the filial Spirit, the beloved Son of the Father communicates himself to us, making us sharers in his filiation:

“...the sensual man loses the gift of prayer by which the Son of God and his merits are communicated to the sober and modest ones”⁵¹⁶.

It is necessary to pray in common and in the room being attentive to the touches of the heart:

514 EP 4392. Rome, August 12, 1646. To Fr John Dominic Franchi. Podolin.

515 EP 3858. Rome, January 3, 1642. To Fr John Antony Ridolfi. Pieve di Cento.

516 Cu 969. [EP 2197. Rome, February 18, 1634. To Fr James Graziani, Naples].

“Teach [the novices] to make prayer by themselves in the room, besides prayer in common”⁵¹⁷.

“With all earnestness we exhort all in the Lord that, as long as it is given to them to remain in the room, they strive to practice external and especially internal acts of humility, contrition, thanksgiving and others that the Spirit will suggest to them. The Father, who sees what is hidden, will reward them and lead them to perfection through the practice of robust virtues”⁵¹⁸.

“The voice of God is the voice of the Spirit, which comes and goes, touches the heart and passes and one does not know from where it comes or when it blows; it is very important, therefore, to be always alert - to remain in observation - so that it does not come suddenly and go away without fruit”⁵¹⁹.

“The religious should not listen to gossip or idle words but should always have his interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of the Lord, from which all the perfection of the religious soul springs as from a fountain”⁵²⁰.

Note: For Calasanz, prayer is dealing with the Holy Spirit who manifests himself in the form of ineffable groans, suggestions, consolations, impulses, touches of the heart, suggestions....

It is about to be humble in one’s own knowledge so that one can realize the aspiration of the Spirit.

The matter of prayer is the suggestion of the Spirit. It takes time in prayer to discover the attitudes or actions that the voice of the Spirit is asking for.

Prayer, therefore, is to meet God immediately in order to perceive in Him what He wants. This is how God’s will is perceived.

517 EP 3853. Rome, December 28, 1641. To Fr Francis Trabucco. Naples.

518 CC 48.

519 Cu 699. [EP 131. Rome, November 22, 1622. Unaddressed. Narni].

520 Cu 949. [Qualità del vero religioso. Written by Calasanz, w/d. Based on the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. De Roma. (Reg. Cal. XII 27.2)].

2. Prayer is happening

We become aware of this inner happening if:

- we work on our attachments
- we are simple
- there is silence
- we grow in Love for our neighbor.

a) We realize that prayer is happening, if we diagnose and eradicate attachments

Every kind of attachment obscures the intelligence because it is difficult for it to look at God:

“Anything superfluous, or every little attachment to superfluous things, obscures the intelligence and prevents the learning of mental prayer and the religious who does not know how to do mental prayer is like a body without a soul”⁵²¹.

“You will not be well in body, nor even in spirit, as long as you do not control your senses in eating and drinking, which is the most serious temptation that the devil makes to religious. For if in this he overcomes them, in the rest he is always the victor, for he takes from them prayer, which is the channel through which all graces come to the soul”⁵²².

“The Spirit of God is so delicate that it is perceived only by one who is very attentive and has the soul very well purified and detached from all things of the world and also from himself”⁵²³.

b) We realize that prayer is happening if we are simple, humble

We are simple when we look with our intelligence at the living presence of God hidden in our heart. His intimacy is with the little ones.

We are simple when we receive all events from the fatherly hand of God.

521 Cu 684. [EP 664. Rome, July 24, 1627. To Fr Stephen Cherubini, Narni].

522 Cu 1003. [EP 1410. Rome, June 8, 1630. To Fr James Cipolleta, Nursia].

523 Annotations. Berro. T.I p. 79.

We are humble when we humble ourselves in our own knowledge; when we receive everything from the hand of God.

“If you consider the absurdities that pass through your imagination from morning to evening, having to be always in the presence of God, you will see that you do not know how to take two steps without falling, because you have ceased to look at God, to look with thought or imagination at the creature. Whoever arrives at this practice of knowing how to maintain himself like a two-year-old child, who falls many times without help, will always distrust himself and will always invoke the help of God. And this means that sentence so little understood and much less practiced: If you do not become like a child, you will not enter the Kingdom of Heaven. Learn this practice and strive to reach this great simplicity and then you will find true that sentence that says: his intimacy is with the simple”⁵²⁴.

“Holy simplicity is very dear to the Lord. And with the truly simple he usually converses with pleasure.... Try to close your eyes to the imperfections of others, considering yourself only in the presence of God, and scruples will not trouble you, nor will the faults of the Brothers, for whom you must pray frequently to the Lord, and in particular for those who show the greatest inobservance”⁵²⁵.

“Put much diligence in introducing the novices to the holy virtue of humility, so that they will become more apt to know how to make mental prayer, which is the life of the soul”⁵²⁶.

“I will beg the Lord, as I have done before, to give you in particular the true light to know the truth of invisible things, which God has prepared for those who imitate him - follow him - in his most holy passion; for through it they will come to the knowledge and love of those things. God usually gives this grace to the humble, as the prophet says: “he gives knowledge to the lowly”, and the more one lowers himself in the knowledge of himself, the more God will exalt him in the knowledge of invisible and eternal things. May the Lord grant us perfect conformity to his most holy will”⁵²⁷.

524 EP 912. Rome, August 4, 1628. To Fr Julius Pietrangeli. Genoa.

525 EP 862. Rome June 2, 1628. To Fr Julius Pietrangeli. Genoa.

526 EP 1386. Rome, May 11, 1630. To Fr Stephen Busdraghi. Naples.

527 EP 4392.

“Try to help yourself with a special prayer, especially from the little children, so that the Lord may enlighten you in knowing how to find the path of humility, which is the sure way by which you find many gifts and graces from God. All the rest is vanity and great fatigue”⁵²⁸.

“We must believe that God guides all things for his greater glory and our good, although we, as ignorant and weak in his things, sometimes consider as adverse what is useful to us, and as convenient what is contrary to us. Let us, then, allow his Divine Majesty to guide the boat, and let us receive from his most holy hand whatever happens to us”⁵²⁹.

c) We realize that there is prayer if there is silence

In silence we can realize how the Spirit makes himself felt in a concrete situation:

“Silence, sentinel of Religion, is to be observed with loving solicitude”⁵³⁰.

“Let silence be observed at home; with it we learn to pray”⁵³¹.

“If the necessary silence does not reign in the house, let great diligence be used in observing it, at least as our Constitutions command. For in a house where silence is observed, there is an excellent disposition for the Holy Spirit to inspire holy thoughts in the religious”⁵³².

“If you want the Holy Spirit to dwell among us, let gossipy gatherings be forbidden and silence be introduced. Otherwise, in the gossipy gatherings the enemy will always be found, and the small things that would be remedied by communicating them with the superior, he makes them appear to be great things”⁵³³.

“Strict silence should be kept at certain times and places: from dusk until dawn of the following day; let each one try to

528 Cu 1034. [EP 979. Rome, October 28, 1628. To Father Stephen Cherubini, Naples].

529 Cu 52. [M 47. Rome, August 30, 1631. To Fr Melchior Alacchi. Venice].

530 CC 49.

531 Cu 1165. [Rome, September 6, 1636, to Father Melchior Alacchi, Palermo].

532 Cu 1170. [EP 1970. Rome, February 12, 1633. To Fr Pellegrino Tencani. Nikolsburg].

533 Cu 1171. [M 167. Rome, July 17, 1636. To Fr Melchior Alacchi. Palermo].

*spend this time in quietness and devotion, in the dormitory or in the oratory*⁵³⁴.

*“See that everyone observes silence and retreat in his own room, where he can read spiritual books and draw profit for the soul”*⁵³⁵.

*“I recommend that you make the novices observe silence, because in this way they learn to speak with God and the virtue of silence manifests to be a man disposed and reformed within; consider Y.R. this particular as something recommended, since together with modesty of the eyes it leads a novice to religious perfection which is the hidden treasure of the gospel, which, when it is found (although few find it because they do not do violence to themselves), they leave all earthly things behind and seek to possess it as something that surpasses all things of earth. May the Lord grant you his grace and bless us always”*⁵³⁶.

d) We realize that prayer is happening, if we grow in the Love of the small and poor neighbor

When we act according to what the Spirit is suggesting, we are in the fullness of prayer: doing the will of God that pushes us to love the small and poor neighbor:

*“Once at least every day, go to the schools and take the lesson to four or six pupils, whether they are in the writing, reading or nursery class. In this way, you will give prestige to the schools and, by your example, you will encourage other Fathers and Brothers to practice the same exercise. I assure you that, doing it only out of Charity, you would acquire greater merit before God than if you were praying, for that saying is true, but I do not remember whose saint it is, although it seems to me to belong to St. Augustine: He who prays works well, but he who helps his neighbor works better. I myself, old as I am, often go to help in the schools”*⁵³⁷.

534 CC 50.

535 EP 3898. Rome, January 31, 1642. To Fr John Luke Rosa. Naples.

536 EP 1367. Rome, April 20, 1630. To Fr Stephen Busdraghi. Naples.

537 Cu 1274. (EP 4204. Rome, June 28, 1644. To Fr Joseph Fedele. Frascati.

3. Different ways of praying

Reading the texts of Calasanz on the modes of prayer, one can deduce the following:

- A way of praying in the room.
- A way of praying in common.
- Other ways of prayer.
- The key to unity of life.

a) A way of praying in the room

Calasanz, in his Constitutions, says the following:

“With all earnestness, we exhort all in the Lord that, as long as it is given to them to remain in the room, they strive to practice external, and above all internal acts of humility, contrition, thanksgiving, and others that the Spirit will suggest to them. The Father, who sees what is hidden, will reward them and lead them to perfection through the practice of strong virtues”⁵³⁸.

A way to begin

Begin by making external and internal acts of humility, contrition and thanksgiving:

“See to it that you help yourself with much prayer and many acts of virtue, particularly of humility so that this holy Institute may do in that city something pleasing to God and useful to your neighbor”⁵³⁹.

How to make an act of humility?

Recalling slowly, before the living presence of the Lord, all the gifts and aptitudes that we experience. We realize that all these qualities are a participation in God's way of being. He has given them to me. I confess: I can do nothing without your grace:

538 CC 48.

539 EP 843. Rome, May 13, 1628. To Fr Stephen Cherubini. Naples.

“To humble oneself in the presence of God [is] to confess that one has no good in oneself, no aptitude for good things without his grace...”⁵⁴⁰.

How do we make an act of contrition?

Once we have become aware of our gifts and aptitudes as given, we ask ourselves: Have I been faithful to them? From the answer to that question the act of contrition is born:

“...And that in the past you have been very ungrateful... of so many benefits he has granted you...”⁵⁴¹.

How to make an act of thanksgiving?

From the act of contrition, we pass to the act of thanksgiving: to rejoice in God’s way of being and in the desire to make him known by word and deed:

“What shall I give you, my Lord, for all the benefits you have given me, especially because you died on the Cross for me? I want to offer you a gift of love. Here it is: I rejoice and am pleased that you are omnipotent, beauty itself, wisdom and infinite goodness. I esteem your will more than any other good and I am ready to die a thousand deaths rather than act against it. I desire that your goodness be known and loved by all, and I want as much as possible to ensure that all may know and love you”⁵⁴².

A way of following

One continues to do acts that the Spirit will suggest:

“...as long as it is given to you to remain in the room, strive to practice [other] acts that the Spirit will suggest to you. The Father, who sees what is hidden, will reward you and bring you to perfection through the practice of strong virtues”⁵⁴³.

540 EP 1149. Rome, July 10, 1629. To Fr Castille (John Garcia). Frascati.

541 EP 1149. Rome, July 10, 1629. To Fr Castilla. (John Garcia). Frascati.

542 Acts of the Virtues. Spiritual Itinerary of St. Joseph Calasanz. Garcia Durán. p. 108. note 551.

543 CC 48.

b) A way of praying in common

We all gather in the Oratory and each one in particular contemplates Christ crucified and the different steps of his life. Christ our Master is the one who most awakens the guidance of the Spirit. The suggestions of the Spirit are the matter of prayer to discover the attitudes or behaviors that the Father asks of us to live as his children.

I emphasize the following in this way of prayer:

- to pray internally in common
- in profound silence and tranquility of body and spirit
- kneeling or in another suitable posture
- contemplating and following Christ crucified and the various steps of his life
- frequent memory of our Master during the day:

“The most exquisite care must be taken, therefore, never to break the custom of praying internally twice a day: one hour at dawn and half an hour at sunset, before supper. In profound silence and quietness of body and spirit, kneeling or in some other suitable posture, we will strive, after the example of St. Paul, to contemplate and [follow] Christ crucified and the various steps of his life. He will be our frequent reminder during the day”⁵⁴⁴.

“To the religious who does not lack food and clothing, it seems to me that God gives him a magnificent occasion to employ his intelligence in his own object, which is Christ crucified, where there are hidden spiritual treasures for those who abhor the tastes of sensuality and love those of the Spirit. Let us ask the Lord to give us spirit and fervor to [follow him] as far as we are able”⁵⁴⁵.

“The true book, in which all should study, is the passion of Christ; it gives wisdom according to each one's state”⁵⁴⁶.

“If we could delve into the passion of the blessed Christ with patience and constancy, any mortification would seem very light to us... but self-love hinders us from so great a good”⁵⁴⁷.

544 CC 44.

545 EP 2921. Rome, August 14, 1638. To Fr Jerome Lurenti. Nursia.

546 Cu 85. [EP 1563. Rome, January 18, 1631. To Fr Stephen Busdraghi, Naples].

547 EP 2646. Rome, December 13, 1636. To Fr Melchior Alacchi. Palermo.

“It is necessary to forgive everything for the love of God, and even for the good of the Religion, and to love from the heart the one who has been contrary to us, and to pray for him. This is what the law of Christ, our Master, wants”⁵⁴⁸.

“When our Redeemer taught us to attain with efficacy the forgiveness of our sins, he did not say forgive us Lord because we have done much penance, nor because we have done much prayer, nor miracles, but because we forgive our enemies, which, when this is done for his love, is the efficacious remedy for any forgiveness”⁵⁴⁹.

“The excellence of true virtue consists in suffering calumnies and outrages from those to whom we have done benefits, and we are ready to do them more. On this target we must keep fixed our eyes”⁵⁵⁰.

“The true happiness and beatitude was not known to any of the ancient philosophers and, what is worse, few, if not very few, know it among Christians, because Christ, who was our Master, placed it on the cross. And although it seems to many to be very difficult to practice in this life, nevertheless, it has within itself such internal goods and consolations that it surpasses all other earthly things”⁵⁵¹.

In prayer, it is necessary to let go of speculations and accept the affections or sentiments inspired by the Holy Spirit in order to do good to the small and poor neighbor.

“[In meditation] the understanding is applied to discourse on the matter proposed: but it will be of greater use if they seek to move the will effectively to embrace in practice the affections that are necessary, leaving speculations, which are not suitable for prayer”⁵⁵².

“I could still write about the feelings Fr Gelio Ghelini had in prayer and meditation on the Passion of the Lord and of the

548 Cu 90. [EP 2593. Rome, September 18, 1636. To Fr Melchior Alacchi, Palermo].

549 Cu 88. (EP 2506. Rome, February 23, 1636. (w\ a) Peralta).

550 Cu 91. (EP 2646. Rome, December 13, 1636. To Fr Melchior Alacchi. Palermo).

551 Cu 86. [EP 1662. Rome, August 9, 1631. To Fr Melchior Alacchi. Venice].

552 Common Rites 14,74 p. James Graziani and approved by the Holy Father.

*singular gift of tears and of his most ardent zeal for the honor of God. But having to leave for Frascati, I leave him for now*⁵⁵³.

c) Other ways of prayer

I gather here:

- Liturgy of the Hours:

*“Do not recite without necessity the Matins of the following day before the Vespers of the preceding day, for without necessity one should not abandon the order which the Holy Spirit has instituted in the Church*⁵⁵⁴.

*“Of greater merit it would be for him and for all, to sweep the schools of the little ones and teach the Our Father, than to sing the hours*⁵⁵⁵.

- Universal prayer for the needs of the Church and the world...With the confidence that what we ask for we have already received.
- Prayer for the Church:

*“Pray for the soul of the deceased pontiff, to whom we are most obliged, celebrating Masses according to our Constitutions. And also ask the Lord to send us a pope who will be a reformer of all past errors and a restorer of all virtues. The Lord will grant it if we devoutly ask for it*⁵⁵⁶.

*“I rejoice not a little at the excellent choice of the patriarch. May the Lord always assist him in all his works, so that, like a good shepherd, he may guide his sheep to the pastures and delights of heaven*⁵⁵⁷.

“You have acted saintly, making special prayers for the needs of the holy Church in all our houses of that Province. This

553 EP n. 16. Rome, September 4, 1617. To Mr. Paul Emilio Ghellini. Bergamo.

554 EP n. 296. Rome, April 8, 1625. To Fr John Peter Cananea. Frascati.

555 EP n. 2646. Rome, December 13, 1636. To Fr Melchior Alacchi. Palermo.

556 Cu n. 121. [EP n. 168. Rome, July 9, 1623. To Father John Peter Cananea, Frascati].

557 Cu n. 133. (EP n. 1619. Rome, May 17, 1631. To Fr Melchior Alacchi. Venice).

*practice will last the whole Holy Week. And then it will be seen what mercy God will have used with his Church, for which we will thank him with all humility*⁵⁵⁸.

*“Commend to God with much fervor the actions of the Superiors, for in this way you will do much more than by laboring to straighten out what seems to you to be going wrong*⁵⁵⁹.

*“With particular affection I ask the Lord to increase the spirit and fervor of the fathers of the Society, so that in this second century they may double the fruit of the first, for the greater glory of his divine majesty and the greater usefulness and extension of the holy Catholic faith*⁵⁶⁰.

*“We will ask the Lord to have compassion on the Catholics and good Christians who live there, and in particular on you and all our religious. That he may give them that spirit and strength to bear 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 in old times in the early Church*⁵⁶¹.

– Prayer for rulers and universal peace:

*“Continuous prayer is made here for universal peace. Let it be made by you in these regions, with much devotion. So that the Lord may send peace to Christendom, which is his people...”*⁵⁶².

*“I will not fail to fulfill my obligation, because I desire only peace and union of those lords who govern. May the Lord, by his mercy, deign to enlighten all, so that by their own merit they may know how to fulfill his most holy will”*⁵⁶³.

“There they would have to pray for the cities suffering from plague and war since we are all brothers in Christ and it would be an act of charity; to wait to pray when the plague is

558 Cu n. 126. (EP n. 3044. Rome, February 19, 1639. To Father Joseph Fedele. Naples).

559 EP n. 586. Naples, February 20, 1627. To Br. Julius Pietrangeli. Savona.

560 Cu n. 144. [EP n. 3704. Rome, August 14, 1641. To Fr Jerome Chieti].

561 Cu 210. (EP 4564. Rome, July 18, 1648. To Fr Peter Paul Grien. Nikolsburg).

562 Cu 202. (EP 4080. Rome, January 3, 1643. To Fr Onofio Conti. Gracovia),

563 Cu 168. (EP 1708. Rome, November 1, 1631. To Father Melchior Alacchi. Venice).

*approaching, then it is done more out of fear than out of love for God; it is good now to pray for the remedy of those who are in such great dangers*⁵⁶⁴.

- Prayer for particular needs:

*“Ask the Lord for light to know one’s own imperfections*⁵⁶⁵.

*“I ask the Lord to give you health and spirit so that you may always do his most holy will with great merit for yourself and for the good of your neighbor*⁵⁶⁶.

*“Here we have prayed and continue to pray for the health and happiness of Monsignor the Archbishop*⁵⁶⁷.

*“We must ask the Lord that in everything and for everything his most holy will be done*⁵⁶⁸.

*“Trust in the help of God who never fails those who are faithful to him wherever they are*⁵⁶⁹.

- Contemplate Jesus in the Sacrament in order to feel strengthened and enlightened:

*“[Calasanz] used to withdraw before the Blessed Sacrament in the Church of the Holy Apostles... and he would come out of this prayer highly consoled and enlightened... saying that among the other places the Lord makes himself heard in the Blessed Sacrament*⁵⁷⁰.

*“From the teachings he gave, as he often did to me... recommending acts of humility to be done in secret and devotion to the Blessed Sacrament from which he said one receives very great light for the way of the spirit...”*⁵⁷¹.

564 EP 1432. Rome, June 29, 1630. To Fr Stephen Cherubini. Naples.

565 EP 1598. Rome, April 9, 1631. To Fr James Bandoni. Frascati.

566 EP 4175. Rome, April 16, 1644. To Fr Peter Paul Grien. Palermo.

567 EP 3233. Rome, January 14, 1640. To Fr Chieti.

568 M 4. Rome, January 25, 1631. To Fr Melchior Alacchi. Venice.

569 EP 3869. Rome, January 10, 1642. To Fr Francis Trabucco. Naples.

570 Fr Berro. Volume I, part I, p. 19 v.

571 Fr Scassellati, Proc. Inf. 1650 - RC 30, pp. 105 and 111.

“In order to walk the path of virtue with a surer step and an ever new enthusiasm, it is our wish that they become accustomed to renew or ratify their vows every day, kneeling before the Blessed Sacrament...”⁵⁷².

- The spiritual reading of persons who experience God, so that our heart may be awakened:

“And if the time that they could not employ in helping the children according to the order of our Institute, they would employ it in reading the Way of Perfection of St. Teresa, they would see how their hearts would be inflamed, because the words of the said saint have a great efficacy for those who read them with devotion”⁵⁷³.

- The prayer of the Crown of the twelve stars: Mary is the work of the Father, the Son and the Spirit. She is full of grace:

“Mode of reciting the Crown of the twelve stars of the Blessed Virgin.

It should be recited by the students in our schools.

The Crown of the Immaculate Conception of the Blessed Virgin alludes to that mysterious crown of twelve stars with which St. John the Evangelist saw the head of that Queen crowned, whom the Holy Fathers commonly hold to be the Virgin Mary. It contains twelve Hail Mary in honor of the twelve graces which the Blessed Trinity granted her, namely, four the Eternal Father, four the Son and four the Holy Spirit, and three Our Father”⁵⁷⁴.

- The recitation of the holy Rosary where we can contemplate the life, passion and death of Christ our Savior and pray for the needs of the world, of the Church and of the whole body of the Congregation:

572 CC 98.

573 Cu 690. (EP 2860. Rome, May 15, 1638. To Fr John Chrysostom Peri. Savona).

574 Lopez Salvador. Documents of St. Joseph Calasanz. Editorial Calasancia Latinoamericana. Colombia - Ecuador. 1988 p. 244.

"... Make it known to all [Calasanz says in the last days of his life] that they should be devoted to the Most Holy Rosary, in which is contained the life, passion and death of our Redeemer..."⁵⁷⁵.

"Pray the Rosary again according to our first custom: first of all, for the Holy Church, and then for the needs of our Religion"⁵⁷⁶.

- Under your patronage and protection:

"Make every evening some devotion to the Blessed Virgin, with a Salve and a 'We fly to your patronage', so that by her intercession she may deliver us all from evil adversities"⁵⁷⁷.

"May the Lord come to our aid with which we will overcome all the adversities of the enemy who is bent on disturbing the spirits of our religious. Make Y.R. that they recite for this purpose a Hail Mary at the end of the prayer, who, as Mother of mercy, will give us her help"⁵⁷⁸.

"There you have the Blessed Virgin, who is the Mother of mercy and patroness of graces"⁵⁷⁹.

4. The Key to Unity of Life

We Piarists live the activity that is born of contemplation of the promptings of the Spirit. When one acts according to the guidance of the Spirit, God the merciful Father manifests himself by doing good to the most abandoned children. This is how unity of life happens.

"If the Holy Church has granted this grace [of being a Religious Order] to those of general or specific ministry, of only active or only contemplative life, why should it be denied to those who with one and the other ministry live a mixed life which is more perfect?"⁵⁸⁰.

575 Memoirs of Fr Berro on St. Joseph Calasanz.

576 Cu 100. (EP 1049. Rome, January 19, 1629. To Father Steven Cherubini, Naples).

577 Cu 101. [EP 1459. Rome, August 10, 1630. To Fr Mark Carbone. Nursia].

578 EP 2256. Rome, August 12, 1634. To Fr Melchior Alacchi. Palermo.

579 Cu 107. [EP 315. Rome, September 3, 1625. To Fr John Peter Cananea. Frascati].

580 MT 26.

“Attend to the service of God with the active life, but without forgetting then that you can unite it a little with the contemplative. In this way you will walk according to: ‘By day the Lord gives his grace and by night his song’”⁵⁸¹.

“Do as the holy David counseled: ‘The Lord gives his grace by day and his song by night’ (Psalm 41:9). The day should be spent in works of mercy, and the night in thanksgiving and preparation for the next day”⁵⁸².

The night should be spent in giving thanks to God and preparing for the next day.

I speak here of preparation for the Eucharist:

- preparation for the Eucharist
- and the examination of conscience.

“Calasanz] was very devout in saying Mass, and every night he asked to bring the missal or rather he used to take the missal that he had in his room and he asked the Mass of the following day to be read, and many times, at night, when I was asleep in his room he would call me and ask me how the introit or the epistle or the Gospel began...”⁵⁸³.

“Twice a day ask yourselves a strict account of your thoughts, words and deeds”⁵⁸⁴.

According to Calasanz, the examination of conscience is born from the following question: Where do we look before doing something?

Do we look with our interior powers at the conversations of the “interior man”, who is the true presence of the Lord, from which the fullness of Love is born as from a fountain? If so, then we are simple children who see the intimacy of God and act in the same way:

“The religious should not listen to backbiting or idle talk, but should always have the interior powers recollected, so that,

581 Cu 718. [EP 1573. Rome, February 15, 1631. To Fr Stephen Busdraghi, Naples].

582 Cu 692. (EP 1544. Rome, December 14, 1630. To Fr Melchior Alacchi. Venice).

583 Br Laurence Ferrari says.

584 CC 46.

*fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of the Lord, whence is born as from a fountain all the perfection of the religious soul*⁵⁸⁵.

Or, do we look to the passions from which actions of sin are born? Then, we hinder the grace that is found with humility:

*“The actions of pride, which are born of pride, impede the grace that should be sought with great humility*⁵⁸⁶.

It is necessary to be guided by our conscience in all actions:

*“God knows how sorry I am about Fr Ambrose for having much need of subjects, but I have been warned even by the laity in such a way that it seems to me that I would be going against my conscience if I do not act thus. He has often promised amendment and observance of the Rules, but he immediately returns to his [bad] inclination; I have dissimulated many times in the past, but I can no longer do so now, but since I desire his good reputation and honor as my own, I want as much as I can to help him as I have done with Father Vincent of Narni and with someone from La Scala*⁵⁸⁷.

*“As regards the need for priests in that house, I refer to the conscience of Y.R. to promote some of that house who seem to be of purpose to you*⁵⁸⁸.

*“As for the power to command, I believe that something more could be done, if you had greater love for the school and greater delicacy of conscience*⁵⁸⁹.

*“Try yourself to be a good example, and before you begin, consider well all the actions that you are going to undertake so that they will turn out well*⁵⁹⁰.

585 Cu 949. [Qualità del vero religioso. Calasanz' writings, w/d Considering the subject matter and parallel texts, this date can be established approximately between 1631-1638. The manuscript is in the Arch. Gen. of Rome. (Reg. Cal. XII 27.2)].

586 Cu 1054. [EP 2445. Rome, September 21, 1635. To Fr Andrew Sabino, Genoa].

587 EP 173. Rome, August 7, 1623. To Fr John Peter Cananea. Frascati.

588 EP 3647. Rome, July 12, 1641. To Fr John Francis Bafici. Genoa.

589 EP 1888. Rome, October 6, 1632. To Fr Stephen Cherubini. Cesena.

590 EP 1731. Rome, January 3, 1632. To Fr Melchior Alacchi. Venice.

5. Images on prayer

I simply list a few so that our hearts may be awakened:

“The servant of Christ seeks to be holy and does not wish to appear holy”⁵⁹¹.

“You have given nothing to Christ unless you have given him your whole heart”⁵⁹².

“I am pleased with your sentiments on prayer, of which all the saints say very beautiful things. Blessed is he who knows how to pray and, with effective prayer, to obtain from our Judge the remission of sins and abundance of graces”⁵⁹³.

Prayer is the only and necessary means to obtain the mercy of God, for the prophet says: Blessed be God, who has not turned away my prayer nor his love far from me! [Psalm 65:20]”⁵⁹⁴

“He is not a friend of God who is not a friend of prayer”⁵⁹⁵.

“Without prayer one cannot be right with God. For it is as necessary to the interior man as food is to the exterior man”⁵⁹⁶.

“One needs first to gather as a basin to water then others as a channel”⁵⁹⁷.

“Whoever loses morning prayer is too weak to resist the temptations of the day”⁵⁹⁸.

591 Cu 654. *Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris*. They were first published by Fr James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* [Perusiae 1620].

592 Cu 655. [*Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Actoris*]. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* (Perusiae 1620)].

593 Cu 693. [EP 1755. Rome, February 28, 1632. To Fr Melchior Alacchi. Venice].

594 Cu 689. [EP 1537. Rome, November 30, 1630. To Father Stephen Cherubini, Naples].

595 Cu 649. [*Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris*]. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* (Perusiae 1620)].

596 Cu 691. [EP 1542. Rome, September 7, 1630. To Fr Steven Cherubini, Naples].

597 Cu 213. [EP 4120. Rome, July 31, 1643. To Fr Vincent Berro, Naples].

598 EP 2249. Rome, July 15, 1634. To Fr James Graziani. Naples.

"If you do not pray, you are an unarmed man who can be wounded on all sides. You are a body without a soul. Little by little you begin to give bad smell"⁵⁹⁹.

"He who does not speak with Christ or does not work for Christ, uses the room badly"⁶⁰⁰.

"I exhort you, as much as I know and as much as I can, not to lose your interior peace because of any event, no matter how serious it may be. Rather, always try to keep your heart calm and united to God, having recourse to prayer when you are most troubled. Then the Lord will usually calm the tempest of the sea"⁶⁰¹.

"Let everyone put great effort into helping the poorest, that with their prayers they will preserve the work"⁶⁰².

"The more you work for Christ, the more you owe Christ, because he is your fruit"⁶⁰³.

"Who does not know how to suffer for Christ, he does not know how to win Christ"⁶⁰⁴.

"The good religious is loved by God when he is sick and when he is well"⁶⁰⁵.

"You should try to help yourself with special prayers, especially with the little children, so that the Lord may enlighten you in knowing how to find the path of humility, which is the sure way by which we find many gifts and graces from God. All the rest is vanity and great fatigue"⁶⁰⁶.

599 Cu 685. [EP 2974. Rome, 20 November 1638. To Fr Peter Francis (Salazar Maldonado). Naples].

600 Cu 619. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his Reformatio Studiorum (Perusiae 1620)].

601 Cu 884. [EP 826. Rome, April 22, 1628. To Mrs. Angelica Falco, Naples].

602 EP 1943. Rome, January 1, 1633. To Fr Melchior Alacchi. Venice.

603 Cu 637. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his Reformatio Studiorum (Perusiae 1620)].

604 Cu 642.

605 Cu 643.

606 Cu 1034. [EP n. 979. Rome, October 28, 1628. To Father Stephen Cherubini, Naples].

“He lives firmly in the Religion who lives not for himself but for God”⁶⁰⁷.

“How can you be the light of the world, if you are not light for yourself?”⁶⁰⁸.

“He lives firmly in the Religion who lives not for himself but for God”⁶⁰⁹.

“I will pray to the Lord to console you interiorly and to increase your spirit and your knowledge of the judgments of God”⁶¹⁰.

“How will the religious die in the Lord who did not work in life for the Lord?”⁶¹¹.

“He is a right religious who says with truth: ‘My God and all my things’”⁶¹².

“Do a little prayer, for the Lord will find a way to achieve what is intended for his glory”⁶¹³.

Conclusions

We notice a Teresian influence in the way of living the Calasanzian prayer, especially in the conditions of prayer.

We Piarists have a sure and complete guide to initiate the *formandi* in the way of prayer.

607 Cu 612.

608 Cu 641.

609 Cu 612. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* (Perusiae 1620)].

610 EP 4273. Rome, June 3, 1645. To Fr John Francis Bafici. Genoa.

611 Cu 618. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* (Perusiae 1620)].

612 Cu 663. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were first published by Fr James Bagnacaballo, a friend of Calasanz, in his *Reformatio Studiorum* (Perusiae 1620)].

613 EP 1337. Rome, March 9, 1630. To Fr Steven Cherubini. Naples.

With unceasing prayer and living the presence of God we are ready to celebrate the sacraments:

“By unceasing prayer and by living the presence of God, renewed in daily tasks, religious will be ready to celebrate the sacraments frequently and devoutly”⁶¹⁴.

We are disciples of the school of the master when we leave everything for love of the lord

There is a way to live the fullness of charity as lived by Christ our Master. The Holy Spirit, who communicates us what he receives from the Father and the Son, opens the way to leave everything for love of the Lord. Chastity, poverty and apostolic obedience become an expression of the experience of the Lord that happens in the deep of our heart.

The two steps of this following of the Lord's way of life are the following:

- To love the Lord, to remain united to Him.
- To let go the values of this world and to leave everything for love of Him in order to transform this world through the education of small and poor persons and towns.

