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Bro. François

(AFM. 5101. 301)

# NOTEBOOK

1

MISCELLANY  
(Personal notes)

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# INTRODUCTION

The present issue of *«Marist Notebooks»* is completely taken up with one «Notebook of Brother François». It merits first place because it provides some personal insights into the private life of the author, and, since it is shorter than those that are to follow, it is possible to transcribe it in its entirety in one issue.

This «Notebook» is in the form of a little volume (14 x 8.5 cm) made up of three notebooks bound together, totalling 286 pages, several of which, especially at the end, have been left blank.

There is no doubt that the author is Brother François. This is revealed by several very personal notes, and particularly by a «curriculum vitae» on pages 48 to 56.

On the other hand, it is very difficult to date it. Clues range from the «retreat of 1832» to the Universal Jubilee of 1879. Some reflections on the manner of governing the Institute and on the attitudes the superior ought to adopt with regard to the Brothers were probably written during his term as Superior General, 1840 to 1860. So it would seem that this «Notebook» accompanied him right through his life, though perhaps not in the form of the present volume but as separate notebooks. The first of the three, from page 1 to 82, detaches itself fairly neatly because of its heterogeneous content. The second, in its first pages, continues in the same manner, but soon takes the form of a collection of quotations from spiritual authors. Right in the middle of this notebook, on page 123, the numbered reflections begin. The first ones, as far as N° 78 on page 132, are partly in code. Beyond that point, these numbered reflections continue uninterrupted until the third page of the third notebook. However, from page 163, one can notice a slight change in that the writing is paler and the lines are closer together. Then follows 21 blank pages, the text continuing at the top of page 185, which ought to be, in fact, page 187. Further on, pages 224 to 262 are also blank; a table occupies pages 263 to 275 and then the remaining eleven pages, from 276 to 286, are again blank.

As for the binding, it is hand-crafted but solid, the cardboard base is fairly light and the spine is of paper. It is certainly not recent but we cannot be sure that it dates back to the time of the author. However, this is not

impossible, at least for this first volume, as it differs from the others of the same format in that their cardboard base is stouter and their spines are in leather. What one can say, in view of the total absence of right-hand margins, is that Brother François used the small notebooks before they were bound together while, at the same time, taking care to continue the pagination from one notebook to the next; which may indicate that he intended having them bound.

As far as the content is concerned, the first thing to notice is that the titles are all written in round hand, even gothic, but, for the most part, not very skilfully done.

One peculiarity of the present «Notebook» is that 5 pages are set out in multiple narrow columns which makes them difficult to read. And 9 pages are in coded language, though the code is fairly easy to penetrate. Was the author trying by this means to protect his privacy? But from what prying eyes? It is not easy to see how the author could foresee others using this notebook. Besides, what he is trying to conceal is no more personal than the rest. Perhaps he was merely practising using a code in case he needed to employ one at some time in the future. Or he may have had a particular situation in mind where prudence would oblige him to conceal something. Whatever the reason, the difficulty for us lies not so much in being able to read these passages as in identifying the trait of character which made him feel the need to use such measures.

What one *can* say is that Brother François is already revealing himself to be, (in contrast to Father Champagnat whose place he is taking), a writer rather than a speaker. The reserve which he adopted in the name of the rule of silence, along with the shyness, to which so many reflections in the carnet bear witness, hindered him from openly expressing his feelings so that he was obliged to resort to the silent and accommodating pen to satisfy his need for self expression.

f.P.S.

**Bro. François**

**[Miscellany]  
[Personal notes]**

**[1] Class**

6 a.m.	Study of catechism
6.15	Have it recited with a few words of explanation
6.30	Study of grammar
6.45	Recitation as for the catechism
7 a.m.	Reading
7.30	Writing
8 a.m.	End of classes
4 p.m.	Study of Sacred Scripture
4.20	Extended recitation
4.35	Study of arithmetic
4.45	Recitation with explanation
5 p.m.	Reading
5.30	Dictation, problems

**[2]**

8.15	Religious study
8.45	Writing
9.45	Reading
10 a.m.	Visit the sick and various works Study of medicine
11 a.m.	Care of models and class equipment
1 p.m.	Manual work - see that everyone is there
2 p.m.	Reading to the sick; care of things in the infirmary
3 p.m.	Inspect the state of various things in the house

Thursdays at 5 o'clock - Singing class, 5.30 - Catechism

**[3]**

6 to 8	Personal writing
9 - 11	Visits
2 - 4	Letters
5 - 7	Conferences

**[4]**

4.45	Rising
5	Mass

6	Notes
7	Go out
8	Meditation
9	Direction
10	Go out
11	Office
1	Recreation
2	Infirmary
3	Rules
4	Go out
5	Conference
6	Office
7	Visit

**[5] Maxims containing the science and means of attaining perfection**

- 1<sup>st</sup> to appreciate everything, you must resist nurturing a particular preference for one thing.
- 2<sup>nd</sup> to know everything, desire to know nothing
- 3<sup>rd</sup> to possess everything, wish to possess nothing
- 4<sup>th</sup> to be everything, have the desire to be nothing at all
- 5<sup>th</sup> to be able to appreciate what is not to your taste, you must be prepared to take what you do not enjoy.
- 6<sup>th</sup> to learn what you do not know, you must recognise your ignorance and set aside preconceived ideas.
- 7<sup>th</sup> to acquire what you do not possess, you must be fully aware that you lack it.
- 8<sup>th</sup> to become what you are not, you must renounce what you are already, as if you were nothing at all.

**Means of not hindering everything**

- 1<sup>st</sup> When you allow yourself to be captivated by one thing, you hinder your progress towards plenitude,
- 2<sup>nd</sup> because to arrive at plenitude you must renounce everything;
- 3<sup>rd</sup> and when you arrive at this plenitude, you will retain it only by desiring nothing
- 4<sup>th</sup> because beyond everything is God, and if you want to possess everything you will not reach your pure treasure in God.

**[6] Easy method of saying the office with one's good angel**

The angel begins one week and the soul the other.

- 1<sup>st</sup> for Matins, *Sanctus* 9 times to glorify God in union with the 9 choirs of angels

- 2<sup>nd</sup> for Lauds, *Sanctus* 5 times to adore the five wounds of J.C. and to thank him for the redemption
- 3<sup>rd</sup> for each of the Little Hours *Sanctus* 3 times to adore the three august Persons of the Holy Trinity
- 4<sup>th</sup> for Vespers *Sanctus* 5 times as at Lauds and the same intention
- 5<sup>th</sup> for Compline *Sanctus* 9 times in union with the 9 choirs of angels wanting to be united with them the whole night to praise God with them.

[7][8] (*blank*)

[9] **J.M.J. Method to facilitate rendering an account of one's conduct and of one's interior life at direction time, and for preserving the fruits of this salutary exercise.**

### §1 Preliminary advice

1<sup>st</sup> Before going to direction, it is necessary to invoke the light of the Holy Spirit and the assistance of the Holy Virgin, then to recollect oneself and reflect for about a quarter of an hour on the questions below. On the day one is to perform this exercise, it would be well also to ask at Holy Mass the grace to profit from it.

2<sup>nd</sup> Being thus prepared, approach your director with a liberty full of respect and confidence as if you were addressing yourself to Our Lord himself. At the outset, tell him what you desire and beg him to supply by his questions what you lack in enlightenment so that you will perform this exercise in a holy manner. Then with complete frankness [10] and simplicity, render an account of your interior life and of your duties, after having mentioned how long it is since you last did this.

### § 2 Questions to use in examining one's conduct prior to direction.

1<sup>st</sup> With regard to God:

- 1 How do I make my meditation? Do I experience difficulties in this, distractions, dryness? Or else facility, consolations? In any case, do I take a firm resolution at the end of meditation and carry it out during the day? Does this resolution concern my dominant passion? Finally, do I experience some attraction for a form of prayer other than meditation?

- 2 How do I hear Mass? Am I modest in church? Do I enjoy singing or reciting the holy offices?

- 3 How do I prepare myself for Confession and Communion? What fruits do I draw from these?

- 4 Am I attentive during spiritual lessons? Do I like them? Do I try to remember them so that their principles of morality and religious perfection will carry over [11] into my conduct?
- 5 To which saints do I feel most devotion, and which do I feel most inclined to imitate?
- 6 Am I happy in the state to which God has called us?
- 7 Finally, how do I, in general, perform my spiritual exercises and what is my idea of solid and enlightened piety?

2<sup>nd</sup> With regard to myself:

- 1 Do I have any bodily ailments?
- 2 Do I experience any interior troubles of soul and strong temptations? Do I find them easy or difficult to conquer? What means do I employ for this? Do I know my dominant passion? Am I inclined to sadness or joy? What are the motives and causes?
- 3 Do I have purity of intentions in my actions? Have I a yearning for mortifications and have I had the imprudence to practise them without the consent of the Director? Am I developing a love for the holy virtues of poverty and purity?

3<sup>rd</sup> With regard to my neighbour:

- 1 How do I practise obedience to my Superiors? Do I submit my own judgement to theirs and in what circumstances do I lack this submission?
- 2 Do I edify my Brothers by the exact keeping of the rule in general, by the faithful carrying out of my employment, by the observance of the rule of silence which is so necessary to a religious?
- 3 What zeal do I feel for the salvation of souls and, in particular, the young children I have to instruct? Am I happy to see my Brothers gain success in their studies, employment and religious virtues? Am I not jealous of some, do I not feel a secret joy at seeing them doing something reprehensible and think myself above them in regularity and in other natural and supernatural ways? Do I nurture an aversion for some of my Brothers or even for the superiors; or else do I entertain particular affections or familiarity?
- 4 Do I offer fervent prayers for my Brothers [13] and for the Superiors, whether it be at the Holy Sacrifice of the Mass, by raising the heart, or by offering some of my actions to God?
- 5 Do I speak about the faults of my Brothers other than at the Chapter of Faults, and during this charitable exercise have I not, through timidity or culpable indulgence, failed to mention them?
- 6 Do I warn others of the temptations they are exposing themselves to, especially those against their vocation, and if I notice others placing themselves in some danger, do I keep it secret instead of telling the Director who would be able to remedy the situation?

- 7 Finally, if I knew some circumstance which might be injurious to a community, or even a single Brother, am I so indifferent as not to tell the Superior?

### §3 Things to observe after direction

Recollect yourself once more and spend a few minutes in thanksgiving to [14] God and reflecting on the advice you have received; ask for the grace to follow it faithfully. It is sometimes a good idea to commit the main pieces of advice to writing so that you can go over them when necessary. Finish with the *Sub tuum, etc.*

#### I Rosary

1 <sup>st</sup> decade	Mary with her parents
2 <sup>nd</sup> decade	Mary in the temple
3 <sup>rd</sup> decade	Mary with St Joseph
4 <sup>th</sup> decade	Mary with Jesus
5 <sup>th</sup> decade	Mary in Heaven

#### II Rosary

3 Hail Marys in honour of the Holy Trinity

1 <sup>st</sup> decade	Nine choirs of Angels
2 <sup>nd</sup> decade	Patriarchs - Prophets - Apostles
3 <sup>rd</sup> decade	Martyrs - Doctors - Confessors
4 <sup>th</sup> decade	Religious, Virgins, Saints, Devotion to Mary
5 <sup>th</sup> decade	Souls of Brothers, Parents, Benefactors

[15] Intentions for each day of the week

- Sunday: To the Holy Trinity, to unite all the petitions of the week in union with the Church triumphant, militant and suffering
- Monday: To the Souls in Purgatory; pray for the sick and the afflicted.
- Tuesday: To the Guardian Angels; pray for the novices and the children.
- Wednesday: To the Patron Saints; pray for the Brother Directors and the other Brothers employed in the establishments.
- Thursday: To the Blessed Sacrament: pray for the Superiors, the missionaries and all the clergy.
- Friday: In honour of the Passion of Our Lord Jesus Christ; pray for the civil authorities, sinners and infidels.
- Saturday: To the Blessed Virgin; pray for ones own needs according to ones state and dispositions.

Direction - Meditation - Intentions - Examen - Dispositions.

Spiritual garden:

Morning, sow and water by meditation

Midday, weed by particular examen

Evening, inspect the garden as a whole by the general examen.

[16] Rosary

Creed, 3 Hail Marys, in honour of the Blessed Trinity to obtain the three theological virtues.

1<sup>st</sup> decade in honour of the nine choirs of Angels to obtain the virtue of religion.

2<sup>nd</sup> decade in honour of the Patriarchs and Prophets to obtain the cardinal virtues.

3<sup>rd</sup> decade in honour of the Apostles and Martyrs to obtain zeal and constancy.

4<sup>th</sup> decade in honour of the Bishops and Doctors to obtain wisdom and knowledge

5<sup>th</sup> decade in honour of the Priests and Religious to obtain piety and devotion.

6<sup>th</sup> decade in honour of all the Saints to obtain the holy virtue and a happy death.

Particular Patrons of the Society

St Joseph, St Michael, St John the Evangelist, St John Francis Regis, St Francis Xavier, St Aloysius Gonzaga, St Priscillien.

[17] to [21] *pages in columns which it has not been possible to decode.*

[22] and [23] *are written in columns for each month, from December 1839 to May, and from June to December 1840).*

[22] **1839 - December:** of N.P. daring, softness, weakness. Who am I? What do I know? What do I do? It is only right to consider oneself good for nothing.

**1840 - January:** Exterior modesty in the exercises of piety, in posture, in the gestures of the body and in relations with one's neighbour.

**February** *Sicut ablactatus est super matre sua, ita retributio in anima mea.* [Ps. 131] The poor director who has neither judgement nor heart. The one who has no head has been put at the head.

**March:** Like a good (1) watchdog, vigilant, total fidelity; calm, constant servitude, offensive and defensive energy. To stay in the same place and occupy less space. Peace.

**April:** If someone came across me stretched out on the road I would not merit his taking the trouble to give me a kick to make me get up. I bear incessantly evil smelling dung.

**May:** Mary never did anything displeasing to God and I have perhaps done nothing to please him. She will do for me what I am unable to do for myself and prepare me to receive the Holy Spirit.

[23] **June:** your modesty, moderate laughter, natural visage, temperate speech. Christian philosophy.

**July:** Instruction, gravity, gentleness, firmness. What a joy to appear before our Father Superior with a beautiful crown earned in the Society of Mary.

**August:** Mass, a prayer, office, a psalm. Don't blow your nose, cough, spit. Rosary, a decade. Walk a little.

**September:** The wise reflect before speaking or acting. The foolish reflect only after having spoken or acted. Popularity. Regularity.

**October:** To always form precise and suitable ideas, and to have a lively notion of my nothingness and my dignity. Nothing without due consideration.

**November:** The wise person doesn't speak about what he does, but does nothing which cannot be spoken about.

**December:** What gratitude we owe to Jesus for having delivered us from the slavery of sin and the tyranny of the passions.

[24] I detest the laziness which harasses me continually. Unfortunately he who indulges in it and never hurries, lives in laxity. Having no dexterity, overwhelmed with sadness, always in distress and as if drunk. Cheerfulness, moderate exercise, modest meals: these are the only medicines which never fail.

I cause others to leave the place where they are, others cause me to leave, everyone causes departures of one kind or another, and finally we must all depart.

I must help. I must be helped. Everyone must help one another.

Repentance is the brother of innocence. (Mgr Gaume, *Cat. De Pers.*)

Lymphatic, melancholic temperament: laziness, sadness, indifference, stupor, docility, tranquillity, simplicity, susceptibility.

When votes make the law, each person believes he is obeying himself.

The happiness of man is in inverse ratio to his dependencies, and his dependencies are in direct proportion to his needs.

To be an honest man is not enough; one must be a man of honour as well.

[25] **Easter rosary**

Decade: Glorious. To persevere, to obtain.

- 1<sup>st</sup> Immortality; mortal sin; perseverance.
- 2<sup>nd</sup> Impassibility; venial sin; perfection.
- 3<sup>rd</sup> Clarity; darkness of the mind; light.
- 4<sup>th</sup> Agility; slowness of the will; activity
- 5<sup>th</sup> Subtlety; hardness of heart; insight.

Divinity    Society    Propriety

Perfection of Religious Life

- 1<sup>st</sup> Ask God for the grace; pray well.
- 2<sup>nd</sup> To follow the Rule exactly; not to be lacking in good will in this.
- 3<sup>rd</sup> To obey religiously in everything; to follow advice etc.
- 4<sup>th</sup> To apply oneself to one's employment; to do everything in a spirit of faith.

The world bustles about but God directs it. (Fénelon-Rohrbacker L.77)

St Thomas Aquinas pronounced a syllable as the corrector at table told him to, even though it was wrong. - The less one possesses of wit and ability the more one is inclined to be proud and self-sufficient and vice versa.

[26] The Brother is responsible for his class; the Director for his house; the Assistant for his Province; the Superior for the Society. Each shares in the good and the evil, in the difficulties and the rewards according to his industry or his negligence.

Communities do well when they have good Directors; the children do well when they have good teachers. Like father, like son.

Apparition of a luminous cross in Jerusalem at the time of St Cyril, bishop, and in Migné (Poitiers) 17<sup>th</sup> October 1826.

Young people are fit only for movement and action; the elderly know how to instruct, to advise, to order.

Youth have neither patience nor foresight; they do not like rules, they are avid for change: old people wisely temporise, they look well ahead, they proceed with caution, they act on solid principles, they avoid any innovation.

Those who complain are usually those who merit complaints themselves and who don't concern themselves about others.

The wicked carries his own executioner in his heart.

[27] **Daily Duties**

A God to glorify	Hell to avoid
Jesus Christ to imitate	Eternity to meditate
The Blessed Virgin to honour	Time to use wisely
The Angels to invoke	A neighbour to edify
The Saints to pray to	A world to fear
A soul to save	Demons to combat
A body to mortify	Passions to conquer
Virtues to ask for	What at the hour of death and
Sins to expiate	judgement you would like to have done
Paradise to win	during your life, according to your state.

The most dazzling glory is like a fine day: it delights us at its dawn, it is resplendent at midday, it changes at dusk and is lost in the night.

The fool is an authority in his own way: he is an expert in becoming angry without cause; speaking needlessly, trusting those he does not know, changing without reason, enquiring into what does not concern him, not being able to distinguish his friends from his enemies.

[28]1852                      **Easter Rosary**                      Paris:streets  
 Credo - Gloria - Pater - Praised be the most Holy Sacrament of the Altar -  
 Litanies.

**Rosary of the Trinity**  
 Credo - Benedicta sit sancta - Pater - Gloria - 3 decades - Litanies

**Rosary of the Blessed Sacrament**  
 Credo - Gloria - Pater - Praised be forever the Blessed Sacrament of the altar  
 - Litanies.

**Rosary of the Sacred Heart of Jesus**  
 Credo - Gloria - Heart of Jesus burning with love for us, set our hearts on fire  
 with love for thee . - Jesus meek and humble of heart make our hearts like  
 unto thine. - 3 decades 10 = 33 years - Litanies

**Rosary of the Holy Spirit**  
 Veni Creator - Gloria - Pater - Veni sancte Spiritus, reple -  
 End: Veni Sancte Spiritus et emitte coelitus - 7 decades, 7 gifts; 12 times, 12  
 fruits.

### **Rosary of a Saint**

Credo - Gloria - Saint N. pray for us who have recourse to you so that we may imitate your virtues and follow in you footsteps.

[29] St Peter Nolasco on returning from Africa wanted to resign the Generalship of his Order but no one would agree to this; they simply gave him a Vicar to relieve him of part of the burdens of the office. (30 January).

### **Rosary of the Immaculate Conception**

+ Blessed be the most Holy and Immaculate etc.... - Gloria - O Mary conceived without sin, pray for us to the Father whose Son you conceived by the working of the Holy Spirit - Pater - By your most holy Virginity, etc.... - Ave - O Mary conceived without sin pray for us who have recourse to you.

If the name of Mary is graven in your heart  
Remember to say an Ave to her as you go.

### **Prayer to St Joseph**

Hail Joseph, full of grace, Jesus and Mary are with you, blessed are you among men, and blessed is the child of your chaste spouse. St Joseph, foster father of Jesus and spouse of the B. V. Mary, pray for us now and at the hour of our death. Amen.

The more we are like Jesus in sanctity the more we will share his inheritance in eternity (B de Piequigny, Epistles of St Paul, 1 Cor. 8).

[30] Until my last breath all the movements of my heart will be for you and all my thoughts and occupations for the dear Society of the Little Brothers of Mary. I conjure you in the name of the Holy Virgin never to lose sight of the virtues of this august Queen of Heaven who has honoured us with her name and adopted us in a special way as her privileged children. While engaging ourselves in the divine works of zeal, like the Good Mother did during her earthly life, let us forget ourselves and live humble, hidden and unknown. It is enough for us to be known by our heavenly Father and by the one we have the happiness to call our Mother. (Fr Colin).

It is easy to command docile religious, full of generosity and devotedness who have only one desire, to do the will of God in everything. These happy dispositions that I love, that I love to recognise in the Brothers, make the task of the Superior easy, reviving his confidence, lightening his burden. God is pleased to see no other kind of obedience among the children of Mary but that of the heart, no other fear but filial fear. How sweet is this obedience both for those who practise it and for those who command.

And why would it be otherwise. A Superior General is invested, it is true, with great authority and needs to inspire respect, give a sure lead, provide a strong impetus, conquer resistance, unite all wills towards the same goal, that of the Society. But whatever the extent and the force of this authority, it is the authority of a Father who wants only what is good for his children and lives only for them. Watching over with tender solicitude those whom God has confided to his care, protecting them from dangers, consoling them in their difficulties, remedying their weaknesses, providing for their needs: such is the unceasing occupation of the Superior worthy of the name.