In this way we can follow the Lord in body and soul more quickly:

“Whoever seeks to crown the summit of perfect charity, the girdle of consummate unity, will not find a more upright and exact path, than the faithful practice of the virtues, which by force of the vow the religious, who have renounced this world and desire to be united to the Lord, endeavor to profess. Thus it will happen that, after leaving everything for love of him, they will follow him in haste, body and soul, in living genuine chastity, poverty and obedience”⁶¹⁵.

Once again the “Calasanz Formative Nucleus” is the key to understand the following of the Lord as the fullness of the baptismal experience:

614 CC 55. See Chapter IV for an understanding of the sacramental experience of Calasanz.

615 CC 95.

“If he knows how to prepare himself to receive the Holy Spirit, the act of profession will be for him like a new baptism”⁵¹⁶.

Here is the outline that relates the formative nucleus Calasanz with the religious consecration and with each of the charisms that make us live the way of life of the compassionate and merciful Master.

This upright and dutiful way leads us to the fullness of Charity. We leave everything for the love of the Lord and his Kingdom. In this way we follow him with our whole person more quickly because we go lightly.

The Calasanz formative nucleus	Religious consecration	Obedience according to the way of life of the Master	Chastity according to the way of life of the Master	Poverty according to the way of life of the Master
Being faithful with the interior powers in order to...	Being faithful with the interior powers in order to...	Being faithful with the interior powers in order to...	Being faithful with the interior powers in order to...	Being faithful with the interior powers in order to...
not to be moved by the passions...	not being guided by the values of this world...	to break one's own judgment and will	to divest oneself of disordered affections..	to divest oneself of attachments and properties
but to let ourselves be led by the tastes of the Holy Spirit	but to remain united to the true presence of the Lord from where the fullness of love is born as from a fountain	and to exchange with God the intelligence and the will manifested through the Superior in order to live our specific ministry	and to love with ordered love small persons and towns and from there to love every person	and to trust in God and in his providence with the real poverty that we profess to educate small and poor persons and towns

616 CU 671. (EP 1360. Rome, April 13, 1630. To Fr Stephen Busdraghi. Naples].

Note: Calasanz, in the second part of his Constitutions, in chapter I writes about the three vows in general, in chapter II about obedience, in chapters III and IV about chastity and in chapter V about poverty. Obedience to the suggestions of the Spirit plants everything in the person and preserves the plantation.

1. Obedience according to the master's way of life is to carry out the Father's plan

When our intelligence and freedom-will are guided by the motions of the Holy Spirit, to respond to a concrete need, then we are obedient to the Father's design following in the footsteps of Christ the Lord, our Savior who did not do his own judgment and his own will:

"The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of the Lord, from which all the perfection of the religious soul springs as from a fountain"⁶¹⁷.

"It is God who, for the help of his Church, at different times inspires this multiplicity of Orders in his true servants, especially in great needs"⁶¹⁸.

"Christ the Lord our Savior said: I have not come down from heaven to carry out my own plan.... Therefore, it would be the greatest folly for our religious to pretend to do their own will. Let all embrace sincere obedience with one accord: it alone," testifies St. Gregory, "plants in man the other virtues and preserves the plantation"⁶¹⁹.

These impulses of the Spirit lead us to discover our vocation, which coincides with the Charism of the Pious Schools as expressed in the

617 Cu 949. [Qualità del vero religioso. Calasanz' writings, w/d Considering the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. De Roma. (Reg. Cal. XII 27.2)].

618 MT 18.

619 CC 99.

Constitutions of the Order. After this process of identification, it makes sense to make the vow of obedience to the gift received. The Superiors are at the service of this mission approved by the Church:

“See how far they are from fulfilling the program which the Holy Spirit has confirmed through his Vicar for our religious”⁶²⁰.

“Let all be ordered to study the Constitutions, at least the chapters that concern the subjects, and let all resolve to observe them as they sound. That nothing is asked of them but what is most just and approved by the Holy Spirit through his Vicar”⁶²¹.

“Exhort always the religious to seek their own salvation and the observance of our Constitutions. Whoever fails in this, reprimand him as a son, with paternal tenderness”⁶²².

The Superiors take the place of the Lord who gives his Life to all the members of the Body:

“We exhort and beg through the heart of the Lord all the Ministers to remember that they occupy the place of that Lord who being very rich, became poor to enrich his little children, and suffered hunger, thirst, heat, cold, weariness, enduring even scourging, thorns, nails and spear, and who in his extreme need wanted to be watered with gall and vinegar, when for others he had turned water into wine, and who finally wanted to die naked on a trunk of a Cross: so that wishing to imitate him worthily in bearing his Holy Cross a little, it is necessary to divest ourselves of the royal garments of self-love, and with the bare feet of good example in everything, to clothe ourselves all, from head to foot, with the mantle of Holy Charity, which makes joyfully realize that admirable saying of the Apostle: Charitas non quaerit quae sua sunt. Therefore, as good shepherds of the Lord’s flock, they must provide first of all for the spiritual and bodily needs of the sheep entrusted to their care... so that they may be at ease and do the service of God cheerfully, for which they have abandoned their own house and its comforts, and what is more, even their freedom, of which, on the contrary, the

620 Cu 789. [EP 1840. Rome, July 26, 1632. To Fr James Bandoni. Frascati].

621 Cu 812. [EP 2197. Rome, February 18, 1634. To Fr James Graziani, Naples].

622 Cu 806. [EP 3176. Rome, October 22, 1639. To Fr John Dominic Romani. Florence].

*Ministers, enjoying the power and authority which the Lord has given them over those, should imitate even in this the Lord himself, who the power given him by the eternal Father over all creatures, he employed all in our service and not his own*⁶²³.

*“Y.R. should know that the obedience of the subjects does not consist in the patent of the Superior, but in the example and in the good works that he does, putting his shoulder to the wheel first in all things. And by the negligence in this and by wanting to command as absolute Superiors, has come in great part the relaxation of our things. The Superior must first do and then teach, so that he can tell others that the true patent is this that I tell you, but that I will also send it to you in writing*⁶²⁴.

a. Obedience exchanges the intelligence and the will with God

To exchange the intelligence and the will with God consists in realizing the impulses of the Holy Spirit, freely saying yes, and carrying out what the suggestions say.

Obedience to the Superior is born of an impulse to allow ourselves to be led by the Providence of the Father who makes us children of God according to the charism we have identified in ourselves:

*“They are to obey with simplicity not only the Superior of the house where they reside and the Major Superiors of the Congregation, but also their delegates in what concerns their office. Let all of them maintain the firm conviction that it is impossible to err in carrying out the will of the Superior, if it is not sinful. On the contrary, they should adopt an attitude pleasing to God, allowing themselves to be led and brought by his Providence through the Superiors; like the donkey that Christ rode on Palm Sunday, which allowed itself to be led and directed everywhere*⁶²⁵.

*“Whoever does not have the Superior in the place of God, God himself will not have him in the place of a son*⁶²⁶.

623 Part of the Exhortation of Calasanz to Superiors - RC 13,47.

624 EP 3055. Rome, March 19, 1639. To Fr Joseph Fedele. Naples.

625 CC 108.

626 EP 610. Rome, May 1, 1627. To Fr Stephen Cherubini. Narni.

“Dependence on the Superior, when one knows it well, is dependence on blessed God. Every religious should get the way how the balance of the scale is maintained, waiting for the movement of the Superior that puts greater weight to one side or the other, and whoever reaches that state will be a true and perfect religious, for having made an exchange of understanding and will with God”⁶²⁷.

The main task of the Superior is to lead each one according to the guidance of the Holy Spirit:

“The preoccupation with debts often makes you fail in your principal duty which consists in helping the religious in matters of the spirit by example and doctrine”⁶²⁸.

“The Superior will establish in each house a Master of the Spirit, who will cooperate with him in directing the religious toward perfection, and who will have as his special charge the youngest, as if he were their Master of Novices”⁶²⁹.

“On one point we want to warn the Master earnestly: that he should discover in each novice the inner inclination or, in other words, the internal inclination or, what is the same thing, the guidance of the Spirit who teaches the humble to pray with ineffable groans: by this same path he will strive to lead each one to the summit of perfection”⁶³⁰.

“See to it that everyone is occupied in such a way that they work in that for which they have talent, since in that for which one does not have talent he cannot apply himself so easily and it is good to know the inclinations of each one; when one can be compelled with love to occupy himself with an office it turns out better than when it is with force”⁶³¹.

“Do not let those who have the talent to do two jobs be entertained with only one, because in necessities one should do so, and there is a great difference in the government of a house if one knows how to do the work according to the talent of each one”⁶³².

627 EP 4427. Rome, December 1, 1646. To Fr Joseph Gentile. Cagliari

628 EP 1516. Rome, November 2, 1630. To Fr Stephen Cherubini. Naples.

629 CC 299.

630 CC 23.

631 EP 1226. Poli, October 4, 1629. To Fr Stephen Cherubini. Naples.

632 EP 2983. Rome, December 4, 1638. To Fr Joseph Fedele. Naples.

In order that the Superior may lead each one according to his Internal Piarist Inclination:

It is necessary that the Superior mortify his own judgment and his own will:

“I would wish in Y.R. a little mortification of your own judgment. I have wanted to test you in this office and I have thought of you so that if you come out well, I can confirm you in this or another province, since those who have such an office must have great patience to take advantage of the talent they see in each subject and to know how to remedy with fatherly affection the faults and imperfections, exhorting them alone on the way to conquer religious perfection”⁶³³.

“It is true that Fr Mario, with the favor of the Monsignor Assessor of the Holy Office, governs and commands the Religion according to his own judgment, with no little displeasure of very many of the same, and sends the orders as he pleases, even signed by the Visitor. But I hope that soon it will be an end to this way of proceeding and we can return to religious observance”⁶³⁴.

It is necessary for the subject to give an account of conscience to the Superior so that the latter may verify the motions of the Spirit and may lead him along this path to the fullness of Love:

“With total obedience leave it in the hands of the Superior to dispose freely of your own person and of the things you use with his license. Let nothing be hidden from him, not even matters of conscience; just the contrary, give him frequent accounts of them”⁶³⁵.

“I am sorry for the opinion of Fr. John of S. Benedict, who should conform more to the will of the Superior than to his own; but he, if he thought he was doing well - he as well as any other priest - should consult with Your Reverence to know your opinion and help him with all affection; because they should know that in this way they are helping the will of God, and by not doing so they are mistaken”⁶³⁶.

633 EP 3721. Rome, August 24, 1641. Bernardino Chiochetti. Provincial of Naples.

634 EP 4131, Rome, September 19, 1643. To Fr Peter Salazar Maldonado. Cagliari.

635 CC 105.

636 EP 2249. Rome, July 15, 1634. To Fr James Graziani. Naples.

“Try to negotiate and be right with God on whom all our good depends. To do this well, the only remedy is to communicate to the Superior all your interior sentiments, so that the enemy cannot defeat you in anything. If you do this, you will achieve great peace, which is a great treasure”⁶³⁷.

If the Superior decides and it seems to the subject that he does not know well certain difficulties or ineptitudes, it is necessary to give him an account of conscience again. After, the subject should not insist any longer and to wait humbly for the Superior’s decision, accepting it as the Will of God:

“He who believes that a burden beyond his strength has been imposed on him, do not refuse it if the difficulties are open and clear; carry it with simplicity and trust in the Lord: the strength of the Lord is accomplished in weakness. But if the Superior does not know of his weakness or ineptitude, let him know simply, calmly, plainly and simply the difficulties he encounters in this mission; after, do not insist any longer and wait humbly for his decision”⁶³⁸.

b. Obedience breaks one’s judgment and one’s will

If one accepts the Superior’s decision as the Will of God, it is possible that our own judgment and will may be shaken or our sensibility be disturbed. If the first step of Obedience has been followed, the impulse of the Spirit will tell us what to do in each case:

“In no way show yourself in disagreement, and for no reason let your own judgment be externalized if it is contrary to that of the Superior: unity of thought and feeling and suitable submission will strengthen us and make us progress in the service of God”⁶³⁹.

“Even if what is commanded seems arduous and contrary to sensuality, they will achieve it without difficulty, if they strive to discover Christ the Lord in every Superior. It is the

637 Cu 950. [EP n. 736. Rome, November 27, 1627. To Fr Stephen Cherubini, Naples].

638 CC 104.

639 CC 105.

*Lord who said to the Superiors: Whoever listens to you listens to me; whoever rejects you rejects me*⁶⁴⁰.

*"If obedience is rendered to a man, it is for God alone, the supreme love of the religious. Thus the motivation of all obedience will not be fear, but love*⁶⁴¹.

*"Accustom yourselves not to think on who is this whom you obey, but on the One for whom in every Superior you obey: Christ the Lord*⁶⁴².

Obedience, the inner dealing with God, helps us to break our own judgment [every way of thinking that is not in accord with what God thinks] and our own will [every way of doing that is not in accord with God's doing]:

*"You should receive the actions of the Superiors as ordained by God. And to desire nothing else than what they commanded. Nor should you indicate whether "this way or that way would be better", nor should you promise "I will never do this or try that". But, as a true religious, "I will do whatever holy obedience commands me".... Let you deal frequently with-in yourself with God, for this is the proper office of every religious. If you do so, you will find peace and great merit. Otherwise, you will always be troubled by your own judgment*⁶⁴³.

*"If you knew the value of humility it would be easier for you to obey and to corner your own judgment*⁶⁴⁴.

*"He is not obedient who, obeying, follows his own judgment*⁶⁴⁵.

*"Those who do not agree with the Superior must begin to re-learn obedience, which mortifies their own judgment and their own will*⁶⁴⁶.

640 CC 101.

641 CC 102.

642 CC 103.

643 Cu 1134. (EP 649. Rome, July 2, 1627. To Fr Julius Pietrangeli, Savona).

644 EP 393. Rome, February 15, 1626. To Fr Castilla (John Garcia). Frascati.

645 Cu 627. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his Reformatio Studiorum (Perusiae 1620)].

646 EP 962. Rome, September 29, 1628. To Fr Mathew Reale. Carcare.

“It seems to me that we have come in our Religion to such a state that, when the Superior, who is in the place of God, commands something for the good of Religion, this is not taken as the Will of God; then each one puts his own will and self-love before what is certainly to be taken from the hand of God”⁶⁴⁷.

“You will never be cured of your own will, which is a very bad disease, if you do not believe the Superior as the interpreter of the Will of God”⁶⁴⁸.

c. According to Obedience we dedicate ourselves to the Education of children and young people.

The education of children and young people is an essential vow according to Obedience, which verifies, welcomes and points out our mission.

“On those words ‘and according to obedience, special care concerning the teaching of children’ [CC n. 31] it is declared to be an essential vow”⁶⁴⁹.

“I have read your opinion on the vow of teaching children, which, properly considered, is not absolute, as are the other three, but consistent with the vow of obedience. So, if the superior wants one to teach, he must teach; and if the superior does not want another to teach, he is not bound by the vow of teaching”⁶⁵⁰.

“It is necessary that the religious come to judge himself a pilgrim in this life and that there is for him no other homeland than heaven, where his Father, blessed Christ, who has begotten him by the shedding of his blood, and his Most Holy Mother, the Most Pure Virgin, who, certainly, accepted us as sons at the foot of the cross, are to be found. Such religious are those who do great good to their neighbor and great honor to Religion. May the Lord give us his grace as I hope”⁶⁵¹.

647 Cu 1106. (EP 2814. Rome, March 6, 1638. To Fr Joseph Fedele. Naples),

648 Cu 1116. (EP 161. Rome, May 29, 1623. To Fr John Peter Cananea. Frascati).

649 Cu 677. Declaration on our Constitutions, Rules and Common Rites. Written by Calasanz in 1637. They are in the Arch. Gen. of Rome. (Reg. Cal. XI, 5). *Analecta Calasanctiana*. n. 50. 1983.

650 Cu 676. [EP 2110. Rome, September 6, 1633. To Fr Melchior Alacchi, Moricone].

651 Cu 84. [EP 1510. Rome, October 12, 1630. To Fr Stephen Busdraghi, Naples].

d. Our Holy Father's Obedience and Humility to the Church

"I would really like to have you with me in time to make you know how great is the virtue of obedience supported by humility"⁶⁵².

Moving among the working-class neighborhoods of Rome, Calasanz felt an impulse of the Spirit to respond to the educational needs of abandoned children and young people:

"For it is God who, for the help of his Church, at various times inspires this multiplicity [of Religious Orders] to his true servants, especially in great needs"⁶⁵³.

The Church, rejoicing to discover a new charism of the Spirit in its Body, approves it: Brief "Ad ea per quae" of Paul V. [1617]⁶⁵⁴. And Brief "In Supremo Apostolatus Solio" of Gregory XV [1621]⁶⁵⁵.

"As soon as you receive the present, let all of you gather together and go to church to recite the 'Te Deum laudamus' and make acts of thanksgiving to the Lord, who by his mercy alone, without any merit of ours, has made the Cardinals of the Congregation of Regulars give firm and perpetual stability to our Congregation, declaring it a Religion, giving it solemn vows and the confirmation of our Constitutions, and all of this with the common applause of all the Cardinals. This grace demands of us a true and profound humility so that by means of this most effective means we may draw great benefit in ourselves and also in our neighbor"⁶⁵⁶.

For a series of circumstances that are not necessary to enumerate, fruit of a Papal Visitor [Father Silvestro Pietrasanta], the living of the Charism is called into question. Pope Urban VIII appoints a

652 EP 3275. Rome, February 18, 1640. To Fr Joseph Fedele. Naples.

653 MT 18.

654 Documentos Fundacionales. Ed. Calasancias. Salamanca. 1979. Brief "Ad ea per quae". p. 171.

655 Documentos Fundacionales de las Escuelas Pias. Ed. Calasancias. Salamanca. 1979. Brief "In Supremo Apostolatus Solio", p. 201.

656 EP 82. Rome, August 25, 1621. To Fr Peregrino Tencani. Nursia.

Pontifical Commission whose President is Cardinal Giulio Roma [1643]. The following Pope, Innocent X, confirms this Commission. Our Holy Father, in the year 1645, writes to Cardinal Giulio Roma the following Memorandum:

“Most Eminent and Most Reverend Sir:

The General and Founder of the Institute of the Pious Schools, humble and most devoted servant of Your Eminence, remembering the fatigue, work and sweat poured out in favor of the said Institute throughout the fifty uninterrupted years during which he has exercised it, and knowing how much fruit it has produced and is producing at the present time in all the places where it is implanted, with infinite sorrow he now sees it in danger of disappearing. He appeals, therefore, with full confidence and humility to Your Eminence, beseeching you to protect with your great authority this ministry, so fruitful and so useful to poverty. And although the petitioner cherishes the absolute certainty that Your Eminence in no way thinks of suppressing it, nevertheless, with all reverence and submission he warns you that some tempering modifications, which are intended to be proposed to you by persons no doubt very little affected by this ministry, are nothing but hidden machinations to bring it down by disguise.

For, in the first place, if the Order that exercises it is reduced to the level of a simple Congregation of secular priests, apart from the discredit that will be brought upon it, it will be left very unstable because of the ease with which its members will be able to abandon it and, on the other hand, its dissolution will be very easy.

In the second place, to deny it the faculty of teaching the Latin language will probably result in it being immediately thrown out of all places, since the municipalities have called upon it to replace the schoolmasters, who were hired for official remuneration and who taught not only reading, writing and arithmetic, but also grammar.

Finally, if one takes away the extreme poverty and that austerity in living and dress prescribed by the Constitutions, approved by Gregory XV, of happy memory, and observed to this day, it is taken away that splendor which alone makes it admired and sought after even by the infidels, as experience shows and as Cardinal Giustiniani the Elder, of pleasant memory, the

first Protector of the Institute, already predicted; and the poor towns and villages are deprived of the possibility of benefiting from our ministry, since they have nothing with which to support teachers who demand economic income and comforts.

Therefore, Most Eminent Lord, since Your Eminence, through your deep piety, has the firm intention of preserving this ministry in favor of the poor, do not listen to these relaxing modifications, which are proposed for the most subtle reason of state by those who wish to tear it up by the roots. And both this Order and poverty will always pray to God Our Lord for the complete happiness of Your Eminence. To whom God..., etc.⁶⁵⁷.

On March 17, 1646, at dusk, when all the Fathers were gathered in the oratory of St. Pantaleo, D. Joseph Palamolla read the Brief of Innocent X.

After giving a little history of the Pious Schools, the Brief says:

“But since, as we have said, in the said Religion serious disturbances have arisen and continue to arise, in such a way that it will be extremely necessary and useful to the same Religion to reduce it to a Congregation without the emission of vows, in the manner of the Institute of the secular Priests of the Oratory erected in the Church of Santa Maria in Valicella of Rome and called of St. Philip Neri, hence it is that We, desiring by our pastoral duty to attend to the tranquility of the said Religion as much as in the Lord is possible for Us, and having had the advice of some of Our Venerable Brother Cardinals of the Holy Roman Church, and of some prelates of the Curia, of Our own initiative, certain knowledge, mature deliberation, and with the fullness of Our Apostolic power, We give and grant to each and every one of the religious of the said Religion, both priests and brothers, the faculty of passing to any other Religion, approved by this Apostolic See, even if it be more lax, in which they may find a benevolent receiver. Moreover, we prohibit henceforth that no one be received into the said Religion, and that the novices already admitted make any profession under pain of nullity at the discretion of the Roman Pontiffs. Likewise, we submit

657 Various. Foundational Documents of the Pious Schools. Ed. Calasancias. Salamanca. 1979. Memorandum to Cardinal Giulio Roma. p. 211.

each and every one of the religious of the said Religion, their houses, schools and buildings to the jurisdiction of the Ordinaries of the place where they are. We remove from our beloved son Joseph Calasanz, called of the Mother of God, former Minister General and Founder of the Religion, and from the other religious of apostolic authority, Visitors and designated Superiors, from the Ministers of the houses and from the other inferiors, all faculty, superiority and jurisdiction both spiritual and temporal over the said Religion; and we transfer it totally to the Ordinaries of the places; so that they cannot arrogate to themselves any jurisdiction, authority or superiority that is not entrusted or delegated by them...

At the end of the reading Calasanz says:

“The Lord gave it to us; the Lord took it from us. As it seemed to the Lord, so it was done. Blessed be his name. If we take from his hand the positive things, why should we not receive the negative”⁶⁵⁸.

He goes to his room and continues a letter he was writing to Fr Novari of Nikolsburg. That same evening, he writes another letter:

“The secretary of the Vicar of the Pope has arrived at this moment, at 24 o'clock. He has published the Brief in which he says that each house of our Religion is to govern itself, subject to the Ordinary of the place, as in the Congregation of the Oratory of St. Philip Neri; that those who would like among our professed to pass to another Religion ‘etiam laxiorem’, may do so; that henceforth we may not dress except as those of the ‘Chiesa Nuova’, without any vote; that there be no General nor Provincial, and that each one be governed according to the Constitutions made by some Prelates; and that the Nazarene College be subject to the Roman Rota. And a more extensive copy of everything will be sent in due time. But Y.R. do not lose heart, because we hope in the Lord that everything will be arranged as long as we remain united”⁶⁵⁹.

658 Asiain, Miguel Angel. *The Year with Calasanz*. Publicaciones I.C.C.E. Madrid. 1991. p. 165.

659 EP 4344. Rome, March 17, 1646. To Fr Alexander Novari. Nikolsburg.

“Pax Cristi. The Brief of His Holiness having been promulgated this afternoon, the outline of which you will see in the enclosed bill, it is communicated to you so that you may know how things are going in the Religion. Do not cease, therefore, to continue to exercise the Institute joyfully and to be united and at peace, hoping that God will remedy everything. That is all I can think of”⁶⁶⁰.

On March 18, 1646, in the letter he wrote to Fr. Fedele, it is noted that Calasanz had made a discernment of the Brief where he saw the following impulse of the Spirit:

- Not to go to another Religion.
- To continue with the Piarist gift as it has been left to them, until God wills to exalt it.
- At the same time, one can see how his sensibility feels the papal decision.

“I do not know what to hold on; nevertheless, I affirm that I do not desire another religion, but that we will remain like this until God wills it”⁶⁶¹.

Calasanz then wrote to various authorities where the Pious School existed, asking them to intercede with the Pope to change his decision.

The suggestion he received from the Spirit: “We will remain like this until God wills it”, is repeated in different ways until his death.

“It would be more convenient for the Viceroy and the city to write from there to H.H. or to Cardinal Pamfili, his nepote, whatever seemed more appropriate in favor of the Religion, knowing that there is no discord in it as some have insinuated, but that there is much observance for the benefit of the children who attend our schools, and it is believed that this great setback we have received has been due to competition by other religious”⁶⁶².

“It seems to us convenient that no innovations be made and that no new request for any grace be made to H.H., since

660 EP 4342. Rome, March 17, 1646. To the Fathers and Brothers of Chieti.

661 EP 4346. Rome, March 18, 1646. To Fr Joseph Fedele. Frascati.

662 EP 4357. Rome, April 12, 1646. To Fr Vincent Berro. Naples

it is said that he is not willing to grant anything so soon. With regard to the Constitutions which are said to be done, accommodated to the first Brief, we do not yet know if they are being drawn up. His Eminence the Vicar always exhorts us to patience and to be united and to apply ourselves to the Institute, always giving us hope for the remedy”⁶⁶³.

“We remain in the hope that blessed God will change the heart of His Holiness and will not allow our institute to be lost”⁶⁶⁴.

“Remain constant and you will see God’s help upon you. This is what we are now asking for you so that you may not grieve, but that your strength may shine more brightly in the trial. Due to lack of sight I cannot continue writing. May the Lord bless us all always”⁶⁶⁵.

“I am very glad that you persevere in the Institute and that you trust in God who has called you to work in this vineyard, and who will give the reward at the end of the journey, that is, of life, and will not allow neither wind nor rain nor any other accident to make us abandon the vineyard”⁶⁶⁶.

“Although many have abandoned Religion, I hope that blessed God will not abandon it”⁶⁶⁷.

“Y.R. with all the others, try to maintain the observance and the schools as well as possible, hoping that the Lord who has mortified us will vivify us”⁶⁶⁸.

On August 25, 1648, he died faithful to the Piarist gift, as it had been left, waiting for his exaltation.

The Bull of 1669 “Ex Iuncto Nobis” of Clement IX exalts the Order of the Pious Schools⁶⁶⁹.

663 EP 4369. Rome, April 28, 1646. To Fr Vincent Berro. Naples.

664 EP 4379. Rome, June 2, 1646. To Fr Vincent Berro. Naples.

665 EP 4463. Rome, May 20, 1647. To Fr Joseph Pennazzi. Naples. Last autograph letter of St. Joseph Calasanz.

666 EP 4509. Rome, November 9, 1647. To Fr Peter Paul Grien. Nikolsburg.

667 EP 4546. Rome, May 3, 1648. To Fr Louis Crema. Florence.

668 EP 4575. Rome, August 1, 1648. To Fr Simon Bondi. Fanano.

669 Documentos Fundacionales de las Escuelas Pias. Ed. Calasancias. Salamanca. 1979. Bull “Ex Iuncto Nobis”. p. 221.

Conclusions

Based on n. 95 of the Constitutions written by Calasanz where he gives the key to the living out the vows, I have tried to indicate the two steps of obedience:

- To remain united to the Lord. To love Him. [To exchange intelligence and will with the suggestions of the Spirit].
- And to leave everything for Love of the Lord. [To break one's own judgment, every way of thinking that is at variance with the promptings of the Spirit; and to break one's own will, every way of doing that is at variance with the doing of God].

Obedience:

- It plants in the person every virtue and preserves the plantation.
- It makes us welcome the love poured into our hearts by the Holy Spirit and makes us live from the richness of his suggestions by being humble and poor.
- It can strip us of everything, to live as children of the Father.

2. Chastity, according to the Master's way of life, a way of right love

Note: Calasanz deals with chastity in several chapters of his Constitutions: Part One, Chapter IV: "De recessu a secularibus", and Part Two, Chapter III: "De castitate", Chapter IV: "De aliis mediis conservandae castitatis", and Chapter VII: "De modestia et charitate". In them he speaks of the relationship with the laity, of going to the houses of the laity, of the relationship with the nuns, of the relationship with the disciples of the school, of how to treat the body, of what to do in temptations, of the look, of conversations, of charity ... all this according to the culture of the time.

Here are some numbers that seem significant to me.

Constitutions first part: chapter IV.

“The faithful religious who desires to obtain from our Institute the most seasoned fruit, consider addressed to him the exhortation of the Prophet: ‘Listen, daughter, look: give ear, forget your people and the paternal house: the King is enraptured by your beauty’⁶⁷⁰.

“Seek, then, to divest yourself of all (disordered) affection for kin and friends, and make it spiritual. Love them with well-ordered love; and keep yourself united to Christ the Lord, desiring to live only for Him and to please Him alone’⁶⁷¹.

Constitutions, second part: chapters III, IV and VII

“It is indeed praising for the religious, while they are still clothed in this mortal flesh, to cultivate chastity of gaze, of walk, of speech, of the whole composure of the body; like angels of heaven. But they should know that any stain on this heavenly virtue is most shameful’⁶⁷².

“In our Congregation, all will imitate the modesty of Christ: in the way they look, especially in their gait, in their composure, in their conversation, and even in the way they speak’⁶⁷³.

“In the authority you will try to discover Christ the Lord’⁶⁷⁴.

“All should treat one another with esteem and speak to one another with great respect’⁶⁷⁵.

“Let the Superior strive so that all may tend toward unity of sentiments, of language, of thought, and of wills. Thus, united by the bond of fraternal love, they will devote themselves more effectively to the service of God and neighbor’⁶⁷⁶.

“We will prepare ourselves for the seven feasts of Our Lady’⁶⁷⁷.

670 CC 33.

671 CC 34.

672 CC 112.

673 CC 165.

674 CC 166.

675 CC 167.

676 CC 171.

677 CC 120.

a. Chastity is lived by remaining united to Christ the Lord, desirous of living only for Him and pleasing Him alone

“Keep yourself united to Christ the Lord, desiring to live for Him alone and to please Him alone”⁶⁷⁸.

How do we remain united to Christ the Lord?

“The religious must not hear gossip, nor idle words, but must always have the interior powers recollected so that fleeing from earthly conversations, he may be more attentive to the conversations of the interior man, which is the true presence of the Lord, from whom all the perfection of the religious soul springs as from a fountain”⁶⁷⁹.

United to Christ the Lord, we receive from his true presence how to behave in the way we look, in conversation, in the way we speak, in the whole composure of the body. In the same way that the Lord manifests himself in our heart, in the same way our whole person must make him visible. Let us see ourselves in his beauty.

“In our Congregation, all will imitate the modesty of Christ: in the way they look, especially in their gait, in their composure, in their conversation and even in the way they speak”⁶⁸⁰.

“It is indeed exalting for the religious, while they are still clothed in this mortal flesh, to cultivate chastity of look, of walk, of speech, of the whole composure of the body; as angels of heaven. But they should know that any stain on this heavenly virtue is most shameful”⁶⁸¹.

“The faithful religious who desires to obtain from our Institute the most abundant fruit, should consider the exhortation of the Prophet addressed to him: ‘Listen, daughter, look: give ear, forget your people and your father’s house: The King is enraptured by your beauty’”.

678 CC 34.

679 Cu 949. [Qualità del vero religioso. Calasanz' writings, w/d Based on the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. Of Rome (Reg. Cal. XII 27.2)].

680 CC 165.

681 CC 112.

“As soon as he is introduced to the Spirit, I will send him to Naples, for then he will know how to help others”⁶⁸².

“I desire that our novices... throw themselves confidently into the divine arms and providence. That as soon as they have acquired a little of this state, they will be able to deal safely with all kinds of people”⁶⁸³.

Note: To live chastity as angels of heaven can be understood as: to live chastity as angels who have no body and so it was understood for a long time: it resulted in fighting against the body. Or, to live chastity like the angels who see the face of the Father. In this second interpretation the accent would not be on angels but on seeing the face of the Father, as the Lord taught us and the Spirit suggests to us, from which human behavior is born.

b. Chastity is to love with right love

The love of the Father has been poured into our hearts with the Holy Spirit who has been given to us. This love we express to children and young people, to family and friends, to every person:

“If you wish to profit in the souls of the young pupils, ask God with great fervor and humility for this grace. For he who does not have in himself fervor and love of God, cannot communicate it to others. Let him therefore ask God once and again every day in secret and especially at Mass for the special grace to do good to children”⁶⁸⁴.

“With all diligence, try to run the school that is entrusted to you. And if you have love, I do not say for the Institute but for God and for yourself, you will be able to learn what you do not know in order to do good to the poor or, to speak better, to Christ in the poor”⁶⁸⁵.

“One really must have much patience and charity with children in order to set them on the right path”⁶⁸⁶.

682 EP 1424.

683 Cu 371. [EP 941. Rome, September 9, 1628. To the physician Vito James Ferraiolo, Naples].

684 Cu 1255. (EP 2717. Rome. May 13, 1637. To Father Jerome Laurenti. Nursia).

685 EP 3041. Rome, February 12, 1639. To Fr Joseph Fedele. Naples.

686 EP 4453. Rome, April 20, 1647. To Fr Peter Luke Battaglione. Cagliari.

“And may God grant that you all may understand how meritorious it is to help in the good education of children, especially the poor, because then, you would undoubtedly strive to see who can help them the most and would find great ease and consolation in your actions. For love makes work easier, especially when our love of God is reflected in our neighbor”⁶⁸⁷.

“We declare that teachers will treat with all affection pupils from ten years of age and under, who learn only the syllables and reading. And since teaching these children at such a tender age involves greater familiarity, the conscience of the teachers is challenged on this point”⁶⁸⁸.

“Love with well-ordered love [relatives and friends] and remain united to Christ the Lord desiring to live only for Him and to please Him alone”⁶⁸⁹.

‘Have as your dear brother in Christ any other person, provided he is a fearful and good servant of God. For in the service of the Lord there is no respect of persons. And the philosophers and mathematicians say: two things equal to a third are equal to each other. See to it, then, that you keep your universal spirit’⁶⁹⁰.

“Let you be counted among the number of good confessors who praise God and help their neighbor, not only with words but also with deeds”⁶⁹¹.

For Calasanz, what is right love?

It is a patient love to discover the good inclination leading each one along that path, rejoicing in the good of his neighbor:

“See to it that everyone is occupied in such a way that each one works in that for which he has talent, since in that for which one does not have talent he cannot apply himself so easily and it is convenient to know the inclinations of each one;

687 EP 2859. Rome, May 15, 1638. To Fr JohnDominic Romani. Florence.

688 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanciana*. N. 50 p. 588.

689 CC 34.

690 Cu 242. [EP 4439. Rome, February 10, 1647. To Fr Peter Paul Grien. Nikolsburg].

691 EP 4041. Rome, October 4, 1642. To Fr John Dominic Franchi. Lipnik.

*when one can be compelled with love to occupy with an office it turns out better than when it is with force*⁶⁹².

*“I shall rejoice exceedingly in all your good”*⁶⁹³.

*“I rejoice and will always rejoice to hear of your fervor and spiritual and also corporal profit, and it seems to me good and holy the resolution to begin the Congregation, and I desire that you frequent it and that you profit by showing modesty and fear of God because in this way you can obtain profit in the letters”*⁶⁹⁴.

*“I never cease to love people well, even if their condition is not suitable for religion”*⁶⁹⁵.

It is a patient and compassionate love, to remedy faults and imperfections:

*“You have need of great patience to know how to make use of the talent you discover and to know, also, with paternal affection, how to put remedy to faults and imperfections, exhorting them one by one”*⁶⁹⁶

*“Not to pay too much attention to the simple trifles and trivialities proper and as natural to little ones”*⁶⁹⁷.

*“I want the Holy Zeal [of God] be united with holy prudence and with much patience and compassion”*⁶⁹⁸.

It is a humble love. Humility is the root of all virtues; it is the foundation of Love of God and neighbor.

*“Humility makes men very apt to know the truth and to love the true good”*⁶⁹⁹.

692 EP 1226. Poli, October 4, 1629. To Fr Stephen Cherubini. Naples.

693 Cu 864. [EP n. 3198. Rome, November 22, 1639. To Fr John Dominic Romani. Florence].

694 EP 4000. Rome, June 1, 1642. To the school children of Pieve di Cento.

695 EP 201. Rome. February 22, 1624. To Fr John Peter Cananea. Frascati.

696 EP 3721. Rome, August 24, 1641. To Fr Bernardino Chiocchetti. Naples.

697 Common Rites written by Fr James Graziani and approved by Calasanz. Reg. Cal. XIV, 741.

698 EP 1427. Rome, June 25, 1630. To Fr Castilla (John Garcia). Frascati.

699 EP 4532. Rome, February 15, 1648. To Fr Peter Paul Grien. Nikolsburg.

*“Through humility we learn to know what must be done in all actions”*⁷⁰⁰.

c. Chastity strips out disordered affections

It is a matter of stripping oneself all disordered affection for family and friends.... We already know how to strip out the passions:

*“See to it, then, that you divest yourself of every [disordered] affection toward relatives and friends and convert it into a spiritual one”*⁷⁰¹.

*“He is not chaste who does not soon drive away the enemies of chastity”*⁷⁰².

d. Chastity values the body and marriage

It gives to the body according to its need:

*“The religious should give to the spirit according to its need and to the body also according to its need and no more to the body, because it kicks the spirit and he becomes, as St. Paul says: an animal man”*⁷⁰³.

*“The servant of God does not live to eat, but eats to live and serve”*⁷⁰⁴.

He values marriage, but he does not live the right love as a couple:

“Holy matrimony being ordained by God and a great sacrament of the Church in saying what God has united..., this

700 EP 1325. Rome, February 16, 1630. To Fr Stephen Busdraghi. Naples.

701 CC 34.

702 Cu 626. [Sententiae spirituales Sexaginta, pro Scholasticis fíeligionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his Reformatio Studiorum (Perusiae 1620)].

703 Cu 968. [EP 2148. Rome, December 3, 1633. To Fr James Graziani, Naples].

704 Cu 633. [Sententiae spirituales sexaginta, pro Scholasticis fíeligionis nostrae valde proficuae, alterius devoti Auctoris. They were published for the first time by Fr James Bagnacaballo, a friend of Calasanz, in his Reformatio Studiorum (Perusiae 1620)].

union is not to be understood only of bodies but also of souls; the latter being lacking, which is the principal one, one can think how the soul remains on the part of the one who is lacking, even more so when it continues so long in disunion. It gives me occasion to beg you this, with the greatest humility that I can, a few words of your letter where you affirm that you do not say neither good morning nor good afternoon to her. I have prayed and will continue to pray that the Lord may inspire this holy union in your hearts with efficacy, since it will be a great merit for you and a great consolation for me. If I can help you in any way for good, always have me at your disposal”⁷⁰⁵.

I greatly regret the difficulties that the common enemy has placed between the two spouses, our neighbors and great benefactors; may the Lord, in his mercy, be pleased to grant them the peace and union that is signified by the most holy sacrament of marriage, which represents the union of Christ with his Church; I will not cease to pray for them and to remember them at all Masses, because of the great obligation that we have towards this couple and their house”⁷⁰⁶.

Conclusions

Based on n. 95 of the Constitutions written by Calasanz where he gives the key to the living of the vows, I have tried to indicate the two steps of chastity

- To remain united to the Lord. To love Him. [To love with right love.]
- And to leave everything for love of the Lord. [To divest oneself of disordered affections].

Following the experience of genuine chastity as I have expressed it in this chapter, it is possible to initiate young men into a true relationship with women, loving them in an orderly way and learning to express this love to them.

Note: Calasanz wanted the Piarists to read St. Teresa’s Way of Perfection. My attention is drawn to Chapters 10, 11 and 69 of this book.

705 EP 2289. Rome, November 04, 1634. To Aniello di Falco, Naples.

706 EP 2218. Rome, April 22, 1634. To Fr James Graziani. Naples.

I feel that the Calasanzian way of loving [one loves with ordered or right love when one discovers the good inclination in each person and takes that way to the fullness of charity] has a Teresian influence.

“These people whom God brings to this state [of spiritual love] are not content with loving these bodies, however beautiful they may be, however many graces they may have, however much they may please their eyes and praise the One who raised them. But to dwell on them more than the first movement, so, I say, to have love for them, not.

You will say to me: such people cannot love; for what do they love if not what they see? It is true that what they see they love, and what they hear they are fond of; but it is to things they see that they are stable. Then these, if they love [a friend], pass through the bodies and pass to the souls and see if there is something to love; if there is not and they see some principle or disposition so that, if they dig, they will find gold in this mine; if they have love, the work does not hurt them. Nothing is put before them that they would not willingly do for the good of that soul, because they desire to love it, they would lose a thousand lives for a little good of theirs”⁷⁰⁷.

“It is love without little or much interest; all their interest is in seeing that soul rich in the goods of heaven; in short, it is love that resembles that which Christ had for us; it deserves the name of love”⁷⁰⁸.

“He who truly loves God, loves everything good, desires everything good, favors everything good, praises everything good, joins with the good, always defends them, embraces all the virtues; he loves nothing but truths and things worthy of love. Do you think that he who truly loves God loves vanities? He cannot, nor riches, nor things of the world, nor honor; he does not strife, he does not envy. All because he seeks nothing else but to please the Beloved. If you feel this love of God that I have said and the fear that I tell you, walk joyfully and quietly”⁷⁰⁹.

707 Ephrem of the Mother of God. *Collected Works of St. Teresa of Jesus*. BAC. Editorial Católica. Madrid. 1976. Chapter 10, p. 216.

708 Cited work of St. Teresa. Chapter 11, p. 218.

709 Quoted work of St. Teresa. Chapter 69, p. 322.

3. The supreme apostolic poverty, according to the Master's way of life, is trust in the Lord

The supreme apostolic poverty is trust in the Crucified Lord, stripped of everything except obedience to the Father, who makes it possible for us to participate in the life of the Trinity, so that we may give it to our neighbor. Thus we are men of apostolic life, poor and simple:

“The fewer things you carry along, will be the sign that you will trust more in the crucifix, and the more things, the less. He alone should be the only guide and the only authentic sign of the Superiors, as the Apostles did when they went to preach the Holy Gospel. If the Lord were to give you this confidence in Him, it would be of great benefit and grace to do much good to your neighbor”⁷¹⁰.

“When you go begging, consider that you walk behind Christ when he carried the cross. Though yours is no match for the cross Christ carried for our love”⁷¹¹.

“We are men of apostolic life, very poor and simple”⁷¹².

This trust in the Lord is born of being attentive with the interior powers to the conversations of the “interior man” in order to allow ourselves to be led by them to the fullness of Love:

“The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man which is the true presence of the Lord, from which all the perfection of the religious soul springs as from a fountain”⁷¹³.

This is the way of living apostolic poverty:

“Let the novice freely distribute all their goods among the poor, relatives and friends: thus, as a total poor man, he will

710 Cu 95. [EP 1301. Rome, January 17, 1630. To Fr Melchior Alacchi, Moricone].

711 EP 2219. Rome, April 22, 1634. To Br. Eleuterio Stiso. Florence.

712 MT 26.

713 Cu 949. [Qualità del vero religioso. Writing of Calasanz, w/d. Based on the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. Of Rome (Reg. Cal. XII 27.2)].

*make himself worthy to be received into the Congregation of the Poor of the Mother of God*⁷¹⁴.

*[The novices] should be vigorously put to the test and trained in activities of Christian life:...with various mortifications such as putting on the most deteriorated clothes, performing the lowest services...and others of the same kind*⁷¹⁵.

*“The religious will love venerable poverty, the mother of exquisite humility and other virtues, as the firmest defense of our Congregation; they will preserve it in all its integrity and will strive to experience its consequences”*⁷¹⁶.

*“[The religious of the Pious Schools] accommodate in any little house, and support themselves with little, they are not capable of possessing even in common, and they do charity without any interest”*⁷¹⁷.

*“We seek only food and clothing, for the rest, we lead an apostolic life”*⁷¹⁸.

*“If you believe me, you will strive to be humble and poor indeed, for between these two virtues dwells at ease holy charity, which is the purpose of all religions”*⁷¹⁹.

a. The supreme apostolic poverty is to trust in God

Here I gather three kinds of texts that refer to:

- Trust in God and his Providence.
- The temporal poverty that we truly profess.
- It is necessary to be poor and humble in order to care for the benefit of the poor.

714 CC 29.

715 CC 21.

716 CC 137.

717 Faubell Vicente. *Antología Pedagógica Calasancia*. Publications Pontifical University of Salamanca. 1988. p. 37. Petition of the Piarists of St Pantaleo to the Lords Conservators of Rome [1646].

718 EP 1053. Rome, January 25, 1629. To Fr Francis Giacomelli. Moricone.

719 EP 1662. Rome, August 9, 1631. To Fr Melchior Alacchi. Venice.

Trust in God and his Providence

Trusting in God is expressed in true temporal poverty and in the service of the poor through our specific ministry:

“He who has a true desire to serve God must detach himself from temporal things and trust in God who does not fail those who trust in Him”⁷²⁰.

“It would be a great folly of ours if, working as we do, we were to claim temporal remuneration from men. Moreover, if we were to do this exercise, it seems to me that we would be doing a great disservice to divine providence, which provides the birds of the field with the things they need, and that we should not have so much faith in his providence, having seen by experience for so many years the care that the Lord has for us”⁷²¹.

“May the Lord give us not only temporal goods, which no one should call his own, but also spiritual goods, which are the true mercy of his servants, and may he bless us all always”⁷²².

Trust in God and his providence with the temporal Poverty that we truly profess.

The Lord, instead of the temporal Poverty that we truly profess, will generously give us spiritual riches, which are so important:

“If we have this holy spirit of apostolic poverty, we shall do great things in the service of God and of souls. For the Lord, instead of the temporal poverty which we truly profess, will generously give us the spiritual riches which are so important”⁷²³.

“If there penetrates the property of giulii and testoni (silver coin), it will soon reach the scudi (gold coin). And then poverty has disappeared and immediately the grace of God”⁷²⁴.

“Often there are those who ask us for money and we have nowhere to get it but from the mercy of God”⁷²⁵.

720 EP 3384. Rome, April 14, 1640. To the Provincial of Sicily. Palermo.

721 Cu 1090. (EP 1961. Rome, January 29, 1633. To Fr Melchior Alacchi, Venice).

722 EP 2646. Rome, December 13, 1636. To Fr Melchior Alacchi. Palermo.

723 Cu 1079. [EP 729. Rome, November 19, 1627. To Fr John Baptist Costantini. Nursia].

724 Cu 1066. (EP 2162, Rome, December 24, 1633, to Father James Graziani, Naples).

725 EP 1488. Rome, July 27, 1630. To Fr Stephen Busdraghi. Naples.

*“The more they turn away from property and imitate holy apostolic poverty, the richer they will be and the more they will be enkindled with spiritual gifts by God. May he, in his mercy, be pleased to instill this spirit of apostolic poverty in all our religious. Amen. Amen. Amen.”*⁷²⁶.

We truly profess poverty on a personal level:

*“We seek only food and clothing, otherwise we lead an apostolic life”*⁷²⁷.

*“As for food and clothing, that which is worn by the ordinary and poor men of the country”*⁷²⁸.

*“Let there be no superfluous things in the wardrobe, but let there be no lack of what is necessary”*⁷²⁹.

*“Let things be sufficient and not expensive”*⁷³⁰.

We truly profess poverty and humility at the community level:

*“Let all enjoy in common all things however few may be”*⁷³¹.

*“Whoever requests the service of our ministry must provide us with the following: first of all, a church with the necessary furnishings and in conformity with our poverty, a school for the students, housing for our religious, humbly furnished, a library stocked according to our needs and an adjoining garden to avoid idleness. The ownership of this real estate is considered to be transferred immediately to the Holy See”*⁷³².

“The Congregation professes extreme poverty both in common and in particular, not being able to possess in any way stable goods or places other than the house, the church and an adjoining orchard, all these things corresponding to extreme

726 Cu 1078. [EP 727a. Rome, November 15, 1627. To the Fathers of the Duchesca. Naples].

727 EP 1053. Rome, January 25, 1629. To Fr Francis Giacomelli. Moricone.

728 EP 7c. Rome, ca. 1616. (w\d.). Information on the Pauline Congregation.

729 EP 914. Rome, August 5, 1628. To Fr Stephen Cherubini. Naples.

730 EP 309. Rome, June 16, 1625. To Fr John Peter Cananea. Frascati.

731 EP 3446. Rome, June 2, 1640. To Fr John Dominic Romani. Florence.

732 CC 178.

*poverty, and of the said goods they cannot have the dominion but only the use*⁷³³.

To trust in God and his providence, with the Poverty that we truly profess, to be able to educate small and poor people and villages

We need to trust in Providence, being poor and humble:

*“If we devote ourselves to this exercise of education, it seems to me that it would be a great offense to divine Providence, which provides what is necessary for the birds of the field, not to have faith in it, having tested by experience for so many years the care that the Lord has shown for us, who is blessed forever”*⁷³⁴.

*“The Lord will provide whatever is necessary, provided that we try to take care of the children with all diligence, which I recommend with all possible affection”*⁷³⁵.

*“Our Father General has the Spirit of his Religion and the inspiration of God, the others outside his Religion I do not know if they will have it according to the inspiration of the said Father Founder. Our Religion was founded in extreme poverty and extreme humility in conformity with the ministry and work that it does of teaching the small and impoverished children, who need more than others those who break their bread... and this lowly exercise of humility in teaching the poor, which the other religious do not do, could not be preserved among us if there were not extreme poverty”*⁷³⁶.

“If the extreme poverty and austerity of life and dress prescribed by the Constitutions, approved by Gregory XV of happy memory, and observed to this day, is taken away, it takes away that splendor which alone makes it admired and sought after even by the infidels... and deprives the poor cities and towns of the possibility of benefiting from our ministry, not having the means to support teachers who demand economic income and comforts.... Keep this ministry in favor of the poor.... And both

733 EP 7c. Rome, ca. 1616 (w/d). Information on the Pauline Congregation.

734 Cu 1090. (EP n. 1961. Rome, January 29, 1633. To Fr Melchior Alacchi. Venice).

735 Cu 1081. (EP n. 829. Rome, April 29, 1628. To Fr Stephen Cherubini, Naples).

736 Memorandum of the year 1644 so that the Constitutions would not be changed - RC 14,64.

*this Order and poverty will always pray to God Our Lord for the complete happiness of Your Eminence*⁷³⁷.

*"Your Eminence, please excuse me for not having used the words I should have used in the letter I wrote to you not long ago, since used to deal with the poor, I had no idea of the courage and nobility of Your Lordship."*⁷³⁸.

*"He who does not have the spirit to teach the poor does not possess the vocation for our Institute or the enemy has stolen it from him"*⁷³⁹.

*"There is no religion poorer than ours and more concerned with the service and benefit of the poor"*⁷⁴⁰.

b. The supreme apostolic Poverty is stripped of attachments and property

For the love of God, we live poor and humble. It is necessary to divest ourselves of attachments to things and property. We already know the process for diagnosing and eradicating passions:

*"The more we humble ourselves for love of God is a sign that we love him more. Likewise, the poorer we become for the love of God, the greater love of God we show. Some lose this great love because of the extraordinary affection they have for a book, a hat, a case, or any other such trifle. However, those who have some pride are rejected by the love of God, because God resists the proud and gives his grace to the humble. Y.R. encourage holy humility and poverty in our religious, and you will do them great good."*⁷⁴¹.

*"The more they depart from property and follow holy apostolic poverty, the richer they will be and the more they will be enkindled with spiritual gifts by God"*⁷⁴².

737 "Memorandum to Cardinal Giulio Roma", year 1645. n. 5 and 6. Foundational Documents of the Pious Schools. Ed. Calasancias. Salamanca. 1979. p. 213.

738 EP 3733. Rome, September 4, 1641. To Mr. Francis Angelelli. Bologna.

739 EP 1319. Rome, February 9, 1630. To Fr Stephen Cherubini. Naples.

740 Cu 1059. [EP 2304. Rome, 15 December 1634. To the Mons. Commissario della Camera.

741 EP 2630. Rome, November 17, 1636. To Fr Melchior Alacchi. Palermo.

742 Cu 1078. [EP 727a. Rome, November 15, 1627. To the Fathers of the Duchesca. Naples].

We are called to share with the poor the table of creation. It is necessary to be in solidarity with the most needy when it seems to us that we have more than we need, for man's greed is insatiable. In this way we can live today [having properties] the supreme apostolic Poverty:

“A gentleman of the Quirini family has manifested much pleasure at the Brief that we are about to obtain in recognition of our poverty, so that if by chance in any city or community someone wants to make us a legacy, let it be the community itself or the magistrate who should administer said legacy by giving us only the little that will be necessary for food and clothing and distributing the rest in other places or for pious works. And I intend to make the request to our Lord in a few days because this is what our General Chapter has determined. In this way all suspicion that we are seeking temporal goods will disappear, and in truth, he who is not content with the necessary things will never be content with the superfluous, because man's greed is insatiable”⁷⁴³.

c. Our way of living apostolic Poverty has as its purpose the reform of society by means of our specific ministry

For some Piarists to live like the poor will be normal, since our work is for them. In any case, it is not a matter of living only in barracks but of being useful to the people:

“It is certain that that good Father would intend to go and live among the poor. And on the one hand he is right because our work is more for the poor than for the rich. On the other hand, he is not right in abandoning the certain for the uncertain”⁷⁴⁴.

“It seems to me to be a great absurdity to have some of our people in Consenza living in huts or wooden barracks and suffering discomfort, without being of any use to the people”⁷⁴⁵.

We are useful to the small and poor people through our specific ministry:

743 EP 1488. Rome, September 11, 1630. To Fr Castilla (John Garcia). Frascati.

744 EP 1437. Rome, July 13, 1630. To Fr Steven Cherubini. Naples.

745 EP 1097. Rome, May 2, 1629. To Fr Stephen Cherubini. Naples.

“Our Congregation tends to the careful education of the child as its genuine goal. As many Ecumenical Councils affirm, in it lies the reform of society”⁷⁴⁶.

“Our ministry is irreplaceable and perhaps the principal one for the reform of corrupt customs: a ministry that consists in the good education of youth inasmuch as on it depends all the rest of the good or bad life of the future man”⁷⁴⁷.

From this vocational perspective, it is understandable that Calasanz says:

“[Therefore], we should not tolerate in our Congregation a partiality towards the parties that are usually formed among governments, cities and citizens: it would be the seedbed of grave evils. Let reign among us a kind of universal love that embraces in the Lord all the parties, that are opposed to one another, and let us pray for their union”⁷⁴⁸.

Conclusions

Basing myself on the two steps of n. 95 of the Constitutions of Calasanz, I have tried to express the living out of the supreme apostolic Poverty

- to remain united to the Lord: trusting in the Lord, with real poverty, to educate small and poor people.
- to be free of the values of this world: to divest oneself of attachments and property.

For Calasanz, the supreme apostolic poverty is our Mother and Lady who prays to God our Lord for our complete happiness.

To conclude, I transcribe here the apparition of the Holy Poverty to Calasanz, removing from the narration some of the comments of Fr. Castille:

“Fr. Castille relates that one day [in the year 1611] Fr. Joseph called him, when the schools were in the palace opposite

746 CC 175.

747 MT 5.

748 CC 174.

St. Pantaleo, going towards the Piazza del Pasquino, that is, the Mannini palace, later occupied by the de Rosis family. He wanted to be accompanied by him on a business or visit of interest. They went out together, and as they passed through a narrow alley, so often in Rome with the name of vicoli, they came face to face with a young woman of strange beauty, but poorly dressed. In addition, sadness and tears made her beautiful face more interesting. Father Joseph heard her call his name. She approached him and said in supplication: 'Father Joseph, everyone hates me, everyone despises me; they do not want me in any convent; I am dismissed from everyone. I have no one to take me in, I have no house to shelter me. Father Joseph almsgiver, generous Father Joseph, do not abandon me, do not leave me alone'.

Father Joseph asked her who she was and what she wanted. The young woman replied: 'The Visitor of the poor knows me well and now pretends not to remember me. Everyone rejects me; I would like you to help me'. I don't understand you," Father Joseph replied confused. Tell me who you are. I will do all I can for you.

And then the young woman, recovering her joy in her face, said smilingly: I am Holy Poverty'.

The apparition faded away and Joseph understood, and Fr Castille was astonished. And as he continued on his way, the Prefect ordered his faithful companion to keep the memory of it, but not to utter a word"⁷⁴⁹.

We are men of apostolic life.

We are men of apostolic life, very poor and very simple"⁷⁵⁰.

"We are religious who are barefoot on the outside and reformed on the inside"⁷⁵¹.

"He is not poor who does not experience the discomforts of poverty"⁷⁵².

749 Bau, Calasanz. *Critical Biography of Saint Joseph Calasanz*. Editorial Bibliográfica. Textos E.P. Madrid. 1949. p. 250-251.

750 MT 26.

751 EP 2685. Rome, February 21, 1637. To Fr Joseph Fedele. Genoa.

752 Cu 625. [Sententiae spirituales sexaginta, pro Scholasticis Religionis nostrae valde proficuae, alterius devoti Auctoris. They were first published by Fr James Ba-gnacavallo, a friend of Calasanz, in his *Reformatio Studiorum* (Perusiae 1620)].

“If you believe me, you will strive to be humble and truly poor, since between these two virtues dwells at ease the holy charity which is the goal of all Religions”⁷⁵³.

The three vows leave us living by the impulses of the Spirit:

- Obedience leaves us living from the will of God.
- Chastity of right Love.
- Apostolic Poverty of trust in God.

This upright and dutiful way leads us to the fullness of the Love of small and poor persons and towns. It makes us educators of the New Man.

According to Calasanz, in order to live as a Piarist Religious, it is necessary to experience all that the formula of profession demands:

“I... of..., in the world..., make my profession in the Congregation of the Poor of the Mother of God of the Pious Schools...”. And before you, R.P...., who represent God, and before all your legitimate successors, I make vow to Almighty God, Father, Son, and Holy Spirit, and to Mary, the Virgin Mother of God, of the Summa Poverty, Chastity and Obedience, and, according to the latter, of a special dedication to the education of children, in conformity with the Brief of Paul V, substantially embodied in these Constitutions.

This profession and these vows - in renouncing now freely and totally to the possible obstacles that may exist - I consider them to be firm, stable and valid, and I want them to be so, forever. In witness whereof I have signed the foregoing in my own handwriting.

Rome [o....], a..... of of

I promise, moreover, that I will never attempt, nor for any reason whatsoever consent, to modify the legislation of our Constitutions in matters of poverty, unless for a just cause a stricter observance should seem desirable. I promise likewise that I will never manage nor seek, not even indirectly, to promote my election or promotion to office or dignity within the Congregation. I also promise that I will never seek it outside

753 EP 1662. Rome, August 9, 1631. To Fr Melchior Alacchi. Venice.

the Congregation, nor will I accept it, except in obedience to the one who can order me to do so.

Finally, if I know of anyone who seeks or intends to seek either of these ministries, I promise to inform the Congregation promptly in the person of Father General.

I will fulfill my vows to the Lord in the presence of all the people; in the court of the house of the Lord, in the midst of you, Jerusalem.

I.....of..... sign the foregoing in my own handwriting”⁷⁵⁴.

Finally

“In order to walk the path of virtue with a surer step and ever new enthusiasm, it is our desire that they should be accustomed to renew or ratify their vows every day, kneeling before the Blessed Sacrament. And we establish that, as is customary, this is to be done in community on Easter Sunday and on the Solemnity of All Saints, after having celebrated general confession since the last one”⁷⁵⁵.

We are disciples of the school of the master by being piarist priests

Our priesthood is a participation in the one priesthood of Christ our Master.

1. The Piarist priest is called with a particular vocation: It is necessary to live it as a gift

“Christian perfection does not consist in being a priest or a brother, but in loving God more”⁷⁵⁶.

“The priesthood is to be attained by virtue and not by pretension”⁷⁵⁷.

754 CC 31.

755 CC 98.

756 Cu 716. [EP 1385. Rome, May 11, 1630. To Fr Stephen Cherubini, Naples].

757 Cu 431. [EP 2773. Rome, August 28, 1637. Fr Dominic Morinello. Savona].

“If it seems to Father Provincial and assistants to have clerics who have the required qualities, they can ordain them”⁷⁵⁸.

“I have received a letter from you on July 28 with the list of the novices who have been dressed, and I am very consoled... because now there are subjects moved by God who are more suitable than in the past”⁷⁵⁹.

“Since among the worker clerics by the grace of God, there are some who are apt and suitable to receive holy orders, so that we may not seem to reject divine grace by hiding on earth the talents of the Lord and depriving our religion of this increase of priests of whom it has so much need... the faculty is given to Father General to promote them in due time if he finds them suitable”⁷⁶⁰.

2. The Piarist priest occupies the place of the Lord as

- Head of the body: giving life he is part of the Lord's body.
- Shepherd of the Lord's flock: responding to bodily and spiritual needs.
- Charity that does not seek its own: stripped of everything but charity, that seeks the good of small and poor people.
- Apostolic minister: true apostle or ambassador of the Lord.
- Humble service of the Authority: His whole person is at the service of the Lord's flock.

“... We exhort and beg all Ministers through the heart of the Lord, to remember that they occupy the place of that Lord who, being very rich, became poor, to enrich his little children and suffered hunger, thirst, heat, cold, weariness, enduring even scourging, thorns, nails and spear, and who in his extreme need wanted to be watered with gall and vinegar, when for others he had turned water into wine and who, final-

758 Cu 438. [EP 3781. Rome, 23 November 1641. To Fr Giacinto Orselli. Nikolsburg].

759 EP 3692. Rome, August 3, 1641. To Fr John Francis Bafici. Genoa.

760 Giner, p. 868.

ly, wanted to die naked on a trunk of a Cross: so that wishing [to follow him] worthily in bearing a little of his holy Cross, it is necessary, to divest ourselves of the royal garments of self-love, and with the bare feet of good example in everything, to clothe ourselves all, from head to foot, with the mantle of holy Charity, which makes joyfully realize that admirable saying of the Apostle: Charity seeks not her own. Therefore, as good shepherds of the Lord's flock, they should provide first of all for the spiritual and bodily needs of the sheep entrusted to them, rather than for their own...so that they may be at ease and do the service of God cheerfully, for which they have abandoned their own house and its comforts and, what is more, even their freedom, which the ministers, on the contrary, enjoying the power and authority that the Lord has given them over the others, should [follow] even in this the Lord himself, whose power was given to him by the eternal Father over all creatures, he used it all in our service and not his own"⁷⁶¹.

"The Lord wants his ministers to be apostolic, as his true apostles or ambassadors. And in this true confidence consists the effect of the fruit of the labors done for his love"⁷⁶².

"As necessary in our religion are brothers as clerics and priests, because they all form one body. And one should not say to the other: I do not need your help. But in holy peace, with great merit, let each one work according to his aptitude, for the pure love of God"⁷⁶³.

"Try to acquire so much humility that in due time you will find worthy of being promoted to the priesthood for which great disposition and capital of virtue are needed"⁷⁶⁴.

"It would not be a great thing if priests, in case of need or in order to exercise humility, would sometimes take care of the collection, tidy up the dining room, sweep the house, and even help in other tasks that seem lowly and vile"⁷⁶⁵.

761 Part of the "Exhortation of Calasanz to Superiors" - RC 13.47. Declaration on Calasanzian Spirituality. Special General Chapter. Order of the Pious Schools - Rome 1969. Note 138.

762 Cu 1189.

763 Cu 426.

764 Cu 427.

765 Cu 449.

Note: John Paul II says in **“Pastores dabo vobis”**:

“Jesus Christ is Head of the Church, his Body. He is “Head” in the new and original sense of being “servant”, according to his own words: “The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mk 10:45). Jesus’ service reaches its fullness with his death on the cross, that is, with the total gift of himself in humility and love” (n. 21).

“The spiritual life of the ministers of the New Testament should therefore be characterized by this essential attitude of service to the People of God, free from all presumption and every desire to “tyrannize” the flock entrusted to their care” (n. 21).

“The image of Jesus Christ Shepherd of the Church, his flock, proposes again, with new and more suggestive nuances, the same contents of the image of Jesus Christ Head and Servant. Jesus presents himself as “the Good Shepherd”. He feels compassion for the people, because they are tired and dejected, like sheep without a shepherd, He looks for the scattered and the lost and celebrates when He finds them, He gathers them and defends them, He knows them and calls them one by one, He leads them to fresh pastures and still waters, He prepares a table for them, feeding them with His own life. (n.22).

“In virtue of their consecration, priests are configured to Jesus the Good Shepherd and called to imitate and revive his same pastoral charity,” (n.22).

“The interior principle, the virtue that animates and guides the spiritual life of the priest as configured to Christ the Head and Shepherd, is pastoral charity, a participation in the same pastoral charity of Jesus Christ: a free gift of the Spirit and, at the same time, a duty and a call to a free and responsible answer on the part of priests” (n. 23).

The essential content of pastoral charity is self-giving, the total gift of self to the Church, sharing the gift of Christ and in his image. Pastoral charity is that virtue by which we imitate Christ in his self-giving and service. It is not only what we do, but the gift of ourselves that shows Christ’s love for his flock. Pastoral charity determines our way of thinking and acting, our way of behaving towards people. And it is particularly demanding for us”. (n.23).

3. The main mission of the Piarist priesthood

To love with a father's love and with a mother's heart small and poor persons and towns.

*"The scholastics must see in the Master the kindness, mercy and love of a father"*⁷⁶⁶.

*"With the truth declared, with Fatherly love much more than with shouts"*⁷⁶⁷.

*"Love facilitates the work, especially when our love for God is reflected in our neighbor"*⁷⁶⁸.

*"Your Reverence could and should exercise talent in favor of the many poor who represent the person of Christ"*⁷⁶⁹.

To lower ourselves to exercise our educational ministry, which is an apostolic office. The Piarist priest is a cooperater of truth.

*"See to it that all priests humble themselves to exercise our ministry out of pure love of God"*⁷⁷⁰.

*"Subjects chosen by God are needed to reform the youth in these regions, which is an apostolic office"*⁷⁷¹.

*"Now there is hardly a priest to be found who wants to have a school, priests being more suitable than clerics and brothers to educate the pupils well"*⁷⁷².