Good religious realise that this ministry of devotion is wholly in their interest, and they strive to respond to it with a devotion tinged with gratitude, respect and love. Thus the paternal goodness of the Superior and the filial piety of his subjects unite and strengthen each other for the mutual happiness of all.

My dear Brothers, you feel strongly the need of having for Superior a saint, a man dead to himself and his passions, a man of God animated by His Spirit, filled with His grace, seeking only His glory; a man after the heart of Mary and filled with a perfect confidence in this august Queen of Heaven, a man entirely devoted to the Society of which he is the head, filled with discernment, wisdom, kindness and firmness to lead all his subjects in the way of God.

[32] Pray then for me, pray with fervour and perseverance. Aided by your prayers, by the powerful protection of Mary and with the help of grace, I will strive every day to acquire these qualities so as to better fulfil my office (May 54, Fr Favre)

### [33] **Precepts of economy**

1 - When you are away from home you do nothing; you spend your money and the work goes badly at home. It is worse than burning the candle at both ends.

2 - The first saving is the first gain. One is not always sure of winning but one has what one saves.

3 - Put everything in its place; care for your tools. The sun, the rain, etc., spoils everything; then it takes wood, iron, work and money to put things in order or repair them.

4 - Weeds are in the family of bad cultivators; this is true in the physical and the moral sense.

5 - He who sows without applying manure, works badly, ruins himself, and shoots the moon.

6 - Cultivate a wide range of crops because everything is never in short supply at the same time.

7 - He who cares for his beast cares for his purse.

8 - Greediness and laziness give no good returns.

9 - There are many new things in old books, and good observations in old proverbs.

10 - The mouth is the doctor or the executioner of the stomach: food.

[34] To make butter you use a churn and some beating or a barrel which you turn on an axle by means of a handle.

The whitish ring which appears around the sun, the moon or the stars is a sign of rain, as are small clouds which become coloured.

If after bad weather a fog descends, that indicates the weather will clear. The opposite is true if the fog descends during fine weather.

The wind that starts blowing during the day is stronger and lasts longer than that which begins during the night.

It has been noted that Friday is ordinarily the finest or the worst day of the week: it is the beginning or the end of the good or bad weather; that the 4 types of weather govern their seasons and that in years ending with 9 the winters are very severe.

Winds usually turn from south to west to north and to east, and rarely in the opposite direction, i.e., from west to north etc.

If St Médard's feast be fine, (8<sup>th</sup> June)  
there'll be much grain, and wine  
will flow like water.

But if St Médard's feast be wet  
in forty days it raineth yet  
unless St Barnabus cries "Enough!" (11<sup>th</sup> June)  
or good St Gervais does his stuff. (19<sup>th</sup> June)

When at Christmas we are warmed by the sun, at Easter we will be warming ourselves at the hearth. If at Christmas we are out of doors, at Easter we will be keeping to our chimney corner.

If it is warm on 18<sup>th</sup> November the winter will not be severe; the opposite will hold if the north wind reigns.

[35] He who lies down with dogs gets up with fleas. (Italian proverb)

We would perish if we had not already perished. *Perieramus nisi apriinemus* (Thémistoche; Hamon, Vie de S. François de Sales. L.E.C. 3, T", p. 138).

Danish proverb: Lost money, nothing is lost. - Courage lost, sad loss - Honour lost, great loss - Soul lost, all is lost. Scandinavian axiom.

Cheerfulness is health of soul and body; sadness is its poison. (Ecole de Moeurs). Innocence is the mother of cheerfulness and the latter is the mother of health (§30)

If you are temperate in work, in sleep, and at table, you will have a free spirit and lasting health - The right amount, regularity and tranquillity in meals and in sleep are the surest supports of health - Immoderate use of the best foods changes them into poisons (Ecole des Moeurs §30).

What costs little is still too dear if you don't need it (ibid. §31)

It is a sign of bad weather when the swallows fly skimming the ground or the surface of the water.

A large amount of snow in winter means a fertile year ahead; abundant rain means the opposite.

[36] When the spring is rainy, there is plenty of hay and not much grain; when it is warm there is an abundance of fruits;

When the barometer remains a long time at variable, the sky is neither calm nor wet; if it drops even a little it announces wind or rain; but if it rises a little, one can hope for fine weather.

The year always finishes the same day of the week that it began unless it is a leap year; in which case it ends the following day.

The 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> of the month always occur on the same day of the week; this is useful in finding the day of the month.

The first Sunday of Advent is always the one closest to the feast of St Andrew.

If it is fine at New Moon, in three days it will rain; if it is wet, in three days it will be fine.

[37] [38] (*completely blank*)

[39] Rosary to obtain the fruits of meditations, readings, retreats, instructions and other graces or blessings received by impressing them:

1<sup>st</sup> decade: on the memory by recalling them;

2<sup>nd</sup> decade: on the mind by the intelligence;

3<sup>rd</sup> decade: on the heart by love;

4<sup>th</sup> decade: on the will by resolutions;

5<sup>th</sup> decade: on our works by putting them into practice.

[40] **Devotion to the 5 Wounds**

1 Left hand: Poverty; 2 Right hand: Chastity; 3 Left foot: Obedience; 4 Right foot: Stability; 5 Heart: Charity.

### **Rosary of the 5 Wounds**

Creed - Gloria - Our Father - Adoramus te - Prayers: O most good and sweet Jesus - 5 decades to obtain the virtues proper to each Wound.

### **Rosary of Blessings**

Creed - Gloria - Our Father - Hail Mary - Blessed be God - Blessed be his Holy Name - Blessed be Jesus Christ true God and true man - Blessed be the Holy Name of Jesus - Blessed be Jesus in the Most Holy Sacrament - Blessed be Mary the most holy and powerful Mother of God - Blessed be the name of Mary, Virgin and Mother - Blessed be her holy and Immaculate Conception - Blessed be the Lord in his Angels and his Saints - *Te Deum*;

### **[41]Rosary of the 4 duties towards God**

Creed - Gloria - Our Father - Acts of Faith, Hope and Charity. 1<sup>st</sup> decade, act of adoration; 2<sup>nd</sup> decade, act of thanksgiving; 3<sup>rd</sup> decade, act of contrition; 4<sup>th</sup> decade, act of petition; 5<sup>th</sup> decade, Prayers for the living and the dead - *Te Deum*.

### **Rosary of acts**

Creed - Gloria - Our Father - Hail Mary -; 1 - act of adoration; -2 of faith; -3 of hope; -4 of charity; 5 of thanksgiving; - 6 of contrition; 7 - of offering; 8 - of asking; 9 - spiritual communion; 10- O Mary my Sovereign.

### **Rosary of invocations**

Creed - Gloria - Our Father - Hail Mary - 1 - May the holy and indivisible Trinity be blessed - 2 O Jesus living in Mary - 3 O good and most sweet Jesus - 4 Holy infant Jesus - 5 O Mary Holy Virgin - 6 Remember O most sweet Virgin Mary - 7 Great St Joseph - 8 Angel of the Lord - 9 Great Saint given to me by God - 10 O Saint Aloysius Gonzaga

### **[42]Rosary of aspirations**

Creed - Gloria - Our Father - 1 - O God come to my aid - 2 We adore you O Jesus - 3 Come Holy Spirit - 4 Praised and adored forever be the Most Holy Sacrament - 5 Jesus mercy! - 6 Blessed be the Holy and most Immaculate Conception - 7 O Mary conceived without sin - 8 By your most Holy Virginity - 9 Heart of Mary be my refuge - 10 Jesus, Mary and Joseph, I give you... Ending: Blessed be God. *Te Deum*.

Taking your rosary beads say to yourself: These beads which appear so commonplace are in reality so many diamonds which will shine even brighter when they make up my garland after I have counted them more often and more devoutly here below.

What more magnificent tableau than that of the Church with its three orders always in contact! The Church Militant extending a hand to the Church Suffering and gasping with the other that of the Church Triumphant.

Prayer is the link between the living and the dead.

[43] **SATURDAY 12 OCTOBER 1839**

The most Holy Virgin Mary, seated in Heaven on the right of Jesus, her divine Son, who has given to her all power in Heaven and on earth, has invested with her authority our reverend Fathers Colin and Champagnat Superiors of her dear Society.

The combined votes of the Fathers and the Brothers of Mary call me today to the government of the Congregation of the Brothers who declare to me their submission to this authority.

What could I do? I who recognise clearly that I do not possess the strength of body or the health, and still less the necessary intelligence and virtue?

The will of God has been manifested. I submit to it in the sweet confidence that He who with one hand imposes the burden, with the other will support the weight.

[44] Here I am placed at the head of my Brothers to love and cherish them all with the heart of a father; to be for them, at all times and in all places, guide and model; to watch over at the same time the keeping of the rules and discipline and the temporal interests of the Congregation. I will always have to temper firmness with kindness, severity with clemency. I will have to encourage, to strengthen, to urge a fresh start, to correct.

The care of all the houses of the Society will draw down on me, as on the great Apostle, a multitude of cares which will besiege me every day. Like him, I will have to be weak with the weak and all things to all men in order to win them to Jesus Christ.

How great these obligations are! How difficult, how great and far-reaching! [45] I console myself with the thought that, placed under the special protection and paternal supervision of the very devoted and venerable Superior General of the Society of Mary, sharing the burden of responsibilities and government with our dear and pious founder and Superior, I shall learn from the one and the other wisdom in giving good counsels, sound judgement in undertaking useful enterprises, holiness by following their example, firmness and gentleness in giving commands.

My Dear Brothers will also lighten the weight upon my shoulders by ardent zeal for the perfection of their state and for the maintenance of

religious discipline, (and) by their sincere and entire devotion to the good of the Society, by perfect mutual accord in a holy union of prayers and good works. The Society of Mary will be then like a strong chain with its main link held in the hands of this good and powerful Mother and by this means she will draw all others to her and direct all the branches of the Society. Unfortunate will be he who detaches himself from it! Woe to him who allows the enemy to weaken it! On the other hand, happy is he who fulfils exactly all the duties of his state, going thus from strength to strength and drawing others to follow his example.

In this way, united in heart and mind, and working together for the glory of God, the honour of Mary and the glory of Religion, like docile and obedient children, we will have the consolation of living and dying in holiness within a fervent Society, and of entering into the joy of the Lord to see and share the delights of our tender Mother throughout eternity.

[47]                    **NOVENA**

1. Prayer asking God for the grace of one's state.
2. Prayer for the grace to imitate the life of Jesus.
3. Abandoning oneself to the most holy Mother of God.
4. Prayer to St Joseph - to the Guardian Angel - to the Patron Saint.
5. O—                    for the souls in Purgatory.
6. Universal prayer for salvation;
7. Blessings the S.M. can give.
8. Act of consecration and of perfect union.

Gospel of Luke XXII, 24; John X, XIII, XV, XVI, XVII; Mark.

14. Grant, Lord, that I may be the first by my holiness as I am by my position. That I may be the representative of your charity as I am of your authority. That I may love you the more the higher I am raised. That I may lead my Brothers by your spirit in the ways of perfection in order to attain eternal life with them.

[48]                    **Birth**

Saturday, 12 March 1808, Ember Day - Gospel, Transfiguration  
 Saint Gregory the Great, Pope  
 Protect this child, for God has designs on him.

**Confraternity of Our Lady, Help of Christians**

Saturday, 5 August 1813 - (Valfleury)  
 Blue gown, small shepherd-boy.

**First Communion**

Sunday, 19 April 1818 (4th after Easter)  
Office of the day - The Spirit of truth will teach you all truth.

**La Valla - (Leaving the world)**

Wednesday, 6 March 1818 (Rosary Chapel)  
The martyrdom of St. John before the Latin Gate.  
Given to Mary by my mother at the foot of the altar.

**Confirmation**

Monday, 3 August 1818 - (Mgr de Mons, Bishop of Mende)  
Finding of the body of St Stephen, first martyr.  
Church of St Pierre at St Chamond

[49] **Taking the Habit**

Wednesday, 8 September 1819 (Small Chapel)  
The formula was one for a private association (Life of F. Champagnat p.64)

**Confraternity of the Holy Scapular**

17 Thursday, Octave of Corpus Christi, 1819 (Fr. Marien, Jesuit)  
and the Chapel of the Rosary where Fr. Champagnat took May Devotions.

**Confraternity of the Holy Rosary**

Sunday, 3 October 1819 (Solemnity La Valla)  
Saint Denis the Areopagite, Bishop and Martyr.  
Inscribed in the register on the altar of the Chapel of the Blessed Virgin.

**Perpetual Vows**

Wednesday, 11 October 1826, Proba and Andronia, Martyrs  
I envy your happiness! (Fr. Champagnat)

**Universal Jubilee**

Thursday, 19 April 1827 (Leo XII)  
Saint Leo IX (Pope)

[50] **Consecration**

Thursday, 2 November 1820 (Body = Temple; Heart = Sanctuary)  
The Great Commemoration of the Dead  
Everything for the comfort of the souls in Purgatory.

**Communion on Saturday**

12 My 1838 (Illness)

Saint Epiphanius, Bishop, Father and Doctor  
Saint Germanus, Patriarch of Constantinople.

### **General Administration**

Saturday, 12 October 1839 (5th Ceremony)  
Saint Wilfrid, Bishop of York  
Retreat - Suffrages for the Fathers and the Brothers together.

### **Death of M.C.P.S. Founder of the FMS**

Saturday, 6 June 1840 (4 am)  
Saint Norbert, Bishop, Founder of the Order of the Premonstratensians  
Vigil of Pentecost. O Holy Spirit!  
Union of minds in eternal truth, and of hearts in eternal charity.

[51] **Reception of the Portrait of Fr Champagnat**  
Saturday, 20 February 1841 (New bedroom on the 2nd floor)  
Holy Martyrs whose name is known by God alone.  
Be a living portrait.

### **Duties more deeply felt**

Saturday, 5 December 1842 (Mandate on the Immaculate Conception)  
Saint Francis Xavier, apostle of India  
What a model for a superior (2nd Patron chosen)

### **Courage redoubled**

2nd Sunday of Lent, 12 March 1843 (Triple Transfiguration)  
St Francis of Assisi, Founder of the Friars Minor (3rd Patron elected)  
Deep humility. Indefatigable zeal. Seraphic love.

### **Writing become possible again**

In January 1844 - (Novena of meditations)  
St Joseph, our dear and powerful protector has helped me in a wonderful manner - Cerebral congestion with gastralgia, neuralgia, general weakness.  
What a state for a Superior!

[52] **Name and authority of Mary (more particular)**

December 1844 - (Miraculous novena)  
Immaculate Conception of Mary  
Invoke the Saints of the Society - imitate those good Brothers who love us so much (Biography)

**Arch-Confraternity of the Holy and Immaculate Heart of Mary**

August 1843 - (Octave of Benedictions)

Assumption of the Blessed Virgin Mary

M. Desgenettes, Parish Priest of Our Lady of Victories in Paris.

**N.-D. de la Trappe d'Aiguebelle**

Friday, 9 October 1847 - (Communion in the Chapel of the Martyrs, Saint Denis, Bishop of Paris and his companions, Martyrs).

Modesty, silence, regularity - Gloria Patri - Kyrie - Psalm *Conserva me Domine - Circumdederunt dolores.*

Fr. Sisoès, Superior, - Confession, Communion, Offices, Meal, Church, Cemetery, Dormitory, religious souvenir.

[53] **Forty Years**

12 March 1818 - 1st Sunday of Lent (office of the day)

Head crowned with thorns; courage in adversity, confidence in God.

Exercise of government painful, wise, vigorous.

**Cardinal virtues**

Thursday, 2 August 1849 (Visit of His Eminence Cardinal de Bonald)

St Stephen, pope and martyr (discourse of His Eminence to the Brothers)

What we must learn, practise, teach.

**Legal authorisation**

20 June 1857, Friday (Paternal kindness of M. de Crouseilles)

Love and patience of the Heart of Jesus in the Blessed Sacrament.

Audience of the President of the Republic on 3 July

**Government**

8 September 1852 (Rule promulgated)

Nativity of the Blessed Virgin.

General Chapter: opening, sessions, closure.

[54] **Patronage of St Joseph (3rd Sunday after Easter)**

Économe of the Society, Doctor for spiritual and corporal illnesses, patron and model for the government of the Institute - 17 April 1853 -

Saint Anicetus, pope and martyr.

**36th Religious anniversary**

Renewal of consecration to the Blessed Virgin

Saturday, 6 May 1854 - End of the first General Chapter -

Rules and confirmation of the government.

### **Vow of Stability**

First time - Ceremony. Fr Colin, Founder and first Superior of the Society of Mary -  
Mass: Fr de Lalande  
2 September 1855, St Stephen, first king of Hungary  
Manual of piety - Gifts of the Holy Spirit.

### **Audience with His Holiness Our Holy Father the Pope Pius IX**

1 March 1858 - Handing over of documents for the Authorisation.  
12 March 50th anniversary of my Baptism.  
Stay of six months in Rome - Precious memories; Chapels, Masses, Audiences,  
Papal blessings.

### **Retreat at N.-D. de l'Hermitage**

25 August 1860 - Life hidden in God with Jesus, Mary and Joseph in Nazareth.  
Moses on the mountain, John the Baptist in the desert.  
Respectful silence in the Great Reliquary of Fr Champagnat.

### **Approval by the Holy See (Pius IX)**

9 January 1863 - St Peter, Bishop of Sebaste, Family of Saints  
29 July 1863 - General Chapter - every title of office dropped.  
New emission of Vows - New elections.

### **Blessing of the big iron Cross**

12 March 1867 - beginning of my 60th year - Lent  
*Vexilla Regis - Miserere mei* - Hail Jesus, hail his Cross!  
*Ave Maris Stella* during the procession - The cast of the Crucifix.  
Ceremony and discourse by M. Sorlin, parish priest. use of the Cross.

### **N.-D. de l'Hermitage, Provincial House**

September 1871 - Novitiate re-established - Diverse repairs  
Protection from the invasion - Refuge for the novices at St Genis Laval.  
Exemption from war service for all members of the Society.  
Novena to the Holy Spirit, to Our Lady of the Rosary, to the Guardian Angels.

### [56] **Universal Jubilee (Pius IX)**

27 May 1875, Thursday. Feast of Corpus Christi.  
Procession - High Mass - Communion at St Martin's.  
Life of Jesus in the Eucharist.

### Universal Jubilee (Leo XIII)

Holy Week 1879 - Strict abstinence from meat

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[47] In spite of suffering and interior pain, the Curé d'Ars always possessed his soul in active patience. On the outside people saw only calmness and serenity while inside there was only war and storm. However, his features changed somewhat when, concentrating his thoughts, he found himself facing his defects, his weaknesses and all the wretchedness of his poor life. But then, the humble saint let the storm pass without changing any of his resolutions or his conduct; he tried to keep himself very closely united to God and to continue walking in his life, without giving ground or turning aside in any matter at all (In his Life, by l'Abbé Mounier, L.L., C.8, T.2).

Revd Fr Pététot, preaching in St. Sulpice in honour of St Charles, patron of the seminary, suddenly stopped and said in a voice full of emotion, speaking of M. Vianney: "I have seen a saint. I have heard him. All his eloquence consisted in saying: 'My children, love God very much... He is so good! Love him very much.'" Then the venerated speaker added: "This saint, whom I had the good fortune to know, converted more souls with these simple words than we do with our long speeches."

"The Curé d'Ars was not a scholar, but he was enlightened," said Mgr Devic. "As he himself said, it was on his kneeler that he had done his theology." C. 12

[48] M. Vianney, the Curé d'Ars, believed himself to be useless, with no faith, no piety, no intelligence, no knowledge, no discernment, no virtue, being good only at spoiling everything, putting things at risk, giving bad example to everyone, in fact an obstacle in the path of goodness... "God gave me," he said, "this great mercy, not putting anything in me on which I could rely: neither talent, nor knowledge, nor wisdom, nor strength, nor virtue. When I look at myself, I discover only my poor sins! And even then the good God does not allow me to see them all nor to know myself completely; such a sight would throw me into despair. In that state my only resource is to throw myself before the tabernacle, like a small dog at his master's feet." This holy priest was sometimes under pressure from an enemy and from a state of repugnance which was in itself overpowering, by the fear of doing the wrong thing on every occasion, by the feeling of his own incapability, joined to the need to take action in any case, the poignant uncertainty of whether what he was doing was pleasing to God, if he was worthy of love or hatred; the confession of a fault committed or the fear of a fault to be committed. Whence the compassion he felt for souls which were tried in the same way (In his Life, L.4, C.8, T.2).

[49] M. Vianney spent a long time writing his Sunday sermons. He admitted that this task cost him intense trouble and stress. It was one of his most severe mortifications. But he was convinced that the priest, to become an Apostle, must prepare, by the sweat of his brow, the bread of the word and that the merit for his efforts drew down the blessing of God on his ministry (Life, L.2, C.7, T.1, p. 261).

When he had some grace to ask for, he put his small community to prayer and, on his part, redoubled his fasting, penance and almsgiving. He was then sure to obtain what he wanted (ibid. C.8, p. 306).

Mgr de Vie, Bishop of Belley, excelled in his knowledge of men and in his ability to treat minds and hearts. Before passing from his lips, everything he said had passed through his heart, and people left him more pleased with the reprimands they had received from him than one would often have been with the compliments of another person. He had learned from long experience that when you had no interest in self-esteem, you freed your reason from its most formidable adversary (ibid. L. 3, C. 3, p. 144)

M. Vianney suffered from frequent illnesses; rarely did a year pass without him having one. He was subject to stomach pains and to frequent headaches. Sometimes he would point to his forehead with an expression of inexpressible pain (ibid. C. 5)

[60] *(the verso of page 49 is numbered as page 60)*

After the death of St Hypaius, his disciples continued to behave as if he was in their midst, always having him present in their mind and recalling with great filial devotion the excellent teaching he had given them, and they lived greatly united in charity. Thus their monastery was a great source of edification and gave great glory to God through the faithful observance of the Rules. Let us do the same with regard to Fr Champagnat (Vie de Pères, L. 11, C. 2, T. 9, p. 169-167).

St Hypaius, seeing some religious who were becoming negligent, said to them earnestly: "Be careful, take care, lads, that your lax ways do not make me become angry with you, because that would prevent me from praying with that attention of mind and heart that I ought to have. I am obliged to teach you and correct you for fear that, by failing to do so I might make myself blameworthy, like the High Priest Eli who was punished along with his children for not having corrected them as he ought to have done.

M. Vianney, the parish priest of Ars, also acted as curate to a neighbouring priest who was bringing up two altar boys. One of them said that what struck him most, apart from his facial appearance and frightening emaciation, was his unshakeable refusal to accept the invitations of the good priest to sit at his frugal table. His desire to please, which usually knew no bounds, stopped short at this inflexible limit (Life, L. 2, C. 7, T. 1, p. 264).

[61] When St Lawrence Justinian was working at the composition of his books, or when he was engaged in prayer, when someone came to speak to him, which happened often, he would get up and leave his work with a calm and cheerful expression on his face and with as much composure as if he had been completely unoccupied; he would welcome the person, and listen to him for as long as he wished with a calmness that was more angelic than human. (St Jurus: *Connaissance de Jésus-Christ*, L. 3, C. 8, T. S. 5, T. 2, p. 352).

St John the Dwarf, the hermit of Sicily, wanted people to become accustomed to a harsh and painful life. He was asked one day: "What is a monk?" "He's a man of work," he said, "or rather he is work itself, because he must force himself to suffer all sorts of labours and pain." He also recommended watchfulness over oneself, remaining in solitude and keeping God ever in one's mind, saying that this practice is what keeps a monk safe (Life of the Fathers L. 4, C. 17) Life of the Saint, 15 September.

[62] St Solomon, a priest who was nicknamed Hesichaste, which means 'lover of rest', because he lived his life in complete solitude and silence, left his cell only to cultivate a little field which provided him with food. His compatriots, wishing to have him nearer to them, came during the night and took him away in order to put him in a cell they had built for him nearer their town. He allowed himself to be brought without uttering a word. The inhabitants of the town near which he had been before came in their turn to bring him back to his first cell and the saint let them do so with the same lack of concern, without saying a word, showing thereby that he was dead to the world and to himself; he continued to lead the same life in one retreat as in the other (Life of the Fathers, L. 9, C. 4, T. 7).

If you have acquired any fame, bear it humbly. But above all, keep your dwelling place hidden.

The art of being happy is the art of remaining hidden (a Greek philosopher)

St Eusebius, who was abbot of a monastery on Mount Coryph in Syria, was not content with prescribing for his religious what they had to do, He showed them by his actions. He always had a serious demeanour which inspired

respect and restraint. Nor did he need to use many words, a look was enough (ibid. L. 8, C. 15).

[63]	<b>Special visits</b>	
Blessed Sacrament		1 per day
Fathers		2 per month
Classes		1 per month
Novitiate		2 per week
Infirmary		3 per week
Building		1 per season
Workshops		2 per month
Workers		1 per month

#### **Retreat for First Communion**

1. After Mass: prayer, hymn, instruction or reading.
2. Sermon preceded by a hymn, reflection and free time.
3. Litanies of the angels, hymn, instruction or analysis of the sermon.
4. Prayers for the visit - dinner - recreation.
5. Rosary, hymn, instruction.
6. Way of the Cross and free time.
7. Sermon as in the morning - finally evening prayer.

- [64] **Retreat of the Novitiate** 1870 March
- 4.50 Rising - Prayer and Meditation, as on Sunday.
  - 6.30 Free time - Study of the 'Principles of Perfection'.
  - 7.00 Breakfast - Office, then explanation of the 'Principles'.
  - 8.30 Free time, Reading, Way of the Cross.
  - 9.30 Instruction in the Novitiate; then free time at 10.00.
  - 10.45 Singing, Hymns, etc.
  - 11.30 Visit, Dinner and recreation.
  - 1.30 Rosary; Singing, Study and Explanation of the Catechism.
  - 2.45 Free time, Confession.
  - 3.30 Vespers, Compline, Reading of the Rule.
  - 4.30 Free time - Direction - Rosary - Visit.
  - 5.00 Matins - Lauds - Reading on St Joseph.
  - 6.00 Instruction followed by blessing with the Ciborium.
  - 7.00 Supper and Recreation.
  - 8.00 Evening Prayer and Subject for Meditation as on Sundays.

- [65] J.M.J. **Timetable for the Retreat**, in 1832  
by Father Augry, Jesuit
- 5.00 Rising - Visit to the Blessed Sacrament.

5.30 Meditation

6.30 Review of the meditation for quarter of an hour; during this time we examine how we have done our meditation; we write in a few words what has impressed us most; some resolutions.

6.45 Free time.

7.00 Holy Mass, after which free time.

8.00 Breakfast and free time.

8.45 Little Hours, then free time.

9.15 Conference or some notices relative to the retreat.

After the conference, reflection or writing down notes until 10.15.

10.15 Free time.

10.30 Reading from the Imitation of Christ.

10.45 The subject of the second meditation is given.

11.00 or thereabouts, that is after the subject has been read out, meditation.

11.15 Review of the meditation.

[66] 11.35 Visit to the Blessed Sacrament for five minutes; then, for ten minutes, self-examination on faults committed during the morning.

Mid-day Dinner - After dinner, visit to the Blessed Sacrament, recreation in silence during which you may walk, do a bit of manual work if you so wish, recite some vocal prayers, or reflect, write and do other things like that, as in free time.

1.30 Vespers, Compline and free time.

2.15 Reading in common during which a period of rest will be given in order to give some time for reflection on what has been read.

2.45 You can continue to reflect on what has struck you; you can write some notes on the same subject.

3.00 Free time.

3.15 Matins, Lauds and free time

4.15 Instruction after which a time to reflect or take some notes.

[67] 5 Free time

5.10 Rosary

5.30 Reading from the Imitation of Christ.

5.45 Presentation of the subject for the third meditation.

6.00 Meditation.

6.30 Review of the meditation.

6.45 Benediction of the Blessed Sacrament.

7.00 Supper, then recreation in silence during which each person (sitting at his place) can keep himself busy in a suitable way, as is done during the recreation following dinner.

8.15 Prayer, during which time you examine your conscience on the use of the time which has elapsed since the morning examination.

9.00 Visit to the Blessed Sacrament and bedtime.

## Observations

1° Use of free time:

The first thing you should do to make use of your free time is to prepare for your confession. When you are ready for confession, you ought, morning and evening, to read something which is indicated for these times.

[68] Those who have some duties to fulfil in the house should use the free time as far as possible for that. During the free times you may also reflect, write down notes, visit the Blessed Sacrament, say some prayers, not forgetting to speak often to Mary, our tender Mother. Those who wish can also keep themselves busy with some manual work.

2° Conduct to be observed externally:

Be most exact in going to the different exercises and doing everything at the appointed time.

Great silence both in word and action; this silence will be the fruit of a contemplative attitude which must be the soul of any retreat.

3° Internal dispositions:

Limitless confidence in the infinitely merciful goodness of our God.

In all freedom of mind, opening out of the heart, no mental strife but sentiments of good will which must be renewed often during the day.

Be prepared to be tempted during the retreat by distractions, periods of dryness, mental anguish, [69] and be convinced that all these difficulties, far from harming us, will even increase the fruit that we shall reap during these blessed days, if we are faithful in doing what God is asking of us.

## Readings for free time

- |                    |   |
|--------------------|---|
| Monday morning:    | Reading from "Le Combat Spirituel", C. III<br>Reading from the "Imitation of Christ"  |
| Monday evening:    | Chapter IV of "Le Combat Spirituel"<br>Imitation of Christ" Book III, Ch. IX  |
| Tuesday morning:   | You could read slowly and reflectively the first penitential psalm, i.e. Psalm 6: "Lord, do not punish me ..."  |
| Tuesday evening:   | The second penitential psalm, Psalm 51<br>In the morning at 10.30am you will read Ch. XXV of the first book of the "Imitation".<br>In the evening at 5.30pm, Ch. XIX: self renewal should continue. |
| Wednesday morning: | Read slowly and with feelings of contrition the 3rd Penitential Psalm, Ps. 37<br>At 10.30am, "Imitation of Christ", Book 1 Ch. XXIV   |
| Wednesday evening: | The 4th Penitential Psalm, Ps. 50   |

You will try to be imbued with the sentiments it expresses and pray fervently to God for them  
At 5.30pm, Chapter XXIII of the first book of the

“Imitation”

[70]

- Thursday morning: Psalm 101, the 5th Penitential Psalm.  
Reading of the “Imitation”, Book 1 Ch. XXV: work at your ...
- Thursday evening: The 6th Penitential Psalm, Ps. 127  
At 5.30pm, in place of the “Imitation” we shall read the parable of the Prodigal Son., Luke 15,11
- Friday morning: We shall read the first pages of “Le Livre d’Or”  
At 10.30am “Imitation”, Book 2 Ch. VII Take ...  
- Evening: Continue reading “Le Livre d’Or” - “Imitation”, Book 1 Ch. 1
- Saturday morning: Continue with readings from “Le Livre d’Or”  
At 10.30, “Imitation” Book 1 Ch. IV

### **Sunday, the last day of the Retreat**

- 7.00 Communion Mass  
8.00 Breakfast and free time  
8.30 Little Hours  
9.00 2nd Mass and free time  
10.30 Instruction and free time  
11.45 Visit and examination of conscience  
12.00 Dinner and recreation till 2.00pm  
2.00 Conference and free time  
3.00 Vespers and Compline and free time  
4.15 Instruction and free time  
5.15 Rosary and free time  
[71] 5.45 Each one will privately prepare his meditation  
6.00 Meditation  
6.30 Review of the meditation  
6.45 Solemn Benediction - Te Deum - Supper - Recreation  
8.15 Prayer as on the other days of the retreat after which the Rev. Father Superior gives the subject of the meditation for the following day;

[72] *(blank)*

[73] and [74] *do not exist.*

[75] **Laudetur et ametur Jesus Christus  
et Maria mater eius. Amen**

## ORDER OF THE DAY

I will get up promptly and modestly, offering to God my actions and my life, in union with those of Jesus Christ. I will then go to the church. I will try during my meditation to form resolutions correspondingly. In my prayers and in my actions I will take care to recall them. It is especially during Mass that I will with confidence ask favours for myself, my superiors, my brothers, the novices, the children entrusted to me. Office will be recited, as far as it depends on me, with the greatest devotion. I will take all means necessary for making the study and practice of religion easy and pleasant.

I will have the catechism recited in a dignified manner and will give rules for behaviour in keeping with the subject. During the writing lesson I will see to it that the paper, pens and ink that are used are in keeping with holy poverty. Competition and constant strictness. Negligence and slackness will be banished and a suitable tone will be used in reading in order that the topic may be understood and put into practice afterwards.

Comparisons and examples will be used to explain grammar and arithmetic. When the children are leaving the classroom, quiet behaviour and thoughts of the presence of God should guide their steps. I shall take care that, while nourishing the body I do not diminish the strength of the spirit. After breakfast, the exercises will start again with renewed ardour. I shall leave out nothing to ensure that everyone will take more and more profit from catechism, writing, reading, grammar and arithmetic.

Competition, cautions, punishment, rewards, compositions etc... especially prayer, guidance, frequent confession and communion.

[77] With regard to Jesus Christ. In the person of the sick, I shall visit them and comfort them as much as I can. Illnesses are a favour from heaven, good occasions for merit, provided care for the soul is not neglected. The study of medicine will lead me to praise God who has given efficacy to different remedies. Charity will be my motivation and rule. When I am making models and other things necessary for class teaching there will be no display of vanity or affectation.

The particular examination of conscience will be useful for recalling in a more special way the subject of my meditation and the resolutions I have made, and for renewing them with still more fervour. I shall go to the dining room in obedience to God. I shall call to mind the institution of the Eucharist, the vinegar and gall which was used to slake the thirst of Jesus Christ when he was on the Cross. After having listened attentively to the word of God, I shall reflect on myself and ask for the grace to practise the virtue that has just been spoken about.

[78] Imbued with gratitude to a God who is so good and generous, I shall go to him with confidence and love, acknowledging my sins and imperfections and doing the penances imposed on me for my correction. I shall try to get inside the minds of those I have to teach in order to inspire in them a love for the rule and to discover the tricks which the devil makes use of to discourage them. I shall recommend myself often to God, to Mary, to my good angel, to my patron saint, asking them to give their blessing to me and to the whole establishment. My manual work will recall to me the lives of the old patriarchs, of hermits, etc. I shall read in an unhurried and devout manner in order to be penetrated myself and to penetrate those who are listening to me with the holy truths of religion. While I take good care in keeping everything concerning class in a good state I shall not neglect those things outside of class, especially the infirmary.

I shall be punctual in going to the exercises and beginning them at the prescribed time, dropping everything for that.

[79] History should serve to call to mind almighty God who arranges everything according to his will for the good of his elect. I must not neglect other branches of knowledge which are useful and necessary for civil life. Wisdom and discretion in everything.

Having put myself in the presence of God and asked for the light of the Holy Spirit, I shall examine my outward faults and shall accuse myself of them with humility and frankness and shall be firmly resolved to correct myself. I shall let others know their failings as I would wish to have people let me know mine. Before beginning Office or any other vocal prayer, I shall think about the excellent action I am about to perform. I shall present myself before God with humility, I shall adore him and I shall be reconciled to him by an act of contrition. I shall speak to him with respect, attention and devotion. In order to be steeped in these dispositions, I shall think of the majesty and infinite goodness of God who is listening to me and of the pressing need I have for him to answer my prayer. I shall imagine that I am in the midst of the choirs of angels whose duties I am performing here below. I shall join ... (*here the line is cut at the foot of the page*).

[80] I shall sing the praises of God and of the Blessed Virgin with a heart penetrated with joy

When I go to supper, I shall accompany Jesus Christ at his last supper and I shall behave during the meal as if Jesus himself was serving. Uprightness, vigilance, dropping ingenious hints, will allow me to spend a recreation that is salutary and profitable. When saying the rosary I shall imagine myself to be in the presence of my great and powerful mother who wants me to be her worthy child. Mary is the way to go to Jesus Christ and

Jesus Christ is the way to go to God. I shall pay great attention to the first words of the evening prayer. I shall listen with docility and respect to the subject for meditation as if Jesus Christ himself were speaking. And, after receiving his blessing I shall look closely at the graces he has given me to thank him for them.

The Blessed Virgin, my Guardian Angel, my patron saint, will help me at all times and in every place. I shall often ask for their blessing.

[81] After having said a short prayer at my bedside and having devoutly kissed the ground or the crucifix, and after examining closely my actions throughout the day, while I undress, I shall pray to the Lord to strip my soul of its vices and its evil inclinations; and, looking upon my bed as my grave, I shall fall asleep saying: "Jesus, Mary, Joseph, help us now and at the hour of our death."

Time is the childhood of eternity and grace is the childhood of glory.

Happy the religious who, retired in his abode,

Works solely, all his life, to harness his desires. (La Fontaine)

The man who takes profit from difficulties and occasional humiliations draws down on himself the enlightenment and the help to fit the occasion. And the person who practises the mortifications and the penances of his state merits the graces and blessings of his state.

Holy Virgin, my good Mother, help me to make my meditation as my mother taught me to say my prayers when I was small.

[82] **Sanctifying the week**

1. Sunday - To the Blessed Trinity - the first three days will be offered to the three divine persons to thank them for the precious gift of communion. The last three similarly in order to prepare myself worthily.

2. Monday in honour of the joyful mysteries - Tuesday, of the sorrowful mysteries and Wednesday of the Glorious mysteries; the other three days likewise.

3. Monday, to the souls in Purgatory - Tuesday, to the Guardian Angel - Wednesday to the Saints - Thursday, to the Blessed Sacrament - Friday, to the Passion of Jesus Christ - Saturday, to the Blessed Virgin Mary.

One week confession, the next direction.

I shall spend the first Sunday of each month on retreat.

[83] *(blank)*

[84] **Examination of conscience**

1° What I am doing and what I ought not to do. - 2° What I have not done and what I ought to do. - 3° How I have done it and how I ought to do

it. - 4° Why I did it and why I had to do it. - Towards God, towards myself, towards my neighbour. - Thoughts, words, actions. Go through the exercises of the day in this manner.

### **Direction**

How are things with regard to health, meditation, vocation, employment, temptation, the Brothers, the children, food, the school, the rooms, the authorities, habits. In a few words: Piety, Silence, Regularity, Obedience, Charity, Good Manners, Health, Meditation, Examination of Conscience, Reading.

### **Occupation**

A religious who knows how to keep himself busy in his cell, in his convent, in praying, reading, meditating, writing and doing some little jobs with his hands is happier than a great lord in his suite of rooms, and also if he sees the things in the world that are superfluous. "What a lot of things there are," he says, "that I don't need!"

### [85] **Conversation**

Piety, Uprightness, Kindness, Firmness, Charity, Activity, Amenity, Regularity, Humility, Docility, Poverty. Conversation must be like pure water (St Francis de Sales).

### **Buildings**

Necessity, Solidity, Usefulness, Convenience.

### **Writing**

Slant, spacing, uniformity, joining strokes.

### **Certificate**

I, the undersigned, N. ... declare that N... has led a Christian life and that his conduct has been satisfactory during the time he spent in ...

### **Study**

1° What to study. - 2° How to study it. - 3° Why we must study.

### [86] **Distractions during meditation**

- 1° Modesty, mortification, presence of God;
- 2° Examination of conscience, humility, contrition;
- 3° Prayer, pause, reflection;
- 4° Reading likewise - Eternal maxims - "Pensez-y bien" (Think well about it) - Sufferings of Jesus Christ - The four ends of man - "Thoughts" of Humbert - The soul raised to God - Conduct - Rule - Direction.

### **Attributes of man**

1° His greatness and his wretchedness; - 2° His power and his weakness; - 3° Right and duty - 4° Command and obedience; - 5° Life and death; - 6° Death and immortality.

### **Health**

Health depends to a great extent on food, exercise and cleanliness. - Food must be simple, but good, substantial and well regulated; always chew it well. Instead of a woollen garment, shirts; instead of snuff, salt, sugar, camphor. Dry rubbing and rubbing with balsam regularly applied on the surface of the body. - Dry and clean feet - Short hair - Cheerfulness, light exercise and moderate meals are three good remedies where you cannot go wrong; as well as warm feet and cold head.

### [87] **Different ideas**

The amount of travel you can do on the Sabbath is 2,000 cubits, which is 5 "stades" = one hour, about 5 kilometres. The thirty pieces of silver come to about thirty shekels or from 45 to 50 francs.

Speech is composed of sentences, sentences of words, words of syllables, syllables of letters.

The speed with which air moves is extremely varied. Thus it can travel at between 5 and 45 metres per second. The Greek Cross + is the one whose four arms, of equal length, intersect at right angles.

The catacombs are ordinarily very dry, being dug out of granular tufa which soaks in water but does not retain it (The 3 Romes).

According to statistics (1873), the approximate number of deaths per twenty-four hour day is 100,000.

### [88] 1853 **Brothers of Christian Schools** (Regime in Paris)

Letters: drawer for the Superior and each Assistant.

Council: three times a week.

Retreat: three, presided over by the Superior every year.

Exercises: With the community, in the chapel, in the dining room.

Recreations: Régime: old Brothers and working Brothers, Teaching Brothers, novices and postulants.

Establishments: drawers containing the names of the Brothers employed in each house, a card for each - Name of each Brother, with name in religion, family name; entry, habit, vows, places of work.

Registers: 1° Names of the Brothers in alphabetical order with a suitable space for the new names.  
 2° Family names of the Brothers, likewise.  
 3° Special notes on each Brother.  
 4° Special index of all the registers.

Novitiate: Two letters in alphabetical order for each name sent by the Superior.

Secretariat: two: Secretary, Assistant Secretary.

Letters concerning administration: a box for each department.

Meals: Same menu for each table

[89] Special seal for the Régime: white, etc ...

Assistants: a district for each one: changes, placings, correspondence, confidential letters.

Bequests: opinion of the Council; provisional acceptance by the Superior; definitive acceptance through a notary after acceptance by the government;

1869 In France, they have 18 novitiates; in the Colonies 2; in foreign countries 8, and Pasis, the Mother House, has a double novitiate, a Teachers' Training College and an Infirmary. In France and in the colonies they have 864 establishments; in Mauritius 3; in the Pontifical States 16; in Italy 13; in Belgium 42; in Switzerland 2; in Austria 2; in Prussia 3; in England 2; in Turkey 4; in Egypt 2; in Canada 19; in the United States 19; in Malaysia 5; in India 5; in the Republic of Ecuador 2. Total: 1,043 Establishments served by 8,000 Brothers - 1875 = 10,000 Brothers - 327,000 pupils.