*"I marvel that he has become, not to say negligent, so avaricious of his talent which does not consist in celebrating Mass, but in teaching the pupils letters and the holy fear of God"*⁷⁷³.

*"This work done with joy pleases God greatly. May he give you his Holy Spirit with the fullness of his holy gifts"*⁷⁷⁴.

766 EPn. 893.

767 EPn. 759.

768 EPn. 2859.

769 EPn. 4465.

770 Cu n. 452.

771 EPn. 2394.

772 EPn. 2811.

773 EP n. 3098.

774 EPn. 1148.

"I ask the Lord for all of us a great desire to work with our neighbor, through our ministry"⁷⁷⁵.

To discover in the child and young person the inner inclination or guidance of the Holy Spirit to lead him along this path to the fullness of Charity. At the same time, the mission of the Piarist priest is to help the child to unburden himself of all his passions so that he can live as a Son of God. This is done above all in the sacrament of confession together with personal spiritual accompaniment, as we will say later. Thus the Piarist priest is a cooperator with the truth.

"He should not have had to be admitted to the vows, being a native of Bologna and having wandered through various parts of Italy; because for us the young men who learn in our schools are more suitable. In them it is seen whether they are of good or bad inclination, whether or not they have good intelligence, and by educating them well they give good results. What I am writing, although I command it in virtue of holy obedience, must be put into practice as the word of God, coming through the Superior"⁷⁷⁶.

"Make all your effort that the schools go well, both in letters and in spirit, since this is our Institute"⁷⁷⁷.

"Tell Father Bernardino to secure with all diligence that the scholastics make profit of the letters and the spirit"⁷⁷⁸.

"I hope that the confessors will be true spiritual fathers. In this all diligence should be employed, because it is the purpose of our Institute"⁷⁷⁹.

"We can do nothing more pleasing to God than to cooperate with Him in the salvation of souls"⁷⁸⁰.

"In a humble attitude, we must expect from Almighty God the necessary means to be effective cooperators with the Truth,

775 Cu n. 224.

776 EP 2581.

777 EP 1167.

778 EP 282.

779 EP 1375.

780 Cu 214.

*for He is the one who has called us as laborers in this most fertile harvest*⁷⁸¹.

Note: Vatican II says in the Decree “Presbyterorum Ordinis” n. 6, that the priest, as an educator in the faith, seeks that each of the faithful be led, in the Holy Spirit, to cultivate his own vocation.

“Therefore it is the duty of priests, as educators in the faith, to procure, by themselves or through others, that each of the faithful is led, in the Holy Spirit, to cultivate his own vocation in conformity with the Gospel, to a sincere and active charity, and to the freedom with which Christ set us free. Ceremonies, however beautiful they may be, and associations, however flourishing, will be of little avail if they are not ordered to educate men to Christian maturity. To promote it, priests will be of help to them, so that in the events, great or small, they may see clearly what reality demands and what is the will of God. In the same way, the faithful should be well instructed not to live only for themselves, but, in accordance with the demands of the new law of charity, each one who has received grace should administer it for the benefit of his neighbor, so that all may fulfill their duties in a Christian way in the community of men”

And, the same decree “Presbyterorum Ordinis” in n. 8, emphasizes that the presbyter is a cooperator with the truth:

“All priests are sent to cooperate in the same work, whether they exercise parish or supra-parochial ministry, whether they engage in research or teaching, or work with their hands, or they share the lot of the poor wherever, with the approval of the competent authority, it seems appropriate; or, finally, they carry out other apostolic works or works ordered to the apostolate. They all conspire, certainly, to the same purpose, the edification of the Body of Christ, which, in our days, especially, requires multiple organisms and new accommodations. Hence it is of great importance that all priests, whether diocesan or religious, help one another, so that they may always be cooperators with the truth”.

4. The Piarist priest harmonizes humility and life according to the Spirit with the study and methodology of the sciences

“To be a priest it is not enough to be twenty-five years old, but also to have the necessary knowledge. And, what is most important, great humility to know how to exercise such a high and tremendous ministry”⁷⁸².

“And because he knows little of so great a mystery and sacrament, it is fitting that first of all he should study it well so that it cannot be said that he does not discern the body of the Lord”⁷⁸³.

“I am very much displeased that our clerics show so little desire to learn. The reason is that they do not know the great usefulness that they would procure for the students if they were apt to teach them both the letters and the spirit. But being negligent, they will be fit neither for the one nor for the other. Exhort them on my behalf to behave diligently, because this will be a great consolation to me and will be of great benefit to them”⁷⁸⁴.

5. The celebration of the Eucharist as the body of the Lord

Calasanz calls the Eucharist “Body of the Lord” and says, like St. Paul, that we all form one body.

“And because he knows little of so great a mystery and sacrament, it is fitting that he should first of all study it well so that it cannot be said that he does not discern the body of the Lord”⁷⁸⁵.

“As necessary in our religion are the brothers as the clerics and priests, for they all form one body. And nobody should say to the other: I do not need your help. But in holy peace, with great merit, let each one work according to his aptitude, for the pure love of God”⁷⁸⁶.

782 Cu 433.

783 Cu 470.

784 EP 576.

785 Cu 470.

786 Cu 426.

In the Eucharist we deal in a familiar way with the Father, the Son and the Holy Spirit.

“I rejoice that the two you sent have been ordained priests. Teach them with how much devotion they should speak with the eternal Father and the Trinity”⁷⁸⁷.

“Learn the interior reverence with which the holy words of the Mass are said, when speaking with the blessed God and with the Most Holy Trinity. It is not enough to pronounce them with the mouth and little devotion, but with the heart”⁷⁸⁸.

In the Eucharist we carry an embassy of the whole Church to the Trinity.

“Before beginning Mass, consider that you are carrying an embassy to the Eternal Father on behalf of the whole holy Church, not only for the exaltation of the Catholic faith and the forgiveness of sinners, but also for the souls of the faithful departed. To ask for such graces, much humility is needed, and it is well to begin well from the beginning”⁷⁸⁹.

In the Eucharist we live our offering united to the offering of the Lord.

In the Eucharist we experience that the Lord has made community with us by giving us his life and his goods, and we go out to give our life and our spiritual goods to the service of God and neighbor.

“They should all realize, especially the priests, that every morning they speak and should speak familiarly with the eternal Father and the Most Holy Trinity in the holy sacrifice of the Mass, from which they should go forth with great zeal in the service of God”⁷⁹⁰.

“And since they are so many to do evil, let us resolve to do good. And if they steal life and goods, let us give life and spiritual goods to the youth”⁷⁹¹.

787 Cu 441.

788 Cu 444.

789 Cu 457.

790 Cu 445.

791 EP 1723.

Conclusions

The Piarist priesthood is hidden in what Calasanz affirms about Superiors and formation.

We are Clerics Regular Poor of the Mother of God.

Reading “Pastores dabo vobis” of Pope John Paul II and the letters of Calasanz appeared the intuitions that you have read about the Piarist priesthood.

I am convinced that the image of the Piarist priesthood is to be a disciple of the school of the Master.

In the fourth chapter of this book I will speak about the gift of the Piarist priesthood within our specific ministry.

We are good disciples of the master while we are poor of the Mother of God

We are poor of the Mother of God: when as poor we trust in Mary, Mother of the merciful God.

“Warn that we are poor of the Mother of God and not of men. And so let our insistence be with our Mother, and not with men, for she is never bothered by our importunities, but men are”⁷⁹².

“You have there the Blessed Virgin, who is Mother of mercy and patroness of graces”⁷⁹³.

We are poor of the Mother of God:

- When we welcome and help poor children in every circumstance.
- When with our patience and charity we discover the good inclinations of children. We adorn them with every virtue.
- When we treat with all affection - with motherly affection - children under ten years of age.

792 Cu 105. [Rome, December 23, 1620, to Fr John Peter Cananea, Moricone].

793 Cu 107. [EP 315. Rome, September 3, 1625. To Fr John Peter Cananea. Frascati].

We are motivated by the words of the Lord: what you did for one of the least of these my brothers you did it for me:

“And since we profess ourselves to be truly poor of the Mother of God, under no circumstances will we despise poor children; but with tenacious patience and charity we will strive to adorn them with every virtue, stimulated principally by that Word of the Lord: As you did it to one of the least of these my brethren, you did it to me”⁷⁹⁴.

“And always, in every circumstance and with characteristic earnestness, the poor should be helped, even if they are ragged”⁷⁹⁵.

“We declare that teachers will treat with all affection pupils from ten years of age and under, who learn only syllables and reading. And since teaching these children at such a tender age involves greater familiarity, the conscience of the teachers is taxed on this point. The Superior will always place in these classes priests and teachers mature in age”⁷⁹⁶.

We are poor of the Mother of God: when we are attached only to the glory of God and the usefulness of our neighbor.

“You will prove to be truly poor of the Mother of God if you have no attachment to anything other than the glory of God and the usefulness of your neighbor”⁷⁹⁷.

1. Mary is the work of the Father, the Son and the Holy Spirit

Mary’s innermost being is the gratuitous action of the Father, the Son and the Holy Spirit in her interiority. This Trinitarian action is so attractive to Mary that once it has taken place, she cannot but express: Let it be done to me according to your Word.

794 CC 4.

795 “Declarations on our Constitutions, Rules and Common Rites. Written by Calasanz in 1637”. Cfr Fr Lecea, Jesús María. *Analecta Calasanctiana*. N. 50 - 1983 p. 570.

796 “Declarations on Our Constitutions, Rules and Common Rites. Written by Calasanz in 1637”. Cfr Fr Lecea, Jesús María. *Analecta Calasanctiana*. N. 50. - 1983. p. 561.

797 Cu 1068.

Calasanz celebrates this Trinitarian action in the Crown of the twelve stars:

“How to recite the crown of the twelve stars of the Blessed Virgin. It should be recited by the students in our schools.

The crown of the Immaculate Conception of the Blessed Virgin alludes to that mysterious crown of twelve stars with which St. John the Evangelist already saw crowned the head of that Queen, whom the Holy Fathers commonly hold to be the Virgin Mary. It contains twelve Hail Mary in honor of the twelve graces which the Blessed Trinity granted her, namely, four the Eternal Father, four the Son and four the Holy Spirit, and three Pater Noster”⁷⁹⁸.

a. Mary is the work of the Father

“The crown begins with the first Pater to the Eternal Father, who chose her as his daughter; there follow four Hail Mary in honor of the four graces he gave her. The first, he predestined her to be the Mother of his only Son; the second, he preserved her without stain of original sin in her Immaculate Conception; the third, he adorned her with all graces at her Nativity; the fourth, in honor of her most chaste betrothal to St. Joseph, her worthiest spouse”⁷⁹⁹.

Mary is the work of the Father because he chose her as his daughter. To be a daughter or son is to receive everything from the hands of the Father who loves us unconditionally by giving us his life.

“Considering that everything comes to me from the hand of God and that whatever I do, I do for his love, since he is such a good and loving Father, I bear everything with patience, resolved to die rather than abandon the mission”⁸⁰⁰.

“Receive everything from the hand of God, who loves us much more than we love ourselves”⁸⁰¹.

798 López, Salvador. Documents of St. Joseph Calasanz. Editorial Calasancia Latinoamericana. Colombia - Ecuador. 1988. p. 244.

799 López, Salvador. o.c. p. 245.

800 Cu 1450.

801 Cu 62.

Mary is the work of the Father because he chose her to be the Mother of his divine Son, and she accepted us as her children at the foot of the cross.

“It is necessary that the religious comes to judge himself a pilgrim in this life and that there is for him no other homeland than heaven, where his Father is, blessed Christ who has begotten him with the shedding of his blood, and his Most Holy Mother, the Most Pure Virgin, who, certainly, accepted us as her children at the foot of the cross. Such religious are those who do great good to their neighbor and great honor to the Religion. May the Lord give us his grace as I hope”⁸⁰².

Mary is the work of the Father because he preserved her without stain of sin in her Immaculate Conception.

“You have there the Blessed Virgin, who is Mother of mercy and patroness of graces”⁸⁰³.

Mary is the work of the Father because he favored her with all his gifts from birth. Qualities, aptitudes, talents and virtues are given to us as seeds from our birth.

“And since we profess ourselves truly poor of the Mother of God, we will not under any circumstances despise poor children; but with tenacious patience and charity we will seek to adorn them with every virtue.”⁸⁰⁴.

Mary is the work of the Father because he gave her St. Joseph as his most chaste spouse.

We can discover that doing the will of God, it creates new relationships between human beings. We can live the relationship that is born of doing God’s will.

“May the Lord grant you on these Holy Feasts the spirit of holy humility to deal fruitfully and with spiritual consola-

802 Cu 84.

803 Cu 107.

804 CC 4.

tion with the Blessed Virgin, with her Son and with St. Joseph around the manger.” (Year 1633).

b. Mary is the work of the Son

“The second Pater is said to the Son, Jesus, who chose her as Mother among all women: four Hail Mary follow in honor of the four graces he granted her. The first, the Incarnation of the Eternal Word, made man in the sacred womb of Mary, carrying him nine months enclosed in it; the second, the Nativity of Jesus in Bethlehem and the milk with which she fed him; the third, the education of Jesus in his infancy; the fourth, the revelations of most high mysteries that she received from her Most Holy Son about the redemption of the world”⁸⁰⁵.

Mary is the work of the Son because he chose her as Mother among all women.

“It is necessary that the religious come to consider himself a pilgrim in this life and that there is for him no other homeland than heaven, where his Father is, blessed Christ who begot him by the shedding of his blood, and his Blessed Mother, the Most Pure Virgin, who certainly accepted us as sons at the foot of the cross”⁸⁰⁶.

Mary is the work of the Son because he became man in the womb of the Virgin Mary.

“Of the three divine persons, which one became man? The Son. Where did he take on human flesh? In the womb of the most pure Virgin Mary. In what town was the most pure Virgin when the Son of God became man by the work of the Holy Spirit in her most chaste womb? In Nazareth. What day of the year did the Son of God become man? On the twenty-fifth of March. What feast does the Holy Church celebrate in memory of this great Mystery? The Annunciation. Why did the Son of God become man? For us. And shall we not thank him for so great a benefit? Yes, Father. Let us kneel down then and recite...”⁸⁰⁷.

805 López, Salvador, o.c. p.245.

806 Cu 84.

807 López, Salvador p. 102.

Mary is the work of the Son because he revealed to her the mysteries of the redemption of the world.

The child reveals the salvation of the world. Jesus in his coming of age - 12 years old in Jewish culture - manifests that his home is the will of his Father.

“How old was Our Lord afterwards when the Blessed Virgin found him in the temple disputing in the midst of the doctors? Twelve years old”⁸⁰⁸.

“With the special affection I have always had for you, I have asked the Lord to make you a great servant of his and imitator, in the interior, first of all of his most holy will, where you will discover the mysteries hidden to the wise and prudent of the world and reserved to the humble”⁸⁰⁹.

Mary cooperates with the Son as Mother

“In what village was the Son of God born? In Bethlehem. In what house or palace was the Son of God born? In a stable or hut. Who was in that stable when the Son of God was born? St. Joseph and the Virgin, the Child, an ox and a donkey. What day was the Son of God born? On the twenty-fifth of December, about midnight. What feast does the Holy Church celebrate for such a great mystery? Christmas. Who came to visit him that night? The shepherds”⁸¹⁰.

Being educator of her child while living in Nazareth.

Nazareth is an icon of Piarist education. The education that Mary gave to her Son is to be nourished by the will of God.

“I exhort you to praise and bless the Lord and to conform with joy to his most holy will”⁸¹¹.

“Let all of you try to keep your hearts set on God so that you may always do his most holy will”⁸¹².

808 López, Salvador p. 104.

809 Cu 736.

810 López, Salvador p. 103.

811 Cu 54.

812 Cu 44.

c. Mary is the work of the Holy Spirit

“The third Pater is to the Holy Spirit, who chose her as his Bride, with the following four Hail Mary in honor of the four gifts he communicated to her: first, that Mary was the first to whom the name of the Holy Spirit was revealed more clearly; second, that she was Mother and Virgin by the Holy Spirit; third, that she was a living temple of the Most Holy Trinity by virtue of the Holy Spirit; fourth, that she was exalted in heaven above all creatures by the Holy Spirit”⁸¹³.

- because he chose her as his bride.
- because she was the first to whom the name of the Holy Spirit was revealed more clearly.
- because by her work she was at the same time Virgin and Mother.
- because she was a living temple of the Most Holy Trinity by virtue of the Holy Spirit.
- because she was exalted in heaven above all creatures by the Holy Spirit.

To discover the work of the Holy Spirit in every person is to evangelize.

“The Holy Spirit through someone will show his will”⁸¹⁴.

“The Holy Spirit often speaks through the mouth of the simple”⁸¹⁵.

“I desire to communicate to you with charity the spirit that the Lord has given me”⁸¹⁶.

“Do the acts that the Spirit will suggest to you”⁸¹⁷.

The crown ends with a Salve Regina for the Holy Catholic Church, for the evangelization of peoples, for peace among men, and for the triumph of truth.

813 López, Salvador, o.c. p. 245.

814 Cu 864.

815 EP 2581.

816 EP 3913.

817 CC 48.

“I wish that this devotion to the Blessed Virgin be practiced by all our students every day, so that in reward for so little fatigue, they may merit the protection of the Virgin during their life and at the hour of death”⁸¹⁸.

2. Mary protects the Pious Schools and the Founder

Calasanz founded the Pious School under the protection of Mary.

“It is necessary that we have recourse to the help of God and to the intercession of the Blessed Virgin, under whose protection the work was founded”⁸¹⁹.

“I commend and will always commend myself to the Most Holy Crucifix and to the Blessed Virgin, his Mother, so that they may deign to protect this their Religion”⁸²⁰.

“We will prepare ourselves for the seven feasts of the Virgin”⁸²¹.

“The Blessed Virgin is so gentle that she accepts every devotion however small it may be, provided it is done with great love or affection”⁸²².

“Make every evening some devotion to the Blessed Virgin, with a Salve and a ‘We fly to your patronage’ so that with her intercession she may deliver us all from evil adversities”⁸²³.

“Let him walk with holy simplicity, teaching the letters and the holy fear of God to the students. And try to imprint in all the devotion to the Blessed Virgin. You should acquire it before. And you will experience great effects, especially in moments of temptation”⁸²⁴.

Father Camillo Scassellati, third general of the Order declared in the Informative Process that Calasanz two or three days before his death was visited by the Madonna dei Monti:

818 López, Salvador, o.c. p. 245.

819 Cu 115. [EP 4417. Rome, October 20, 1646. To Fr Peter Paul Grien. Nikolsburg].

820 Cu 116. [EP 3982. Rome, April 26, 1642. To Fr Giorgio Chervino, Florence].

821 CC 120.

822 Cu 97. [EP 641. Rome, June 19, 1627. To Fr Stephen Cherubini, Narni].

823 EP 1459. Rome, August 10, 1630. To Fr Mark Carbone. Nursia.

824 Cu 103. [EP 1928. Rome, December 11, 1632. To Father Melchior Alacchi, Venice].

“...Father Joseph, in a clear voice and in confidence, said to Father Francis, perhaps without noticing that I was sitting by the little desk: ‘Yes, I must have confidence, because the Blessed Virgin has promised me her help’... Father Francis asked him again and Father Joseph said in a perfectly clear voice: I must have confidence, because the Blessed Virgin of Monti has promised me her help”⁸²⁵.

Conclusions

All Mary's behavior is born of docility to the action of the Father, the Son and the Holy Spirit in her. Her richness is Trinitarian: God serving her, doing her good, making her the Visitor of others as he did with her cousin St. Elizabeth. Mary cooperated in the education of her Son starting from her own experience at the Annunciation, when she said: 'Let it be done to me according to your Word'. Jesus lives from the same experience, when he says: 'My only food is to do the Will of my Father'.

Calasanz with his formative intuitions intends that the Piarist, being 'Wise in the Interior School' and Disciple of the School of the Master', be docile to the work of the Father, of the Son and of the Holy Spirit as Mary the Mother of God.

Note: I take again from the present Constitutions each of the numbers where the Mother of God appears, ordering them according to the points I have expressed in this chapter III of the book.

- Mary precedes us with her light in the following of Christ:

“The Virgin Mary associated with her Son in total communion of love, faithful companion of his Passion, first sharer in his Resurrection, precedes us with her light in the following of Christ”⁸²⁶.

- Mary, fullness of the Body of the Lord:

“Gathered together in Community of faith by the love the Father has given us and by the Calasanzian vocation and imitating the way of life of Christ with his disciples and of the early Church with Mary, we are in a certain way ministers of the hope of the future Kingdom and of fraternal union among men”⁸²⁷.

825 Asiain, Miguel Angel. Itinerary of Calasanzian Spirituality. Volume III. p. 175.

826 C 23. [1986].

827 C 25.

- Mary welcomed the promptings of the Spirit:

“Mary kept and meditated faithfully and constantly the Word of God in her heart; she deepened in the Mystery of Christ and proclaimed with fullness the greatness of the Father”⁸²⁸.

“We accompany the Virgin Mary with filial love in her participation in the Mystery of Christ”⁸²⁹.

- Mary fulfills the Father’s plan:

“Our obedience takes the Virgin Mary as its model, the handmaid of the Lord, marvelous model of fidelity...we fulfill the Father’s plan with a prompt and joyful spirit”⁸³⁰.

- Mary is Virgin and Mother:

“Our filial devotion to the Blessed Virgin Mary and her protection repeatedly implored, increase our strength to imitate her example of fidelity”⁸³¹.

- Mary is poor and humble:

“The Lord Jesus - among the poor and the humble - chose for his Mother the Virgin Mary, who outdone all in poverty and humility.

And St. Joseph of Calasanz, who learned humility and other virtues by experiencing venerable poverty, wanted us to be authentic Poor of the Mother of God”⁸³².

- Mary, Mother and Educator of Christ:

“With her presence and help we can ensure that Christ takes shape in us, and our students will succeed in modeling in themselves the one whom she engendered and educated”⁸³³.

828 C 40.

829 C 47.

830 C 84.

831 C 56.

832 C 62.

833 C 23.

Chapter IV

Creators of a new school

If we are “wise in the interior school” and we are “disciples of the school of the Master” we can be “creators of a new school” making real the purpose of the Order through the exercise of the Pious Schools.

The Exercise of the Pious Schools⁸³⁴

In this chapter I want to highlight the fundamental dynamisms of the Calasanzian school with the intention of awakening those lines in the formation of the young Piarists. I wish to express:

- The purpose of the educational exercise.
- The educator who makes it possible to carry out this purpose of the educational exercise.
- The main thing in the exercise of the Pious Schools.
- The educational gift of the Piarist priesthood.

I follow in the background, as up to now, number 203 of the Constitutions of Calasanz that says thus:

“As we have already said, the goal that our Congregation intends with the exercise of the Pious Schools is the education of the child in Christian piety and in human science in order,

834 It would be interesting to consult the Documents of the Church on Education [“Gravissimum educationist’ of Vatican II, “The Catholic School”, “The Religious Dimension of Education in the Catholic School” and “The Lay Catholic Witness to the Faith in the School”] from the perspective of this Chapter IV.

*with this formation, to reach eternal life; to achieve this end, we have believed it necessary not only to offer the example of a spiritual life but to possess the doctrine and the method to teach it. Therefore, when serious progress in the authentic virtues on the part of those who have been admitted to the profession is ascertained, it will be necessary to think of grounding them in the science and methodology of teaching*⁸³⁵.

1. The Exercise of the Pious Schools aims to achieve a goal

The goal of the Pious School is really the “purpose of formation” and is at the same time the purpose of the educational exercise.

I recall what has already been said in Chapter I of this book.

We carry out the educational exercise:

- To love through our specific ministry.
- So that the child learns to live. In this goal lies the reform of society and of the Church.
- To save the whole person of the child.
- For the glory of God and the usefulness of our neighbor, that is, to manifest God by doing good to our neighbor through our good works.

2. The educators who make possible the purpose of the Exercise of the Pious Schools are

a) Educators called with a particular vocation

*“[There is need] of many workers... of great spirit... and called with a particular vocation.... [because] they will encounter the difficulties that derive from a life mortified by the obligatory contact with children, laborious because of the continual effort of their profession, and despicable in the eyes of the flesh, which considers the education of poor children as vile*⁸³⁶.

835 CC 203. [1622].

836 MT 24. [1621].

"[Our ministry is] the most pleasing to whoever is called to labor in this vineyard and to work in this harvest so abundant"⁸³⁷.

b) Educators called to educate and reform the interior of children and young people:

"I [Calasanz] since last year have felt a nagging pain in one side and since a few days ago in both, but this has not diminished my spirit to serve and suffer for the love of God as much as is presented to me, especially for the benefit of our Institute which is the education and reform of youth"⁸³⁸.

"I am continually experiencing the multitude of impediments that oppose the expansion of our work, since it is sought by many for the common good that results from the good education of young people"⁸³⁹.

"We need subjects chosen by God to reform the youth in these regions, which is an apostolic office"⁸⁴⁰.

"And since our Institute consists in the good education of the children, this should urge you above all else to see that it goes well, seeing to it that everyone in one way or another tends to the good of the children, both the confessors, when they are not impeded, and the clerics and brothers when after meals they have no occupation. By this they will do a thing very pleasing to God and very useful to their neighbor and it will give renown to Religion"⁸⁴¹.

"It is necessary to be a man disposed and reformed from within"⁸⁴².

c) Educators called to be cooperators with the Truth

Truth is God. Our ministry is divine. We educators cooperate with the action of grace in innocent children.

837 MT 16.

838 EP 247. Rome, September 7, 1624. To Fr John Peter Cananea. Narni.

839 EP 2635. Rome, November 24, 1636. To Signori di Lanciano. Lanciano.

840 EP 2394. Rome, June 23, 1635. To Fr Mathew Bigongiaio. Straznitz.

841 EP 3206. Rome, December 2, 1639. To Fr Vincent Berro. Palermo.

842 EP 1367.

I indicate below several texts in which the word “cooperator” appears in order to visualize what Calasanz adds. In this way each one can conclude what he means: ‘we are called to be cooperators with the Truth’.

“In a humble attitude we must expect from Almighty God the necessary means to be effective cooperators with the Truth, for He has called us as laborers in this most fertile harvest”⁸⁴³.

“Our ministry is indeed the noblest, because it is an angelic and divine obligation, carried out by the guardian angels, whose cooperators men are constituted in this way”⁸⁴⁴.

“It has been heard that sending our people to foreign countries is not well regarded by others... but we being cooperators with the divine will and of its power.... We will not back down; on the contrary, I hope shortly to send more among whom I would very much like to be able to count myself..”⁸⁴⁵.

“Try to teach everyone in the school and in the oratory how important is the holy fear of God in the hearts of the boys, which is the highest doctrine that can be taught in this life and the most meritorious by doing it only out of pure love of the Lord; because it is true that among the divine works the most divine is to cooperate in the salvation of souls”⁸⁴⁶.

“Nothing can we do more pleasing to God than to cooperate with Him in the salvation of souls”⁸⁴⁷.

“We cooperate with the action of grace in the souls of innocent children”⁸⁴⁸.

d) Wise Educators in the Interior School

It is necessary for educators to be “wise in the interior school” in order to understand and help children and young people.

843 CC 3.

844 MT 8.

845 EP 2049. Rome, May 28, 1633. To Card. Dietrichstein. Nikolsburg.

846 EP 1374. Rome, April 27, 1630. To Fr Joseph Apa. Naples.

847 EP 3126.

848 López, Salvador. Documents of St. Joseph Calasanz. Ed. Calasancia Latinoamericana. 1988. El Libro de la Educación en la Piedad, p. 135-145.

Whether the educator teaches piety or literature, it is indispensable that he be an example of a Life according to the Spirit, as I have already said in chapter II of this book.

This presupposes for Calasanz:

- To discover and let oneself be led by the way of the Internal Inclination or guidance of the Holy Spirit, for God educates by means of this good inclination. We men are cooperators: we cooperate with the action of grace in innocent children:

“I hope that confessors will be true spiritual fathers. In this all diligence must be employed, because it is the purpose of our Institute”⁸⁴⁹.

“Brother Lucas has to teach with modesty and religious gravity to the students as a schoolmaster, not only the letters but also the way of living spiritually”⁸⁵⁰.

“For us, the young people who learn in our schools are more suitable, and we can see whether they are of good or bad inclination, whether they have good intelligence or not, and by educating them well, they give good results”⁸⁵¹.

“We cooperate with the action of grace in the souls of innocent children”⁸⁵².

Note. The magisterium of the Church in its documents is giving much importance to becoming aware of the action of the Spirit:

“In any case the validity of the educational results of the Catholic school is not measured in terms of immediate efficiency: in Christian education, in addition to the freedom of the educator and the freedom of the learner, placed in a dialogical relationship, the relationship of both to the grace factor must be kept in mind. Freedom and grace mature their fruits ac-

849 EP 1375. Rome, April 27, 1630. To Father Steven Cherubini. Naples.

850 EP 688. Rome, August 29, 1627. To Fr Castilla (John Garcia). Frascati.

851 EP 2581. Rome, August 28, 1636. To Fr Melchior Alacchi. Palermo.

852 López. Salvador. Documents of St. Joseph Calasanz. Ed. Calasancia Latinoamericana. The Book of Education in Piety, p. 135-145.

ording to the rhythm of the Spirit, which is not measured only by temporal categories. Grace, by grafting itself onto freedom, can guide it to its fullness, which is the freedom of the Spirit.

When it collaborates consciously and explicitly with this liberating force, the Catholic school becomes a Christian leaven in the world.

*Being the Church sure that the mysterious action of the Spirit is at work in every person, the Catholic school, with its educational project and with the specific means at its disposal, offers itself also to non-Christians, ready to recognize, counsel and promote the spiritual and moral goods, as well as the socio-cultural values which characterize the various civilizations*⁸⁵³.

*“The techniques of evangelization are good, but not even the most perfect ones can replace the action of the Spirit. Not even the most refined preparation of the Apostle is capable of doing anything without the Spirit. Without the Spirit the most convincing dialectic is powerless to move man”*⁸⁵⁴.

- To identify the passions that are hidden within man in order to enter into a process of diagnosing and eradicating them:

*“[Our] ministry is the most necessary to [cure] that corruption of habits and that predominance of vice that reign in those of bad education”*⁸⁵⁵.

*“[Our] ministry is irreplaceable - in the opinion common to all, ecclesiastics and laymen, princes and citizens - and perhaps the principal one for the reform of corrupt customs”*⁸⁵⁶.

*“Y.R. persuade the older pupils to leave the broad way of sense which leads them straight to hell and to give themselves to the frequency of sacraments if they wish to live and die as they should, and their good example will be of great fruit to the remaining pupils, just as now it is of great harm and they do not know it”*⁸⁵⁷.

853 Catholic School n. 84 and 85.

854 *Evangelii nunciandi* n. 75.

855 MT 12.

856 MT 5.

857 EP 1019. Rome, December 17, 1628. To Fr Stephen Cherubini. Naples.

- To express all the interior sentiment to the confessor so that he can cure the evil and can lead along the path of the good inclination to the fullness of Love:

“And when the Prefect sends the boys to the Confessor for catechesis or confession, the latter will receive them with great love and he will conduct himself with them in such a way that the boys will love him as a Father and become more docile and sincere in the sacrament”⁸⁵⁸.

“I remind you again to attend to the confession of the students, calling them every Saturday, and you will see that they need the remedy. That is our ministry and not that of ministering to the laity: this is an accessory, when the help to the students has been accomplished. You will immediately see the improvement if you make them to frequent the sacraments”⁸⁵⁹.

- To learn to break one's own judgment and will, that is, not to let oneself be carried away by ideas or projects that are disconnected from the guidance of the Spirit. Teaching children the holy fear of God helps them to break their own judgment and will as I will explain later. The child has to be vigilant with intelligence, freedom, and will not to be guided by evil but by the good inclination:

“The fear of God, the principle of wisdom consists in being always vigilant so as not to do anything that is offensive to God; and since we are of such a fragile nature he is blessed who always remains in this fear. We should all have it and always teach it to our students”⁸⁶⁰.

“May the Lord give to all a greater knowledge every day of the great good that is done, not only of preventing children from doing evil, but that they may even learn the holy fear of God which is an action not only meritorious of greater goods, but satisfactory also of our errors”⁸⁶¹.

858 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanciana*. n. 50. 1983. p. 623. n. 215.

859 EP 1378. Rome, May 3, 1630. To Fr Stephen Busdraghi. Naples.

860 EP 1024. Rome, December 21, 1628. To Fr Castilla (John Garcia). Frascati.

861 EP 791. Rome, February 19, 1628. To Fr Steven Cherubini. Naples.

In a word, let our interior powers be attentive to the conversations of the “inner man” from which the fullness of Love is born as from a fountain:

“The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man, which is the true presence of the Lord from whence all the perfection of the religious soul is born as from a fountain”⁸⁶².

e) Educators with a serious progress in the authentic educational virtues

It is necessary to verify in educators a serious progress in the authentic educational virtues that are the fruit of a Life according to the Spirit. Namely:

- A tender, cordial, kindly Love that stoops down to give light to children, in particular to those who are the most helpless of all as a loving father usually guides his children:

“The schoolchildren [must see] in the Master, benignity, mercy and fatherly love”⁸⁶³.

“Let him know that when the students see the love of a father in the teacher and diligence for their benefit, they come to school with pleasure”⁸⁶⁴.

“...Treat all the pupils with kindness so that they may know that you love them cordially in order that they may profit the education. That in this way you will encourage them to be diligent in school, and more easily draw them afterwards to the service of God”⁸⁶⁵.

862 Cu 949. [Qualità del vero religioso. Written by Calasanz, w/d. Considering the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. De Roma. (Reg. Cal. XII 27.2)].

863 EP 893. Rome, July 7, 1628. To Fr Julius Pietrangeli. Genoa.

864 EP 2148. Rome. December 3, 1633. To Fr James Graziani. Naples.

865 EP 1488. Rome. September 11, 1630. To Fr Castilla (John Garcia). Frascati.

*"...the mercy and prudence and infinite patience and goodness of God, is in abasing himself to give light to children, particularly to those who are destitute of all..."*⁸⁶⁶.

*"We declare that teachers will treat with all affection pupils from ten years of age and under, who learn only syllables and reading. And since teaching these children at such a tender age involves greater familiarity, the conscience of the teachers is taxed on this point. The Superior will always place in these classes priests and teachers mature in age"*⁸⁶⁷.

*"Speaking the truth and with the love of a Father much more than with shouts..."*⁸⁶⁸.

*"Works are a sign of love, not well composed words"*⁸⁶⁹.

*"Love facilitates work, especially when our love for God is reflected in our neighbor"*⁸⁷⁰.

A patient, compassionate and joyful Love that makes possible to discover the good inclination of each child and to remedy faults and imperfections. It will make the Master capable of following diverse human wills and ways of being.

*"It is really necessary to have great patience and charity with children in order to set them on the right path"*⁸⁷¹.

*"He needs great patience to know how to make use of the talents he discovers and to know how, with paternal affection, to remedy their faults and imperfections, exhorting them one by one"*⁸⁷².

*"Live joyfully, for if you add joy to patience, you will do works of great merit"*⁸⁷³.

866 Cu 1428. (EP 1236. Rome, October 19, 1629. To Fr Joseph Frescio. Naples).

867 Lecea, Jesús María. "Declarations on our Constitutions, Rules and Common Rites". *Analecta Calasactiana*. N. 50 - 1983. p. 588.

868 EP 2412. Rome, July 21, 1635. To Fr Melchior Alacchi. Palermo. This is what Calasanz says of the Superior but it can be perfectly adapted to the children.

869 EP 679. Rome, August 18, 1627. To Fr Castilla (John Garcia). Frascati.

870 EP 2859. Rome, May 15, 1638. To Fr Peregrino Tencani. Florence.

871 EP 4453. Rome, April 20, 1647. To Fr Peter Luca Battaglione. Cagliari.

872 EP 3721. Rome, August 24, 1641. To Fr Provincial. Naples. Calasanz speaks of the Superior but it can be perfectly adapted for the children because here he indicates what patience is and what it is for.

873 EP 91. Rome, October 12, 1621. To Fr Pellegrino Tencani. Nursia.

“In good works impediments and contradictions always arise; be happy. That being your purpose and your will to serve God and to be useful to Religion, with your patience you will always triumph in all things”⁸⁷⁴.

- A humble Love that united to the letters makes it possible to know the truth and to love the true good:

“Make yourself continually more expert in letters to help your neighbor, and much more in the virtue of humility, which united to letters, makes men most apt to know the truth and to love the true good”⁸⁷⁵.

“I hope that there will not be lacking in our Religion those who will consider it a great benefit to humble themselves not only to teach writing and arithmetic, but even to teach the little ones to read”⁸⁷⁶.

“And it would be no small thing if we knew how to humble ourselves to the capacity of children, to whose instruction the holy Church has destined us”⁸⁷⁷.

“They will strive to be humble and truly poor since between these two virtues dwells at ease the holy charity which is the purpose of all religions”⁸⁷⁸.

- A demanding, kind and diligent authority:

“Let the students realize that the Master knows, and do not hold him or speak of him as a teacher who has not knowledge”⁸⁷⁹.

“Encourage Br John Baptist to be diligent and to accommodate himself to the ability of the pupils, not only in pointing out the vernacular texts but also in explaining the lessons. And let him treat all the pupils gently so that they understand that he cordially desires their benefit. That in this way he will en-

874 Cu 1182. [EP 3912. Rome, February 7, 1642. To Father Mario Sozzi, Florence].

875 Cu 1026. [EP 4532. Rome, 15 February 1648. To Fr Peter Paul Grien. Nikolsburg].

876 EP 4276. Rome, June 17, 1645. To Fr Paul Lucatelli. Genoa.

877 EP 2577. Rome, August 20, 1636. To Fr Melchior Alacchi. Palermo.

878 EP 1662. Rome, August 9, 1631. To Fr Melchior Alacchi. Venice.

879 EP 371. Rome, December 2, 1625. To Fr Castilla (John Garcia). Frascati.

*courage them to be diligent in school and more easily attract them to the service of God*⁸⁸⁰.

Note: The adverb “diligent” is one of the words Calasanz repeats most often in his letters.

- Joyful in the educational exercise:

*“Work joyfully, performing all works for the love of God”*⁸⁸¹.

*“Think of things that can cause you joy, for example, the reward that God has in store for those who help the poor, especially in spiritual things and holy fear of God. The Wise Man says: Those who have taught many will shine like stars for all eternity [Dan. 12:3]. This exercise should be done with joy, as St. Paul exhorts us, saying: God loves a cheerful giver. [2 Cor. 9:7]”*⁸⁸².

*“This work done with joy pleases God greatly. May he give you his Holy Spirit with the fullness of his holy gifts”*⁸⁸³.

f) Educators who are disciples of the Master's school

I take up again here what was said in chapter III of the book by highlighting some texts that refer to the educational exercise:

*“I would be very unhappy if those young people who come determined to leave the fallacious world and follow in the footsteps of Christ were not as devout as the Florentines tend to be here, who, entering the spiritual life, usually do great things”*⁸⁸⁴.

*“Let the teachers see to it that the children know the mysteries of the life of Christ and the acts of virtue, and in this let them all be God-fearing and frequent the sacraments.”*⁸⁸⁵.

- Educators sent by the Father to evangelize the poor:

“...The poor must not be abandoned, constituting...the great majority of the Christian republic and having been re-

880 EP 1488. Rome, September 11, 1630. To Fr Castilla (John Garcia). Frascati.

881 Cu 1179. [EP 1144. Rome, July 5, 1629. To Fr Castilla (John Garcia). Frascati].

882 Cu 1172. [EP 196. Rome, November 23, 1623. To Fr John Peter Cananea. Frascati].

883 EP 1148. Rome, July 7, 1629. To Fr Castilla (John Garcia). Frascati.

884 EP 1882. Rome, October 2, 1632. To Fr James Graziani. Acquapendente.

885 EP 1450. Rome, July 30, 1630. To Fr Mark Carbone. Nursia.

deemed themselves also with the precious blood of Jesus Christ and so dear to his Majesty that he said he was sent into the world by his eternal Father to teach them: Evangelizare pauperibus misit me. From which we can conclude how far from Christian piety and from the sentiments of Christ is that policy which says that it is harmful to the republic to teach the poor because, they say, it diverts them from the exercise of the mechanical arts⁸⁸⁶.

Educators who live poverty and humility, moving among small and poor people and villages:

“If one takes away [from the Institute of the Pious Schools] the extreme poverty and that austerity in living and in dress... one takes away that splendor which alone makes it admired and sought after even by the infidels, as experience shows; and poor cities and towns are deprived of the benefit of our ministry, since they do not have how to support teachers who demand economic income and comforts⁸⁸⁷.

“Here we are asked every day to take a place in this or that part of the city, providing us with a house and a church. You would be amazed at the competition there is between one neighborhood and another and at the displeasure some have because we have chosen the Duchesca neighborhood because it is at one end of the city and they are poor people⁸⁸⁸.

“Here we have opened the schools in the Duchesca neighborhood. When we arrived, they ordered the eviction of more than 600 prostitutes who lived there, and they have given us a large building for a church that was used to stage comedies. So that where before God was so offended, now more than 600 children praise him. From many other neighborhoods they have insisted that we go there to choose a place, and they give us all kinds of facilities. For now, it is not possible, but in time it will be done⁸⁸⁹.

886 Exposition defending the right of the poor to education, a. 1645. Faubell, Vicente. *Antología Pedagógica Calasancia*. Publications Pontifical University of Salamanca. 1988. p. 34.

887 Memorandum to Cardinal Julius Rome, n. 5. *Foundational Documents of the Pious Schools*. Calasancias Ed. Salamanca. 1979 p. 211.

888 EP 550. Naples, October 30, 1626. To Fr Castilla (John Garcia). Frascati.

889 EP 560. Naples. December 5, 1626. To Fr Steven Cherubini. Narni.

“As Christ became a teacher of humility, wanting we learn from Him, so you must commit that these young people learn this virtue, having Christ as their teacher and you as his assistant. I will ask the Lord to give you much spirit to teach it and to give these our young people great love to learn it”⁸⁹⁰.

- Educators who, lowering themselves to give light to the children, follow the crucified Master:

“The shortest and easiest way to be exalted to one’s own knowledge and from this to the attributes of the mercy, prudence and infinite patience and goodness of God is to lower oneself to give light to children, and in particular to those who are like the helpless of all, because in the eyes of the world this is such a lowly and vile profession, that few want to lower themselves to it. And God usually gives a hundredfold, especially if, in doing it well, they have persecutions or tribulations, which, taken patiently from the hand of God, are found to be a hundredfold in spirit”⁸⁹¹.

“I remind you to have all the students learn the mysteries of the passion of Christ and the spiritual exercises according to the booklet printed here in Rome”⁸⁹².

- Educators who being good shepherds seek with love the lost sheep:

“...The hireling runs away, because a hireling does not care about the sheep; so the boys more learn vice than virtue”⁸⁹³.

“I want you to be a universal person with all schoolboys and if out of class they are not as they should be, to worry about knowing it”⁸⁹⁴.

“For me it is very pleasing that you attend to study cases in which young people usually incur, that this is our main Institute”⁸⁹⁵.

890 Cu 1015. [EP 3888. Rome, January 25, 1642. To Fr John Dominic Franchi. Lipnik].

891 Cu 1428. [EP 1236. Rome, October 19, 1629. To Fr Joseph Freixo. Naples.

892 EP 3036. Rome, February 5, 1639. To Fr Tocco. Carmagnola.

893 MT 23.

894 EP 2249. Rome, July 15, 1634. To Fr James Graziani. Naples.

895 EP 557. Naples, November 21, 1626. To Fr James Graziani. Rome.

“Seeing to it that the teachers take care of their children as shepherds”⁸⁹⁶.

- Educators who, being men of prayer, deal with the guidance of the Holy Spirit by doing good to their neighbor, with the talents God has given them:

“God knows with how much love I desire for you the continuous assistance of the Holy Spirit, so that, dealing with Him behind closed doors, at least once or twice a day, you may know how to guide the little ship of your soul. This is the first and foremost business that each one of us must deal with and if this goes well, all other matters will be resolved with good success in the presence of God even if it may seem otherwise to human prudence.... I will pray in particular that he will give you grace to do much good to your neighbor with the talent he has given you for it”⁸⁹⁷.

- Educators who live the “educating community” as the Lord’s Body:

“Just as necessary in our religion are the brothers as the clerics and priests, because they all form one Body. And one should not say to the other: I do not need your help. But in holy peace, with great merit, let each one work according to his aptitude for the pure love of God”⁸⁹⁸.

“I am sure that the Holy Spirit will always show his will through someone. Gathered together, therefore, let each one work according to his aptitude. And then, with this union, let all attend first to the benefit of one’s own soul and then to the service of the Religion and of the poor students. I will be very happy for all your good”⁸⁹⁹.

“I desire that, at least once a week, you hold, as it were, a small congregation about the things of the school and the way to improve them, hearing the opinion of all, that often the Holy

896 N 190 of the Declarations on the Constitutions written by St. Joseph Calasanz for the General Chapter of 1637.

897 EP 3858. Rome, January 3, 1642. To Fr John Antony Ridolfi.

898 Cu 426.

899 Cu 864. [EP 3198. Rome, November 22, 1639. AI Fr John Dominic Romani. Florence).

*Spirit speaks through the mouth of the one who is least thought of, and use all diligence in perfecting the works*⁹⁰⁰.

*“None of you should remain obstinate in his opinion, but as a servant of God, when one proposes something and gives his reasons, the other should say his opinion with peace and also give his reasons. And then, without passion, resolve whatever seems more convenient*⁹⁰¹.

*“Remember to take proper care of the schools and also to live all together at home, in the service of God*⁹⁰².

– Poor educators of the Mother of God:

*“And since we profess to be truly poor of the Mother of God in no circumstance we will despise poor children: but with tenacious patience and charity we will strive to endow them with every quality, stimulated principally by that Word of the Lord: What you did for one of the least of these my brethren, you did for me*⁹⁰³.

*“And always, in every circumstance and with characteristic commitment, the poor will be helped, even if they are ragged*⁹⁰⁴.

g) Educators grounded in doctrine and teaching methodology according to their aptitude

Educators who not only have the gift of teaching but who are continually in contact with the most learned and expert in their field:

*“Some of our own should teach the novices, in the second year of probation and with the approval of the Superior, the methodology for teaching Christian doctrine, calligraphy and arithmetic. And complete this formation in those who are found well gifted, even if they are clerics*⁹⁰⁵.

900 Cu 1251. [EP n. 132. Rome, December 13, 1622. Peregrino Tencani. Nursia).

901 Cu 843. (EP n. 1958. Rome, January 26, 1633. To Fr Archangel Sorbino. Cesena).

902 EP 779. Rome, February 5, 1628. To Fr Mathew Reale. Carcare.

903 CC 4.

904 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanctiana*. n. 50. 1983 p. 570. 570.

905 CC 207.

*“In the teaching of grammar and in every other subject, it is of great benefit to the pupil, that the teacher should follow a simple, effective and, as far as possible, brief method. For this reason, every effort should be made to choose the best among those recommended by the most learned and expert in the topic”*⁹⁰⁶.

*“And if by chance Mr. Galileo asks that Father Clement stay in his house for a few nights, allow him to do so, and may God grant that he will know how to make the most of it”*⁹⁰⁷.

h) Educators who put all their talents at the service of their students

*“Let there be no one who has hidden his talent”*⁹⁰⁸.

*“Take care not to do in the Religion as that servant who had a talent and hid it. I wish you would do like the servant who had two talents and gained two others and was rewarded by being made Lord of two cities...The more talents we try to have to help our neighbor for the love of God, the more we resemble God and have more merit in this life and reward in the next”*⁹⁰⁹.

*“See to it that everyone occupies himself in such a way that each one works in that for which he has talent, since in that for which one does not have talent he cannot apply himself so easily and it is good to know the inclinations of each one; when one can be required with love to occupy with an office, it turns out better than when it is with force”*⁹¹⁰.

*“And since they are so many to do evil, let us resolve to do good. And if they steal life and goods, let us give them life and spiritual goods to the youth”*⁹¹¹.

906 CC 216.

907 EP 3047. Rome, February 26, 1639. To Fr Joseph Fedele. Naples.

908 Cu 447. [EP 3027. Rome, January 29, 1639. To Fr James Tocco, Carmagnola],

909 Cu 974. [EP 4453. Rome, April 20, 1647. To Fr Peter Luke Battaglione. Cagliari].

910 EP 1226. Poli, October 4, 1629. To Fr Steven Cherubini. Naples.

911 EP 1723. Rome, December 6, 1631. To Fr Melchior Alacchl. Venice.

i) Educators who harmonize the experience of a Life according to the Spirit with the study of the sciences and the methodology of teaching.

Harmonization - between letters and spirit - happens:

- when we give priority to a progress in a Life according to the Spirit which is the authentic way for the Man who is born from within to appear on this earth.
- when we study taking into account our aptitudes and we distribute our time harmonizing our studies with the means to progress in a Life according to the Spirit:

“It is not my intention that the young men in the first year of the novitiate as long as they have not made some profit in the spirit could devote themselves to studies; and I am sorry that because of the little care of someone who has governed them they have, after they have professed, occasion to regret that they have not made the novitiate and that they have not been taught beforehand the things of the spirit as is fitting, and that they have been dedicated to works from the beginning, as you say. See to it, then, that they devote themselves first to what is most important, that is, to religious perfection”⁹¹².

I will care that our young men attend first to the proper benefit of the spirit and then to letters; and I will not cease to ask the Lord to give them spirit for the benefit of Religion”⁹¹³.

“Let the Superior see that these students do not waste time after recreation is over and that they do not neglect to be assiduous in prayer or in living humility; let them harmonize study with the fervor of piety and let both render mutual service to each other”⁹¹⁴.

“The professed should study the higher sciences, but see to it that the letters do not inflate, as it is often the case with many, or cause self-esteem; but if they wish them to have real effect, let them accompany with holy humility, and they will

912 EP 4120. Rome, July 31, 1643. To Fr Vincent Berro. Naples.

913 EP 4240. Rome, November 29, 1644. To Fr Peter Paul Grien. Palermo.

914 CC 210.

*experience that the examples of humility are more moving than the words of the proud*⁹¹⁵.

*“May the Lord grant you all a great spirit of profound humility, which, the more profound it is, the higher and greater will be the virtue of knowledge and love of God and neighbor; and if you know how to combine this virtue with study, you will obtain an incredible benefit for your neighbor, as those who know how to do it will experience in practice; and I will help them with my daily prayers*⁹¹⁶.

*“Those who are seen to make little progress in the life of the spirit will be sent to the Novitiate house. There they should exercise themselves more rigorously, and learn to enter the way of true perfection, to which every religious is committed by his profession*⁹¹⁷.

*“It is a good beginning of the spiritual life the own knowledge and misery in which we are all born and also of the ingratitude with which, after so many benefits, we have corresponded to God; and if you exercise yourself in them with diligence, I assure you that you will have in this life some knowledge of God, which is a science so great that a particle of it surpasses all the human sciences, after which men spend the most and best years of their lives, and for reward they usually swell and make proud those who possess them. The knowledge of God beatifies man according to the degree to which, after knowledge, he grows in divine love. I exhort you that every day the first thing to do is to make that study, after which the Lord will grant you all the other things that the world does not know. For me it will be a great consolation, but the profit and merit for you will be very great, which the Lord will grant you abundantly, as I wish for myself*⁹¹⁸.

The harmonization between the letters and the spirit are the two steps of the Piarist educator because a child needs to be led along the path of his Internal Inclination and at the same time he needs a training that allows him to live in this world and to transform it according to his vocation:

915 EP 4531. Rome, February 15, 1648. To Fr John Dominic Franchi. Podolin.

916 EP 4557. Rome, June 13, 1648. To Fr John Dominic Franchi. Podolin.

917 CC 93.

918 EP 1339. Rome, March 15, 1630. To Fr Charles Casani. Frascati.

"In the foundation of houses it is necessary that care be taken to give good example, both in things of the spirit and of letters"⁹¹⁹.

"I am very much displeased that our clerics show so little desire to learn. The reason is that they do not know the great usefulness that they would procure for their students if they were capable of teaching them both letters and spirit. But being negligent, they will be fit neither for the one nor for the other. Exhort them on my behalf to behave diligently, because this will be a great consolation to me and will be of great benefit to them"⁹²⁰.

"As for Brother Marc Anthony, if he does not help himself and does not mend his ways, he will always be like a zero who is good for nothing, neither for himself because he will have no spirit, nor for others because he will have no way to help either in letters or in spirit; he should learn one thing and the other"⁹²¹.

"Tell Father Bernardino to care with all diligence that the scholastics make good use of the letters and the spirit, for they will immediately see a hundredfold reward"⁹²².

"Let everyone to be a good example and attend to the schools with great diligence, for this is our Institute; and we have to do it well, so that the poor children may be well taught in letters and in spirit, and that their parents and relatives may be happy and satisfied"⁹²³.

"Try to educate good students in letters and spirit and be sure that with the same measure that you measure you will be measured. This should awaken us to be very attentive and vigilant in all our actions, especially in helping our neighbor"⁹²⁴.

"If we do this well, the Lord will send us not only his temporal help to live and to be able to build, but also the spiritual graces which are for us the true goods that we must seek with all diligence"⁹²⁵.

919 EP 756. Rome, January 1, 1628. To Fr Stephen Cherubini. Naples.

920 EP 576. Naples, January 16, 1627. To Fr James Graziani. Rome.

921 EP 1613. Rome, May 5, 1631. James Bandoni. Frascati.

922 EP 282. Rome, January 18, 1625. To Fr John Peter Cananea. Frascati.

923 EP 1153. Rome, July 13, 1629. To Fr Mathew Reale. Carcare.

924 EP 2532. Rome. May 18, 1636. To Fr Peter Mussesti. Ancona.

925 EP 1167. Rome, July 28, 1629. To Fr Stephen Cherubini. Naples.

Note: To educate according to the Spirit is essential to live the Calasanzian charism to the full. I recall again what John Paul II says in n. 40 of “Pastores dabo vobis”:

“In its educational mission, the Church seeks with special attention to arouse in children, adolescents and young people the desire and the will for an integral and attractive following of Jesus Christ. The educational task which also corresponds to the Christian community as such, must be addressed to each person. In fact, God’s call touches the heart of every person, and the Spirit, who dwells in the innermost being of every disciple, is infused in every Christian with different charisms and particular manifestations. Therefore, each one must be helped to accept the gift given to him in particular, as a unique and unrepeatable person, and to listen to the words that the Spirit of God addresses to him”⁹²⁶.

3. The main thing about our specific ministry

The principal part of our ministry is the exercise of the schools:

“I have repeatedly written that care be taken with great diligence of the schools which is our principal institute”⁹²⁷.

“Try to be very humble and put all your effort that the schools run very well, for this is our principal ministry”⁹²⁸.

“It is ordered that the exercise of the schools, which is our principal institute, be attended to with every care, and in the same way that the novices be looked after with most attention”⁹²⁹.

“I cannot fail to remind in all the letters that the schools should be attended to with all care, even if you should sometimes leave other exercises, for this of the schools is our proper institute, and when this does not go well, we deviate from the true path of our salvation”⁹³⁰.

“I wish that Your Reverence would take all care that the schools go well and that the city is satisfied and you should

926 John Paul II, “Pastores dabo vobis” n. 40.

927 EP 1107. Rome, May 18, 1629. To Fr Mathew Reale. Carcare.

928 EP 1035. Rome, January 6, 1629. To Fr Mathew Reale. Carcare.

929 EP 1859. Rome, August 21, 1632. To the Fathers in Fanano.

930 EP 1287. Rome, January 5, 1630. To Fr Mathew Reale. Carcare.

*insist on it because it is our institute, by means of which, well done, we will attain paradise.... And now that the appreciation of our work has declined, if we behave well, the Lord will show us greater mercy and bless us always*⁹³¹.

*“May the Lord be present so that the schools may proceed with that perfection and profit which are necessary for the reform of youth*⁹³².

*“The ministry of the school is the most useful because of the many changes of life that take place, as can often be seen among the children; so much that we do not recognize them as they were before*⁹³³.

*“It has given me joy to hear that in that house they attend to the exercise of the schools and to the advantage of the school-children*⁹³⁴.

*“God knows how deeply in my heart I hold the Pious Schools of Pisa, and I would be very sorry if, having begun with such good beginnings, they were now failing in their due fervor and diligence; but I hope, even though I am a nonagenarian, to see some remedy*⁹³⁵.

Calasanz sees that in order to accomplish the purpose of our ministry, besides educators with a particular vocation, it is necessary to live the main thing of the exercise of the Pious Schools:

- To educate the child and the young in piety and letters so that all their capacities to love God and neighbor may be awakened:

*“It will be, therefore, the task of our Institute to teach the children, from the first rudiments, correct reading, writing, arithmetic and Latin, but principally piety and Christian doctrine and to carry this out with the greatest possible skill*⁹³⁶.

931 EP 4199. Rome, June 12, 1644. To Fr Joseph Fedele. Frascati.

932 EP 10. Frascati, November 23, 1616. To Abbot Glicerio Landriani. Rome.

933 MT 11.

934 EP 2629. Rome, November 15, 1636. To Fr John Chrysostom Peri. Savona.

935 EP 4505. Rome, November 2, 1647. To Fr Francis Michelini. Pisa.

936 CC 5.

- Educate the child and the young person in the holy fear of God so that he learns to be guided by the grace and not by the passions:

“As for the Schools, because it is our principal ministry, great care should be taken to put great diligence into literary things in order to attract school children to the schools, but our principal purpose must be to teach the holy fear of God”⁹³⁷.

- To educate the child and young person in the sacramental life, especially by expressing faults to the confessor in a natural way, so that, little by little, passions can be eradicated:

“Attend to the exercise of the pupils, for this is our Institute, not only with regard to letters but principally to the frequency of the most holy sacraments. This is what the teachers and also the priests who do not teach school should attend to, helping to teach catechism the boys so that they may know how to go to confession and receive Holy Communion. This is the true way for us to obtain the spirit and the grace of God”⁹³⁸.

“The sacraments tend to enlighten the understanding, and by frequenting them with devotion they tend to inflame the will and make to abhor sin and to love the works of virtue. Insist much on this, which is the whole of my Institute”⁹³⁹.

- Educate the young Piarist to be fond of studying cases of children and young people so that he can understand them and help them. This exercise turns us into educators who seek to know how the children are, what they value, what difficulties they experience.... I dream of a Pious School that shares this study of children’s cases:

“As for Fr. Anthony Mary I am very glad that he is examined and approved for confessions. I would like him to dedicate himself to the study of cases in which children are often involved, because this is our principal ministry”⁹⁴⁰.

937 EP 2876. Rome, June 5, 1638. To Fr Peregrino. Florence.

938 EP 2602. Rome, October 4, 1636. To Fr John Chrysostom Peri. Savona.

939 EP 471.

940 EP 557. Naples, November 21, 1626. To Fr James Graziani. Rome.

- Educate the child and the young man in such a way that he discovers what he has been made for by God. Leading him according to his inner inclination or guidance of the Holy Spirit, he will discover his vocation:

“He should not have had to be admitted to the vows, being a native of Bologna and having wandered through various parts of Italy, because for us are more suitable the young men who learn in our schools, who are known whether they are of good or bad inclination, whether or not they have good intelligence, and educating them well they give good results. What I am writing, although I do not command it in virtue of holy obedience, must be put into practice as the word of God, coming through the superior”⁹⁴¹.

a) To educate according to the light of God and the light of men

Calasanz speaks of:

- Spirit and letters as I said above:

“Brother Lucas has to teach with modesty and religious gravity to the school children as a schoolmaster not only the letters but the way of living spiritually”⁹⁴².

- Letters and good manners:

“Care that Fr James be withdrawn to study and make the pupils good in letters and good morals”⁹⁴³.

“I rejoice that you have reached Chieti where I hope you will make a great benefit to the students, not only in letters, but also in good morals”⁹⁴⁴.

- Letters and virtue:

“Y.R.... exhort the schoolboys in the profit of letters and virtue”⁹⁴⁵.

941 EP 2581. Rome, August 28, 1636. To Fr Melchior Alacchi. Palermo.

942 EP 688. Rome, August 29, 1627. To Fr Castilla (John Garcia). Frascati.

943 EP 1442. Rome, July 20, 1630. To Fr Mark Carbone. Nursia.

944 EP 4232. Rome, November 5, 1644. To Fr Evangelist Epifanio. Chieti.

945 EP 263. Rome, November 2, 1624. To Fr John Peter Cananea. Narni.

- Piety and letters. Christian piety and human letters:

“For if from infancy the child is diligently imbued with piety and letters, a happy course of his whole life is to be foreseen”⁹⁴⁶.

“As we have already said, the goal of our Congregation in the practice of the Pious Schools is the education of the child in Christian piety and in human letters in order, through this formation, to attain eternal life”⁹⁴⁷.

- Light of God and light of the world:

“[Our] ministry [is] indeed the most meritorious, for establishing and putting into practice, with fullness of charity in the Church, an efficacious remedy preventive and curative of evil, inductive and illuminating for good, destined for all boys of whatever condition - and therefore for all men, who first pass through that age - by means of letters and spirit, good manners and customs, the light of God and of the world”⁹⁴⁸.

- To educate according to the light of God

- It is to educate in Christian doctrine or catechesis:

“It has caused me much joy to hear the news you give us of the introduction in our Church of the exercise of Christian doctrine for poor children, to whom after the lesson they are given, as you say, a little bread which is easily found by those who give it out of necessity. Since this work is in the service of the poor, it will be very pleasing to God and meritorious for those who practice it. For no reason should this holy work cease to be continued”⁹⁴⁹.

“[The Pious School] has as its Institute the pious education and diligent erudition of the children, teaching them by charity alone, with order and division of classes, to read, write, count and all the Latin language, and in particular the Christian doctrine and the holy fear of God; for which they have their congregations or oratories on feast days with frequent sacraments and accompany them morning and afternoon

946 CC 2.

947 CC 203.

948 MT 9.

949 EP 3903. Rome, February 1, 1642. To Fr Mark Manzella. Naples.

*from the schools to their homes so that they do not stray or give displeasure in the streets to anyone*⁹⁵⁰.

*“And all, priests as well as clerics and others who had the disposition would have to strive with every effort to become capable of teaching, not only grammar and arithmetic, and to write and read and pronounce perfectly, but what is most important, to know how to teach catechism to children and teach them the holy fear of God, and in these things emulation among our people would be holy and of great merit for them and usefulness to their neighbor*⁹⁵¹.

*“Attend to the exercise of the students, for this is our Institute, not only with regard to letters but principally to the frequency of the most holy sacraments. Teachers and also priests who do not teach school should attend to this, helping to teach catechism the boys so that they may know how to go to confession and receive Holy Communion. This is the true way for us to obtain the spirit and the grace of God*⁹⁵².

*“Always take care that the schools run well, and see to it that the pupils frequently receive spiritual exhortations and learn the life of Christ and the exercises of piety and frequent confession, because in this way the Lord will give us his holy gifts and bless us always*⁹⁵³.

*“Your Reverence should care, and I say this to you with all my heart, that the exercise of the schools be carried out with all possible diligence, not only in what concerns good morals but also in the holy fear of God, making them devoutly to frequent the holy sacraments, which is the principal remedy. In this regard, Your reverence, give the necessary orders and help them personally when you see that it is useful to the boys and inform me often, especially about the benefit of the students, since it will be of great consolation to me*⁹⁵⁴.

“We have to make the most profit, as befits true religious, increased by a true zeal for the progress of poor children, not

950 EP 7c. Rome (w/d). Information about the Pauline Congregation. Circa 1616.

951 EP 2613. Rome, October 24, 1636. To Fr John Chrysostom Peri. Savona.

952 EP 2602. Rome, October 4, 1636. To Fr John Chrysostom Peri. Savona.

953 EP 594. Naples, March 6, 1627. To Fr Castilla (John Garcia). Frascati.

954 EP 2816. Rome, March 12, 1638. To Fr John Baptist Costantini. Narni.

only by instructing them but also by directing them to the true worship of God. This stimulates us continually to seek ways to increase such a pious Institute. For that, it seems a serious inconvenience to be without a church or public oratory where freely, without depending on anyone, these boys can exercise themselves in the service of God by teaching them Christian doctrine and all that pertains to a true Christian”⁹⁵⁵.

- It is to educate in continuous prayer:

“There will be also, if possible, another priest to lead the continuous prayer. It is done in shifts of ten or twelve students, morning and evening during classes: for the exaltation of the Holy Roman Church, [the triumph of truth], concord among Catholic Princes and good government and development of our Congregation.

This father will teach the little ones how to prepare themselves for the sacrament of penance; the older ones, for the Eucharist, a simple and accessible method of prayer and other subjects adapted to the capacity of the boys”⁹⁵⁶.

“Let all the pupils in the schools learn the mysteries of the Passion of Christ, published in Rome, and also that booklet of spiritual exercises; there the acts of faith, hope, humility and contrition are found, for it is good that the children learn them from childhood; let every care be taken in this”⁹⁵⁷.

- It is preaching to kindle the love of God:

“Preachers profit more by the example of their life than by the erudition of their words”⁹⁵⁸.

“For the children, develop only accessible and useful themes. Meditate beforehand on what you are going to say and prepare yourself humbly, imploring the Lord’s help”⁹⁵⁹.

955 EP 108. Rome, July 4, 1622. To Card. Maurizio di Savoia. Turin.

956 CC 194.

957 EP 3920. Rome, February 8, 1642. To the Minister of Savona.

958 CC 326.

959 CC 328.

“Do not spend more than a quarter of an hour, nor shout with a loud voice. Let the discourse be familiar, simple and spiritual”⁹⁶⁰.

“Let them try to educate their listeners rightly for life and to awaken and enkindle them in the love of God and contempt of the world”⁹⁶¹.

“Win the children over to the service of God by the example of your life and by your simple doctrine, sprinkled with anecdotes of some saints”⁹⁶².

“During the 40 hours they could have them [the children] recite some brief sermon, corrected beforehand by one of the Fathers of St. Dominic or another religious, so that nothing would appear that could be misinterpreted by the pupils, narrating them some moral examples of young people, as is used here in the Chiesa Nuova”⁹⁶³.

– Educate according to the light of men:

“[The Pious School] has for its Institute the pious education and diligent erudition of children, teaching them by charity alone with order and division of classes, to read, write, count and the whole Latin language...”⁹⁶⁴.