[90] **Administration**

1 - Continue to follow the former procedure for the formation and development of a new Province.

2 - Each Assistant will be able to direct a Province with establishments up to 100 in number.

3 - The Superior must conscientiously see to it that each Assistant is fully occupied while not being overburdened.

4 - Each Assistant is responsible for any action he takes, unless he is acting on the orders or with the formal approval of the Superior.

5 - Have all the members of the Institute incorporated into the Confraternity of the Sacred Heart of Jesus at Moulin, because of the many indulgences which may be gained without doing anything extraordinary.

6 - Have a weekly diary for letters and write in it day by day any information contained in them relating to administration and anything which has to be examined, to be studied in the Council or to be executed.

7 - The Superior appoints the Brother Directors and accepts new establishments. For that he comes to an agreement with the Assistant of each Province who must propose them to him.

8 - There are three general administrative Registers: 1° The Register of all the Brothers kept by the Assistants for each Province; 2° The Register of establishments kept by the Procurator and the Visitor; 3° The Register of deliberations kept by the Secretary.

[91] 9 - The Assistants note down the names of Brothers who ask to go to the missions in Oceania and in whom they find the qualities required for that work, in order to send them there when needed.

10 - When we think about changing a rule, a prayer, a wisely established custom in the Institute, we seem to look upon these practices as strangers, tenants, passing things and not like a piece of family property, a possession, an heirloom which we are keen to keep intact and to hand on to our successors.

11 - Imitate as much as possible the government of the Church: the Pope, the diocese, the deanery, the parish: The Superior General, the District, the Establishment, with each one having its competence well defined.

[92] **Angelus - Indulgences**

Religious and other persons who live in community who, when the Angelus bell rings, are performing some exercise of Rule, can say it afterwards without foregoing the indulgence. In the same way, if you happened to be in some spot where the Angelus bell was not rung, you would gain the indulgence if you said it at about the times when it is usually said.

According to several decrees of the Congregation for Indulgences, the same confession and the same communion are valid for gaining all the indulgences which are to be gained on that same day and to which you had a right, like belonging to different Confraternities, or having practised different devotions during a certain time.

Plenary indulgence for visiting the Blessed Sacrament exposed during the 40 Hours' Adoration. The same indulgence for visiting the altars of repose on Holy Thursday or Good Friday and receiving Holy Communion on Holy Thursday and on Easter Sunday, 10 years and 10 quarantines for each visit.

According to the Roman Ceremonial, on the last three days of Holy Week, you recite the Angelus on hearing the signal given by the clapper.

[93] Father Champagnat, such a kindly and revered man, gave me, from his own hands four spiritual books for me to use: the "Mois de Marie" by Lalomia (a catechism prize), "Le Mentor des Enfants", when I was a postulant at La Valla, "Le Manuel du Chrétien", "Le Combat Spirituel", at N.-D. de l'Hermitage.

On the 12 October 1859, the 20th anniversary of my election, we acquired the Roux property at St Paul-3-Châteaux to complete the tenement of our Novitiate house. In the following year I resigned from my charge as Superior.

[94] The M monogram of Mary contains the initials of the names of Jesus, Mary and Joseph.

The only grandeur that Heaven recognises and offers incense to is holiness (Mgr Parisi, Beatification of Joseph Benoît Labre).

We must make a distinction when we consider temptations: 1° the proposal and the acceptance; 2° feeling and consent; 3° fear and the judgment of conscience.

Consideration in our dealings is the flower of charity towards our neighbour.

St Gregory the Great composed the hymn *Lucis Creator optime* and *Audi benigne Conditor*. - St Fulgentius, a bishop, composed the *Vexilla Regis*; and Jacoponus, a Franciscan religious, the *Stabat Mater*.

Neither the conditional, nor even the subjunctive are always sufficient when guiding people; sometimes the imperative is necessary.

The majority of the collects which are used in the offices of the Church were composed by the Popes St Gregory and Gelasius.

It is to St Jerome that we owe the distribution of the Epistles and the Gospels used in the course of the year. He sent his work to Pope Damasus. First the Roman Church, then all the others adopted it.

[95] Sunday within the Octave of the Assumption, 19 August 1860, 12th after Pentecost: Feast of St Joachim, father of the Blessed Virgin, Clothing Ceremony, 26; first fruits from the family of the *Grand Père*, since the General Chapter - You love the Lord your God with all your heart and your neighbour as yourself - the Good Samaritan's balsam - *Dispersit dedit pauperibus* - *Fidelis servus et prudens* - *Deus in adiutorium meum intende* - *Benedicamus Domino in omni tempore*.

On 19 October 1860, feast of St Peter of Alcantara, Franciscan, the Rev Father Superior, when appointing me Director of the House of N.-D. de l'Hermitage, spoke these kind words to me: "I am doing to you what you have done to me. I am giving you complete power and responsibility with regard to this house, just as you have left me complete power over and responsibility for the Institute."

Since love for seclusion was, so to speak, the dominant inclination of St Peter of Alcantara, he prayed to the Lord to allow him to go and live in some

solitary convent. This permission was granted to him on condition that he would direct it. There he composed his treatise on mental prayer which was looked upon as a masterpiece (Godescard, 19 October).

The old custom among Christians when greeting each other was to say: "Deo gratias" (Bernardin de Picquigny, Eprès 5)

The distance one was allowed to travel on the Sabbath was 600 paces, about 3 kilometres.

[96] Sunday within the octave of All Saints and All Souls, 23rd after Pentecost, 4 November 1860, Feast of St Charles Borromeo, I have devoted myself completely to the House of N.-D. de l'Hermitage so that I could, as far as possible, represent Father Champagnat.

St Clement of Alexandria wrote a book called *Stomata* (= tapestry). It is a varied collection of features of different religions which the pious Doctor has put together for his own use, to console him in his old age and to serve him as a repertoire when the resources of study or of memory should happen to fail him (4 October 9th century).

St Ambrose used to invite people to come and eat at his home, but he never went to anyone's house to eat. A few days before he died, he said to those around him who were pleading with him to ask God to cure him: "I have no desire to live and I am not afraid of death. Let God's will be done."

When St Jeanne Françoise Frémiot de Chantal became a widow, she kept to her house,[97] fully occupied with performing her spiritual exercises and looking after her children./ She made no visits nor did she receive any except only those which charity and politeness did not allow her to refuse.

St Augustine never ate away from home, no matter what the invitation he received; but he was very hospitable and most affable to his guests. No one ever saw a woman eat at his table, stay in his house or visit it regularly for any reason, not even his sister or his nieces (Henrion, *History of the Church*, Book 14, Vol. 2, p. 343).

St Anastasius, patriarch of Antioch in 563, showed that he was capable of coping with most important matters and with a multiplicity of detail; affable with dignity, easy of approach without familiarity, severe without being harsh; and in all circumstances unchangeable in his equanimity and firmness (id. Bk. 6, Vol. 3, p.78).

22 July 1863, Deposition of the title of General into the hands of the Chapter, at the feet of the newly elected Rev. Brother Superior General; and resolution to consecrate for the good of the Institute all the time that remains of my life as an ordinary Brother. - St Magdalen in the desert.

There were three things that St John of the Cross habitually asked from God: the first, not to let a day pass without suffering, the second; not to die as a superior; the third, to finish his life in humiliation (24 November).

[98] Our Father, Pope Pius VII wished to consecrate the 24 May to Our Lady Help of Christians to thank her for having preserved his life during his captivity, for having given his states back to him and for having brought him back to Rome in triumph (1814).

The Religious of St Francis of Assisi, in the course of their missions, stopped wherever they found a church and prostrated themselves before it, saying what they had learned from their Father: "We adore you, Lord Jesus Christ here and in all your churches on earth and we bless you for having redeemed the world by your holy Cross" (Life, Bk. 1, in the year 1209).

There is a saying: "The more you eat, the less you think. - The more fastidiously you eat the less sensibly do you think." When the body takes pleasure in the enjoyment of food, the heart gives itself up to senseless pleasures (St Gregory). Gluttony is the extinguisher of intelligence (M. Gaume).

Weak men howl along with wolves; bray with donkeys; yelp with dogs; bleat with sheep, mew with cats.

The sight or the narration of virtuous actions leads to virtue by the shortest route (Blanchard, *Ecole des Moeurs*, Vol. 1, §8).

[99] I look upon myself as an old pot that's chipped and broken, which is fit for only the meanest and most common common household use, not to be spared because of its worthlessness.

St Vincent de Paul, after having said a lot of good things about a Superior, whose civility was minimal but whose solid virtue was worth a great deal more than the polite manners of many others, added: "And what about me? How am I made? How have people put up with me up to now in the job I hold, me, the most ridiculous and the most stupid of all men, who when among men of high condition could not put six consecutive words together without making it evident that I had neither wit nor judgment! But what is worse is that I have no virtue remotely approaching that of the person we are talking about." This was a Religious whom he had appointed Superior of one of his houses (Ansart, *Esprit de St Vincent de Paul*, Vol 1, Ch. 21, p. 278)

Among the famous aphorisms of St Giles, St Francis's companion, you find this one which is important: "When you are arguing with someone, if you want to win, look upon yourself as beaten; and to triumph, give way quietly (St Jurus, *Cours de J. C.* Bk. 3, Ch. 14, Vol. 3, p. 157).

For the job of Superior I had 20 years for preparation, 20 years for operation, shall I have 20 years for reparation?

Man moves and God leads him.

[100] St Vincent de Paul used to say: "No words of mine that smacked of rudeness have ever done the trick, and I have always noticed that in order to handle the mind you must not embitter the heart" (Collet, *Life of the Saint*, Bk. 3, p. 242).

St Francis of Assisi had told his religious to greet each other by saying: "May the Lord give you his peace!" These are the same words that the Church puts into the mouth of the one who presides over the Divine Office at the end of Lauds and of the one who blesses the table at dinner and supper, before going out. (id. Bk. 1, p. 30). This greeting had been revealed to him (p. 82).

Father Champagnat founded the Order of the Little Brothers of Mary, simplicity; St Francis of Assisi, the Order of Friars Minor, poverty; St Francis de Paula, the Order of Minims, charity - Small, smaller, smallest.

Blessed Abbot Sylvanus of Sina used to say: "Woe to the man whose reputation exceeds his merit" (*Life of the Fathers*, Bk. 6, Ch. 3, Vol. 4, 331).

The Abbot Moses says that as regards meals, the general rule is to take food according to your strength and to act in such a way that when you leave the table you should still be hungry. This is the means, he added, "to enable to keep souls and body in the same state, without exhausting it by fasting or weighing it down by excessive eating (id, Bk 4, Ch. 12).

[101] St Germanus, Bishop of Paris, did not use heating even during the most intensely cold weather. Meals were so irregular that he hardly took what was necessary and was still afraid of giving in to sensuality. He had someone read pious books to him while he ate, in order not to think at all about the food he was taking (28 May). And what about me, am I not sometimes distracted from the reading by thinking of the food?

When the Sisters of the Visitation went out to visit the poor and the sick, they always went in twos. One was appointed Superioress and the other Supervisor. When they returned, the Superioress gave an account of the visit and the Supervisor gave an account of the conduct of the Superioress (Hemon, *Life of St François de Sales*, Bk. 5, Ch. 1, Vol. 2, p. 43).

St Francis de Sales pointed out that his patron St Francis of Assisi, owed to the intercession of Mary all the graces that heaven had showered on him (id. Bk. 6, Ch. 1, Vol. 1, p. 106). And he himself admitted that he too

owed to the Blessed Virgin the conversion of all the heretics who had come back to the true faith by his preaching, and for the graces he had received from God. (ib. Bk. 3, Ch. 1, Vol. 1, p. 183).

The treatise on the love of God that St François de Sales wrote is the fruit of 24 years of preaching, according to the expression of the author himself, and [102] of such intense study that there are 14 lines of that book which, he told Mgr Camus, Bishop of Belley, cost him more than twelve hundred large pages of reading (Hamon, *Life of the Saint*, Bk. 6, Ch. 5, Vol. 2, p. 475).

St Francis de Sales suffered from pains in his legs, his chest, his kidneys and his stomach; he had frequent violent headaches. And when people tried to persuade him to take it easy, he would reply: "Won't we have to die soon? Some years more or less is nothing." In the midst of his pains it was always the same look of calm, the same kindness in his dealings, the same strictness towards his body (ibid. Ch. 2, Vol. 2, p. 262).

The servants of St Francis de Sales used to say: "Our master loves himself only for God. He doesn't care at all what you serve up to him at table. Whether the dishes are cold or hot, tasteless or pleasant to the taste; but he cannot bear the least offence against God" (ibid. Bk. 7 Ch. 6, 343)

St Francis de Sales had a great devotion to St Appolina whose power he had experienced when he had had toothache and she had miraculously cured him; to St Anthony of Padua also, for finding lost objects (ibid. Ch. 8, p. 384).

The same saint had a habit of looking at women who [103] spoke to him simply to distinguish them from men; but never looking at them so as to identify their features. Moreover, he went about it simply and straightforwardly, not worrying about those fears which disturb a person and which, by keeping the thought of evil in the soul, become themselves a temptation (*Life of the Saint*, Bk. 7, Ch. 12, Vol. ..., p. 451-452).

St John Chrysostom lived with his mother in Antioch as if he were in a place of solitude and there lived the life of a perfect ascetic. Since he never visited anyone and kept himself shut up in his house, constantly engaged in the practices of the ascetic life, he was accused of not being sociable. But he continued to live in his retreat and so lived the life of a real hermit (27 January).

"I am only the shadow and the ghost of an ecclesiastic," St Francis de Sales used to say, "and, according to others, I have no experience of the things I say or write about. I am only a man who stinks, the high point of all human wretchedness" (St Chantal, *The Spirit and the Heart of the Saint*, 3rd P, Ch. 1, p. 223).

St Sisoës, a hermit on St Anthony mountain, said that for thirty years he had been saying this prayer to Jesus Christ: "Lord Jesus, do not allow me to sin today by my tongue. And yet," he added, "I keep on committing faults of that kind." [104] It was his humility that made him say that, since he kept strictly to the hermit's rule of silence (Life of the Fathers, Bk. 1, Ch. 8, Vol. ?, p. 104).

St Albinus, who was elected Abbot of the monastery of Tintillan, in Brittany, governed that house for more than 25 years; he established discipline there and made piety, obedience and fraternal union flower again (1 March).

The hymn for Vespers on the feast of St John the Baptist, *Ut queant laxis* was composed by a monk of Monte Cassino whose singing voice was restored to him through the merits of St John the Baptist (Rosier de Marie, 20 June 1868).

Towards the end of his life, M. Boudon looked upon himself not only as a useless servant, but as a guilty person for whom God prolongs his earthly sojourn only to give him time to do penance and weep for his sins. "I am convinced," he said, "that it is time for me to preach to myself and to do so most forcefully in order to humiliate myself and to cause myself to be perturbed at the scarce use I have made of the truths that I have preached over and over again to others, to meditate on them in profound silence, to spend the short time which remains to me in moaning and crying for mercy to Jesus, the Father of mercies" (In his Life, Bk. 3 § 16).

[105] You satisfy the precept of hearing Mass when during that time you recite vocal prayers or do some readings that are spiritual or stir the emotions and which are liable to nourish the heart and maintain it in its taste for and thought of God (P. Judde, Retr. Rel. Vol 3, p. 66).

St Pacomius, Abbot of Tabenne, far from looking upon himself as the Superior of others, considered himself as being destined by God only to serve them. Far from accepting special treatment, he could not bear people having any consideration for him that would not be had for the least of the Brothers. "Well then," he said, "because we are in charge of directing the Brothers and seeing to their needs, is it fair that we should be treated better than they? (Life of the Fathers, Bk. 2, Ch. 1, Vol. 1, p. 242, 273).

Saint Theodore the Sanctified, a disciple of St Pacomius, when suffering from a violent headache, begged the good father to obtain his cure; but the holy Superior, preferring the spiritual advantage for his disciple to the alleviation of his bodily pain, said to him kindly: "Do you think, my son, that sorrows, pains, and other afflictions come to us without the Lord's

permission? Bear with this and he will cure you [106] when it pleases him. If he deigns to try you for a long time, thank him, following the example of the most perfect and patient Job who, in the midst of his sufferings always blessed the Lord, so that, as he did for him, Jesus Christ may increase your consolations, for, although abstinence and perseverance in prayer are very praiseworthy, a sick person gains much more merit when he suffers his illness with patience (Life of the Fathers, Bk. 2, Ch. 1, Vol. 1, p. 265).

The religious of Tabenne lived closely united with each other by the bonds of a charity that was very pure and sociable. They encouraged each other to make progress in the spiritual life. They took spiritual nourishment from the word of God and conversed among themselves about means for attaining a high degree of sanctity, and although a number of them were only peasants, unable to read and with no mental culture, they were full of the wisdom of God by their assiduous study of the maxims of the Gospel and by the communication with heavenly insights which they received in abundance (ibid. p. 256).

[107] Although St Pacomius was the Abbot General of the whole congregation, he submitted more than any other of the Brothers to the Superior of the particular monastery where he was staying; and when someone other than he gave the spiritual conference, he gave it all his attention, looking upon himself as an ignorant fellow who needed instruction more than anyone else. He lived in such dependence on the other Brothers in the monastery in what related to their different occupations, that he wished to have nothing for his special use and received from their hands, like an alms, whatever he needed (ibid. p. 243).

The Religious of St Benedict have several times a week what they call "silent recreations": they take the air, they walk about without speaking (P. Jude, Retr. Relig., 9th day, *le Consid. Tb.* 23).

St Francis de Sales says that the resolution not to commit any sin, however small, is a sign that you are in God's favour (St Liguori, Love of Jesus Christ, C. 8, p. 87 - 17.225).

Compassionate charity and zeal that is proof against everything is a sign that God resides in a soul. Fr Surin was all zeal and all charity (P. Judde, Feast of the Visitation, Vol. 4, p. 195).

[108] Before St Theodore the Sanctified was raised to the dignity of Abbot in Assisi, he behaved like a Religious who sought only to remain hidden and to be merely one of the Brothers. You could see him sitting with the others when Orsibus was giving an instruction to the Religious, listening to him with

childlike simplicity as if he had no insights (Life of the Fathers, Bk. 2, Ch. 3, Vol. 1, p. 309).

Theodore and Orsius acted together in the government of the Brothers and in close union. When one was absent the other took his place and when they were together they had but one mind and one will for the good of the Brothers (ibid. p. 347).

The great Tirhoes, a disciple of St Pacomius, held as his maxim that silence and abstinence were powerful means for preserving the heart in great purity (ibid. Ch. 4, p. 357).

In the establishments of the Institute of Tabenne, each Superior had a second in charge to replace him when he was absent. It was the same for the Priors of each family. And if one or the other was to be absent [109] for a short time, they appointed a Religious to take their place. When they were travelling, the elder of the two was appointed Superior and the other had to obey him as he obeyed the Superior of the monastery. The whole Order was governed by a leader to whom the name of Abbot was strictly reserved (Life of the Fathers, Bk. 2, Ch. 5, Vol. 2).

If a piece of work was spoiled or lost through the fault of the one who was in charge, the Superior imposed the correction on him and the latter in his turn imposed it on the Brother of his Family by whom the work had been lost or spoiled, according to what the Superior told him to do. (ibid. p. 45).

Abbot Hor, a solitary in Nitria, wished to know nothing about what happened outside his cell, and he sometimes said to Paul, his disciple: "Be careful not to bring here any news from outside." That was because he understood that such things only serve to distract the mind from heavenly things and make one waste one's time in empty words (ibid. Ch. 6, p. 135). He never attributed any blame to his Brothers for anything he had to suffer on any occasion; but he attributed it only to his own fault and to his sins. He also said that if we think others are wrong we must believe that others can think the same about us (ibid. p. 133).

[110] A solitary of Nitria named Benjamin was a model of patience during a long and painful illness by which God was trying him. Eight months before his death he suffered from dropsy and his body swelled astoundingly. His pains were so acute that the Solitaries looked upon him as the Job of their century. God had given him the gift of curing all kinds of sick people to make him practice charity towards his neighbour; and while he cured others, he himself remained on this sorry state, since God wished it thus in order to enrich him with merits through the exercise of patience (Life of the Fathers Bk. 3, Ch. 9).

Someone, wishing to praise another person, said to St Ignatius: "He is a great man of prayer."

"He will be," was the reply, "if he is a man of great mortification" (P. Judde, Vol. 5, p. 257).

When Xenocrates, who was in a great crowd of people, was asked why he was saying nothing, this wise philosopher replied: "I have often been sorry for having spoken, but never for having kept quiet" (Ecole des Moeurs, Vol. 1, S. 20, p. 246).

The most unfortunate of all men is the one who thinks he is such and makes up imaginary troubles for himself (ibid. §23).

[111] Just as birds fill their whole day with looking for food, bathing and cleaning themselves, in the same way the Solitaries spent their lives feeding their souls with divinity and washing them of the slightest stains to make them whiter than snow. That is why St Macedonius gave this reply to a hunter who asked him what he did on the mountain: "I do there what you do; only you run after beasts and I look for my God without tiring of that interesting search (Life of the Fathers, Bk. 8, Ch. 12, Vol. 7, p. 120).

Francis I, who, in France, was the restorer of literary art, was a scholar without having done much study. But during his meals and all the time he did not devote to business, he entertained men who were real scholars and who instructed him (Ecole des Moeurs, §25).