“And all, priests as well as clerics and others who had the disposition, should strive with every effort to become able to become capable of teaching, not only grammar and arithmetic, and to write and read and pronounce perfectly, but what matters most, to know how to teach children the catechism...”⁹⁶⁵.

With a brief, simple and effective method:

“In the teaching of grammar and in any other subject, it is of great benefit to the pupil that the teacher follows a simple,

960 Cu 463. [EP 1415. Rome, June 15, 1630. To Father James Cipolletta, Nursia].

961 CC 331.

962 CC 333.

963 EP 3087. Rome, May 14, 1639. To Fr Vincent Berro. Palermo.

964 EP 7c. Rome, (w/d). Information on the Pauline Congregation. Circa 1616.

965 EP 2613. Rome, October 24, 1636. To Fr John Chrysostom Peri. Savona.

*effective and, as far as possible, brief method. For this reason, every effort should be made to choose the best among those recommended by the most learned and expert in the topic*⁹⁶⁶.

*“Children learning to read should use books that are not only beautifully printed, but of such a content that they and their parents can benefit from them*⁹⁶⁷.

*All should strive with the greatest zeal that all our schools impart the same teaching and employ the same methodology*⁹⁶⁸.

*“In a humble attitude we should expect from Almighty God the necessary means to be effective cooperators with the truth, since He has called us as laborers to this most fertile harvest*⁹⁶⁹.

– Adapting to the ability of the students:

*“I want our students to have such talent that they will be able to communicate it to others*⁹⁷⁰.

*“See to it that this our Brother John Baptist, of the first class, is accredited to all, not only to the pupils, but to as many as possible, and encourage him to be diligent and to adapt himself to the ability of the pupils, not only in teaching the vulgar language, but also in giving the classes, and to treat all the pupils with kindness, so that they may know that he seeks their benefit from his heart, and thus he will encourage the pupils to be diligent in the schools and then, attract them more easily to the service of God, which is our great gain. If the first class goes well, it gives prestige to all the others*⁹⁷¹.

*“Far from us to put our sickle into someone else’s harvest. It would be enough, if we knew how to lower ourselves to the capacity of children, since the Church has ordained us to this Institute*⁹⁷².

966 CC 216.

967 CC 213.

968 CC 212.

969 CC 3.

970 Cu 1241. (EP 2647. Rome, December 17, 1636. To Mr. Cima Attilio. Fanano).

971 EP 1488. Rome, September 11, 1630. To Fr Castilla (John Garcia). Frascati.

972 EP 389. Rome, January 30, 1626. To Fr Castilla (John Garcia). Frascati.

b. The Pious Schools teach the letters together with piety and the holy fear of God

All educators, along with letters or the sciences, must teach the holy fear of God:

“I hope that Y.R., together with the other Fathers, will have tried to put order in the schools, so that they will be few but well attended. Put a superior to watch over the teachers and pupils, so that they may be advanced in letters and in the holy fear of God”⁹⁷³.

“To us, who seek not food, but to help the youth in the holy fear of God and in the letters, it is all the same one country as another”⁹⁷⁴.

“Since this is the most important class of all after the first one of grammar, look for a subject that at the same time that teaches writing and the abacus also teaches the holy fear of God, for from this class the children go out into the world to learn some trade and it is very important that they go out taught in the holy fear of God”⁹⁷⁵.

“Try to become more apt each day to teach the poor little ones writing and abacus, and also the holy fear of God, and do not worry about accepting more number of older students in your class, but attend to the poor little ones”⁹⁷⁶.

“The schools are doing well and the number of pupils is increasing, and Your Reverence should put all your efforts into this, since our institute is not only a school of letters, but also, what is most important, of the holy fear of God”⁹⁷⁷.

“Greater care should be taken to teach the letters and the holy fear of God, which is something that pleases his divine Majesty very much, and to leave aside this aura of men who are happy with external things”⁹⁷⁸.

973 EP 2670. Rome, January 29, 1637. To Fr Melchior Alacchi. Messina.

974 EP 1580. Rome, February 22, 1631. To Fr Melchior Alacchi. Venice.

975 EP 2742. Rome, June 18, 1637. To Fr John Chrysostom Peri. Naples.

976 EP 2238. Rome, May 27, 1634. To Fr John Baptist Ferraris. Naples.

977 EP 4176. Rome, April 23, 1644. To Fr John Dominic Franchi. Podolin.

978 EP 2733. Rome, June 4, 1637. To Fr John Chrysostom Peri. Naples.

“I recommend to Y.R. the interest in the schools, so that the pupils together with the letters may learn the holy fear of God. Let the teachers know that if they work for the pure love of God and sow in the hearts of the children a degree of love of God, the Lord will give them a hundredfold, if they are in grace of God”⁹⁷⁹.

“I will not cease to ask that the Lord grant you the grace and facility to communicate to the school children together with the letters his holy fear”⁹⁸⁰.

All educators along with catechesis have to teach the holy fear of God:

“[The Pious School] has for its Institute the pious education and diligent erudition of children, teaching them by charity alone, with order and division of classes, to read, write, count and the whole Latin language and in particular Christian doctrine and the holy fear of God for which they have their congregations...”⁹⁸¹.

“All, both priests and clerics, and others who have the disposition, should strive with all their might to be qualified to know how to teach not only grammar, arithmetic, calligraphy, to read and pronounce perfectly, but what is most important, to know how to teach catechism to children, and to teach them the holy fear of God. And in these things it would be holy competition among our people, and it would be of great merit for them and usefulness for their neighbor”⁹⁸².

All educators, along with letters, spirit, good morals and piety, must teach the holy fear of God:

“The Pious Schools teach letters together with piety and the holy fear of God, as far as their Constitutions permit”⁹⁸³.

979 EP 3042. Rome, February 12, 1639. To Fr John Chrysostom. Peri. Carmagnola.

980 EP 4221. Rome, September 10, 1644. To Fr Peter Paul Griem. Palermo.

981 EP 7c. Rome, (w/d). Information on the Pauline Congregation. Circa 1616.

982 EP 2613. Rome, October 24, 1636. To Fr John Chrysostom Peri. Savona.

983 Faubell, Vicente. *Antología Pedagógica Calasancia*. Publications Pontifical University of Salamanca. 1988. Memorandum to the Commission of Cardinals [1645] p. 29.

“I write to Fr. John Dominic that since the six classes are not enough, he should introduce one or two more, but only if he has suitable teachers to conduct them. Every care should be taken to see that they are well run, not only as regards to letters, but also as regards to the spirit and the fear of God”⁹⁸⁴.

“Attend with all diligence to the exercise of the schools and above all to the spirit and holy fear of God in the pupils which is our own Institute”⁹⁸⁵.

“I am glad that you have reached Chieti where I hope you will achieve great advantage in the students, not only in letters, but also in good morals and holy fear of God”⁹⁸⁶.

“I recommend to you and to all those at home that they attend with all their might to the exercise of the schools, and especially to the piety and the holy fear of God in the pupils. Which is our Institute, in which there is greater merit than in attending to the older people. These have many religions to help them, and the students have only ours”⁹⁸⁷.

“As for what they say about our Religion, they should know that the Lord will always protect it and it will get better and better, as long as we take the due care to instruct the children, especially the poor, in the holy fear of God, as I hope all those there and in the other schools do and will do”⁹⁸⁸.

According to all that has been said, it is fundamental to guide the children in the way of the holy fear of God:

“My very dear children in the Lord: it pleases me and will always please me to listen to your fervor and also to your spiritual as well as corporal profit; it seems to me good and holy the decision to begin the Congregation; I wish you to frequent it and to profit by showing modesty and fear of God, because in this way you will be able to gain profit in letters”⁹⁸⁹.

984 EP 3087. Rome, May 14, 1639. To Fr Vincent Berro. Palermo.

985 EP 2623. Rome, November 5, 1636. Jerome Laurenti. Nursia.

986 EP 4232. Rome, November 5, 1644. To Fr Evangelista Epifanio. Chieti.

987 Cu 1235. [EP 2623. Rome, November 5, 1636. To Father Jerome Laurenti, Nursia].

988 EP 893. Rome, July 7, 1628. To Fr Julius Pietrangeli. Genoa.

989 EP 4000. Rome, June 1, 1642. To the scholastics of Pieve di Cento.

“Try to teach everyone in school and in the oratory how important is the holy fear of God in the hearts of boys, which is the highest doctrine that can be taught in this life and the most meritorious by doing it only for pure love of the Lord, it being true that among the divine works the most divine is to cooperate for the salvation of souls”⁹⁹⁰.

“To find the necessary alms, the most effective means is to put all diligence into ensuring that the schools run well and that the holy fear of God is taught to the children, especially the poor”⁹⁹¹.

“As for the four religious who died in fame of sanctity, I can tell you that... the second was Father Lawrence, who had a special gift for converting the most obstinate students who came to the schools to the holy fear of God”⁹⁹².

– What is the holy fear of God?

It is not fearing God:

“They should pray there for the cities suffering from pestilence and war. That, moreover, we are all brothers in Christ, and it would be a work of charity. To wait to pray when the plague is approaching is to act more out of fear than out of love of God. It is good to pray now for the remedy of those who are in such great danger”⁹⁹³.

The way of the holy fear of God is the principle for being wise in the interior school:

“The fear of God, the beginning of wisdom, consists in being always vigilant so as not to do anything that is offensive to God; and since we are of such a fragile nature, blessed is he who always remains in this fear: we must all have it and always teach it to our students”⁹⁹⁴.

“I write to Signor Paul my feelings about your occupation, which seems to me to be the best - that of guiding children along

990 EP 1374. Rome, April 27, 1630. To Fr Joseph Apa. Naples.

991 EP 2336. Rome, February 22, 1635. To Fr Melchior Alacchi. Palermo.

992 EP 4242. Rome, December 10, 1644. To Fr John Francis Apa. Florence.

993 Cu 250. [EP 1432. Rome, June 29, 1630. To Father Stephen Cherubini, Naples].

994 EP 1024. Rome, December 21, 1628. To Fr Castilla (John Garcia). Frascati.

*the path of the fear of God- , making them know and abhor the gravity of sin and how gentle it is to be in the grace of God*⁹⁹⁵.

Fear in the first text is synonymous with vigilance. What part of the person has to be vigilant?

It is a matter of being vigilant with the interior powers [memory, intelligence, freedom and will] so as not to be guided by the passions [so as not to do anything that is offensive to God] and to be guided by the internal inclination or guidance of the Holy Spirit [how gentle a thing it is to be in the grace of God]. From this logic read slowly the texts that follow:

*“One and the other must submit their opinion to what seems most convenient for the good of the school. You must treat it among yourselves with great peace and without passion, because otherwise you show that you have little fear of God. Above all the things of the world, both of you must remain in this holy fear and not quarrel among yourselves or with the laity. In short, I recommend peace and union among you as Christ recommended it to the Apostles*⁹⁹⁶.

*“I hear that the schools are doing well. May the Lord, each day, give everyone a greater knowledge of the great good that is done, not only in preventing children from doing evil, but also in learning the holy fear of God, which is an action not only meritorious of greater good, but also satisfactory for our errors. Thus, all united, you will do great service to God and much good to their neighbor and to yourselves*⁹⁹⁷.

*“The religious must not listen to gossip or idle words, but must always have the interior powers recollected so that, fleeing from earthly conversations, he may be more attentive to the conversations of the interior man, which is the true presence of the Lord. From there all the perfection of the religious soul is born as from a fountain*⁹⁹⁸.

995 EP 1558. Rome, January 7, 1631. To Fr Peregrino Tencani. Florence.

996 EP 1958. Rome, January 26, 1633. To Fr Archangel Sorbino. Cesena.

997 EP 791. Rome, February 19, 1628. To Fr Steven Cherubini. Naples.

998 Cu 949. [Qualità del vero religioso. Written by Calasanz, w/d. Considering the subject matter and parallel texts, this date can be established approximately between 1636-1638. The autograph manuscript is in the Arch. Gen. De Roma (Reg. Cal. XII 27.2)].

Note: It seems to me, evidently, that Calasanz is influenced by St. Teresa when she speaks of the Holy Fear of God in the “Way of Perfection”:

“And take this warning, which is not mine, but of your Master: Try to walk with love and fear. And I assure you: love will make you hasten your steps; fear will make you watch where you put your feet so as not to fall. With these two things, surely you will not be deceived. As not telling anything: love and fear of God! They are two strong castles from which to make war against the world and the demons” (The Way of Perfection. C. 69).

- How do we acquire the holy fear of God?

It is acquired by entering into one’s own knowledge, with profound humility and sacramental life.

“Do not fail on your part to comfort all your religious in the holy fear of God which is acquired by deep humility and the knowledge of one’s own misery”⁹⁹⁹.

“It is a good beginning of the spiritual life to know our own misery in which we are all born and also of the ingratitude with which, after so many benefits, we have corresponded to God...”¹⁰⁰⁰.

“The students should be made to go to confession frequently so that with the grace of the Sacrament they may enter into the way of the holy fear of God, hoping that the confessors will be true spiritual fathers. In this, every diligence should be employed, because it is the purpose of our Institute”¹⁰⁰¹.

- The way of the holy fear of God makes us grow in love of God and neighbor and in perfect wisdom:

“Go forward joyfully and at the same time, do not lose the holy fear of God, but grow in love. That everything will always turn out happily for you. For this is the true fountain of living water and of perfect wisdom”¹⁰⁰².

999 Cu 1024. [EP 4321. Rome, December 30, 1645. To Fr John Dominic Franchi. Podolin]. The original reads: “santo amor di Dio”.

1000 EP 1339. Rome, March 15, 1630. To Fr Charles Casani. Frascati.

1001 EP 1375. Rome, April 27, 1630. To Fr Stephen Cherubini. Naples.

1002 Cu 1176. EP 2104. Rome, August 27, 1633.

c. The Sacramental Life

It is the whole of the Institute:

“The sacraments tend to enlighten the understanding and by frequenting them with devotion they tend to inflame the will and make to abhor sin and to love works of virtue. Insist much on this, which is the whole of my Institute”¹⁰⁰³.

- Our ministry keeps the children in baptismal innocence:

“[Our] ministry [is] indeed the most to be thanked by God, much more than the conversion of a sinner, although this gives joy to Heaven; for in the schools not only many repent of many offenses against God, but many others are daily preserved in baptismal innocence”¹⁰⁰⁴.

“[We Educators] cooperate with the action of grace in the souls of innocent children”¹⁰⁰⁵.

To be wise in the interior school is the baptismal experience. In time, this wisdom will lead the children to be witnesses of a Life according to the Spirit and they will be able to celebrate the sacrament of Confirmation:

“Y.R. persuade the older students to leave the broad path of sense that leads them directly to hell and to give themselves to the frequency of the sacraments if they wish to live and die as they should; and their good example will be of great fruit to the other students, just as it is now of great harm and they do not know it”¹⁰⁰⁶.

“If some of our religious have heard with disgust that evangelical truth that the road that leads to life is thin and the gate is narrow, I am very sorry for their ignorance. They think that, being subject to sensuality, they can walk along this path.

1003 EP 471. Rome, July 4, 1626. To Fr Castilla (John Garcia). Frascati.

1004 MT 15.

1005 Salvador, López. Documents of St. Joseph of Calasanz. Ed. Calasancia Latinoamericana. 1988. El Libro de la Educación en la Piedad del P. Carmelita John de Jesús María. When the Pious Schools were in Palazzo Mannini. 1606-1612. p. 135-145.

1006 EP 374. Rome, December 17, 1625. To Fr Castilla (John Garcia). Frascati.

They should instead, little by little, deprive themselves of the tastes of sense and penetrate into those of the spirit. Then they would find this path of life easy, for the yoke of God is easy for those who want to live it according to the Spirit”¹⁰⁰⁷.

- Our ministry cures the evil in the sacrament of Confession.

To cure evil, it is necessary that confessors be true spiritual Fathers: “wise in the interior school”:

“Students should be prepared to confess frequently so that with the grace of the Sacrament they may enter into the way of the holy fear of God, hoping that confessors will be true spiritual fathers. In this all diligence should be employed, because it is the purpose of our institute”¹⁰⁰⁸.

“Persuade Father Charles not be intransigent in punishing the students, but in confessing them and training them in the things of the spirit that he will do much more than if he makes school”¹⁰⁰⁹.

“Confessors will always be more willing to hear the confessions of students than of lay people, since this belongs to our specific ministry; consequently, they will put the students before anyone else”¹⁰¹⁰.

To cure evil, it is necessary that confessors manifest the goodness of the Father:

“Among the religious there must be a confessor of pupils. With his great affection and benevolence, he should attract the hearts of the children to God and they should respect and love him as their true Father”¹⁰¹¹.

To cure evil, it is necessary that children and young people express their faults naturally, because confession has a greater effect than

1007 Cu 999. [EP 2923. Rome, August 14, 1638. To Fr Dominic Romani. Florence].

1008 EP 1375. Rome, April 27, 1630. To Fr Stephen Cherubini. Naples.

1009 EP 1427. Rome, June 25, 1630. To Fr Castilla (John Garcia). Frascati.

1010 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanctiana*. n. 50 - 1983 p.623.

1011 CC 193.(1622).

punishment. The child, when confessing, usually tells a story in which he expresses his inner feelings:

*“Superiors should entrust the ministry of hearing the confessions of the students to priests who have not only obtained licenses from the Bishop, but who are of advanced age and whose affection and example will lead the children to express their faults naturally”*¹⁰¹².

*“As for the punishment of pupils, see to it that whenever the confessor asks that one be pardoned for going to confession, he is pardoned. For the sacrament has a greater effect than whipping”*¹⁰¹³.

*“And when the Prefect sends the boys to the confessor for catechesis or confession, the latter will receive them with great love and will conduct himself with them in such a way that the boys will love him as a father and become more docile and sincere in the sacrament. Whenever you can, try to be present when the Prefect imposes a punishment on a student: intercede for him, obtain pardon for him and take him with you to confession, because then, after the benefit received, he will manifest all his sins more easily and sincerely”*¹⁰¹⁴.

*“I remind you again to attend to the confession of the students, calling them every Saturday, and you will see that they need the remedy. This is our ministry and not that of attending to the laity; this should be an accessory, when the help to the students has been finished. Immediately you will see the improvement if you make them to frequent the sacraments”*¹⁰¹⁵.

*“I have the feeling that the remedy that can be used is that of a confessor who has charity and confesses [Brother Alexis] twice a week and visits him often, inducing him to discover all the thoughts and discourses that he feels within himself, giving him the necessary remedy. If this charitable exercise lasted two or three continuous months, I am sure that he would mend his ways”*¹⁰¹⁶.

1012 CC 316.

1013 EP 1441. Rome, July 19, 1630. To Fr Castilla (John Garcia). Frascati.

1014 Lecea, Jesús María. “Declarations on our Constitutions, Rules and Common Rites”. *Analecta Calasanctiana*. n. 50 - 1983. p. 623.n. 215.

1015 EP 1378. Rome, May 3, 1630. To Fr Stephen Busdraghi. Naples.

1016 EP 3055. Rome, March 19, 1639. To Fr Joseph Fedele. Naples.

To cure them of evil, it is necessary that confessors have a simple method of asking them questions and know how to tell them stories that awaken in them the virtues that are the fruit of the action of the Holy Spirit:

“[Confessors] should know about the sins in which the majority of boys usually fall; they should have a simple method of questioning them and know some anecdotes of saints that strengthen the children in virtue and that are in praise of purity, sincerity of life, fidelity to God and other virtues, and in contempt of some vices”¹⁰¹⁷.

In order to cure evil, it is necessary that confessors have the certainty that this ministry is a work most pleasing to God:

“[Confessors] must be sure that the faithful exercise of this ministry with children constitutes a work most pleasing to God”¹⁰¹⁸.

Note: The accompaniment of students one by one is essential to the Calasanzian charism. Currently the Magisterium is giving much importance to the spiritual and psychological accompaniment of children, adolescents and young people.

I remember what John Paul II says:

“It is necessary to rediscover the great tradition of individual spiritual accompaniment, which has always given so many and such precious fruits in the life of the Church.

In certain cases, and under precise conditions, this individual spiritual accompaniment can be aided, but never replaced, by analysis or psychological help. Children, adolescents and young people should be invited to discover and appreciate the gift of spiritual direction, to seek and experience it, to ask for it with trusting insistence from their educators in the faith. Priests, for their part, should be the first to devote time and energy to this work of education and personal

1017 CC 317.

1018 CC 318.

spiritual help. They will never regret having neglected or relegated to the background many other activities that are also good and useful, if fidelity to their ministry as collaborators of the Spirit in the orientation and guidance of those who are called demands it.

The purpose of the Christian's education is to arrive under the influence of the Spirit, to the full maturity of Christ. This is verified when, following and sharing his charity, one makes one's whole life a service of love, offering a spiritual worship pleasing to God and giving oneself to the brothers and sisters. The service of love is the fundamental meaning of every vocation" (Pastores dabo vobis n. 40).

- Our ministry teaches the child to speak familiarly with the Father and the Blessed Trinity in the Eucharistic celebration:

"[In continuous prayer] that father shall teach the little ones how to prepare for the sacrament of penance; the older ones, for the sacrament of the Eucharist and a simple and approachable method of prayer; and other subjects adapted to the capacity of the boys"¹⁰¹⁹.

"I am glad that the two whom you sent have been ordained priests. Teach them with what devotion they should speak to the Eternal Father and to the Trinity. So that they may obtain all possible benefit from the Mass, understand what mean the words they utter, and say them with all reverence and humility"¹⁰²⁰.

"Learn the interior reverence with which the holy words of the Mass are said, when speaking to the blessed God and to the Most Holy Trinity. That it is not enough to pronounce them with the mouth and little devotion, but with the heart"¹⁰²¹.

"Think that you speak with the Eternal Father of very serious problems, and it must be done with great reverence and attention"¹⁰²².

1019 CC 194.

1020 Cu 441. (EP 3669. Rome, July 19, 1641. To Fr Vincent Berro. Messina),

1021 Cu 444. (EP 2954. Rome, October 9, 1638. To Fr Joseph Fedele. Naples).

1022 Cu 443. (EP 3706. Rome, August 17, 1641. To Fr Ambrose. Naples).

From the Eucharist one must go forth with great zeal for the service of God:

“They should all realize, especially the priests, that every morning they speak and should speak familiarly in the holy sacrifice of the Mass, whence they should go forth with great zeal for the service of God”¹⁰²³.

“And may God grant that all may understand how meritorious it is to help in the good education of children, especially the poor, for they would no doubt compete to see who can help them the most and would find in it great ease and consolation in their actions. For love makes work easier, especially when our love of God is reflected in our neighbor”¹⁰²⁴.

“And since there are so many who do evil, let us resolve to do good. And if they steal life and goods, let us give life and spiritual goods to the youth”¹⁰²⁵.

- Calasanz speaks of the sacrament of Matrimony like St. Paul in the letter to the Ephesians.

“Being holy matrimony ordained by God and a great sacrament of the Church by saying what God has united..., this union should not be understood only of bodies but also of souls; lacking this last which is the principal one, you can think how the soul remains on the part of the one who is lacking, even more so when it continues so long in disunion. It gives me occasion to beg you this with the greatest humility that I can, a few words of your letter where you affirm that you do not say good morning or good afternoon to her. I have prayed and I will continue to pray that the Lord may effectively inspire in your hearts this holy union”¹⁰²⁶.

“I am greatly sorry for the difficulties that the common enemy has placed between the two spouses, our neighbors and great benefactors; may the Lord, in his mercy, be pleased to grant them the peace and union that is signified by the most

1023 Cu 445. [EP 3621. Rome, July 5, 1641. To Br. Marc Antony Corcioni. Palermo].

1024 EP 2859. Rome, May 15, 1638. To the Minister of Florence.

1025 EP 1723.

1026 EP 3289. Rome, February 25, 1640. To Fr John Baptist Costantini. Genoa.

*holy sacrament of marriage, which represents the union of Christ with his Church; I will not cease to pray and remember him in all the Masses, because of the great obligation we have towards this couple and their house*¹⁰²⁷.

- Calasanz also speaks of being at the service of the sick:

*"I am very pleased that Y.R. gives yourself to the service of the sick by administering the holy sacraments to them; and if it is necessary to put yourself in bodily danger to help your neighbor, do so, and thus you will truly manifest to be poor of the Mother of God who has no affection for anything but the glory of God and the help of your neighbor"*¹⁰²⁸.

*"Those who are called to assist the dying: let them see to it that they have at hand whatever may be useful to them in such important moments and assist them for as long as the need demands"*¹⁰²⁹.

*"Although it is a work of great charity, our people who teach all day cannot go at night to visit the sick, because they would miss school the next day. Let charity be done when it is possible"*¹⁰³⁰.

d. To study children's cases in order to understand and help them

Our ministry is an effective remedy, preventive and curative of evil and inductive for the good, therefore it is necessary that the Piarist educator is fond of studying cases of children to be able to understand them and to help them truly.

It is necessary that we Piarists know how to share this study in community meetings so that we may be experts in understanding and helping children:

"[Our] ministry [is] indeed the most meritorious, for establishing and putting into practice with fullness of charity in

1027 EP 2218.

1028 EP 1601. Rome, April 12, 1631. To Fr Melchior Alacchi. Venice.

1029 CC 324.

1030 EP 1233. Rome, October 17, 1629. To Fr Francis Giacomelli. Moricone.

*the Church an effective remedy, preventive and curative of evil, inducing and enlightening for good*¹⁰³¹.

*"[Confessors] should be aware of the falls into which the majority of boys are in the habit of falling..."*¹⁰³².

*"As for Fr. Anthony Mary have him been examined for confession at St. Pantaleo's, but I fear very much that he will not do us honor.... He is not too fond of studying cases of conscience and so he does not succeed in profiting"*¹⁰³³.

*"In silence, priests would have to set a good example and retire to work on the study of cases of conscience or to pray, for they will give a very strict account to God because they are more obliged to perfection"*¹⁰³⁴.

*"I would like Brother Joseph of the Visitation to be exercised a little more in cases of conscience"*¹⁰³⁵.

*"Conduct yourself in such a way that peace and union be preserved in that house, and that all be employed according to their talents; that the priests have a meeting at least three times a week on a case of conscience in the afternoon recreation so that all may be more apt to hear confessions"*¹⁰³⁶.

*"Try to understand his interior well, with a father's love, for he is in dire need of help"*¹⁰³⁷.

e. Our ministry is different from the ministry of the other Orders

We Piarists by charism have been founded to educate small and poor persons and towns:

"If the Holy Church has granted the grace of being a Religious Order to the Jesuit Fathers, with such a variety of vows, for the benefit mainly of large cities and noble people, why not

1031 MT 9.

1032 CC 317.

1033 EP 549. Naples, October 29, 1626. To Fr James Graziani. Rome.

1034 EP 2249. Rome, July 15, 1634. To Fr James Graziani. Naples.

1035 EP 1507. Rome, October 5, 1630. To Fr Stephen Cherubini. Naples.

1036 EP 1008. Rome, December 2, 1628. To the Minister of Carcare.

1037 EP 1415. Rome, June 15, 1630. To Fr James Cipolleta. Nursia.

to the Poor of the Mother of God... for towns and people preferably small and poor and very much in need of assistance?"¹⁰³⁸.

*"And since we profess ourselves to be truly Poor of the Mother of God, under no circumstances will we despise the poor children; but with tenacious patience and affection we will strive to endow them with every quality, stimulated principally by that Word of the Lord: What you did it to one of the least of my brothers, you did it to me"*¹⁰³⁹.

*"As for receiving poor students, you work in a holy way by admitting those who come to you. For it was for them that our Institute was founded. And what is done for them is done for Christ. The same is not said of the rich"*¹⁰⁴⁰.

*"Finally, if one takes away [from the Pious School] the utmost poverty and that austerity in living and dress prescribed by the Constitutions, approved by Gregory XV, of happy memory, and observed to this day, one takes away that splendor which alone makes it admired and sought after even by the infidels, as experience shows and as Cardinal Giustiniani the Elder, of happy memory, the first Protector of the Institute, already predicted, and the poor towns and villages are deprived of the possibility of benefiting from our ministry, since they do not have with what to support teachers who demand economic income and comforts"*¹⁰⁴¹.

*"We must be sure that they will not neglect the poor, since they have it for their Institute and the Rule of their own Religion, as can be seen in the Constitutions. In them, the teaching of the poor is essential, not accidental, as in the Jesuits, the teaching of children. They will not abandon this ministry but will increase it by new works for the benefit of the poor"*¹⁰⁴².

1038 MT 26.

1039 CC 4.

1040Cu 1444. [EP 2812. Rome, 27 February 1638. To Fr John Dominic Romani. Florence].

1041 Memorandum to Cardinal Julius Roma. 1645. n. 5. Foundational Documents of the Pious Schools. Ed. Calasancias. Salamanca 1979. p. 211.

1042 "Libro Apologético contra los impugnadores de las Escuelas Pías de Tomás Campanella" (Apologetic Book against the impugners of the Pious Schools of Thomas Campanella). 1631. Cfr López, Salvador. Documents of St. Joseph Calasanz. Editorial Calasancia Latinoamericana. Colombia. 1988. p. 395.

“I want to say that our Rules are to teach the poor and not the rich (when there is no lack of other teachers), all other Religions being for the rich, but we alone for the poor”¹⁰⁴³.

Educating small and poor people free of charge, the doors of the Pious School are open to all children... if possible:

“The Poor Clerics Regular of the Mother of God, called of the Pious Schools, in conformity to the Constitutions of their Order must admit poor children, and may admit rich and noble children”¹⁰⁴⁴.

“And if anyone should say that those who send their children to the Pious Schools at present can also pay secular teachers or send them to the universities, it can be answered that they send them because they have seen by experience that in such schools their children are taught less time than in those of secular teachers, who for the sake of interest entertain those who go to them; it does not seem to be convenient to deprive the world of this usefulness”¹⁰⁴⁵.

“In some cities, the nobles prefer to be instructed by the Fathers of the Pious Schools, as men who live far from any interest, rather than by other Religions; this is the case in Florence, Ancona, Pisa and elsewhere, where if there are no nobles, the poor are recommended to the schools by the nobles themselves; and there are poor people who are nobles who have fallen into poverty, and it is very convenient that they be taught the sciences that are suitable for the nobles”¹⁰⁴⁶.

Although I am aware that Calasanz was a realist in educating the poor (quickly teaching writing and the abacus together with the

1043 Memorandum a. 1644 - RC 14,64x. Declaration on Calasanzian Spirituality. Special General Chapter, Order of the Pious Schools - Rome 1969. Note 78.

1044 Brief Nobis Quibus of Clement XII. 1731.. Foundational Documents of the Pious Schools. Ed. Calasancias. Salamanca. 1979. p. 243.

1045 Memorandum to the Commission of Cardinals. 1645. n. 5. Cfr Faubell, Vicente. Antología Pedagógica Calasancia. Publications Pontifical University of Salamanca. 1988. p. 26.

1046 Memorandum to the Commission of Cardinals. 1645. n. 5. Cfr Faubell, Vicente. Antología Pedegógica Calasancia. Publications Pontifical University of Salamanca. 1988. p. 26.

holy fear of God so that they could, as soon as possible, earn a living), nevertheless in the Memoranda of the last years it is evident that he defends not only the right to free education of the poor but to educate them according to their aptitude:

*“In almost all the States the majority of their citizens are poor and only for a short time can they keep their children in school. Therefore, let the Superior take care to appoint a diligent teacher for these boys: he will teach them writing and arithmetic; thus they will be able to earn their living more easily”*¹⁰⁴⁷.

*“Since this is the most important class of all after the first one of grammar, find a subject who at the same time that he teaches writing and the abacus also teaches the holy fear of God, because from this class the children go out into the world to learn some trade and it is very important that they come out well taught in the holy fear of God”*¹⁰⁴⁸.

*“The poor must not be abandoned, since they constitute, as has been said, the great majority of the Christian Republic, and since they too have been redeemed by the precious blood of Christ and so dear to His Majesty that He said He was sent into the world by His Eternal Father to teach them: Evangelizare Pauperibus misit me. From which we conclude how far from Christian piety and the sentiments of Christ is that policy which says that it is harmful to the Republic to teach the poor because it diverts them, they say, from the exercise of the mechanical arts”*¹⁰⁴⁹.

*“And one should not follow that policy, according to which, when there is a poor man who is fit to study Latin, because he has not been able to pursue his studies, he leaves school, and living in idleness becomes a vagabond and a criminal”*¹⁰⁵⁰.

1047 CC 198.

1048 EP 2742. Rome, June 18, 1637. To Fr John Chrysostom Peri. Naples.

1049 Exposition defending the right of the poor to education. 1645. Cfr Faubell, Vicente. *Antología Pedagógica Calasancia*. Publications Pontifical University of Salamanca. 1988. p. 34.

1050 Memorandum to the Commission of Cardinals 1645. Cfr Faubell, Vicente. *Antología Pedagógica Calasancia*. Publications Pontifical University of Salamanca. 1988. p. 26.

“From the beginning of the world until now, God has chosen from among the poor many who have turned out to be distinguished philosophers, theologians, very wise men and very high in dignities”¹⁰⁵¹.

It is evident that to educate according to aptitude is to educate according to vocation. The Piarists are made to discover the vocation of children and young people and thus be able to lead them according to the demands of the same:

“By the dawn the day is known, and by the good beginning the good end, and the course of life depends on the education received in childhood.... –It never loses its good odor like flask of good liquor. Who does not see, then, that greater benefit and lesser difficulty, not to say confusion, other religious institutions will experience in the exercise of their ministry, as greater the preparation of well-educated persons?”¹⁰⁵².

“Our ministry is a compendium of all ministries, not only by helping our neighbor in case of need in everything that others help, but by preparing and disposing souls by means of a good education to be capable of receiving the service of all the other ministries”¹⁰⁵³.

“One cannot admit so quickly this young man who says he is from Monte de Competi or Ascoli, even if he knew the letters, if first we do not test what his vocation is...if the vocation lasts, we will dress him. It is better to entertain them to know the vocation”¹⁰⁵⁴.

“The said Father Provincial should be very cautious and considerate in accepting novices because the profit and progress of the Religion depends on knowing the vocation. Let him consult with the General beforehand, advising him in detail of the qualities of those who ask for our habit”¹⁰⁵⁵.

1051 Memorandum to the Commission of Cardinals 1645. Cfr Faubell, Vicente. *Antología Pedagógica Calasancia*. Publications Pontifical University of Salamanca. 1988. p. 26.

1052 MT 25.

1053 MT 26.

1054 EP 352. Rome, November 1, 1625. To Fr Castilla (John Garcia). Frascati.

1055 EP 727. Rome, November 15, 1627. To the Fathers of the Duchesca of Naples.

“He should not have had to be admitted to the habit, being a native of Bologna and having wandered through various parts of Italy, because for us the young men who learn in our schools are more suitable, who we know whether they are of good or bad inclination, whether they have good intelligence or not, and by educating them well they give good results. What I am writing, although I do not command it in virtue of holy obedience, must be put into practice as the word of God, coming through the superior”¹⁰⁵⁶.

“I have read for my consolation the letter of Y.R. and I thank the Lord who is pleased to do you the favor of seeing the fruit of your labors, both in teaching the Latin language well and also the holy fear of God. I am very pleased that there are some young people who desire to be truly poor of the Mother of God for the pure love of the Lord. If the vocation is from the heart, it will be confirmed during the time that remains until next spring, and then Your Reverence will let me know again your feelings and also those of the Fathers, whom you will tell to pray, so that the matter may end well, if it is to be for the glory of God”¹⁰⁵⁷.

“Regarding the young man about whom Fr. Pellegrino was writing, he was a young man that I dressed in Rome and was optimal for the school; but he did not accommodate himself in Moravia because of the personality of Fr. Pellegrino and therefore determined to leave the Religion and come to Venice to leave the habit. I always judged him fit for our Institute, but not everyone knows how to govern the different qualities of people, nor can everyone walk at the same pace. If he goes there, which I do not think so, and would like to continue, accept him”¹⁰⁵⁸.

4. The ministry of the Piarist priesthood

The unity of the Piarist vocation is manifest in Calasanz. The educator, the religious and the Piarist priest aim at the same thing: to educate and reform the interior of small and poor people. However, each of these essential aspects of the Piarist vocation differs and brings particular gifts to accomplish the purpose of the Piarist School.

1056 EP 2581. Rome, August 28, 1636. To Fr Melchior Alacchi. Palermo.

1057 EP 2503. Rome, February 13, 1636. To Fr Peter Mussesti. Ancona.

1058 EP 1910. Rome, November 6, 1632. To Fr Melchior Alacchi. Venice.

I want to indicate the fundamentals of the Piarist priestly ministry taking into account all that I have expressed in this book.

a) He lives the core of our specific ministry

“Hardly a priest can be found now who wants to teach in schools. And priests are more suitable to educate students well than clerics and brothers”¹⁰⁵⁹.

b) He lowers to educate small and poor persons and towns with the light of God and of mankind, together with the holy fear of God

“I have always been occupied in many things and I have learned to write to perfection and also many elements of abacus to be able to teach it to ours and even in case of necessity I have given classes in writing, abacus, reading, grammar on the occasion of the illness of some teacher or for other circumstances; and not for this I have lost anything of the dignity of the priesthood nor of the reputation of my office. I exhort Your Reverence to learn it a little so that you may teach it to some of our own, for in this you will manifest your charity for your neighbor, doing it for the love of God”¹⁰⁶⁰.

“And all, priests as well as clerics and others who have the disposition, should strive with every effort to become capable of teaching, not only grammar and arithmetic, and to write and read and pronounce perfectly, but what is most important, to know how to teach catechism to children and teach them the holy fear of God, and in these things emulation among our people would be holy and of great merit for them and usefulness to their neighbor”¹⁰⁶¹.

“I marvel that he has become, not to say negligent, so avaricious of his talent, which does not consist in celebrating Mass, but in teaching the students the letters and the holy fear of God”¹⁰⁶².

1059 Cu 446. (EP 2811. Rome, February 27, 1638. To Fr Joseph Fedele. Naples).

1060 EP 3673. Rome, July 20, 1641. To Fr John Francis Bafici. Genoa.

1061 EP 2613. Rome, October 24, 1636. To Fr John Chrysostom Peri. Savona.

1062 Cu 1231. [EP 3098. Rome, June 4, 1639. To the Minister of Savona].

“There will be also, if possible, another priest to lead the continuous prayer. It is done in shifts of ten or twelve students, morning and evening during classes: for the exaltation of the Holy Roman Church, [the triumph of truth], concord among Catholic Princes and good government and development of our Congregation.

This father will teach the little ones how to prepare themselves for the sacrament of penance; the older ones, for the Eucharist, a simple and accessible method of prayer and other subjects adapted to the capacity of the boys”¹⁰⁶³.

With a brief, simple and effective method:

“In the teaching of grammar and in any other subject, it is of great benefit to the pupil if the teacher follows a simple, effective and, as far as possible, brief method. For this reason, every effort should be made to choose the best among those recommended by the most learned and expert in the topic”¹⁰⁶⁴.

Adapted to the capacity of the students:

“Adapt yourself to the ability of the pupils, not only in teaching the vernacular, but also in having the classes and treat all the pupils with benignity, so that they know that you seek their profit from your heart and thus you will encourage the pupils to be diligent in the schools and then attract them more easily to the service of God, which is our great gain. If the first class goes well, prestige is given to all the others”¹⁰⁶⁵.

c) As a Priest, he experiences specific gifts to enlighten the students with preaching and the sacramental life which is the entire mission of the Institute

- By preaching he enkindles the children in the love of God:

“Preachers profit more by the example of their life than by the erudition of their words”¹⁰⁶⁶.

1063 CC 194.

1064 CC 216.

1065 EP 1488. Rome, July 27, 1630. To Fr Stephen Busdraghi. Naples.

1066 CC 326.

*For children, develop only accessible and useful topics. Meditate beforehand on what you are going to say and prepare humbly, imploring the Lord's help*¹⁰⁶⁷.

*"In preaching, do not spend more than a quarter of an hour, nor shout with a loud voice. Let the discourse be familiar, simple and spiritual"*¹⁰⁶⁸.

*"Win the children over to the service of God by the example of your life and by your simple doctrine, sprinkled with anecdotes of some saints"*¹⁰⁶⁹.

- With the enlightenment and strength of the sacramental life, he keeps the children in their baptismal innocence and devotes most of his time to studying cases of conscience in order to understand the interior of the child and to know how to help him, cure him of evil, like a true spiritual Father, in the sacrament of confession or spiritual accompaniment:

*"Among the religious there must be a confessor of pupils. With his great affection and benevolence, let him draw the hearts of the children to God and let them respect and love him as their true Father"*¹⁰⁷⁰.

*"The sacraments tend to enlighten the understanding and by frequenting them with devotion they tend to inflame the will and make one abhor sin and love works of virtue. Insist much on this, which is the main mission of my Institute"*¹⁰⁷¹.

*"Try that the students go to confession and receive communion frequently, because the power of the sacraments, accompanied by the pious exhortation of the teacher, is great"*¹⁰⁷².

"Confessors will always be ready to hear confessions more willingly from pupils than from laymen since this belongs to

1067 CC 328.

1068 Cu 463. (EP 1415. Rome, June 15, 1630. To Father James Cipolleta, Nursia).

1069 CC 333.

1070 CC 193

1071 EP 471. Rome, July 4, 1626. To Fr Castilla (John Garcia). Frascati.

1072 EP 382. Rome, January 5, 1626. To Fr Castilla (John Garcia). Frascati.

*our specific ministry; consequently, they will put the school-boys before anyone else*¹⁰⁷³.

*“I remind you again to attend to the confession of the students by calling them every Saturday, and you will see that they need the remedy. That this is our ministry and not that of attending to the laity: this is to be an accessory, when the help to the students has been accomplished. He will immediately see the improvement if you makes them to frequent the sacraments*¹⁰⁷⁴.

*“In silence, priests should set a good example and withdraw to work on the study of cases of conscience or to pray, for they will give a very strict account to God because they are more obliged to perfection*¹⁰⁷⁵.

*“Look to conduct yourself in such a way that peace and union be preserved in that house, and that all be employed according to their talents; the priests should have a meeting at least three times a week on a case of conscience in the afternoon recreation, so that all may be more apt to hear confessions*¹⁰⁷⁶.

*“Tell Father Charles not be intransigent in punishing the students, but in confessing them and training them in the things of the spirit; he will do much more than if he is in a school*¹⁰⁷⁷.

- By his way of living the Eucharist, he knows how to teach the children to speak familiarly with the Father and the Blessed Trinity. They come out with a great desire to give themselves to the service of God and of their neighbors. The Eucharistic celebration is for him to relate to the Trinity in order to be able to make community:

“In the continuous prayer that father will teach the little ones how to prepare themselves for the sacrament of penance; the older ones, for the sacrament of the Eucharist and a simple

1073 Lecea, Jesus Maria. “Statements on our Constitutions, Rules and Common Rites”. *Analecta Calasanctiana*, n. 50 -1983 p. 623. [1637].

1074 EP 1378. Rome, May 3, 1630. To Fr Stephen Busdraghi. Naples.

1075 EP 2249. Rome, July 15, 1634. To Fr James Graziani. Naples.

1076 EP 1008. Rome, December 2, 1628. To the Minister of Carcare.

1077 EP 1427. Rome, June 25, 1630. To Fr Castilla (John Garcia). Frascati.

*and accessible method of prayer; and other subjects adapted to the capacity of the boys*¹⁰⁷⁸.

*“Prepare yourselves to celebrate Mass with that reverence we should have to speak to the blessed God and to the Blessed Trinity*¹⁰⁷⁹.

*“Exhort him on my behalf to have great reverence for the Eternal Father when he celebrates Mass*¹⁰⁸⁰.

*“Priests must treat important matters on behalf of the holy Church with the Eternal Father and the Most Holy Trinity*¹⁰⁸¹.

*“In order that you may obtain all possible profit from the Mass, understand the meaning of the words you utter and say them with all reverence and humility and not become accustomed to say them hastily*¹⁰⁸².

*“They should all realize this, especially the priests who speak every morning and should do it familiarly in the holy sacrifice of the Mass; from there they should go forth with great zeal for the service of God and the observance of our rules. Pray to God for them, that I do the same from here*¹⁰⁸³.

- The Piarist Priest by his human and religious maturity knows how to initiate the boys in a true relationship and engagement in order to live the sacrament of marriage in due time:

“Since holy matrimony is ordained by God and it is a great sacrament of the Church by saying that God has united..., this union should not be understood only of the bodies but also of the souls; lacking the latter, which is the principal one, you can think how the soul remains on the part of the one who is lacking, even more so when it continues for so long in disunion. It gives me occasion to beg you this with the greatest humility that I can, a few words of your letter where you affirm that you do not say neither good morning nor good afternoon to

1078 CC 194.

1079 EP 3459. Rome, June 30, 1640. To Fr Joseph Fedele. Naples.

1080 Cu 442. [EP 3683. Rome, August 3, 1641. To Fr Vincent Berro, Messina].

1081 Cu 428. (EP 3647. Rome, July 12, 1641. To Fr John Francis Bafici, Genoa).

1082 Cu 441. (EP 3669. Rome, July 19, 1641. To Fr Vincent Berro, Messina).

1083 Cu 445. [EP 3621. Rome, July 5, 1641. To Fr Mark Antony Corcioni. Palermo].

*her. I have prayed and will continue to pray that the Lord will inspire this holy union in your hearts*¹⁰⁸⁴.

*"I am greatly sorry for the difficulties that the common enemy has placed between the two spouses who are our neighbors and great benefactors; may the Lord, in his mercy, be pleased to grant them the peace and union that is signified by the most holy sacrament of marriage, which represents the union of Christ with his Church; I will not cease to pray and remember them at all Masses, because of the great obligation we have towards this couple and their house"*¹⁰⁸⁵.

d) As a Priest, he is open to give light to poor children according to their aptitude and he feels open to educate all children to take them where God leads them

*"I have received letters that they have reached Nikolsburg in Moravia, where we have three very observant convents with a great number of children of heretics, who with great ease are converted to our faith and what is more valuable, with the consent of their parents; seeing that we have nothing but food and clothing, they say to them: if God calls you that way, go where God calls you"*¹⁰⁸⁶.

*"Also the Hebrews wanted to come to the Pious Schools and indeed about twenty came for some days... the rabbis held a meeting among themselves and commanded the parents of those children not to send them any more to the Pious Schools.... [nothing could be done] even though our Father Joseph promised them that nothing of our holy faith would ever be discussed with them in particular, but that they would only be spoken in common with all the other students about the virtues necessary to live with the fear of God and to observe his holy law"*¹⁰⁸⁷.

- This lowering oneself to give light to children is more in accord with our ministry than giving disciplines or chanting the Hours:

1084 EP 3289. Rome, February 25, 1640. To Fr John Baptist Constantini. Genoa.

1085 EP 2218. Rome, April 22, 1634. To Fr James Graziani. Naples.

1086 EP 2902. Rome, July 11, 1638. To Fr Melchior Alacchi. Guissona.

1087 Historical notes of Father Berro, volume I, book I, pp. 33-34.

“Try that all priests humble themselves to exercise our ministry out of pure love of God, that they will have great merit before God. More than if they were to give themselves disciplines and shed blood”¹⁰⁸⁸.

“It would be of greater merit for him and for all to sweep the schools of the little ones and to teach the Our Father than to sing the Hours”¹⁰⁸⁹.

e) The Piarist Priest opens himself to new ways of living his ministry

- He works with lay educators who teach in our schools to awaken their possible Piarist vocation. He lives the educational community as the Body of the Lord.

From 1599 to 1617, Calasanz creates a secular Congregation composed of lay teachers and priests. In 1604, Fr. Berro presents a list of 18 names, seven priests and eleven laymen.

From this period [1606-1612] is the book *Education in Piety* by the Carmelite Father John of Jesus and Mary dedicated to these workers of the Pious School. Here is his exhortation to the teachers:

“You have join the Work with your sights set on the supernatural. Do not allow yourselves to be discouraged by earthly aims.

Do not fear poverty... Throw yourselves into the hands of the Providence. Do not think that the life of those who work for their own interest is more tranquil and carefree.

Be enthusiastic in the cultivation of the field of teaching. It is a fruitful field.

Cooperate with the action of grace in the souls of innocent children.

Whoever works in it, do not fear. His treasure is in heaven. God will not be defeated in generosity. Persevere, then; through the difficulties of the schools you will reach the palm of triumph”¹⁰⁹⁰.

1088 Cu 452. (EP 4108. Rome, June 10, 1643. To Fr John Baptist. Narni).

1089 EP 2646. Rome, 13 December 1636. To Fr Melchior Alacchi. Palermo.

1090 López, Salvador. Documents of St. Joseph Calasanz. *El Libro de la Educación en la Piedad*. Ed. Calasancia Latinoamericana. 1988 p.144-145.

Here is a contract signed by Calasanz with a lay teacher. I underline: "that our brothers consider him as one of them and a sharer in all the works and merits of the Congregation":

"Jesus Mary. July 15, 1618.

I, Joseph of the Mother of God, Prefect of the Pauline Congregation of the Poor of the Mother of God, in agreement with Mr. Ventura Sarafellini, a native of Imola, a calligrapher writer in Rome, who during his whole life will give writing classes in the schools of our Congregation, from the beginning of the afternoon school work to its end, without receiving anything from the pupils who come to our schools, unless he was called by the parents to their homes, without having sought it with any special effort. He will be given 30 scudi per year for his provision and stipend; and in case of absence from work, provided it is not due to illness, the corresponding aliquot part of the said sum will be deducted from him. Thus I order and exhort that none of our brothers dare in the future to contravene this agreement and my order. And this salary I will that it be given to him, without exception or trouble of his own, whenever he has need of it and that he asks for it, if not all at once, at least the part that can be given him to meet his needs; and that our brothers consider him as one of their own and that he share in all the works and merits of the Congregation. That for this reason I have extended to him, for his caution and security, the present deed and folio sub signed with my own hand and I have sealed it with the seal of our Congregation and want it to have the same value as an 'instrument in form' of the Apostolic Chamber; and since I know him as a person worthy of being helped I have extended to him this habilitation since he has served in this place from the beginning of this blessed work of the Pious Schools on the day and year aforesaid. Place of the seal. I Joseph of the Mother of God affirm what I have written above"¹⁰⁹¹.

How does a lay Piarist have to be formed?

In order to be able to accomplish the purpose of the Pious School, he must be:

1091 Faubell Zapata, Vicente. *Antología Pedagógica Calasancia*. Pontifical University of Salamanca Publications. 1988. pp. 66-67.

- Wise in the interior school
- Disciple of the school of the Master
- Creator of a new school according to his lay vocation.

Note: The decree “*Presbyterorum ordinis*” n. 9 of Vatican II says the following about the relationship between priests and laity:

“The priests of the New Testament, while it is true that, by reason of the sacrament of Holy Orders, they fulfill in the People and for the People of God a most excellent and necessary office of fathers and teachers, are nevertheless, together with all the faithful, disciples of the Lord who, by the grace of God who calls, were made sharers in his kingdom. For, regenerated as all are at the font of baptism, priests are brothers among their brethren, as members of one and the same Body of Christ, whose edification has been entrusted to all.

It is necessary, therefore, that, without seeking their own interest, but that of Jesus Christ, priests should so preside that they unite their work with the lay faithful and conduct themselves among them after the example of the Master, who came not to be served among men, but to serve and to give his life as a ransom for many (Mt. 20:28). Let priests recognize and promote the dignity of the laity and their proper part in the Church’s mission. They should also carefully honor the just freedom that belongs to all in the earthly city. Let them listen willingly to the laity, fraternally considering their desires and recognizing their experience and competence in the various fields of human activity, so that, together with them, they may know the signs of the times. Examining whether the spirits are of God, let them discover with a sense of faith, recognize with joy and diligently foster the many different charisms of the laity, both the humble and the higher. Now, among the other gifts of God which are abundantly found in the faithful, are those by which not a few are drawn to a higher spiritual life. Let them likewise confidently entrust to the laity organisms in the service of the Church, allowing them freedom and scope for action and even inviting them in due time to undertake works of their own.

Finally, priests are placed in the midst of the laity in order to bring them all to the unity of charity, loving one another with brotherly love and showing deference to one another (Rom 12:10).

- The Piarist priest works with students, alumni and parents to create youth groups, school of parents or Calasanzian communities.

“In the time of Calasanz, numerous confraternities flourished in Rome; he himself was enrolled in five: The Twelve Apostles, the Christian Doctrine, the Wounds of St. Francis, the Most Holy Trinity of the Pilgrims and the Suffrage.

This personal inclination undoubtedly played an important role when he promoted the creation of organized groups among students and adults.”¹⁰⁹².

Note. Vatican II in the Decree “*Præsentium Ordinis*” n. 6, says the following:

“Particular diligence should also be devoted to young people, as well as to spouses and parents, who are desirous of joining together in friendly associations, in order to help one another to behave more easily and more fully as Christians in a life that is often difficult. Let priests remember that all religious, whether men or women, since they are the most excellent part of the house of the Lord, are worthy of special care for their spiritual advancement for the good of the whole Church. Finally, let them have the greatest solicitude for the sick and dying, visiting them and comforting them in the Lord”.

- When one is inserted in a neighborhood there are many needs. Here are some texts of Calasanz on the Piarist priesthood. Those who are called to assist the sick or dying:

“Those who are called to assist the dying: see to it that they have at hand all that can be useful to them in such important moments and assist them for as long as the need demands”¹⁰⁹³.

“I am very pleased that you give yourself to the service of the sick by administering the holy sacraments to them, and if it is necessary to put yourself in bodily danger to help your

1092 Ausenda, Giovanni. *Extracurricular Apostolate in the Piarist Tradition*. Calasancias Ed. Salamanca. 1983 page 7.

1093 CC 324.

*neighbor, do so, and in this way you will truly show yourself to be poor of the Mother of God who has no affection for anything but the glory of God and the help of your neighbor*¹⁰⁹⁴.

*“For the present, try to help the sick for the love of God alone, for whom we must expose ourselves to every bodily danger. He receives, as done to his own person, what is done for the poor and sick*¹⁰⁹⁵.

*“Although it is a work of great charity, our people who teach all day cannot go at night to visit the sick, because they would miss school the next day. Let charity be done when it is possible*¹⁰⁹⁶.

The confession of adult laymen:

*“The priests who are placed in our churches to confess also laymen, must possess science and moral maturity, in addition to the required age; and they will be authorized by the Father General or Provincial*¹⁰⁹⁷.

*“If he has the office of confessor, let him do it only to guide souls to the service of God, who usually rewards with generosity, especially those who for his love do not allow themselves to be corrupted by human interests. If for this reason you are persecuted, take it patiently: blessed are you when you are reviled and persecuted for my sake, says the Lord. [Mt. 5:11]”*¹⁰⁹⁸.

“Together with your letters of June 8, I received a document certified by the tribunal of the Holy Office, in which it is stated that no decree has been given by which the priests of our religion cannot preach or give sermons. This I knew very well, that no decree had been given. But by word of mouth those Lords exhorted us to teach the boys Christian doctrine together with letters, according to our Institute; therefore, it was not a matter of any injury to Religion, but a holy counsel and exhortation that ours should keep within their humble exercise of teaching boys only. And this would not be of little fruit in the

1094 EP 1601. Rome, April 12, 1631. To Fr Melchior Alacchi. Venice.

1095 EP 275. Rome. December 15, 1624. To Fr John Peter Cananea. Moricone.

1096 EP 1233. Rome, October 17, 1629. To Fr Francis Giacomelli. Moricone.

1097 CC 319.

1098 Cu 466. (EP 1759. Rome, March 6, 1632. To Fr Melchior Alacchi. Venice).

Church of God, but of great fruit. And as often as our religious do not attend to this ministry, they will relax the Institute, as is clearly seen in the desire to hear confessions from lay people; and when one of our religious becomes a confessor of lay people, it seems that he leaves aside the Institute of the Schools. And if someone says that hearing the confessions of lay people is an opportune means of obtaining alms, I reply that blessed God will send them by another way, as we have seen in more than twenty years when we have had no Church but only oratories where only the Mass of the students was said and their confessions heard. Undoubtedly, the schools and the holy fear of God were much better than they are now, and may His Divine Majesty wish that we return to the holy observance of our Institute, which would be more meritorious for us and more useful for the boys, since one confessor would suffice for the Church. This is what is offered to me herewith. I pray the Lord to bless us all”¹⁰⁹⁹.

“I recommend to you and to all those of the house to attend with all their might to the exercise of the schools and principally to piety and the holy fear of God in the pupils. Which is our Institute, in which there is greater merit than in attending to the elderly. These have many Religions to help them and the students have only ours”¹¹⁰⁰.

“Far be from us to put our sickle into someone else’s harvest. It would not be little, if we knew how to lower ourselves to the capacity of the children, since the Church has ordained us to this Institute”¹¹⁰¹.

Preaching in church on feast days:

“Let no one who preaches publicly on feast days, refuse to preach during the week, in the oratory or in the Church to the students. As far as possible, he will attract them to the service of God by the example of his own virtues and by simple doctrine, confirmed by the examples of some saints”¹¹⁰².

1099 EP 3112. Rome, July 2, 1639. To Fr Vincent Berro. Palermo.

1100 EP 1235. Rome, October 19, 1629. To Fr Castilla (John Garcia). Frascati.

1101 EP 389. Rome, January 30, 1626. To Fr Castilla (John Garcia). Frascati.

1102 CC 333.

“As for Christian Doctrine, you will have greater attendance not only of children, but of adult men and women in the parish Church than not in ours; there it will be possible to obtain greater fruit, especially by teaching them what they ought ordinarily to believe and act, and I hope it will be of great profit”¹¹⁰³.

“Let those priests who preach in the Church practice some exercises of humility. So that their self-esteem may not increase in them, seeing that they produce greater external fruit in their neighbor. For it could be that the fruit of their neighbor comes more from the prayer of others than from their work”¹¹⁰⁴.

“It is necessary to mortify fervor in preaching and not to spend more than a quarter of an hour, nor to shout with a loud voice. Let the discourse be familiar, simple and spiritual”¹¹⁰⁵.

The attitude towards political parties:

“In our Congregation, no inclination be tolerated towards the parties that usually are formed among governments, cities and citizens. It would be the seedbed of grave evils. Let reign among us a kind of universal love that embraces in the Lord all parties that are opposed to one another, and let us pray for their union”¹¹⁰⁶.

Conclusions

The two steps of the Piarist to walk through the charism, are:

- to teach, according to his aptitudes, a series of apprenticeships [all the light of God and of men], so that In small and poor towns and people, all their capacity for love of God and neighbor may be awakened.
- and to teach children and young people, especially the poor, to be ‘wise in the inner school’ that will make them

1103 EP 2452. Rome, October 1, 1635. To Fr Antony Rodriguez. Moricone.

1104 Cu 459. (EP 2947. Rome, September 25, 1638. To Fr Alexander Novari. Lipnik).

1105 Cu 463. (EP 1415. Rome, June 15, 1630. To Fr James Cipolleta. Nursia).

1106 CC 174.

good 'disciples of the school of the Master' in order to transform this society according to their vocation.

In this sense, to teach piety is the same as teaching a life according to the Spirit and, to teach virtues or good habits is to live according to the fruits of the same Spirit; and by the holy fear of God one begins to be wise in the interior school.

Therefore, to be creators of a new school it is necessary:

- to lead each child and each young person according to his inner inclination so that he can live according to his vocation.
- to verify in all the educators some authentic educational virtues; and, to occupy each one according to his aptitude.
- to emphasize that the different topics are taught, it is necessary to teach the holy fear of God and the continuous prayer.
- to realize that the whole of the Institute is in taking care to understand the interior of the child in order to be able to help him or her through the sacramental life or the spiritual accompaniment.
- to live the mission that the Father has given us to evangelize small and poor people and villages because they need a great educational assistance.

Yes, the unity of the Piarist vocation is manifest in Calasanz. The educator, the religious and the Piarist priest aim at the same thing: to educate and reform the interior of abandoned children and young people. However, each of these essential aspects of the Piarist vocation differs in that it brings particular gifts to accomplish the purpose of the Piarist School.

Epilogue

The dream of Calasanz is to reform the Church and society by forming humanly and Christianly the interior of persons and small and poor towns through the exercise of the Pious Schools.

Our ministry is irreplaceable and perhaps the main one for social transformation.

Calasanz says it with force, in the Memorial to Cardinal Tonti:

“Our ministry [is] irreplaceable, in the common opinion to all, ecclesiastics and laymen, princes and citizens; and perhaps the principal one for the reform of corrupt customs; a ministry that consists in the good education of boys inasmuch as on it depends all the rest of the good or bad living of the future man, as the Chaldeonian and Tridentine Councils and Saints Basil and Jerome, Benedict and Ignatius rightly judged, enlightened by God”¹¹⁰⁷.

“[Our ministry is] the one most appreciated by men who unanimously applaud it and desire it in their homeland, foreshadowing perhaps the good of the universal reform of corrupt customs, which is a consequence of the diligent cultivation of those tender and easy to straighten plants which are children, before they harden and become difficult, not to say impossible, to guide; as we see in men already made: despite all the help of prayers, talks and sacraments, few change their life and a very small minority are really converted”¹¹⁰⁸.

Therefore, Calasanz in living the exercise of the Pious Schools intends to bring about a change of life in the children because he found them in the streets of Rome living in vices:

1107 MT 5. [1621].

1108 MT 15.

“Many of the children because of poverty or neglect of parents do not go to school, nor do they devote themselves to any art or exercise, but live scattered and idle and so they easily indulge in various games particularly card games, and it is necessary that when they have no money to play, they steal in their own house first and then wherever they can, or else they find money in other lousy ways.

It is necessary to help these poor children, which will be to free them from the gallows and galleys where they usually end up when they grow up, those who as children live in such vices”¹¹⁰⁹.

After these poor children experience the help of the Pious Schools, Calasanz sees that:

“Our ministry is the most useful, because of the many changes of life effected, as can often be seen among the children, so much so that they do not recognize themselves as they were before”¹¹¹⁰.

When does a child begin to become so hardened that even prayers, talks and sacraments do not help him to change his life?

I know from experience what current psychology says:

“... in the first months and years the child is absolutely helpless and depends very much on his parents. They are the world for him. What they do sets the child on a path that often becomes rigid, determining the way he will face the world.

Usually by the time he starts school the child is disconnected and neurotic, and that neurosis influences the way he acts toward his teachers and peers.

If when the child is eight years old, for example, an affectionate parent appears, the previous damage could always be remedied. This affectionate parent helps, of course, because it does not deepen the neurosis, but it cannot annul it. Usually, by the age of ten, the child has already developed a personality that a sympathetic teacher cannot annul but only palliate for a while.

1109 Memorandum to the Congregation of the Holy Office. 1626.

1110 MT 11

*Only pain can accomplish this, experiencing the sufferings that have covered up parts of the real self.*¹¹¹¹.

In this regard André Rocháis, founder of PRH, states the following:

“We think that parents [we can say, also, educators] can contribute to the healing of their own children, even if they have been the authors of the wounds to be healed. Here are some indications.

To take seriously any suffering of a child, adolescent or young person.

If it is purely physical, he or she needs to be accompanied by a loving presence, a gentle and peaceful presence; otherwise, he or she may feel abandoned or unloved.

If it is a psychological suffering, if it is “his heart” that feels the pain, take time to listen to him, invite him to say what hurts him so that all the sorrow of the moment is evacuated and nothing is covered up. As a nine-year-old girl used to say: ‘when you have cried it all out, it doesn’t hurt anymore’.

Do not try to make excuses for the one who caused the pain. Let the suffering come out: that is the essential thing. Just being there and listening is consoling. Making excuses for the other person can come later.

If the suffering seems to be rooted farther away than the setback that caused it today,

- *ask him if he has been suffering for a long time; from where it is going back.*
- *listen to him; consequently, to keep quiet; let him speak.*
- *invite him to go to the end of what he feels.*
- *accept everything.*
- *If we feel that it is unfair in the reading of the past, if it involves us or someone we love, do not react, because for the moment, the important thing is that he can say everything he once rejected.*

The removal of a past suffering, especially if it is old, is not done all at once. Therefore, if the child in the analysis of a new

1111 Janov, Arthur. The primal scream. Sudamericana. Buenos Aires. 1975. Pp. 74-77.

grief, returns to it, listen to it again, with patience, gentleness, kindness, understanding, without judging him.

What not to do if you are the cause of the suffering:

Do not blame yourself. It is necessary to accept having caused harm to your child. Be sad, yes; let yourself sink, no. These mistakes are part of our human condition.

We must not justify ourselves. To justify oneself is to want to prove that one was right. Now, when the child suffers, the important thing is that he can express his suffering and live it to the end.

When the suffering has subsided, we will be able to explain what we experienced when we caused him harm. But be careful not to go from explanation to justification. The child may feel the justification as, "if you felt bad, it is not because of me, but because of you". Is it fair? In any case, that does not help"¹¹¹².

I consider that the exercise of the Pious Schools stimulates and empowers the good and prevents and cures evil.

"Our ministry [is] the most meritorious, for establishing and putting into practice with fullness of charity in the Church an efficacious, preventive, and healing remedy for evil, inducing and enlightening for good, destined for all children of whatever condition, and therefore, for all men, who first pass through that age, by means of letters and spirit, good habits and manners, in the light of God and of the world"¹¹¹³.

In this book I have tried to show the Calasanzian intuitions that make it possible to walk along these paths so that by having a new man we can have a new society.

1112 Rocháis, André. Note of Observations. Aspirations and needs and the education of our children. PRH. 1987.

1113 MT 9.

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Calasanzian Spiritual Retreat following “Intuitions”

I wish that all the Piarists could make Spiritual Exercises with this book of Intuitions.

I express in this appendix the way in which I have given these Exercises in various Demarcations of the Order¹¹¹⁴.

INTRODUCTORY LETTER

Dear Brothers:

During these days of retreat we are going to follow the logic of the Exercises of St. Ignatius taking into account the Christian and religious experience of Calasanz.

1. What are the Exercises?

They are a charism received from God by St. Ignatius for the good of the whole Church.

They are a system of prayer, contemplation and examination of conscience to distinguish the impulses of the Spirit from the twisted tendencies that nestle within us and thus to be able to discover the will of God for ourselves and to follow it docilely for the glory of God and the good of our neighbor.