Near Constantinople there was a Solitary who remained strictly secluded in his cell. The Emperor Theodosius came to see him and said to him: "You Solitaries are lucky! You are free from the worries of the times, you lead a quiet life, you have no other care than the salvation of your souls and you are working only for heaven. I, on the other hand, who am seated on the throne, can say that I have never sat down at table without having [112] my mind preoccupied with a thousand cares (Life of the Fathers, Bk. 4, Ch. 14, Vol. 3, p. 146).

St Ignatius severely punished Superiors for faults that they had failed to prevent or suppress in their inferiors. He was scrupulously attentive to eradicate the slightest faults, but he took good care not to make general rules to cure one particular abuse. He was the enemy of novelties because he knew that it was rare for people to stop on that slope, and that, to ruin an Institute, it was sufficient to allow the most insignificant things to be introduced only to open the door often to other more harmful ones. (Bartholi, Life of St Ignatius, Bk 3, Ch. 9, Vol 2, p. 191).

Here is what St Ignatius wrote to a Provincial of the Company in Portugal: "It is not right for Generals or Provincials to take on all kinds of

enterprises even if they have the necessary ability to deal with them. It is better for them to entrust them to others who will give an account of them afterwards so they can make a definite decision, if one has not already been taken. It is good, before giving orders, to ask advice from those who are most adept, then to set the affair in motion as the prime mover, but to entrust the execution to others [113]: that is the way I act and I take comfort in doing so since my mind is more at rest. Besides, should the inferiors performing the task make some mistakes, it is considerably less inconvenient for you to reprimand them than to be informed by them if you have made a mistake, a situation which could not help but happen if you interfered in the details of the business (ibid. p. 203).

When St Ignatius saw subjects who were formed, tested and trustworthy, he used them in the business of government and allowed them to act on their own initiative. He was far from approving the conduct of those Superiors who wish to be everything in their houses as if an elevated position gave one the expertise which was possessed by those who were less elevated. But everything was so well coordinated that in his time people used to say that in the whole Company there was only one Superior, the government of a number of superiors was so uniform that it seemed to be the government of one person (ibid. p. 202)

When St Ignatius contracted several serious illnesses, he passed on to Fr Natabe almost the whole weight of the Generalate, keeping for himself the care of the sick. (ibid. Bk. 4, p. 215).

In some people the tongue is quicker than the thought.

[114] St Arsène said, like Xenocrates of Plutarch: “I have often been sorry for having spoken, but I have never been sorry for having kept quiet.” An admirable piece of advice thoroughly recommended by the author of the Imitation of Christ (Bk. 1, Ch. 10, 20). He avoided keeping up relations with those who were absent by writing letters, doing so only when he was absolutely unable to avoid it. He was wholly intent on hiding, living unknown, living in the secret of the face of God and completely engaged with the things of the soul.

Just as, in his interior life, he allowed nothing to turn him away from the spirit of prayer, he was also afraid of being turned towards the outside world by the least noise, from attention to the presence of God, especially during the time of meditation (Life of the Fathers, Bk. 4, Ch. 18, Vol. 3, p. 2078).

When St Ignatius judged that certain Fathers would be more useful for the good of souls elsewhere than in the colleges, and when the Rectors

complained that they were losing them, he simply answered: "What would you do if they were dead?" (Life, Bk. 4, Ch. 3).

St Ignatius called the Imitation of Christ 'the pearl of books'. Every day he read slowly one chapter of it for his meditation and extracted all the juice, [115] as the earth absorbs each day the fine drops of rain which enter it. Moreover, every day he opened the book at random and read some lines; and he always happened to fall on something which, at that moment, could be most appropriate for the state of his soul. For him this book was a consoler, a consultant, a support (Life, Bk. 4, Ch. 3, Vol. 2, p. 250).

In the Rule of the Solitaries of Sicté it says that the Superior will be careful to give his orders, for the work which has to be done, to one of the Brothers to whom the others will be submissive; that he will appoint a cellarer who will provide for what is necessary for the upkeep of the Brothers and that the latter must look upon everything that is used in the Monastery as things that are sanctified, be they tools or other things; that, when they are ill, the Brothers will not be allowed to go to their relatives to have their illness treated, lest contact with seculars stain their souls which the illness would have purified in the Monastery; that the Abbot himself must not be absent from the community of the Brothers at any time because he is obliged to instruct and correct them (Life of the Fathers, Bk. 4, Ch. 25, Vol. 3, p. 296).

[116 18 October, Friday, feast of St Peter of Alcantara, the Rev. Brother Louis-Marie, the Superior General, appointed me Director of the house of N.-D. de l'Hermitage with powers for that house.

Holy Saturday, Burial of Jesus Christ, patronal feast of my life at N.-D. de l'Hermitage, XIVth Station of the Way of the Cross. I must die each day until I am sufficiently dead to die in reality and be eternally with him (II Thessalonians, 2). Recall this every Saturday, under the protection of the Blessed Virgin and following her example (26 March 1869, the evening of Good Friday).

St John Climacus recounts in his "Holy Ladder, 4th Step" that the Superior of a monastery situated near Alexandria showed admirable zeal for the sanctification of his Religious and to this end spared neither strong exhortations, nor corrections, nor trials. His main aim was to keep them closely united. He also formed them to blind obedience, and he supervised the least of their actions in order to put right any imperfection that might slip in. He listened charitably to them in their doubts, their temptations and their troubles. He had appointed two of the Brothers to keep an eye on the actions of the others and to observe [117] those who might be chatting together or who remained idle, in order to warn them of their duties. This Superior,

whose conduct was full of prudence and sweet charity, was filled with joy and heavenly consolation at the progress of his Religious. In them, too, could be seen extreme gentleness, wonderful kindness and pleasant cheerfulness.

Blessed Margaret Mary Alacoque, a Religious of the Visitation, did not write to anyone at all unless, in a case of great necessity, her Superioress commanded her to. In the same way, she went to the parlour only through obedience. The desire she had to suffer, to be humiliated and despised, inspired in her a singular affection for these things (Life, Ch. 6).

St John, who was named “the Silent” because of his love for solitude and silence, used his possessions to have a church built in honour of the Blessed Virgin, and a monastery to which he retired. He worked first of all to acquire humility, without which all the other virtues are false. He also practised temperance in order to have his mind more free for prayer and to extinguish all inclination to concupiscence as far as possible. His prudence and gentleness in government made the Brothers love him. He had banished [118] idleness from the Monastery as being the enemy of virtue and the source of all vices. The Religious busied themselves with useful work without being overburdened and all the intervals were filled up with prayers and other exercises. Let us be occupied with God in the midst of our daily occupations; let us put a brake on our tongues so as to talk only when it is fitting and we shall be less distracted in our prayers. Lord, may your Spirit animate us, let everything in us be quiet and may our hearts listen to you (Godescard, 13 May).

M. Olier, the founder of the Seminary of Saint Sulpice in Paris, never used any new piece of clothing, like a soutane, a hat or other things, without consecrating their first use to the Blessed Virgin, begging her not to let him have the misfortune to offend her divine Son while he was wearing them (Annals of N.-D. de la Salette, May 1871).

The celebrated Dominican, Jean Taulère always took the Blessed Virgin as his subject of meditation and advised others to do the same thing (ibid.) and M. Olier could not learn anything except when he prayed the Hail Mary, as he himself tells us. At the sound of the bell, St Francis Xavier used to say: “Mother of God, [119] remember me” (ibid.).

Cassien says that on Sunday the Solitaries apply themselves to the recitation of the psalms, prayers and lessons in a more solemn and sedate manner out of respect for the day of Communion. He says, furthermore: “Everyone kept such strict silence that you would have said that in the church there was only the one who was singing the psalms in the middle of the others, and this silence was redoubled when the Priest ended with the prayer, for then no one would have dared to spit, blow their nose, cough or yawn (Life of the Fathers, Bk. 5, Ch. 32, Vol. 4, p. 253).

The height of wisdom is to guide others well and to let oneself be guided (*idem*, p. 262).

In former days it was customary to bury the dead in the gardens. Our Lord was put in a sepulchre which was in a garden. Even today, Jews decorate their cemeteries like gardens; which proves how old this usage is (*Traveller in the Holy Land*).

St John Climacus ended his letter to the Pastor with this piece of advice: "I beg of you, dear Father, to leave to your children, as a divine and celestial bequest, the unshakeable purity of your faith and the holiness of your doctrine, in order that you may lead to God, not only your children, but also your children's children along the way of truth (V. P., Bk. 6, Ch. 9)

[120] Although all the Religious of St Sabas had chosen him as their Superior and their Father, he looked upon himself only as the servant of all and took the last place at even the smallest functions (*Life of the Fathers*, Bk 7, Ch. 19, Vol. 6, p. 61).

In governing his religious, St Theodosius, the coenobite, acted with such prudence and discernment that, by adjusting the exercise of his function to the limits of each person, he made himself so much loved and feared at the same time, that the monks loved his severity more than they feared it, since he never used this on a whim, but for the glory of God and the benefit of his Religious, and with that tender and indulgent charity which made him sensitive to the spiritual and temporal difficulties of his Brothers. His charity towards the sick led him to perform prodigious and heroic acts. He overcame natural repugnance in extreme cases and served Jesus Christ in his suffering members with attentiveness and affection which were hard to conceive (*ibid.* Bk 7, Ch. 24, Vol. 6, p. 176).

His disciples maintained towards him the love and respect of children since in him they had experienced all the kindness of a loving father.

[121] "When I was in the Monastery of St Seridus," said St Dorotheus, I experienced a very great affliction; I saw on all sides nothing but afflictions and distress, but after having been favoured by a vision, I found myself, by the mercy of the Lord, delivered from all discomposure, all sadness, all fear, and that God had protected me up to the present through the intercession of our former members and our holy Fathers (*Life of the Fathers*, Bk. 7, Ch. 27, Vol. 6, p. 218).

St John Chrysostom used to say that nothing happens here below except by God's permission and that when he chastises man he has only his good in view, when he sees him offending God or when he sees God being offended by others (*ibid.* Bk. 8, Ch. 10, p. 19).

Theodoret, Bishop of Cyrus, knew of no other real good than grace, nor of any other evil than that of what wounds one's conscience. He loved the peaceful and withdrawn life and came out from it only when necessity called (ibid. Ch. 11, Vol. 7, p. 116).

When St Francis de Sales was passing through Salins, an old town in Franche-Comté people wanted to show him the "salines" (salinated fountains whose annual produce was about 5,000 kilos of salt from huge vaults); but the holy Bishop, putting above every natural satisfaction what should contribute to the saving of souls, preferred [122] to use his time talking about spiritual things with a person who was eminent for his piety and with a community. This was a great source of edification for the town (Life, Bk. 4, Ch. 8, Vol. 1, p. 598).

St Zebin or Zebinas, a Solitary in the diocese of Cyrus in Syria, because of his excellence deserved the glorious title of a man of prayer. He spent days and nights in prayer without ever becoming weary. On the contrary, the more he practised this angelic exercise the more he loved it. It was because of this holy affection that he spoke very little to those who came to see him and as soon as he had shown them out he came back to his prayer, if indeed it could be said that he had interrupted it (Life of the Fathers, Bk. 8, Ch. 21).

St Maronius, a Solitary in the same diocese, is presented by the scholar Theodoret, his Bishop, as an admirable gardener who spoke very strongly against vice and gave excellent instructions for the practice of Christian virtues and, with the grace of the Lord accompanying his words, he cultivated several plants in virtue and made a magnificent spiritual garden to offer to God (idem, Ch. 22).

In the same way St Thalassus shone in solitude with every virtue and especially with simplicity and modesty. The first lesson he gave to St Limnus, his disciple, was that one of the principal duties of a Religious was to restrain his tongue, a practice in which he excelled (ibid. C. 22).

[123] *(The ten following pages, up to the beginning of page 132, are written in a language that is partially in cipher whose key is: a=1, e=2, i=3, o=4, u=5, l=6, m=7, n=8, r=9. We give here the rectified version).*

**P95d28c2 = Prudence; 2xp29328c2 = expérience.**

1 - Father S. gave a penance. I interfered unwisely in its execution and was sorry about it. Discretion.

2 - I gave too many awards; they were not appreciated. Few but good ones.

3 - I did not remain strict; discipline was relaxed. Iron hand in velvet glove.

- 4 - Too many public announcements bored people. A little in a few words.
- 5 - A few words in private did the trick. In friendly fashion.
- 6 - I wanted to study, class discipline suffered. Do what is right.
- 7 - Watch out for those who congregate together during recreations or who do not follow the Rule when enjoying themselves.
- 8 - Do not give a severe or disdainful look.
- 9 - If I myself did what I see someone else doing to another person, what would I think about it? How would I like to be treated?
- 10 - If someone else did what I am doing, how would I look upon it? Would I have consideration for his action? Do for others what you would do for yourself.
- 11 - When something troubles me, I must pause before doing it.
- 12 - Think before you speak and pray to God before you act.
- 13 - Act towards others with great mildness and uprightness seeing Our Lord in them (St Francis de Sales).
- [124] 14 - If I were in his place how would I like to be treated? What would make an impression on me? Talk and act like that.
- 15 - I must not worry if I am shown disrespect or if I make mistakes.
- 16 - I must maintain great presence of mind in what I do.
- 17 - I must speak and act with simplicity and modesty without putting on a tone of misplaced superiority which offends.
- 18 - I must not be in a hurry to give my opinion, I must give it thought.
- 19 - I must always remember that I am a religious and that people expect me to talk and act like one in everything and everywhere.
- 20 - I must not speak on the stairs or in the corridors without necessity.
- 21 - I must never say or do anything to others with a feeling of antipathy in my heart. It seems that one communicates it to them.
- 22 - I must not follow my first impulse but wait a little.
- 23 - I must examine the burden and the person on whom I want to impose it.
- 24 - A little and to the point - short and good - nothing thoughtlessly.
- 25 - Suffer with dignity being treated well or ill. According to the time at your disposal, do not prevent anything from being done in a fitting manner

and do not hurry anything. It is better to do a little well. (St Francis de Sales).

[125] *the number 26 has been left out*

27 - I must not give an answer nor make a decision without having heard properly and thoroughly understood the request and the intention of the person who is talking to me.

28 - I must say things in such a way that the person to whom I am talking cannot contradict them either interiorly or exteriorly.

29 - After certain customs have been agreed on they should be announced and established in an imperceptible manner so that no one will notice the change.

30 - I notice that I don't notice everything.  
I see that I don't see everything.  
I need to apply myself to everything.

31 - When the person who ought to preside over any exercise cannot be there, the exercise should be replaced by some similar reading so that nothing will be lost by his absence.

32 - I must prepare and say to myself what I mean to say to others, in order to say it clearly and in a fitting manner.

33 - I must not forget what I owe to myself and what I owe to those who are listening to me when I am speaking in public.

34 - I must not make submission burdensome and disagreeable.

[126] 35 - I must not be diffident in the observations or the reproaches I make or receive; I should use some maxims or proverbs which suit the occasion.

36 - I must let the reasons for and the form of a plan be well explained before approving or rejecting it.

37 - I must allow people to finish speaking before answering them.

38 - I must express myself clearly, briefly and in a warm-hearted manner so that people may listen, understand, answer calmly, easily and pleasantly, making allowance for the natural shyness of those who come to see me.

39 - I must not dominate in the choir nor change the pitch of a psalm in a discordant way, even if it is imperceptible.

40 - I must not be forward nor think that I am admired, but act like the superior of the house, with dignity.

40 In order to pass from a recognised custom to one that is better I should leave its application free at first by suggesting it or proposing it to be followed for a short time only; that makes a return to the former one easier if need be.

[127] 41 - I must not make decisions hastily but put off till another time, as reasonably as possible, the things that have been proposed to me.

42 - I must not let my feelings be known nor give my decision before having thoroughly read, seen, heard, examined, reflected, prayed and consulted on a matter.

43 - I must try to make compliance with the Rule easy and alleviate the embarrassment of asking for permissions.

44 - When I have to refuse, I should do so with such consideration that no one should be unhappy or discouraged when he leaves, but he should hear my reasons.

45 - I should not speak before having seen and become acquainted with the person arriving.

46 - I should not go in without knowing what to say or do.

47 - I should speak and act in an even and firm manner.

48 - I should not approach any matter with a haste and a keenness that are too spontaneous, but in a weighty and measured manner.

49 - I should not speak, especially in public, without being sure that what I mean to say is in accordance with the intentions of my Superiors and that on a similar occasion they would say it in a similar way, so as to avoid compromising myself.

[128] 50 - When I meet someone my face and attitude should be composed. I should be quick to step aside or to give way without making too much fuss in order to avoid embarrassment.

51 - I should not eat as much as my appetite demands. I should eat without worrying about quality or quantity, without avidity, with moderation and slowly.

52 - When I am walking I should not turn round suddenly to look around but should do so with modesty.

53 - I should speak with dignified calm, without flattery nor base adulation, but frankly, simply.

54 - I should frame my questions in a way that makes answering easy.

55 - Definitions should be clear, simple, precise, complete, prudent, to be well understood and retained in the memory.

56 - I should think that the words I am speaking will be reported to the person I am talking about or who is causing me to speak. Discretion

57 - I should put myself at the level, in the position of the person with whom I am talking, taking care not to intimidate him or hurt him at the wrong moment, but to speak with kindness and charity.

[129] 58 - I should keep to one idea, to one fact, and analyse it without bothering about anything else in order not to mix things up in my talks.

59 - Before going in I should plan what I shall have to say so that I shall not appear embarrassed or confused.

60. - I should not put my hand on anyone when speaking to him or on any object when asking for it.

61 - I should not express my feelings until it is my turn nor expose myself rashly to the first shots, recalling the duties of my position: reflect, examine, decide.

62 - My attitude should always be composed, my appearance serious, gentle and gracious in consideration and respect for compliments and to give my Brothers confidence.

63 - I should extend a greeting when going in or coming out in the appropriate manner.

64 - Before speaking I should wait until I can make myself heard and well understood in order not to oblige others to make me repeat what I have said to them or to embarrass them when answering me.

64 - You convert men by taking them by the heart (St Francis de Sales).

[130] 65 - I should pretend not to notice, or point out in a tactful way, grammatical faults made by Brothers who are not engaged in teaching, in such a way that they remain happy and well regarded in their job and have nothing to complain about; all they have to do is do their job well.

66 - I must so arrange things that no one leaves in a discontented frame of mind; be very straightforward about dismissals in order to maintain a social spirit.

67 - I should not give others occasion to think that I am giving a wrong interpretation to what they think they are doing in all innocence but appear to be happy and content when I see them.

68 - I can hardly earn anything. I must use everything carefully; be economical and be sparing in order to be less of a burden to the Institute.

69 - I must always show that I appreciate the goodness of a person who is indebted to me or does anything at all for me that he believes useful for me, considering his good intentions.

70 - I must be careful not to get rid of my bodily filth in a revolting manner in the presence of others, out of respect and so as not to cause them any pain.

[131] 71 - Before asking for, ordering or offering anything I must carefully examine the proprieties, the difficulties and the obstacles these present in order not take any risks.

72 - Before suggesting, granting or refusing anything I ought to consult the interested persons or those who have made their opinions known to me in order to be quite certain and to be agreeable to them.

73 - I shall not allow money to be given for the same project without their having been warned.

74 - When someone is making a noise, try to obtain silence before making an announcement in order that you may be better heard and understood.

75 - I should not condemn anyone without hearing him and without assuring myself beforehand of the things he is being accused of; justice demands this.

76 - Do not resort to any specious pretexts, subtleties, shallow ploys but always say and do things in a simple, upright manner, then you will have peace of mind.

77 - I must always make sure that anyone whom I warn or reprove remains aware of my care and attention.

[132] 78 - I have to adopt a serious tone of voice and maintain a firm attitude and appearance and a confident manner as required.

79 - Terminate committee meetings at the appointed time unless there are some urgent matters to be brought up in Council meetings so as to avoid wearing out members of the Council.

80 - Sometimes out of consideration for them, I have to call the Brothers privately.

81 - I have to admonish them in a paternal manner for their faults and failings and at the same time point out some of their virtues and good works.

82 - *(omitted)*

- 83 - Never speak or act out of passion or ill humour.
- 84 - Always adopt a comfortable and suitable posture.
- 85 - (*omitted*)
- 86 - A calm, concerned expression will inspire respect and confidence.
- 87 - Before going to bed, make the sign of the cross over it and give the blessing: *Benedicat*, etc
- 88 - Everything should be done to perfection and completed as soon as possible.
- 89 - Vocal prayers should be said in a plain, distinct, devout manner so as to maintain one's attention without diminishing one's devotion.
- 90 - Do everything at the normal time, barring something unusual, so as to show good example.
- [133] 91 - I must keep a respectful distance when I am speaking and listening so as not to cause any embarrassment.
- 92 - Be courteous when giving out food at meal-times and don't just slap it down on the plates.
- 93 - I must not make any excuses for my mistakes with some trifling reason but one that is religious and understandable as the case may be.
- 94 - Sometimes in the course of conversation I have to give advice.
- 95 - I must shun human respect so as not to be troublesome to anyone and to put everyone at ease in a simple, straightforward manner as far as possible.
- 96 - First of all, don't make any move until you have examined everything in detail, then act in order to do things well, see them clearly and then do everything to bring things to perfection.
- 97 - Always use the best and most appropriate terms but do so in a simple manner.
- 98 - Do not promise anything light-heartedly but do make allowance for it discreetly.
- 99 - Play seriously, attentively and regularly.
- 100 - Summon a person discreetly so as not to cause any anxiety.
- 101 - Give everyone a hale and hearty welcome.

[134] 102 - Just think that those whom I instruct or correct are in the presence of God, my presence and that of the Brothers.

103 - I mustn't ask a second question before I have had an answer to the first, even if it is just to clarify it.

104 - You have to invoke the Holy Spirit, confer with Our Lady, examine everything thoroughly, make the most suitable and surest decision, place your trust in Providence beg your Guardian Angel to ensure the result and prepare yourself for every eventuality.

105 - You have to ask if those who have been reported for something have been warned and what has been the result of it.

106 - Do not pay attention to imaginary or self-imposed needs which will end in enslavement: act quickly.

107 - Act in such a way, particularly without any fuss so that other people won't be aware that a mistake has been made.

108 -Don't be negligent when examining; but make sure that everything is well done according to the rules.

[135] 109 - Be sparing with warnings and reprimands.

110 - Urge those who are in responsible posts not to become discouraged as long as they find good will, docility and submission in those under their charge. It is always very annoying to find out you have been reported to the Superior.

111 - Health, honesty, morality, piety, judgment, steadfastness, self-sacrifice, evenness of temperament are required within reason in order to admit a subject to the vows.

112 - You can put up with what is individualistic but not with anything related to what is immoral.

113 - Play in an honourable, simple, religious manner.

114 - If you have difficulty in receiving a postulant, send him away promptly.

115 - Go out by the same door you came in : return home.

116 - Weigh up and measure one's words in the presence of God before uttering them: an important principle.

117 - Pursue every possible means to open up men's hearts and guide their minds.

[136] 118 - Does he have a vocation?.....Does he have any virtues?...Will he be of any use to the society?...

119 - Keep to the subject ; speak judicially and correctly and be very circumspect in so doing.

120 - Children : name, age, health, dispositions, maturity.

121 - Eat in moderation, quietly, gently, regularly, religiously and wisely.

122 - Go into details closely, make yourself aware of all that's going on in order to get to know people, be a good organiser and a good manager.

123 - I must not forget that I cannot have a good thought, say a good word, draw up a good plan, carry out a good resolution, succeed in an undertaking, correct a defect, practise a virtue, make amends for a fault, carry out some duty, without the help of the grace of the almighty and merciful God who communicates with us through prayer and the sacraments.

[137] 124 - Unreliable memory, limited intelligence, weak will, false judgment, dim-sighted, awkward gait, speech impediment, frail in body, a faint-hearted person..

125 - Solid instruction, breadth of knowledge, generosity of heart, good manners.

126 - I must do everything I possibly can not to be a burden, nor a hindrance, nor to cause any suffering .

127 - I take pleasure in trifles, I get all worked up about trivialities, I neglect what is essential : I forsake the Creator in order to run after what He has created ! God help me !

128 - Politeness consists in the desire to be pleasant to everyone: it is not difficult to attain to this if one has respect for one's Superiors, earns the esteem of one's peers and the love of those in your charge.

129 - Politeness based on the moral code wins for us the esteem of our equals and helps us to fulfil part of the mission that God has confided to us on earth.

[138] 130 - Do not interrupt anyone who is speaking; wait quietly until he has finished in order to answer and explain oneself in a becoming manner.

131 - Always welcome people in a humble and warm manner; it's a duty and the question is: Do I carry it out well?

132 - If a postulant is lacking in health, submissiveness, fidelity and good moral conduct, he should neither be admitted nor kept on as a novice.

133 - Without a system or presence of mind, the more haste the less speed, something important to think about.

134 - Tread gently, pray a lot, act in concert to found a base and govern the Institute firmly.

135 - Pray, turn to God, do what is in your power at the moment to ask for what is still beyond your reach.

136 - Uphold the authority and dignity of D. Gl.

137 - Put strength and energy into the shortest words and into your ordinary actions in order to make a habit of it.

138 - Ways of keeping the relationship intact, by means of punishment and devotedness and acts of humility.

[139] 139 - Don't put your hand up to your face unless there is some need for it and don't shift your body about too much.

140 - With persons of the opposite sex, do not sit down or stare at them; be brief, serious and reserved.

141 - When things aren't going too well, stop and take them up again or change the tune according to need and circumstances.

142 - Think and act, in public and in private, in line with the sanctity and sublimity of your vocation and position, being faced with having to give an account of it.

143 - Always keep yourself busy by shaping, reshaping, perfecting plans, drawings, projects and putting them into practice for the good of the Society.

144 - When you are wishing someone a good day and a happy New Year, say something pleasant and holy.

145 - Sing devoutly but not in a nonchalant or ostentatious manner.

146 - When the singing hasn't been done well, call a halt and take it up again or change it if it can't be done.

[140] 147 - At mid-day and in the evening, I have to give an account of myself in God's presence and of everything that I have done or have had to do for the good of the Society.

148 - Be firm in making up your mind, when there is no offence against God nor detriment to the Society so that some good may come out of it.

149 - Every day overcome your own timidity and indecision.

150 - Examine capital sins closely.

151 - I have to accustom myself not to waste a minute and be of firm resolve in matters of small import.

152 - I must not be too hasty in giving my opinion. However, after having listened to the reasons of the person who wishes to justify himself, I have to

weigh up and compare what was said and what was done so as to be in a position to be able to pass judgment.

153 - Slow as a tortoise in giving counsel, swift as a deer in action.

154 - I have to make certain I will always be expeditious.

[141] 155 - Wisdom, knowledge, health and above all, holiness

156 - Nervous temperament, lymphatic, choleric, sensitive, sluggish, gentle, persevering and steadfast.

157 - I have to keep myself fit by leading an active life to the full and all to good purpose.

158 - Pray assiduously, act determinedly and get things done promptly.

159 - In the evening I have to ascertain what matters I have to deal with and converse with God the following morning.

160 - Do your writing in the morning and your reading in the evening.

161 - Don't be afraid to reprehend those who do not come up to standard nor to trouble those who trouble others.

162 - You have to study illnesses both corporal and spiritual and their appropriate remedies, i.e. diet and the Rules.

163 - Do not get worried about doubtful matters but never consent to a definite sin whatever it may be.

[142] 164 - I have to recollect myself and do the preparation before Direction as for Meditation.

165 - I have always to present myself in a suitable manner so as to inspire a loving respect and discreet trust.

166 - (*omitted.*)

167 - Before dealing with others in spiritual matters, I have to begin by giving my full attention to God in prayer.

168 - I have to demand a strict account of everything that takes place, instructions, moves made, visits, letters from Brothers, Authorities, etc.... so as to be very much aware of what is going on in administration; I have to uphold divine authority in the daily practice I have to do on behalf of the general welfare.

169 - In matters communicated to me, I must distinguish between what is official and casual conversation so that I will be in a position to take appropriate action.

170 - When circumstances demand it, speak, reply, give orders in a precise and positive manner.

171 - Seeing and hearing all inspires prudence.

172 - Put forward reasons which can justify a step taken for the good of the Society and the satisfaction of interested parties in the governing body.

[143] 173 - Do your work joyfully, simply, vigorously and constantly under the direction of Mary, our first Superior.

174 - Kiss the ground the same number of times silence is broken or when someone talks too loudly in the course of the day.

175 - An interior spirit, compliance, regularity in everything.

176 - Admit into the Institute only those persons who are pious and hard-working.

177 - A happy mixture of the salt of wisdom, an act of penance and the oil of kindness makes a good spiritual salad.

178 - To be a good teacher, three items are required: namely, wisdom, knowledge, health. (M. Dumas, parish priest of Boulieu, a friend of Fr. Champagnat).

179 - Make genuflections in proportion to the number of distractions you have had during the exercises of piety.

180 - Speak little, well, quietly, briefly, sensibly and frankly.

181 - Weigh up things in God's presence, make your discussions interesting, act as if you had Our Lord's authority for the welfare of the Community.

182 - Every day try to overcome any problems you may have with wise and firm determination.

[144] 183 - Don't shift your head, eyes and body unnecessarily, especially during the exercises of piety out of respect, humility and piety.

184 - Don't act ostensibly on a simple bit of information and don't upset anything without first having taken measures to get to know and understand the situation so as to be able to make a decision only after mature deliberation and in-depth investigation.

185 - I have to accustom myself to privations, mortifications and acts required to uphold the dignity, importance and sanctity of my vocation.

186 - Kiss the floor before getting into bed as a penance for faults committed during the day and be in close union with Our Lord falling under the weight

of the cross going up to Calvary to be crucified there and to die for our salvation .

187 - See everything, conceal your feelings, seldom punish.

188 - Steadfastness, equality, uniformity, prayers, ventures, utterances: important subjects of reflection for a Superior.

[145] 189 - Always be aware of all that's going on without being needlessly preoccupied with whatever it may be until a final conclusion has been reached. (Rodriguez)

190 - Make the most of the past to plan for the future.

191 - Lay a lot of emphasis on all that concerns the vows, the keeping of the Rules, and finally maintaining the customs of the Society.

192 - Don't allow yourself to be affected, anxious or worried by words or deeds which arise from human weakness and would only mess up matters.

193 - Be kind but not weak, firm without being harsh.

194 - Use of time: meditation, reading, writing, dialogue.

195 - Humility, interior piety, silence, external silence: for myself and for others, these are matters for self-examination and practical application.

196 - You must respect silence in order to have others respect it.

197 - Make sure that Brothers in community obey their Brother Directors and that the latter obey their higher Superiors according to the rule.

198 - Virtue: its excellence, necessity and advantage. Points of meditation and instruction to be developed.

[146] 199 - I have to apply myself to the practice of virtue proper to the present moment following the topic of the particular examination and to doing so with an even more perfect intention and attention so as to derive more benefit from it according to the will of God.

200 - I have to endeavour to obtain the grace of practising virtue and acquiring the special merits of each of my actions as God sees them.

201 - Wisdom in thoughts, words, actions, plans, works.

202 - Ask for a lot of things with a great deal of persistence.

203 - I have to make all my Communions as though they were the first or last in my life.

204 - Be firm in achieving your goal and gentle in the means of attaining it. *Attendens fortiter, disponens suaviter.* Appear determined without being

harsh, inflexible without being aggressive. Look like a judge and have the heart of a father.

[147] 205 - Insist on silence, work and regularity in the house and elsewhere.

206 - I should stop only when I am sure that sin is involved and I normally stop in case sin may be involved: this results in much hesitation.

207 - Before giving advice or reprimanding speak more loudly from the depth of your heart than from out of your mouth: My God, I love this Brother. Let everything be done in the fire of charity and preserved in the sweetness of sugar to remove all rawness and bitterness. (St Francis de Sales)

208 - Become well acquainted with the situation and examine it in detail before saying anything or giving a decision.

209 - After timidity and indecision the worst failing in management is being overhasty.

210' - The first requirement for bringing about reform is to create an atmosphere of peace. It is only when the ground is solid that one can start to put up a building without the risk of its collapsing. It is only when the work of pacification has been achieved that the oil, which hitherto would have served to feed the fire.

210" - Piety for God, mercy for one's neighbour, purity for one's self.

[148] 211 - When one becomes lax, when one does not observe the Rules and Constitutions and when one treads on the moving quicksands of concessions, one soon sinks into it.

212 - To get well acquainted with an issue, examine how it is conveyed by the one who caused it, by the one who gained or lost by it, and by the person who was a spectator: that is to say, listen carefully to the accusation, the accused and the witness.

213 - Greet people when you are welcoming them, meeting them, bidding them farewell in a humble, charitable and cordial manner, with decorum and politeness as in the Rule. This fosters good relationships..

214 - Do not be the first to speak to a clergyman or any other respectable person, whilst on a journey or in a vehicle, to find out where he comes from, where he is going, what he does and where he is.

215 - Always be very respectful when you give out jobs to be done by the person who has come to do them for someone or other who has a higher position than himself.

216 - I must always give a few words of edification to those who come to see or consult with me in order to raise them up to the love of God and the practice of religious virtues.

217 - Courteously and respectfully put aside a prayer or an exercise when circumstances demand it.

[149] 218 - Eat less and chew better in order to digest well and keep well; that is a good method for curing or preventing illnesses.

219 - Do not condemn someone without first having listened to him and without knowing clearly what he has done. (John 7; Acts 25).

220 - Don't undertake anything without first having considered the consequences (an oriental fable): by doing that one avoids a lot of mistakes.

221 - Modesty, simplicity and respect for the Reverend Brother Superior General, addressing him as in the Rule: Reverend Brother, Brother Assistants, my dear Brothers, similarly the other Brothers, i.e. the Novices and Postulants : "My child" (22 July 1860, General Chapter.)

222 - I have to make it my intention to have a special interest in the holiness and merits of the Brothers, be rendering them service, with the thought that they are or will be much holier than I and will acquire more merit and glory in heaven.

223 - When you are ill, you must think of getting better and that so many others are much worse. When you are well, you can expect to be ill because under heaven there is nothing other than change.

224 - When someone comes to see me, I have to think that God has some special plan for him and for me in this visit.

225 - Speak softly during direction and moderately during conversation.

[150] 226 - I should kneel down from time to time to renew myself in the presence of God. (Bourdon, The Interior Man, 3rd part. C5)

227 - After committing a fault I should ask God for some penance and accept in advance whatever he may send me in this respect.

228 - When I have given a Brother a strong reprimand or a penance I should say to myself: This Brother will correct himself, is doing so, in fact has already done so. Whereas my own defects, failings and imperfections are still with me.

229 - With what great respect, love and care did Mary and Joseph treat the Child Jesus ! An excellent model for a Superior, a Director, a Teacher !

230 - Acquire the habit of saying to someone who is disrespectful to an acting Superior: You have...me in the person of Brother X... to whom you have

done such and such and who represents me in his duties. He shares in the authority of the Superior and must preserve it intact.

230 - Give a lot of authority to your Representatives, in having them carry out all that is inherent in their office: giving advice, reprimands, permissions, sanctions etc. after having previously agreed with them that they should always act with prudence and discretion and not compromise themselves.

[151] 231 - When someone reports something to me I must always listen to the accusation, reserving judgement till both sides have been heard calmly.

232 - To command others one must know how to control oneself. He who shows self-control is always readily obeyed.

233 - Whenever Newton was asked how he had come to discover the law of gravity, he would say: "By thinking about it all the time". The art of reflecting on things is the soul of good leadership.

234 - The secret of real zeal is piety, authority and charity. Every Superior should possess these qualities, preserve them, and even improve on them.

235 - Sometimes malice masks itself as zeal and zeal seems like malice. One must therefore act with discretion, neither disregarding the accusers nor condemning the accused, but looking at the case objectively to ensure that the guilty do not go unpunished or that the innocent be condemned.

236 - Among equals - says St Francis de Sales - one must be both free and respectful. But with Superiors one should be more respectful than free.

[152] 237 - From time to time, go and offer the sick a few words of piety and tell them some edifying stories to give them solace.

238 - With a hearty cry: I wish! I pray! I obey! You are stronger than a steam engine against all opposition.

239 - To govern is to have foresight. Examine the present, recall the past and plan for the future.

240 - I go at the pace of a tortoise but I always go forward and try to keep in a straight line.

241 - I tread gently and I am happy that way. It's amazing the things that time sorts out. It is a great healer, a good counsellor, a powerful agent.

242 - To pray, to suffer, love and serve God and one's neighbour, that is the way to sanctity and perfection.

243 - Live in such a way so that you can truthfully say: Brother X is afraid only of sin; apart from that he is ready for anything.

244 - You always become more rational when your actions are always more in conformity with reason and you always become virtuous in proportion to your doing more perfect acts of virtue.

245 - I must offer to God my state of spiritual and corporal suffering [153] (picturing to myself the Martyrs in prison or being tortured on the wooden horse) so clear that this state of mind may serve me in the sight of Providence to accomplish all my duties towards God, towards my neighbour and towards myself.

246 - Where are the men who can see and judge themselves as they really are? May our behaviour be such that you can offer it for examination to both your friends and your enemies.

247 - Don't forget the last words of His Holiness, Pius IX in my farewell audience: "You must always be united with the Centre."

248 - Converse with God in the second person rather than in the third, for example, My God, you see me, instead of saying: God sees me.

249 - During the exercise of Direction, I have to call to mind our Holy Father, Pope Pius IX in his private audiences: what modesty! what solemnity! what graceful majesty! what radiant holiness ! What great affability!

250 - A fine external way of training the Brothers and establishing order and discipline in a House is by means of punctuality and silence; then everything works in harmony.

251 - When you are obsessed by distractions in meditation, you can 1) repeat the acts of the morning prayers; 2) read a spiritual book; 3) [154] examine your behaviour and dispositions; 4) go over in your mind a list of what you have done and festivals you have had, etc. 5) hold yourself simply in God's presence like a soldier on sentry duty.

252 - Before and during everything you do, say from time to time: My God, it is for you and in your presence that I ..... Please bless me so that I may always do your Holy Will in all things.

253 - Examine and correct your faults, think about and imitate the virtues of the Brothers, seek to please and glorify God in everything: that's the way of perfection.

254 - Unity, patience, prayer and confidence promote the strength of communities and assure them success.

255 - There would be a lot to read, to discuss, to write; I can hardly read, speak or write but the Lord will provide; may His will be done.

256 - Superiors must love those in their charge and strive to be loved by them. They can humble themselves but they have to honour their own dignity for the glory of God and the salvation of their neighbour.

257 - You should be strict, rigid in matters of principle but kind and indulgent in practice, compassionate towards all the physical [155] and moral problems of one's neighbour whilst striving to heal them and alleviate their suffering.

258 - Do good and fear nothing (English proverb).

259 - Convince if possible, confound if necessary but never provoke. (Bishop Daniel to Bishop Boniface, 7th century, Henrion).

260 - Don't talk any more about the past when what is done cannot be undone but consider the present and provide for the future.

261 - When you are ruffled, you must act like aromatic plants which exude all the more odour the more they are disturbed.

262 - Goodness makes no noise and noise does not do any good.

263 - Good counsel should be accepted, steeped in gall, as though preserved in honey. (S. Francois de Sales, Vie par M. Harmion l. 3, c. 4, T. I, 425).

264 - You must know how to put up with yourself when you are dispirited and how to tolerate quietly other people and their imperfections (Id. Ibid, T. 2. l. 7 C. 18, p. 506).

265 - St. Hugh of Cluny was wont to say that Monasteries are not dishonoured by faults of the monks but by the fact that they go unpunished.

266 - Feelings of moderation are characteristic of strong management and paternal administration.

[156] 267 - Learn to speak in a befitting manner about everything proper to those to whom you speak and act likewise towards everyone during times of recreation and conversation. That is where you educate yourself and others.

268 - Learn everything well, examine matters in depth, explain and enlarge on the definitions and the words that go to make them up in order to grasp their meaning thoroughly and make them understood.

269 - All the Houses should offer the example of family life, of punctuality and silence.

270 - Try to make up for some improper behaviour by behaving in a better manner.

271 - Listening like a master, speaking as a father, making decisions like a judge, all these give testimony of a good Superior.

272 - Listen to advice as a friend, examine it as a judge, put it into practice as a master, that's wisdom.

273 - To fear God and to carry out all one's religious duties, to love all men and fear none, accept the good and the bad with equal serenity of mind, that is the source of true contentment in this world and eternal happiness in the next.

[157] 274 - On the death of near ones, the Christian who is a Religious, says regretfully: "Good-bye" and confidently: "Till we meet again!"

275 - Condescension, dignity, prudence, firmness, vigilance, piety: these are the virtues of a Superior.

276 - You can be high in virtue without being high in dignity high in dignity without being so in virtue [Crasset], Considerations, 24 juin).

277 - Knowledge enlightens, charity makes you great, piety enhances works of zeal.

278 - Prior warning is better than punishment. Vigilant and strict managerial bodies are the ones who have to punish least because they forestall a lot of trouble.

279 - You must combine both piety and duty, goodness with firmness, poverty and cleanliness, ease with order, abundance with economy.

280 - You must couple a pleasant cheerfulness with charming simplicity and an ardent piety with consistent regularity.

281 - There should be a place for everything and to everything its place; there should be a job for everyone and everyone should do his job properly; in this way everything in the House runs smoothly.

[158] 282 - In all His works, God achieves his aim forcefully but gently by simple means and laws in general.

283 - Good management calls for high intelligence to direct a strong will to make decisions and a vigorous hand to carry them out.

284 - Modesty is the martyrdom and adornment of the body and the senses; it is a constant exercise of mortification and respect.

285 - You must never look down upon anyone; there are times when a chamber pot is more essential and more serviceable than a vase of flowers.

286 - Always invite Mr Nice-and-Short to every exercise, talk and sermon and never put up with Mr Too-Long.

287 - To believe too readily is a sign of a shallow mentality. To promise too readily is to deprive yourself of freedom. To agree to something without giving it any thought is paving a path to regret. To make up your mind with no consultation is to leave yourself open to failure. (P. Louis de Grenade, Guide des Pecheurs, l. 2, c. 15, p. 9).

288 - Acting in a strange manner only serves to have yourself regarded as an oddity.

289 - Even politeness offends when it makes itself too obvious.

290 - When speaking, it is much better to keep to the topic than just to speak eloquently.

[159] 291 - To be loved, you must love and be respected and you must respect others.

292 - A righteous man has no other rule for his actions than his conscience.

292 - Some people would be wise if they did not consider themselves so.

293 - When you put too much haste into acquiring the best, you sometimes do harm to what is good. That is what makes us say that the best is sometimes the enemy of the good. It is often wiser to tolerate a lesser evil so as to avoid an even greater one.

294 - If your garters are too tight, they do harm to your legs and prevent the circulation of the blood. If they are not tight enough, your stocking slip down and cover your feet. It is the same with discipline in a House.