¹¹¹⁴ In these questions I owe much to PRH (Personality and Human Relations) and to Fr Nestor Jaen, S.J. Questions. A method for making the Exercises of St. Ignatius.

In the Exercises we seek:

- To taste and find the will of God.
- To get out of one's own interests. To learn not to be guided by disordered affections.
- To become aware of our disorder and to order our life by the action of God in a precise way.

St. Ignatius says:

“The first note is that by this name, spiritual exercises, is meant every way of examining the conscience, of meditating, of contemplating, of vocal and mental prayer, and of other spiritual operations, as will be said hereafter. For just as walking, strolling and running are bodily exercises, in the same way every way of preparing and disposing the soul to remove from itself all disordered affections, and after they have been removed to seek and find the divine will in the disposition of his life for the health of the soul, are called spiritual exercises”¹¹¹⁵.

During these days of Retreat, we can perform six exercises.

Reading of the corresponding theme

It is a matter of reading paying attention to what the reading awakens in you. Everything that is awakened can be a matter of prayer.

Questions to discover in oneself the experience of the reading

You will find them in the worksheet of each theme. The tastes of the Spirit that these questions awaken in you will be the subject of your prayer time.

Enjoying Calasanzian texts

It is a matter of reading the text very slowly, word by word, phrase by phrase, paying attention to the suggestions it awakens in you. Do not skip ahead if you find some taste of the Spirit. That taste - suggestion of the Spirit is the matter of prayer. Discover in the time

¹¹¹⁵ Spiritual Exercises of St. Ignatius of Loyola. Sal Terrae. First Annotation.

of prayer the human attitude or behavior that hides the taste of the Spirit. When you return to this exercise go back to the text that told you something and continue with another text.

Savor Calasanzian biblical texts

Read all the texts in the Theme.

Let yourself be attracted by the text that strikes you the most.

Read it calmly, consulting exegetical notes.

- If the text is evangelical:
 - Make an inventory of everything that appears in the text.
 - Note the meaning of the terms: verbs, nouns, etc. What does each one mean according to the text? See if there are repeated terms. What does this repetition mean?
 - Identify the sequences in the text. [They exist when a new character or something new appears].
 - Look at the relationships of the people to each other. Especially notice the behavior of the person of the Master.
 - Can you see the Father in the person of the Master? How does he appear?
 - What deep intuitions do you experience to follow?
- If the text is not evangelical:
 - Choose the questions that work for you. In any case, keep in mind that in every biblical text the person of the Master is expressed.
 - The taste of the Spirit that the Calasanzian biblical text awakens in you is material for your time of prayer.

Explicit time for personal prayer

According to Calasanz, prayer is dealing with the Holy Spirit who teaches the humble to pray with the tastes he suggests. Therefore, the matter of prayer are the touches of the Spirit that can be awakened in a free way while making the "Exercises". To pray, choose an

ineffable groan of the Spirit and during the time of prayer find out the attitude or human behavior that it manifests (what Calasanz calls the practice of robust virtues). During the days of the Exercises try to live that attitude or behavior. In this way you can continue when you finish the days of Retreat.

Community Sharing

It is not to discuss; it is to share what has been lived. When we speak, we simply let the suggestions of the Spirit that one has received during the day to speak. The community, for Calasanz, is born from letting the Spirit who dwells in the heart of each member of the Body to speak.

2. To do the Exercises well, I suggest the following

- To work half-heartedly is more costly.
- To work step by step, with joy: It is up to us to seek and ask; to find is a grace of the Lord.
- An atmosphere of silence is necessary to distinguish what nests in our heart.
- To carry out these Exercises as the most important apostolic work that we are going to do during this year.
- It is a matter of experiencing in these days a fidelity to the will of God.
- May God meet us with others as God himself is with us.
- All the Exercises point to prayer. Have an explicit hour of prayer and a quarter of an hour to examine prayer.
- Rest well; eat what is necessary. In this, be guided by the promptings of the Spirit and the needs of the body.
- Once we have met God, we want what God wants. What God wants is all that He suggests to you during these days of Exercises.
- Check all the little touches of the Spirit with a companion.
- We do not make the Exercises if we do not spend our time in spiritual activities to discover the promptings of the Spirit.

- It is not much knowledge that satiates and satisfies, but the internal feeling and tasting of things.

3. In these Retreats I am going to express four Calasanzian orientations

1. The purpose of the Pious School.
2. Wise men in the interior school.
3. Disciples of the school of the Master.
4. The Exercise of the Pious Schools.

The contemplation of the texts of Calasanz are a help to open ourselves unconditionally to the immediate experience of the Presence of God in our hearts from where the fullness of Love is born as from a fountain.

“Experience is an immediate knowledge, that is to say, it is not accomplished by means of representation (idea or concept), memory, simple information, image or logical deduction or through the process of abstraction”.

Max Muller describes experience:

“As the immediate presence or manifestation of something that reveals to itself as a gift of itself, of someone who is present and who by virtue of its presence makes himself known.”

More briefly : Experience is the immediate and direct presence of that which shows itself, as opposed to all mediate or indirect knowledge”¹¹¹⁶.

4. Practical notes

If the Exercises are done in a group:

- It is good to share all together the prayer of Lauds, Vespers and Eucharist.

¹¹¹⁶ Quoted by Carlos Bravo, S.J. El fundamento de la fe de Pascua. P. 41.

- The meals are followed in silence, with a suitable music in the background.
- You will find the practical structure of retreats in the personal work sheets that follow.
- You can do six full days of retreat with entry the night before and departure at noon on the seventh day or twelve full days. If you do six days of retreat you will see two themes, one in the morning and one in the afternoon. If you do twelve days you will see a daily theme.
- It is good to have a time of community sharing on the theme of the day. It is not to discuss, it is to share what has been experienced and ask questions about the Calasanzian theme of the day.

If anyone needs to share with the brothers, let it be about the experience of the Retreat.

I hope that these Exercises will serve to deepen the experience of our Piarist community life.

A fraternal hug.

First night:

This is how i am to begin this retreat

I. Integration of the introduction to the exercises

- List what caught your attention.
- Write down your reactions and reflections.
- Formulate questions regarding the content.
- What does the Spirit suggest to you to follow?

II. Questions

1. In what state of mind do you come to the Retreat?
2. Are you looking for something specific? What?

3. Do you have any fears? Which ones?
4. Do you feel the need for meaningful choices for your life or do you need to consolidate what you are living?

III. Calasanzian texts

To begin the retreat, you can savor the following text of Calasanz.

“I am writing a letter to Father John Luke, and in it I tell him, with paternal affection, how much I wish to communicate to him with charity the spirit that the Lord has given me and I exhort him with all possible affection to come to Rome and stay with me for some time, to learn the narrow way that leads to heaven, which once learned, becomes easy and safe. Let us wait to see what he answers because I have not written to him at anyone’s request, but on my own impulse for his true good”. (EP 3913).

IV. Calasanzian biblical texts

The number between brackets is the explicit quotation of Calasanz.

When a biblical text does not have a number in parentheses, it means that the letters of Calasanz suggest it but do not quote it.

- Mt. 11:25-30 (25).
- Mt. 13:44-46 (44).
- Jn. 4:4-15 (14).
- 1Cor. 2,11-16.

V. We are men of prayer

1. Present your situation to the Lord at the beginning of this retreat and ask Him to make you available to His will.
2. Choose a suggestion of the Spirit and spend time in prayer to discover the attitude or human behavior it manifests.

To pray keep in mind what Calasanz says:

“God knows with how much love I desire for you the continuous assistance of the Holy Spirit, so that, dealing with Him

behind closed doors, at least once or twice a day, you may know how to guide the little ship of your soul. It is this first and foremost business that each one of us must deal with". (Cueva 698).

"With all earnestness, we exhort everyone in the Lord that while it is given to them to remain in the room, they strive to practice external and especially internal acts of humility, contrition, thanksgiving and others that the Spirit will suggest to them. The Father, who sees what is hidden, will reward them and lead them to perfection through the practice of robust virtues". (CC 48).

VI. Community sharing

1. Work in these retreats as God wills.
2. At the end of the evening it is good to prepare the sharing:
 - Asking the Lord's help to be sincere with yourself.
 - By listing the most significant experiences of the day.
 - Identifying the questions you still have.
3. During the sharing time:
 - Read what you wish to share.
 - Listen to the other, welcoming the action of the Spirit in him. You will discover a deep communion with your Piarist brothers.
4. After the sharing ask yourself what reactions and reflections have awakened in you. List them. The tastes of the Spirit that you discover are the matter of your prayer.

Day one:

The purpose of the pious school and wise men in the interior school

In the morning: the purpose of the pious school

I. Integration of reading

1. List what caught your attention.
2. Write down your reactions and reflections

3. Formulate questions regarding the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

1. Write the history of the experiences of God that you have had during this year. What experiences of God from other years remain with you?
2. How is your relationship with God the Father? Where do you find Him?
3. What means have you used to find God? Which ones help you the most? What means do you know about but do not use them? Why?

III. Calasanzian texts

Choose the texts that most caught your attention. Read them slowly. Discover the suggestions of the Spirit. List them. Spend time in prayer to become aware of the behavior that the Spirit's promptings ask of you.

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz.

- OT: Wis 8,1 and Ps 33,19
- NT Mt 11,25-30 (25) Mt 25,31-46 (40) Lk 17,7-10 (10) Rom 8,28-39 (28) 2Cor 12,1-10 (9) 1Pt 4,12-19 (19).

Texts suggested by his writings.

- OT: Wis 7:15-30
- NT: Mt 6,19-34 Mt 25,14-30 Lk 12,22-34

V. We are men of prayer

List the most significant things that have happened to you this year, and receive them from God's hand.

VI. Community sharing

In the afternoon:***Wise men in the inner school. To live according to the spirit******I. Integration of reading***

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate questions regarding the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

1. During this year, what attitudes, qualities or talents have you placed at the service of children and young people?
2. What significant choices have you made this year?
3. During this year, what relationships were born from the Spirit's suggestions?
4. How did you live the right love? Notice the gratuitous love that you have lived.
5. What insights has the Spirit given you this year?

If you wish, you can write the story of your vocation to the Pious School in the following way:

Point out when it began. Look for the stages of your vocational journey. Point out the key moment of your vocational journey. What are your motivations to be part of the Pious School?

III. Calasanzian texts

Choose the texts that have caught your attention. Read them slowly. Discover what touches your heart. Spend some time in prayer to identify the behaviors that are born of the Spirit's suggestions.

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- OT: Ps 118:130

- NT: Mt 7:13-28 (16) Jn 3:1-21 (8) Jn 4:4-15 (14) Acts 14:21-23 (22) Rom 8:14-17 (14) Rom 8:26-27 (26) 1Cor 2,6-16 (14)

Texts suggested by his writings.

- NT: Mt 25,14-30 Rom 8 1Cor 2,9-16 Gal 5,24.25

V. We are men of prayer

List the most significant suggestions that the previous exercises have left you. Choose the one that most attracts your attention and discover the behaviors it asks of you.

Remember what Calasanz says:

“To humble oneself in the presence of God is to confess that we have no good in ourselves and no aptitude for anything good without his grace” (EP n. 1149).

VI. Community sharing

Second day

Wise men in the inner school and disciples of the school of the master

In the morning: wise men in the inner school. Preventing and curing evil

I. Integration of reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate questions regarding the content of the talk
4. What does the Lord suggest to you to follow?

II. Questions

1. List the content of your inner inclination and experiences of God that you discovered the previous day.

2. List the evil you have done and the good you have not done.
3. What passions are hidden behind your actions?
 - Greed, pleasure, gluttony, irresistible attraction to another person, possession?
 - Rejection, aggressiveness, anger, envy, domination?
 - Fear, laziness, passivity, disorganization, depression?
 - Pride, arrogance, attachment to yourself?
4. What passion predominates in your daily life?
5. Can you recognize behind these passions your family life, your educational environment or your group relationships? How have these different environments influenced you in your life?
6. In which of the environments in which you move more, do you feel an atmosphere of sin? What can you do?
7. How do you collaborate in social sin?
8. Have you gone to confession to express all your inner feelings of passion and in this way to experience all the love of the Father manifested in Jesus by the power of the Spirit through the service of the Church?
9. What do you discover by doing this exercise?

III. Calasanzian texts

Choose the texts that strike you most. Meditate slowly. Identify the ones that touch your heart. Spend some time in prayer with those little touches to discover the behavior they suggest to you.

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- NT: Mt 15:10-20 (18) 1Cor 6:12-20 (17) Jas 4:1-17 (6)

Texts suggested by his writings.

- NT: Rom 7,14-25 Gal 5,13-26 Gal 6,1-10

V. We are men of prayer

1. Pray what the Spirit suggests to you. Choose an ineffable groan of the Spirit and have a time of prayer to discover the human behavior that it asks of you.
2. Make an act of humility, contrition and thanksgiving as Calasanz indicates in the following texts:

“To humble yourself in the presence of God is to confess that you have no good in yourself, no aptitude for good things without his grace and that in the past you have been very ungrateful for so many benefits he has bestowed on you” (EP 1149).

What shall I give you, my Lord, for all the benefits you have given me, especially because you died on the cross for me? I want to offer you a gift of love. I rejoice and am pleased that you are Omnipotent, Beauty itself, infinite Wisdom and Goodness. I esteem your will more than any other good and I am ready to die a thousand deaths rather than act against it. I wish your goodness to be known and loved by all, and I want as much as I can to do my best to make that all may know and love you” (Acts of Virtues).

3. It may be that during this day you approach the sacrament of reconciliation. As Calasanz suggests, confess the graces, the benefits you have received from the hands of the Father and try to express the passionate feeling from which your sins are freely born.

VI. Community sharing

In the afternoon:

Disciples of the school of the master

I. Integration of reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate questions regarding the content of the talk
4. What does the Lord suggest to you to follow?

II. Questions

List the New Testament phrases that have most touched your heart in recent years. With these phrases in mind, answer the following questions:

1. What strikes you most about the life of Jesus? List them.
2. Those phrases that have touched your heart are suggestions of the Spirit that make you like Jesus. Describe the image of the Master that the Spirit is making in you so that you can help small and poor people and villages.
3. What do you discover by doing this exercise?

III. Calasanzian texts

List the phrases that have touched your heart the most. Identify the true image that the Father is creating in you to help small and poor people and towns.

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- OT: Ps 41:9
- NT: Mt 9:35-38 (37) Mt 10:16-42 (22) Mt 11:1-18 (12) Mt 11:25-30 (25) Mt 13:44 Mt 25:31-46 (40) Lk 14:25-35 (30) Jn 6:35-40 (38) Jn 10:1-21 (9) Jn 14:1-14 (6) Acts 20:33-35 (35) 1Cor 1:18-31 (18) 2Cor 12:1-10 (9)

Texts suggested by his writings.

- NT: Mt 6,25-34 Mt 9,35-38 Mt 10,16-32 Lk 10,21-22 Lk 10,38-42 Jn 5,16-30

V. We are men of prayer

Practice the acts that the Spirit will suggest to you. Choose an ineffable groan of the Spirit and let yourself be transformed by what he asks of you.

VI. Community sharing

Third day

Disciples of the school of the master

In the morning: We are disciples of the master's school being the body of the lord

I. Integration of reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate questions regarding the content of the text
4. What does the Lord suggest to you to follow?

II. Questions

1. What community tensions do you experience? What is behind these tensions? Look at the community environment, tensions with people or with authority.
2. List the meetings that your community has. What do you experience in the meetings?
3. What do you bring to the community?
4. Do you know how to adapt to the community without denying the essence of God in you?
5. Are you faithful to your community commitments?
6. What comes first in your community?
7. What intuitions come to you to improve your behavior in community life?

III. Calasanzian texts

List the phrases that have touched your heart. You can spend time in prayer to discover the attitudes or behaviors that the Spirit's suggestions ask of you.

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- NT: Mt 18:19-20(20) Mt 20:20-28(28) Acts 4:32-35(32) Eph 4:1-16(2)

Texts suggested by his writings.

- NT: Lk 10,21-24 Rom 12,13-15 1Cor 12,1-31 1Cor 13,1-13 Phil 2,1-18 1Jn 3,13-18

V. We are men of prayer

- Contemplate Jesus in community of life with his disciples.
- Contemplate Mary in community of prayer with the disciples awaiting the coming of the Holy Spirit.
- Gather a taste of the Spirit and discover the acts that the Spirit is suggesting to you to live in community.

VI. Community sharing

In the afternoon:

We are disciples of the school of the master

Being men of prayer

I. Integration of the reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate questions regarding the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

1. Are you a man of prayer and do you let the Spirit guide your little ship?

2. What difficulties do you experience in prayer? What means can you use to get out of them?
3. What is your prayer like, what do you contemplate, what helps you most?
4. What do you experience in the liturgy of the hours?
5. How do you live the unity of life? Remember that we are of active life born of contemplation.
6. Do you use the means of Examination of Conscience? What happens to you with this means?
7. How does your community live the times of prayer?
8. What does the Spirit suggest to you to live the prayer better?

III. Calasanzian texts

List the phrases that have most touched your heart. Repeat the most meaningful one. What do you discover? You can make time for prayer.

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- OT: Ps 41:9 Ps 50:20 Pr 3:32
- NT: Jn 3:1-21(8) Rom 8:1-39 (26)

Texts suggested by his writings.

- NT: Mt 6,5-15 Mt 7,15-20 Mt 13,33-37 Mt 14,22-23 Lk 10,21-24 Lk 11,1-13 Jn 4-42 2Cor 12,3-10 Phil 2,1-11

V. We are men of prayer

I propose you to choose among the different ways of prayer suggested by Calasanz:

Prayer in the room, Contemplating the life and passion of Christ our Master, Other ways of praying: visit to the Blessed Sacrament, crown of the twelve stars, universal prayer, the recitation of the holy rosary and "We fly to your patronage...".

VI. Community sharing

Fourth day

We are disciples of the school of the master when we leave all for the love of the lord

In the morning:

Obedience: the way that accomplishes the father's design according to the master's way of life

I. Integration of the reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate questions regarding the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

1. Exercise of self-knowledge. To do this exercise it is necessary to draw a sheet of paper as follows:

List the content of the Internal Inclination or guidance of the Holy Spirit that you experience in this moment of the retreat.	Strength of the twisted tendency: List your own judgments and will and the tastes of sensuality that prevent you from being faithful to the guidance of the Holy Spirit.	Strength of the true presence of the Lord: Describe the experience of fidelity or docility to the will of the Father manifested through the guidance of the Holy Spirit.
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Note: If you wish, you can add the “Obediences of the Superior” that you have lived during these years discovering the strength of evil and the strength of the Lord.

The Exercise is carried out as follows:

- Ask the Holy Spirit for the gift of being sincere in the knowledge of yourself.

- List first the content of the guidance of the Holy Spirit and follow with column two and three.
- Try to describe the strength of the twisted tendency and the strength of your obedience to the guidance of the Holy Spirit.
- What do you discover by doing this exercise?
- Receive from the hands of the Father the suggestions of His Spirit and ask Him for them as a child of Mary.

At another time during the day:

Bring to mind “deeds of one’s own judgment or one’s own will.” Describe what you are experiencing. In each case see where the force of the twisted tendency places you:

- I do not put concrete means to follow what the Lord asks of me with that own judgment or own will. I always leave it for later.
- I realize my own judgment or self-will but I think I can follow the Lord with that attachment.
- I am open to follow what the Lord asks of me.

What do you discover by doing this exercise?

Receive from the hands of the Father the suggestions of the Spirit and ask Him for them as a child of Mary.

At another time during the day:

Bring to mind the “suggestions that the Lord asks of you to live Obedience”. List the most significant ones. For each of these suggestions, check:

- If just you follow them when they are related to the commandments of God’s law.
- If, including the previous one, you follow the Lord in what He suggests when things are going well.
- If, including the two above, you follow those suggestions even though in following them you are not esteemed and even despised. That is to say, you live what the Lord suggests to you as the Lord lived: obedient to the cross, despised and esteemed in nothing.

What do you discover by doing this exercise?

Receive from the hands of the Father the suggestions of the Spirit and ask him for them as a son of Mary.

III. Calasanzian texts

List the phrases that have touched your heart the most. Choose one expression and repeat it slowly. Notice the sensation it awakens in you. Express in words what the feeling says. What does the Spirit suggest to you to follow?

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- NT: Lk 10:15 Jn 6:37-40(48) Acts 14:21-23(22) 2Cor 12:9-10(9)

Texts suggested by his writings.

- NT: Mt 10,16-25 Jn 5,16-30 Phil 2,1-18 Eph 5,15-17 Heb 2,10-18

V. We are men of prayer

Make acts of humility, contrition and thanksgiving as Calasanz suggests.

Contemplate the Lord, our Master, obedient unto death and death on a cross.

Make other acts that the Spirit will suggest to you.

VI. Community sharing

In the afternoon:

Chastity: the way of love ordained according to the master's way of life

I. Integration of the reading

- List what caught your attention.
- Write down your reactions and reflections.

- Formulate your questions regarding the content of the reading.
- What does the Lord suggest to you to follow?

II. Questions

Exercise of self-knowledge. To do this exercise it is necessary to graph a sheet of paper as follows:

Relationship with my person, with other people or groups. Capability to live in solitude.	Strength of the twisted tendency: Enumeration of disordered affections.	Strength of the true presence of the Lord. Enumeration of right love to every person.
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The exercise is carried out as follows:

- Ask the Holy Spirit for the gift of being sincere in knowing yourself.
- Looking at the various relationships you have with people, identify for each one the disordered affections you experience and the orderly love you live.
- Find out how strong the disordered affection or the ordered love is in you.
- What do you discover by doing this exercise?
- Receive from the hands of the Father the suggestions of the Spirit and ask Him for them as a child of Mary.

At another time of the day

Bring to mind disordered affections for yourself or other people or groups. Describe what you experience.

In each case see where the force of the disordered tendency places you:

- I do not put concrete means to follow what the Lord asks of me with that disordered affection. I always leave it for later.
- I realize the disordered affection but I think I can follow the Lord with that affection.
- I am open to follow what the Lord asks of me.

What do you discover by doing this exercise?

Receive from the hands of the Father the suggestions of the Spirit and ask Him for them as a child of Mary.

At another time during the day

Bring to mind suggestions that the Lord asks of you to live ordained love. List the most significant ones.

For each of these suggestions, verify

- if, only, you follow them when they are related to the commandments of God's law.
- if, including the previous one, you follow the Lord in what he suggests to you when things are going well.
- if, including the two previous ones, you follow the suggestions of the Spirit even though in following them you are not esteemed and even despised. In other words, you live what the Lord suggests to you as the Lord lived it: despised and esteemed in nothing.

What do you discover by doing this exercise?

Receive from the hands of the Father the suggestions of the Spirit and ask him for them as a son of Mary.

III. Calasanzian texts

List the phrases that have touched your heart the most. Choose a expression and repeat it slowly. Notice the sensation it awakens in you. Express in words what the feeling says. What does the Spirit suggest to you to follow?

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- OT: Ps 44:11-12
- NT: Mt 22:23-33(30)

Texts suggested by his writings.

- NT: Mt 22,34-40 Mt 19,12-15 Rom 8,28-39 1Cor 13,1-13 Gal 5,13-25 Phil 3,7-11 Eph 5,21-33

V. We are men of prayer

Contemplate Christ our Lord and Master loving you unconditionally. What does he see in you?

VI. Community sharing

Fifth day

Disciples of the school of the master and creators of a new school

In the morning:

We leave everything for the love of the lord

The way of apostolic poverty according to the master's way of life

I. Integration of the reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate your questions regarding the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

Exercise of self-knowledge. To do this exercise it is necessary to graph a sheet of paper as follows:

Material realities or properties.	Strength of the twisted tendency: Attachments to things and properties.	Strength of the true presence of the Lord: Trust in God and in his providence.
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The exercise is performed as follows:

- Looking at the various material realities or properties you have or desire to have, identify the attachments you experience and the trust in God you experience.
- Find out the strength that each dynamism has in you.
- What do you discover by doing this exercise?
- Receive from the hands of the Father the suggestions of the Spirit and ask Him for them as a child of Mary.

In another moment of the day

Bring to mind disordered attachments to material realities. Describe what you experience. In each case see where the force of the twisted tendency places you:

- I do not put concrete means to follow what the Lord asks of me with that disordered attachment. I always leave it for later.
- I realize the disordered attachment but I think I can follow the Lord with that attachment.
- I am open to follow what the Lord asks of me.

What do you discover by doing this exercise?

Receive from the hands of the Father the suggestions of the Spirit and ask Him for them as a child of Mary.

At another time during the day

Bring to mind suggestions that the Lord asks of you to live trusting in God. List the most significant ones. For each of these suggestions, check:

- if you follow them only when they are related to the commandments of God's law.
- if, including the previous one, you follow the Lord in what He suggests to you when things are going well.
- if, including the two previous ones, you follow those suggestions even if by following them you are not esteemed and even despised. That is to say, you live what the Lord suggests to you as the Lord lived: poor, despised and esteemed in nothing.

What do you discover by doing this exercise?

Receive from the hands of the Father the suggestions of the Spirit and ask him for them as a son of Mary.

III. Calasanzian texts

List the phrases that have touched your heart the most. Choose an expression and repeat it slowly. Notice the sensation it awakens in you. Express in words what the feeling says. What does the Spirit suggest to you to follow?

IV. Calasanzian biblical texts

Biblical Texts quoted by Calasanz

- NT: Mt 19,16-29(21) Mt 25,31-46(40) Lk 12,35-40(37) 2Cor 9,6-9(7) 1Tm 6,6-10(8) Jas 4,1-17(6)

Texts suggested by his writings.

- NT: Mt 6,24-34 Mt 10,5-15 Lk 1,46-49 Lk 4,16-24

V. We are men of prayer

Contemplate a gift that the Father has given you. See how he has given it to you freely and notice how this gift asks you to live with what is necessary.

VI. Community sharing

In the afternoon

Creators of a new school.

The exercise of the pious schools

I. Integration of reading

- List what caught your attention.
- Write down your reactions and reflections

- Formulate your questions about the content of the reading
- What does the Lord suggest to you to follow?

II. Questions

1. What is going well for you in the Pious Schools? What is going less well?
 - In university or pedagogical studies
 - In the preparation and evaluation of the class or non-formal education
 - In the love as a father to the little and poor persons
 - In the main part of the exercise of the Pious School.
2. What suggestions does the Spirit give you to live more and better the exercise of the Pious Schools?

I look at what the Lord shows me to choose

1. I begin by reading Romans 8.
2. I recall all the suggestions of the Spirit that I have experienced during this retreat.
3. Taking into account all these clarifications that the Lord has given me, what possible decisions do I have to choose from? I list them.
4. For each of these possible decisions, I look at how I find myself in order to choose:
 - First time: I choose, because God our Lord so moves and attracts my will that without doubt or hesitation I follow what is shown to me. Describe your experience.
 - Second stage: I choose with sufficient clarity because I have discerned already these consolations and these desolations.
 - Third stage: I feel calm. I do not feel agitated by consolations or desolations. The Lord shows me nothing to choose from. I use my inner powers of intelligence, will and freedom to choose. I understand the two ways of doing it.

First way of doing it:

- I check that I feel available to follow the greater glory of God our Lord and usefulness of my neighbor.
- I ask the Lord to move my will and to put in me what I must do by thinking well and faithfully with my intelligence and choosing according to his will.
- I look at the pros and cons of every possible decision.
- I am guided by reason and not by my sensuality. I ask the Lord to confirm my decision.

Second way:

- I check that I feel available to choose what will help me most to love the Lord.
- I bring to mind a person I have never seen or met who tells me about his or her situation. I consider as said to me what I would say to that person.
- Of all the possible decisions I experience, I choose the one that will give me the most joy at the moment I stand before the Lord when I die.

5. What is my decision (or decisions) that the Lord shows me to choose? I list.
6. I verify my decision with the following questions.
 - With that decision the Lord shows me, will grow my life to fullness?
 - Can my whole person live that decision?
 - Do I feel happy without dissatisfaction?
 - Does my life acquire direction and meaning?
 - Do I find myself in inner peace and harmony?
7. What difficulties do I experience in living the decision?
 - difficulties that come from within me
 - difficulties that come from outside. I list them.
 - What can I do about these difficulties?

8. What motivations do I experience to follow what the Lord has shown me?
9. What means and what rhythm can I put in place to maintain myself in the decision and to move on to actions?

III. Calasanzian texts

List the phrases that have touched your heart the most. Choose an expression and repeat it slowly. Notice the sensation it awakens in you. Express in words what the feeling says. What does the Spirit suggest to you to follow?

IV. Calasanzian biblical texts

Biblical Texts quoted by Calasanz

- NT: Mt 25,31-46(40) Jn 10,1-18(13) 2Pt 1,10

Texts suggested by his writings.

- NT: Mt 5,11-12 Mt 18,1-14 Mt 19,13-15 Mk 10,13-16 Lk 18,15-17 Phil 2,1-18

V. We are men of prayer

Choose a suggestion of the Spirit and discover the behavior that he asks of you to do good to small and poor people and towns in great need of education.

VI. Community sharing

Sixth day

Disciples of the school of the master and creators of a new school

Morning

The piarist priesthood as disciples of the master's school and as creators of a new school

I. Integration of reading

1. List what caught your attention.

2. Write down your reactions and reflections
3. Formulate your questions about the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

I continue with the exercise "I look at what the Lord shows me to choose".

If I have time I ask the following questions.

1. How do you live your lay priesthood?
2. What suggestions of the Spirit taste like a Piarist priesthood? List them.
3. How do you live your Piarist priesthood?
4. Do you live as Head, shepherd and spouse of the Church?
5. How do you live the spiritual paternity? Is your priesthood for the children to become children of God and to heal them from all evil?
6. What attitude do you experience before the liturgical celebrations?
7. What do you experience during the celebration of the Eucharist?
8. What do you experience during the celebration of reconciliation?
9. What do you discover by doing this retreat? Do you feel some suggestions of the Spirit to live better your Piarist priesthood? Which ones? What does it suggest to you?

III. Calasanzian texts

List the phrases that have touched your heart the most. Choose an expression and repeat it slowly. Notice the sensation it awakens in you. Express in words what the feeling says. What does the Spirit suggest to you to follow?

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- NT: 1Cor 11:17-33(29) 1Cor 12:1-29(21) 1Cor 13:1-13(5)

Texts suggested by his writings.

- NT: Lk 10,21-24 Lk 14,15-24 Lk 22,24-27 Jn 10,1-18 Jn 13,1-16
Phil 2,1-11 Heb 5,1-10

V. We are men of prayer

Choose a suggestion of the Spirit and discover the behavior he asks of you.

VI. Community sharing

In the afternoon

We are disciples of the school of the master

Being poor of the mother of god.

I. Integration of reading

1. List what caught your attention.
2. Write down your reactions and reflections
3. Formulate your questions about the content of the reading
4. What does the Lord suggest to you to follow?

II. Questions

1. What does it mean to you to be poor of the Mother of God?
2. Do you consider yourself, like Mary, a work of the Father, the Son, and the Holy Spirit?
3. Do you experience the protection of Mary, Mother of God?
4. How do you manifest your devotion to Our Lady?
5. What do you discover by doing this exercise? Do you feel some suggestions of the Spirit to live as poor of the Mother of God? List them.

III. Calasanzian texts

List the phrases that have touched your heart the most. Choose a phrase and repeat it slowly. Notice the sensation it awakens in you. Express in words what the feeling says. What does the Spirit suggest to you to follow?

IV. Calasanzian biblical texts

Biblical texts quoted by Calasanz

- NT: Rev 12:1-2(1)

Texts suggested by his writings.

- NT: Mt 18,23-35 Lk 1,26-57 Lk 2,1-52 Jn 19,25-27

V. We are men of prayer

1. Pray the crown of the twelve stars, the holy rosary...
2. Contemplate very slowly the crown of the twelve stars and identify in your life the work of the Father, the Son and the Spirit according to the suggestions you have experienced in this retreat.

VI. Community sharing

Last morning

(Before the eucharistic celebration)

Contemplation to love more and better

Calasanz says:

“Works are sign of love, not well composed words”. (EP 2412).

“Love facilitates work, especially when our love for God is reflected in our neighbor”. (EP 2859).

“We really need to have a lot of patience and charity with children to set them on the right path.” (EP 4453).

“I will pray to God to give you the grace to do much good to your neighbor with the talent you have been given. That is all I can think of for now. May the Lord bless us all”. (EP 3858).

1. To bring to mind that I am before the Lord and all his angels and saints.
2. Ask for inner knowledge of so much good received so that by recognizing it I may love and serve God and my neighbor more and better.

Enumerate all the benefits received from creation, salvation and particular gifts, considering with great affection how much God has done for me. Consider therefore all that I can give to God and neighbor.

“Take, Lord, and receive all my freedom, my memory, my understanding and all my will, all my goods and all my possessions. You gave it all to me, and to You, Lord, I give it back. All is yours, make of me according to your will. Give me your love and grace, for that alone is enough for me” (EE 234).

Consider that God works in all creatures for every human being.

Consider that God creates everything, beautifies everything, fills everything with life.

Behold that God dwells in you and in every human being. He makes us sharers in his own life. The Father is happy to do good to you.

See how the Father, the Son, and the Spirit look at you and behold yourself in their beauty.

Act according to how the Trinity happens in you for the good of the little and poor neighbor.

On your way...