295 - To govern is to profit from one's experience and foresee the needs of the future (Napoleon III)

295 - You have to turn warnings, reprimands and penances during your prayers just as salad is turned in salt, oil and vinegar.

296 - Always put yourself in your neighbour's place and put him into yours and you will put yourself in a position to make a wise decision. (S. Francois de Sales).

[160] 297 - Not a single word against your neighbour must be believed before it has been proved and it can only be proved by the interrogation and testimony of those involved. (S. Fr. de Sales, Vie, l. 6, c.3. T 2. p146).

298 - To take pleasure in someone else's faults is a sign that you hardly bother about your own.

299 - Reason, cloaked in gentleness, has much more conviction and lustre but, cloaked in anger, it loses its lustre and conviction (ibid, C 10).

300 - There is nothing to be gained by being bitter about things. The person who loses his temper makes his cause suspect.

301 - Just as there is no one who cares less about men than I do, so there is no one who wants to give more to others than I do.

302 - If you took backbiting out of the world, you would cut out the majority of sins. If a fault had a hundred faces, you would always have to look at it through the best looking one.

303 - There is no one whom you respect more nor fear to offend than a person whom you love from the heart (St. Francois de Sales).

[161] 304 - In matters of doubt, it is better to let yourself be beaten by gently giving in than to carry the argument by opinionated bickering. (St Gregoire de Naziance, Hamon, Vie de S. Francois de Sales L. 7, c. 13, p. 462),

304 - Silence is the water that extinguishes calumny ; answering back is the lamp oil which encourages it.

305 - It is sometimes wise to base your behaviour on the maxim given in Proverbs: To gain time is to gain everything. All things have their times and favourable moments. (Eccl. 8)

306 - By scolding, you often alienate people rather than encourage them. Misdemeanours have to be dealt with firmly with all due respect to the person's dignity. Your aim should be to correct the guilty person and not mortify him. After that he will show more appreciation, gratitude and love. (Ecole des Moeurs, s 25)

307 - You don't correct pride by humiliating force; the reptile coils itself up under the foot that crushes it. (ibid).

308 - Scorns drive hearts apart, esteem binds them together. (ibid).

309 - You mustn't judge by appearances, because the bark of a tree is very different from its sap and fruit. (P. Antoine, ermite pres de Venise, Vie de S. Ignace, L. 2, C. 10).

[162] 310 - If you use time well, it will bring a blessing on your work. Take time therefore to reflect on how you are going to go about it.

311 - When you have heard everything, make your judgement but do not take any premature action.

312 - Do not say much, listen attentively and speak to one single person as if the whole world were to hear what was being said.

313 - When Brothers persist in arguing unreasonably, the best thing to do is to recollect yourself, pray and say nothing, occupying yourself otherwise according to circumstances.

314 - You must make haste without seeming to be in a hurry and listen to others without tiring yourself out.

315 - We must love those whom we instruct in order to share the truth with them effectively.

316 - It is wicked to condemn people before having heard their side of the story. People are inclined to believe the bad side rather than the good side. (Menandre, Boiste, Dictionnaire)

317 - Nothing inspires confidence more than confidence itself. In the shelter of the inexhaustible goodness of the Superior, each one should find affinity, help, life and strength.

[163] 318 - He who has no respect for God will never be respected. He who doesn't love God will never be loved.

319 - Every passion undermines the credibility of one's judgment and deprives us of the power to give and take good advice. A man of passion always sees objects and things greater or smaller than they are in reality.

320 - In every judgment we make, reason must be our law and the will of God our leading light. Nothing confirms more the steps we take and makes the way safe as having in our heart nothing other than justice and truth.

321 - Always advance! Never retreat! (A Breton saying).

322 - Things we have a natural liking for are normally successful but things done out of compulsion are rarely so. (S. Gregoire de Naziance, S. Jure, Connaissance, Amour de J C ., L. 3, C.14, s 4).

323 - Pure nature desires nothing more than what is necessary, reason what is useful, taste what is pleasant and passion what is superfluous.

324 - Reasoning with fools is like holding up a light to a blind man. Now a man's pride and vanity are precisely due to his ignorance and incapacity.

325 - We all have a few false chords in our head and we no longer reason when they start to vibrate.

[164] 326 - True prudence uses all human means as if there was nothing to expect from God and it puts its trust in God as if there was nothing to expect from human resources.

327 - It is difficult to meet two people with whom it isn't necessary to change the subject of discussion and change the keys in order to win their hearts.

328 - You can never repeat often enough what you never know enough about. Nunquam satis dicitur quod nunquam satis discitur. (S. Francois de Sales)

329 - Being self-opinionated is a sign of narrowness of mind.

330 - A man driven by passion always depicts things other than what they are. (Gracian, Jesuite).

331 - I want to behave myself humbly, cordially, respectfully towards everybody. (L.V.P.J. Chrysostome, Boudon, L'homme interieur, 3 P, C.9, p3(3)).

332 - The present is a creature with two faces that looks at the past and the future.

333 - Early to bed, early to rise, makes a man healthy, wealthy and wise. (Wesley).

334 - Fresh air and bread are the two main nutriments of mankind; may they always retain their good quality as far as possible.

335 - Remedies that the art of medicine employs have no other virtue than what God gives them.

336 - Confidence begets confidence. (Vie ??? 12).

[165] 337 - The perfect correctness of those in charge of the conduct of others gives them the right to demand almost the same from those under them. Prosint ut prosint (Esprit de S. Vincent de Paul, *ibid*, C. 24).

338 - A community that observes silence completely is completely faithful to the rest of its Constitutions. On the other hand, the one that feels it can break silence when it feels like it, normally observes neither the rule nor what is commanded. S. Vincent de Paul, *ibid*, C. 24).

339 - It is the height of wisdom to lead others well and submit oneself to self-control. (C32, p 262).

340 - If by love you make yourself acceptable to God, there will be nothing you shall want. (S. Euthyme, Vie des Peres, L.. C .13, T. 5, p. 372)

341 - In everything let there be precision, generosity and perseverance.

342 - To err is human misery, but to make up for it shows grandeur of soul, virtue and the quality of a man of heart and a saint. (Frere Pascal, Assistant).

*(There follow twenty-one blank pages paginated from pages 166 -186 but pages 185 and 186 are repeated).*

[185] The faith of the good Cure d' Ars was all the knowledge he had; his book was Our Lord Jesus Christ. It was in Him that he sought his wisdom;

he meditated on His passion and death. It was in his prayers, kneeling at the feet of the Divine Master, before the holy tabernacle, rather than in books and in the school of wise men that he had learned everything. This light which comes from heaven and which God infuses into the soul by the gift and influence of his grace is without compare more noble and more excellent than what is acquired through work and the efforts of the human mind. (*En sa vie*, L.4., C. 14, T.2, p 410 - *Imit.. de J.C.*, L3, C. 31).

M. Vianney appreciated and enjoyed the gifts of wisdom and eloquence in other people; he blessed God Who, for His glory, grants man such magnificent privileges.

However, he didn't use them himself and he had no scruples in massacring grammar and syntax in his sermons. That did not prevent this simple and incorrect language from penetrating into people's souls, enlightening and converting them. For he knew how to put the truths within reach of every level of intelligence by clothing them in everyday language; he won them over by his simplicity and delighted them by his preaching. (*ibid*).

The holy Cure d'Ars gave a lot of space in his teaching to comparisons and pictorial descriptions. After the fashion of Jesus, he latched on to the most well known of events, the most common happenings, the events which happen under your eyes as illustrations of the spiritual life and he did the same in his preaching.

[186] St Alphonsus Liguori never failed to interrupt any conversation each time the clock struck to recite the Ave Maria. A simple Hail Mary, he would say, is worth more than the whole world. (*Rosier de Marie*, 21 octobre 1871).

Saint Jeanne Francoise de Chantal, when she was widowed, didn't do any more visiting and received only those whom charity and good manners did not allow to turn down.

The Passion of Jesus Christ was a topic to which the Cure d'Ars kept coming back to with his heart full of love and eyes flowing with tears. He was present and helped his congregation to be present at all the scenes of the Via Dolorosa and Calvary. He went into the smallest of details with wonderful precision. He gazed in prayer at his crucified Master, he counted the number of His cruel wounds, he saw the flow of His divine blood and mingled it with his tears. In God there is no past. The Passion of His Son is ever present before His eyes and when He deigns to pull back the veil of time which hides it from us, the Passion immediately appears to us as it happened in Jerusalem. The sermon which began by an account of the Passion of Our Lord ended by a vivid description of the sufferings of the Saints; it seemed to be a repetition of Our Lord's sufferings.

One feast day of the Presentation of Our Lord, the holy Cure d'Arz would ask: : Have we thought about the old man Simeon whose heart was eaten up with love during his ecstasy when he had held the Infant Jesus in [187] his arms!.... But we, my Brothers, aren't we happier? Simeon could only hold Him for a minute and we have Him always. He comes not only into our arms but into our hearts . Oh man, how happy you are! But you don't realise your happiness! This God gives Himself to you! You and He become one! (Vic, L.5, C. 3).

One day while explaining the ecstatic feelings of the Apostles on Mount Thabor and when this mystery was rousing in him the idea of the happiness of the soul called to enjoy the sacred humanity of Our Lord in the clear vision of heaven, he exclaimed as he was being gently carried away: We shall see Him! We shall see God! We shall see Him as He is....face to face: and for a quarter of an hour, he never stopped repeating with tears in his eyes: We shall see Him!(Ibid, T.2, p463)

On another occasion, he had taken as the subject of his teaching the Last Judgment and suddenly, stopping at the words of the terrible sentence: Depart from Me, you cursed, he would burst into tears, groans, sobs and could only repeat: Cursed of God... Oh! What a dreadful misfortune. The people listening were dumbstruck!

St. Augustine rejoiced when he saw someone who was very wise and very holy. At least, he would say, there's someone who makes up to God for the little love I have! (Idem, C.15, p475.)

It is easy being kind when you don't love yourself too much. Amiability of character and gentle behaviour are not to be confused with self-denial and sacrifice They are the flower of humility .

[188] M. Vianney had the gift of foreseeing the future and had all the tender qualities of the heart. He possessed not the cold politeness and affectation of worldly people but a politeness steeped in charity, cordiality and a sincerity that puts everyone at ease. His formula when he was greeting was always: I give you my respects. An open pleasant cheerfulness, a free and easy approach presided over all his close friendships but respect was never lacking to soften some of his remarks. His simplicity was evident from head to foot in his charming manners so that everything in him, even his silence and passiveness, had an air of something celestial which chased evil away and resulted in good; his suave and attractive manners inspired simultaneously peace, respect, confidence and love (Vic, L. C. 3)

The saintly Cure d'Arz was good towards everyone at all times but he was particularly good towards the poor, the sick, the uneducated and sinners;

in these lie the four-fold great scourges of soul and body; he embraced them all in the same feeling of tender sympathy and generous compassion. He was constantly seen to be busy in getting rid of the slightest wrong-doing and sparing them the slightest contradiction. And continuously from him came tenderness, indulgence, pity, gentleness, condescension, self-denial and generosity. (ibid, p549).

[189] M. Vianney loved Our Lord so much that he could never stop thinking of Him, longing for Him and speaking about Him. In the way in which He pronounced the adorable name of Jesus and in the way in which he would say "Our Lord", he had a tone of voice by which it was possible not to be struck.

He loved to recite the divine Office in union with Our Lord and, in order to facilitate this union, he had attached to the different hours of this sublime prayer the commemoration of the different scenes of the Passion as follows: 1) at Matins, the Agony of Our Lord in the Garden of Olives; 2) at Lauds, His Sweat of blood, His being taken prisoner; 3) at Prime, His being condemned to death after having appeared before the tribunals; 4) at Terce, the Carrying of His Cross; 5) at Sext, His Crucifixion on Calvary; at None, His death, preceded, accompanied and followed by prodigious events; 7) at Vespers, His burial, His being laid in the Tomb and the sorrows of His Mother; 8) at Compline, His Burial, His body in the Tomb, His blood on Calvary, His soul in Limbo (ibid. p. 374)

To maintain and direct his plans during the week, he resolved: 1) on Sunday, to adore the most holy Trinity; 2) on Monday to pray for the souls in purgatory, 3) Tuesday was consecrated to the Guardian Angels; 4) Wednesday was devoted to honouring the Saints; 5) Thursday as Eucharist day; 6) Friday, the commemoration of the Passion of Our Lord; 7) Saturday was especially consecrated to the devotion of the Immaculate Virgin, advocate and refuge of poor sinners (En sa VIE, l. 5 c. 4, t. 2, p. 575).

He thanked God constantly for having made the Holy Virgin so great, so good, with a heart so pure, so afire [190] with love, so tender, so compassionate... She was his refuge in all his troubles, his resource in his needs and the armoury from which he constantly drew weapons which he used in his struggle against hell. One of his practices was to recommend a novena to the Immaculate Heart of Mary.

The venerable Cure also had a great devotion to the souls in Purgatory. He divided his heart into three parts - his work, his sufferings and his tears; the first for his sins, the second for the sins of those still alive and the third for the sins of the dead. Moreover for them he offered up all his sleepless nights and all his nightly suffering. (En sa Vie, L. 5, C. 4, T. 2, p. 577-583).

One day a missionary asked him what he would do if God asked him if he would rather to go to heaven immediately or stay on earth to work for the conversion of sinners. I think I would stay, he replied. But would you stay to the end of the world? Just the same, I am not afraid of suffering. I would be the happiest of Priests. Were it not for the thought that I have to appear before God's heavenly court with nothing more behind me than my poor life as a Parish Priest. As he said that, big tears flowed down his cheeks. (C. 5., p. 593).

You can offer yourself up as a victim for the confession of sinners for a week or two, the holy Cure d'Ars kept repeating. You can suffer cold, heat, hunger, thirst and other inconveniences, you can deprive yourself by not looking at something, by not paying a visit to someone, by not travelling, etc.. You can make a novena of prayers, Masses, Communions, etc.. Not only can you contribute [191] to the glory of God and the salvation of souls by this holy practice, but you can gain for yourself a large abundance of graces (En sa Vie, L.5, C>5. T. 2, p 592).

Recollection, union with God, self-control, the memory of his misfortunes and the judgments of God upheld the holy Cure d'Ars and kept him from temptations and the snares of vanity in the midst of the most expressive and moving testimonies of respect and veneration. One day when someone had insinuated this idea of fear: "Oh, my friend", he said, raising his eyes to heaven with a profound expression of sadness, "if only I was not tempted with despair!" Wrapped up in his humility, triumphing over all due to the low esteem he had of himself, he was safe among all this adulation and all it did was to stimulate more and more in the depth of his heart the deep feelings he had for the necessity of penance and humiliation which accompanied him everywhere (ibid, p 612).

I received two letters in the same mail, he remarked one day. In the one it was said I was a great saint; in the other that I was a hypocrite and a charlatan.....The first added nothing to me; the second took nothing away from me. You are what you are before God and can't be any better. On another occasion he said: See the danger there is in stopping at human sentiments. This morning I would have lost the tranquility of my soul if I had wanted to face up to the insults that were addressed to me; and this evening I would have been very much tempted by pride if I put any of my trust [192] in the compliments I was being given. Those are two very different letters received on the same day. Oh! How prudent it is not to let ourselves be swayed by the opinions of men and what they have to say (Vie, L. V. C. VI, T. II, p. 612; C. VII, p. 613). How often in my life have I found myself in similar circumstances!

On another occasion he would say: The good Lord has chosen me to be an instrument of the graces He gives to sinners because I am the least learned and the most wretched of priests. There is to be found in his words the spirit of the seraphic St. Francis with whom the holy Cure had so much in common. One day he told Br. Masee that he was calling the little sheep of God and said that the most holy eyes of Our Lord have seen me among sinners, none of whom has been more vile, nor more inadequate nor a greater sinner than I am; that's why He has chosen me to carry out the marvellous work which He was contemplating in order to confound nobility, greatness and also the power and science of the world (ibid. p. 644).

In the need that M. Vianney experienced to be among the least and humblest of men, he made constant use of the adjective poor. It was his poor soul, his poor body, his poor life, his poor wretched self, his poor sins. His tongue was ever ready to reveal his shortcomings and, if he were to be believed, his entire life would not have sufficed to weep over on their account. How good God is, he often said, to put up with all my tremendous shortcomings! (Ibid, p. 647).

[193] The Cure d'Ars had given himself over to all kinds of suffering for the conversion of his parishioners. Grant me the conversion of my parish, he had said to God; I am willing to suffer all You wish throughout my life, even if it means suffering the most acute pains for a hundred years He did in fact suffer a great deal and he had in his constitution a nervous, flexible strain which would yield only a moment to make a comeback when he needed an increase of strength. God gave it to him and he could say like St. Francis de Sales: God is so good that He likes to work a little miracle on my behalf every day. When I go to bed in the evening, I am so exhausted that I can't move my body nor mind and in the morning I get up more lively and ready to go than ever. (En sa Vie; . L.5,C.7, T.2, p. 635).

The holy Bishop Flavien of Antioch worked hard from his youth to overcome the flesh by fasting and other corporal mortifications but he always did these things in wise moderation and by refusing everything to his body which could have stirred the revolt of the flesh against the spirit, he gave it all that was required to keep his health so as to be able to employ it in a useful manner for the service of God. He followed this style of life until his death (4th century, 21 February).

Blessed Alphonsus Rodriguez also sincerely considered himself the greatest of sinners; hence this respect which he had for his Brothers, [194] regarding them all as Superiors and showing himself everywhere disposed to render them service; added to that was the affection he showed when he was employed in the lowest of tasks. He considered praise as mockery; on this

point he would say that just as a black man would consider it an insult when people spoke in his presence about the whiteness of his complexion since he was fully aware of his own colour. It is the same with a person who knows himself well. You can't deceive him as to the recognition he deserves. He called his most distinguished benefactors those who insulted him (.L 1, p. 35).

For 47 years, Blessed Alphonsus only once asked for permission to leave the House and this was to do an act of charity. Were it a question of leaving the House to carry out an order of the Superiors, he went first of all to the Blessed Sacrament and addressed this fervent prayer to Jesus Christ: If you foresee, Lord, that I will find an occasion when I go out, although it be under obedience, I beg you to allow me to die here in your presence. I would prefer death a thousand times to the smallest sin I could commit. Then, turning towards Mary, his ordinary resource, he would say to her along with the whole Church: Show yourself our Mother, etc. In streets and public places he maintained a modesty more angelic than human and it was said that meeting him was as good as a sermon.(ibid, l. 1, p. 27).

[195] The sufferings of our Saviour in His Passion vividly touched Alphonsus' heart. At times he imagined Jesus crowned with thorns, all bathed in blood; at other times laden with His cross and going up to Calvary; again lifted up on the cross. There he stood with Mary and felt within himself something of the rending pains which pierced the heart of the Mother and the Son (En sa Vie; l. 1, p. 27).

Blessed Alphonsus loved to serve holy Mass; according to him, it was an admirable exercise which gave wonderful results by providing the closest means of communicating with Jesus. The good Saviour appeared to him one day on the Gospel side, dressed in a long robe and showing in his outward appearance, above all in his eyes, an admirable degree of modesty. Alphonsus felt that the Lord wanted to give him a lesson in this virtue; he was unable to detach his so modest eyes from his adorable Model (ibid. p. 109-110).

Fr. Francis Collin, just about to leave the college of Majorca where he had spent ten years with Alphonsus, came into his room one evening to say good-bye to him. Brother, he said to him, I am about to go away, leave me with a spiritual souvenir which will remind me of the years we have spent together. The good old man replied without any hesitation: When you want to obtain something from God, confidently ask the Blessed Virgin and be sure that you will obtain it (ibid, p. 113).

[196] One day, the sacristan was urging Blessed Alphonsus Rodriguez to come down immediately to one of the church tribunes to please some strangers of distinction who were asking to see him; but as he did not have

any permission according to the Rule, his answer was: It's pointless your insisting, Brother, because were heaven and earth to meet together, they wouldn't make me violate the least of my rules. This recalls the reply given by Brother Damien to the Brothers who wanted to drag him into a visit which they were making without any permission. (Biographies, p. 76; Vie du B. Alphonse: l.1, p. 127)

Devotion to Mary was the favourite devotion of Blessed Alphonus Rodriguez. He asked God for everything through Mary and advised others to do the same. Mary was his Mother, but a [197] mother whom he cherished in proportion to the ineffable perfections he discovered in her. He always had the Rosary beads in his hands and after his death, it was noted that the thumb and index finger of the right hand were covered with hard skin due to the constant rubbing of the beads of the holy crown of Mary. He composed very fervent prayers which he addressed to this good Mother. He was constantly taken up with Mary and spoke of her at every opportunity. One day, acutely tried by temptation, he resorted to the recitation of the Rosary adding these words after each Hail Mary: "Holy Mother of God" followed by these others: "Remember me" and finally he raised his voice and said very forcibly : Remember me, oh my Mother! Come to my aid or I will perish! Immediately Mary appears and the storm passes over. (En sa Vie, l. 1, p.120.

On the first Sunday of Lent, when the Blessed Virgin appeared to the young Bernadette, she shed a tear and said to her: You will pray for sinners. You will kiss the ground for the conversion of sinners (21st February 1858, 6th apparition.. There had been 18.) A simple act of self-abasement can contribute therefore to the conversion of sinners. The docile child, kneeling in the presence of Mary Immaculate, made beautiful signs of the cross, recited her Rosary, kissed the ground, climbed up the slope to the Grotto on her knees, drank and washed herself in the spring, repeating every day these mysterious exercises in the life of a Christian which raise souls on earth up to heaven (Annales deNotre Dame de Lourdes, 30 mars, 1872).

[198] Fr. Colin, Founder of the Society of the Marist Fathers, recommended that people should have recourse to the Souls in Purgatory by addressing some prayers to them in their spiritual or temporal needs. He said he had done so in vexatious circumstances.

When Pope Julius II had defeated the French in Italy, Louis XII their King, was severely shattered by this, but since fundamentally he was not a bad prince and he recalled to mind that in this situation he had not asked for God's intervention, he won permission from the Bishops of France that every day during the elevation in the the cathedral churches, this stanza from the hymn of St. Thomas: O Salutaris hostia, quae coeli, etc... should be sung The

choristers of the royal chapel instead of these words, *Fer auxilium*, would say: *Serva liliis* (Save the lilies). And that is the origin of the practice that is still alive of singing : *O Salutaris hostia* at Mass, on Sundays and Feast Days after the elevation (*Le Rosier de Marie*, 10 fevrier 1872).

The famous Pope Benedict XIV, elected in 1740, marked every year of his Pontificate by some papal bull to reform abuses or to introduce some useful practices. It was he who said: *Regnum Gallia, regnum Mariae, nunquam peribit*. The kingdom of France is the kingdom of Mary; it will never perish. Moderation, equity, the spirit of peace were the soul of his Pontificate. He died in 1758 (*Feller, Rosier de Marie*, 30 mars 1872).

[199] St. Francis de Sales, whose piety should not allow us to forget his genius, said that the book of the exercises of St Ignatius had sanctified as many souls as the number of letters it contained (*Rivaux, Hist. Eccl. 16eme siecle*).

Venerable Fr John-Chrysostom, Religious of the Third Order of St Francis, when he was in front of the picture of the Blessed Virgin, asked her for the way of perfection, and he seemed to hear this reply: That the deep and real confidence in God, in a humble examination of his faults, would serve him a great deal. A wonderful truth which greatly helped him in his work and in his trials, as he said himself. Therefore his confidence in the loving Providence of God was universal both for the spiritual as well as for the temporal, for eternity as well as for the present life, for the question of salvation as for other things (*Boudon, L'homme interieur II, C.V. p. 196*).

‘When St Francis of Assisi recited the Lord’s Prayer, it was always slowly; he experienced an unusual relish for piety at each petition and even at each word. The *Gloria Patri* etc was one of his favourite aspirations; he repeated it very often and advised others to do the same.” Repeat the doxology: *Glory be to the Father* etc” he said one day to a Brother, “ and you will become very learned in the eyes of God.” The Brother obeyed and made rapid progress in his spiritual life. (*Godescard, 4 August*).

Phocion, an orator and Athenian Governor, was in the habit [200] of reflecting deeply before going up into the tribune. One day, as he seemed to be wrapped up in a dream in an assembly where he was preparing his speech, he was asked his reason for it. I was wondering, he replied, whether there was anything I could leave out from what I have to say. Indeed his eloquence was charming, lively and to the point; he explained many things in a few words. While he was still in office, he had always peace of mind and never ceased preparing himself for war. (*Feller, Dictionary*).

Empty vessels, said an elder, make the most noise, and empty minds are those that speak the most. Theocritus used to say of a great talker: He is a

stream of words and but a drop of good sense. By wanting to show off our affluence, we show off our indigence. We need to be seen at a distance, like those linen cloths which charm the eye from afar but which, close up, turn out to be no more than a tasteless mixture of colours. Moreover, we must not forget that we have to answer to God for every pointless word spoken. (Rosier de Marie, 14 mai 1872).

St Bernard said that every time we greet Our Lady by saying the Hail Mary we in turn are greeted by her. This great saint, upon saying the words "Hail Mary" in front of a picture of this august Queen, immediately heard the consoling reply : " I too hail you, Bernard". Now, says St Bernard, the greeting of God's Mother always consists in some [201] precious grace as her answer to the person who honours her. (Rosier de Marie, 12 mai 1872)

St Malachy, Archbishop of Armagh in Ireland, was always repeating, with deep feelings of grief and confidence, these words of David: "Look down, dear Lord, on my lowliness and wretched state, my humiliation and suffering and forgive me all my sins, all my offences (Psalm 24). And he received temporal advantages along with gifts of grace (3 September):

Blessed Benedict Joseph Labre was wont to say when greeting someone: "Praised be Jesus Christ ! (Life, 231, 279, 280, 329, XIII, 300, 292). He read the Imitation, The Guide of Sinners etc...(XI, p 223). He often repeated at night time: "Miserere mei Deus, miserere mei", or else, "Oh God, my good God !" (p 232; XVII, p 492).

You are heavily weighed down, M. Condamin, Parish Priest of St Mary's in St Etienne, would say to a person suffering some great affliction, but take courage: these are flowers which Our Lord Himself likes to sow along the path of life in order to put together, in all tenderness and love, the crown he has destined for you. Crosses of every kind have been shared by Jesus Christ, and if sometimes he wants us to follow the same path, let's walk along it courageously. (Notice, C.4, p 88).

In the midst of tribulations of every kind, the Cross is a sovereign remedy (S. Bernard).

[202] St. Francis de Sales used to say: I have chosen St. Anthony, Patriarch of Hermits, to be one of the guardians of my small interior garden where I remain alone with God in the midst of all that's going on around me. (Vie par Hamon, L.7, C.8, T.2, p384).

St. Vincent de Paul had the custom of beginning his prayers by an act of contrition. The practice of silence seemed to him so essential and he was convinced that it cannot be impinged upon without introducing disorder and confusion in the Community (Vie par Collet, L. II, p. 99, L. III, p. 189).

St. Mary Magdalen de Pazzi, a strict observer of the silence prescribed by the Rules, made sure it was kept strictly by the persons under her charge. She kept saying that it was impossible for a religious soul to taste the things of God if it hasn't a love for and the practice of silence. When the great feasts were due, her recollection and her discretion in speaking increased ever more. She said that works done in silence pleased God in a singular manner. When one of her novices happened to fail in that respect, she gave her a sincere penance and she took it upon herself not to say a word during the next recreation; her purpose, she said, was to restore to the Rule what this novice had taken away from it. (Vie par le P. Cepari, C.14, p.167).

She also observed very attentively how her novices behaved in choir, how they articulated the holy words of the divine Office, whether their psalmody and their chanting indicated [202] their fervour or their carelessness, if their mind was distracted and their eyes were wandering and when she caught them out, she didn't fail to correct them (Vie, C.13, p. 140)

Sometimes God gave her the grace to see Jesus in the hearts of her novices, at times in the form of a little child, at other times as an adolescent, at others as a man of mature age, at times suffering, at times crucified, according to the thoughts, desires, perfection and capacity of each one of them. One morning after they had received Communion, this holy mother began to look at them one after the other and then said to one of the sisters who happened to be there: How I do love all these dear ladies whom I see as so many ciboriums in which rests the Blessed Sacrament! One Easter day when they were at table in the refectory, she looked so happy and joyful that a novice who was serving her couldn't keep herself from asking what was the cause of it : It's the comeliness of Jesus, she replied, which makes me so happy. At this moment I see Him in the hearts of all my Sisters, risen from the dead and in glory, as the Church present Him to us this day (ibid, C. 17, p. 200).

Fr. Cepari, Jesuit, confessor of St. Mary Magdalene de Pazzi and author of her life, said in chapter 23: I had just received from my Superiors the order to go to Florence to take over the college headship. Knowing my incapacity and judging myself ill-suited to this kind of ministry, my first thought was that I had to remonstrate with my Superior, then I experienced [204] the fear of lacking in the perfection of obedience. In this uncertain frame of mind, I took the decision to write to the holy Mother to ask her to pray and tell me what God would reveal to her in this respect. This good Religious, obliging as charity always is, wrote the following note to me which I have kept as a relic: Jesus, Mary, Reverend Father in Jesus Christ . To satisfy the obedience I owe you, I am writing what came to my mind on the question you have put to me, namely: 1) that you have to accept the Rectorship of the College with the same love with which Our Lord accepted His Cross; 2) that you have to

remain in this office with that love and tranquility of soul which accompanied Our Lord during the whole time He remained on the Cross; (3) that you only need seek in this post what Our Lord looked for on His Cross, that is to say, to suffer, to love, to procure the glory of His Father, to pray for those who harmed Him. May Jesus fill you with His zeal. Give me your blessing.

Fr. de la Colombiere, Jesuit, was sent to London and lodged in a palace. He made arrangements for himself to live as a true Religious; he did not visit any of the monuments of this great city; a mattress stretched out on the ground served him as a bed and he redoubled his usual austerities. His Rules were his great consolation; he kept them as faithfully as he could have done in a house of his Order. Oh [205] holy Rules, he exclaimed; happy the soul that has known to put you into its heart and know how advantageous you are! (Vie de B. Mte Me Alacoque, C. XIII.) Uprighteousness and good nature accompanied all his actions and there was something so noble about them that they enhanced everything he did. His silence, his conversation, his comportment, his whole exterior indicated a perfect Religious. (C.XII).

The main object of St. Augustine's prayers were purity of heart and divine charity. He constantly asked God for the virtue of purity and avoided everything that would have been an occasion of failure therein. His desire was to love God with all his strength and with all his might in every moment in his life and love Him ever more and more. Oh ever-burning and undying love! he would exclaim. Oh God who are my love, set me aflame. You ask continence of me; give me what you command and command me as you wish... (Confession, L.10.C 29) Nonet, St. Augustin, 4ieme meditation; - Soliloque, C.19).

St. Lidwine exhorted the people who visited her on her bed of pain to have a deep devotion and grateful love for their guardian angels. Although superior to us in nature and intelligence, she would say, these celestial Spirits do not disdain to serve mankind in many ways; they are devoted to mankind because they have been redeemed by the blood of Jesus Christ and their intimacy with pure souls is truly remarkable. Walk therefore prudently in their presence and don't forget to pay them [ 206] the respect which their nobility and kindness require of you.. (En sa Vie, c.5, p63).

In her meditation on the Passion of Jesus Christ and her constant deliberations with God, Blessed Lidwine became more and more inflamed with the love of the Cross. The more she discovered interior delights in these intimate communications, the more eager she became for external pains. The extraordinary torments of her long martyrdom were not sufficient to quench the thirst which she had for suffering.; her charity drove her to ask of God that she could take upon herself the sufferings of people she knew had been

afflicted by illness, and Our Lord, who took pleasure in listening to her wishes, delivered from their infirmities those for whom she prayed, but by adding them to what she was already suffering. Often too, just a touch of the hand which she could still move, or the water with which she had washed it, when applied to the sick, was sufficient to cure them of infirmities considered as incurable and against which the knowledge of the most skilful doctors had failed (ibid, C.12, p129).

When Blessed Margaret Mary Alacoque consecrated her life to God by making her religious profession, she resolved to make him reign within her above everything, allowing herself no pleasure whether in mind or body. Her fidelity thus won for her from the divine Bounty special graces and favours which brought her [207] a great desire for afflictions, humiliations and sufferings, which she delighted in, although she was a very sensitive person. (Life, C.XI, p97).

St Vincent de Paul reported to the Prior of St Lazare that the Priests of the Mission have (according to their rule) to keep silence from evening prayer till after dinner the following day and, after an hour's recreation, up until supper, and this silence was so binding that it was broken only in a very low voice, for these practices, which are often considered as being of little significance, seemed essential to him and that he was convinced that they could not be impinged upon without introducing disorder and confusion into the Communities (Collet, Life, L2, p 99).

St Aloysius Gonzaga, at the age of 13 and a half, contracted a headache which persisted relentlessly for the rest of his life. He sought no remedy to alleviate the pain; he even schooled himself to put up with it as a memorial of Christ's Passion, and partially took upon himself the crowning with thorns, thus succeeding in gaining merit without its being an obstacle to the work he was doing (Life, 1P, C.7, p 36).

St Vincent gave this advice to a Superior: Don't show any affectation in whatever you do, always follow the beaten track, the highway, in order to walk securely; I mean you must conform in everything to the rules and the holy customs of the Congregation. Don't introduce anything new, don't cut back on anything that is in practice. Be faithful in keeping the rules and in ensuring that they are observed; unless you do that, everything [208] will go awry. Before doing anything, first of all consult Our Lord and refer it to your Superiors; their experience and the grace which Our Lord gives them on account of their position has taught them a lot of things as regards their conduct. God blesses those who act in this way, whereas those who act otherwise give a lot of trouble and cause embarrassment to the Superiors. To another Superior he wrote: You mustn't be surprised by difficulties because

you find them everywhere. It's enough for two people to be together for friction to be felt; even if you were on your own, you would still find within you things to try your patience, so true is it that our miserable life is full of crosses.

St. Vincent de Paul was so lively in getting up that the second stroke of the clock never found him in the same position he was in at first. He recited the Litany of the Holy Name of Jesus at morning prayers and when he was sayin Mass, he pronounced every word in such a clear and moving way that his heart was in one accord with his lips. His piety seemed no less in the solemn Offices; he expected people to sing sedately, with eyes lowered on his book and without looking right or left. When he was going to town, he would greet the Master of the House, as was his due, and when he came back he greeted Him again. He fasted [209] with his whole House, on the vigil of Feasts of the Blessed Virgin and following the example of St. Bernard, he always referred to the Star of the Sea in the midst of storms with which his life was often agitated (Esprit, C. 13)

The saint was always attentive to two things with regard to giving correction : one was that nobody could ever find out the one who had informed him of some irregularity; the other, that neither he nor anyone of those whom he was admonishing should seem too upset about the wrongdoings which concerned them personally. A hurtful piece of advice would cost him more to give than to receive. (ibid, C. 5).

St. Ignatius of Loyola conducted himself in everything that he undertook as if it had all depended on him and he put his trust in God as if everything had depended on God. (Lasausse, L'heureuse annee, 8bre, 14e jour).

St. Francis de Sales had built within himself a temple, as it were, an internal place of solitude which he called the Sanctuary of God. There he remained attached to Him as to his very self, beside which everything else was counted as nothing (.Vie, L.7, C.2. T.2,P. 317) .

St. Francis-Xavier wrote from Cochin to the Fathers who were in Rome and told them of the danger he had run in the Straits of Ceylon when the vessel he was in was struck by a frightful storm. I then took as intercessors before God, the active [210] members of our Society and all those who are attached to it, then all Christians, in order to be assisted by the Holy Catholic Church; then likewise, I addressed myself to the deceased. I ran through the categories of the Angels and Saints and I invoked them all. I called for the protection of the most holy Mother of God, Queen of Heaven. Finally, having placed all my hope in the infinite merits, and by being protected in this manner, I felt greater joy in the midst of this raging storm than when I was quite out of danger. Therefore, I humbly begged Our Lord not to deliver

me from shipwreck, unless he reserved for me greater perils for His glory and service. God, moreover, has revealed to me often the number of dangers and troubles I have been pulled out of by the prayers and sacrifices of those in the Society who work on earth or who are enjoying the fruits of their labours in Heaven. (Vie, L.4, T. 2, p. 237)

To live without humiliation was sheer martyrdom for St. Vincent de Paul. (Vie, L.3, p. 214).

St. Francis de Sales put himself at the service of all, being all things to all men and as far as possible he avoided being served himself, mending his clothes when necessary with his own hands. One day when he was busy doing this humble task, a gentleman who had suddenly entered his room expressed his astonishment at this. The Saint replied: I don't see the slightest inconvenience in mending what I have worn out. (Vie, L., C.5. T.1. p. 268) .

[211] S. Orsisius, second successor of St. Pachomius, when instructing his Religious, using the talent that God had given him, used familiar comparisons which made them listen to him with pleasure and benefit. (Vie des Peres, L.2, c.2, T.3, p. 379).

St. Arsenius used to say that he had often regretted opening his mouth but never in keeping it closed. (ibid, L.4, c. 18, T.3, p. 379)

Heart speaks unto heart, said St Francis de Sales, and the tongue speaks only to the ears. All that is required is to love sincerely in order to express oneself well. - It is better that preaching should be short rather than long, provided it last for half an hour and it can't be said that that is too short. Whatever difficulty you may have, don't be discouraged (Esprit, Coeur I P., C.9, p. 96.) When I am in the pulpit, he added, alluding to his pronunciation which was somewhat slow and ponderous, I have difficulty in finding my words; I am heavier than the trunk of a tree and I drag myself along like a tortoise (Vie, L.7, C.14. T.2, p. 467).

When St. Francis de Sales welcomed someone, even the youngest, he assumed the countenance of an inferior in the presence of his superior who was welcoming him; speaking, listening, with the most humble deference. To submit to one's Superiors, he would say, is justice rather than humility; to submit to one's equals is friendship, courtesy or propriety; but to submit to those beneath you, that is a real act of humility which tells us that we have to place ourselves under everybody's feet. In his letters, he signed himself to everyone as: Your most humble servant (p. 469).

[212] Venerable John of Avila spent the last seventeen years of his life in constant suffering. In the middle of the sharp pains he experienced, he would

often exclaim: Lord, increase my pains but at the same time increase my patience. (Feller, Godescard, 8 mars). St. Gregory of Nazianzen, in Constantinople, curtailed every pointless visit and normally stayed at home, speaking with no one other than himself, although he was never short of people who begged them to come to their houses; he preferred to disappoint them by refusing them rather than by accepting their offers. (V. de p., L.X, C. 10).

St. Ignatius of Loyola called the Imitation of Christ the pearl of books. Every day he slowly read a chapter as a form of meditation. Moreover, every day he would open the book haphazardly and read a few lines of it ; every day he happened to come across something which at that moment could be most suitable for the state of his soul, whether to console it if it were sad, or to encourage it if it were in a state of alarm or sustain it when tempted. (En sa Vie, L.4, C.3, T2", p. 250).

A Superior had the habit of working out in the morning the great difficulties he would have to overcome during the day. This practice made him happy because all the difficulties of the day were always less than what he had imagined. (Vercruysse, Meditations pratiques, 9 aout.)

[213] St Camillus de Lellis, founder of the Order of Clerks Regular to serve the sick, often repeated the words of St. Francis: " The happiness I hope for is so great that all pain and suffering become for me a source of joy." (Vie des Sts, par Godescard, 14 juillet).

You can gain a plenary indulgence of the Portiuncula, from 1st August at 2 o'clock in the afternoon until sunset the following day for each visit you make in the place where it was founded .

Father Stanislaus Trottier, resident in the Mother House of St. Chamond was good enough to come to Notre Dame de l'Hermitage, in 1879, to examine the library books. This good priest is well versed in his knowledge of books.

[214] St. Claire showed remarkable patience in her last illness. She did not even speak of the sharp pains she felt. When she was encouraged to be resigned, she exclaimed: "What thanks have I not to give to my Saviour! Since through the medium of His servant, I tasted the bitterness of the chalice of His passion, I have found nothing in my life which could have afflicted me. Nothing is unbearable to a heart that loves God, whereas the person who doesn't love Him is incapable of bearing any suffering." (Vie des Saints, par Godescard, 12 aout).

When Saint Jeanne-Francoise Fremiot de Chantal, widow, foundress of the Order of the Visitation was giving instructions to her sisters, she often

came back on topics such as humility, kindness and charity. “Humility, she would say to them, consists in this: when other people humiliate us, we should humble ourselves even more; when others accuse us, let’s add to their accusations; when we are given the lowest of tasks, we have to recognise sincerely that we are given more graces than we deserve; when people despise us, let’s be happy” (21 August).

[214] St. Catherine of Sienna never tried to make excuses for herself: when she was reproached, she was on the contrary always ready to blame herself. Accomplishing the divine will was the sole object of her desires, so she had taken as her axiom this request from the Lord’s prayer. “Thy will be done on earth as it is in heaven” (14 September).

You can’t read anything more pathetic or more moving than this exhortation of St. Thomas of Villeneuve to love God.: “Oh goodness beyond our understanding ! he exclaimed: God promises us heaven to reward us for having loved Him! Isn’ t His love therefore by itself a reward?What could be sweeter and more desirable? What a wonderful excess of kindness! You give us your love and for this love which we receive from you, you award us paradise! Your love is so great, so precious that in order to obtain it, we would have to suffer joyfully all our pains and torments. You give it to us gratuitously and you reward us for it once again in Heaven!Oh Jesus all powerful [215] tell me what you want me to do, for although there is nothing sweeter than loving you; for not loving You human nature is however incapable of doing it. I am not any the less inexcusable for not loving you, since you give your love to all those who long for it or ask for it. I can’t see without light but if I close my eyes in daylight, the only one I can blame is myself and it is not the sun’s fault. (18 September).

St Charles Borromeo never stopped recommending the presence of God as one of the principal means of attaining perfection. To one gentleman who had asked him to lay down the rules to make progress in virtue, he gave this reply : “He who wants to advance in the service of God must begin every day of his life with renewed fervour, keep himself in the presence of God as far as possible and not propose to himself any other objective in all his actions than the glory of Our Lord” (4 November).

When a cardinal, bishop of a small diocese, having said that his see was too small to warrant permanent residence, Charles felt his zeal flare up and he didn’t hesitate to tell this prelate that one single soul was of such a great price that it deserved the residence and full time of the greatest man in the world. (ibid).

*There follows [pages 219-223] an "Extract of the thoughts or Rules of the Reverend Brother François in the exercise of his office as Superior General." In fact, it is a simple repetition of certain passages of the present "Notebook " which is therefore pointless to reproduce.*



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