

FORWARD

In 1936, Fr. Justin was so sick that he and many others feared that his life was coming to an end. On Ash Wednesday he wrote: "Lent of sickness, this year... Many a time I have felt at the door of death." On December 1, he was so sick that he could not give communion to the people, but, on December 31, he no longer felt in danger of death. In his spiritual diary, on August 1, 1936, he wrote: "If you were in heaven and from there you would see the Vocationists neglecting this or that article of the Constitutions or Directory, you would be greatly disappointed;" on September 14 of the same year, he wrote: "The work the Lord expects from me now is the compilation of the books of our community, and the collection of the good inspiration that come from above; ...so I will alternate every other activity or ministry with writing..." [\[1\]](#)

The fear of death and the pressure from the ecclesiastical authorities to redefine the nature, Constitutions and By-laws of the *Society of Divine Vocations* compelled Fr. Justin to complete and publish the **Ascension**, which was qualified as "*Spiritual, Private, Reserved Guidelines*" of Vocationist spirituality. The text – with its literary imperfections and lack of revision – reflects both his internal urgency to write down and make known to the Congregation the inspiration of the Lord, and the lack of time in view of his feared, impending death.

When the book was finally published, Fr. Justin called the Vocationist priest and students and gave each of them a copy of the **Ascension**, with the request to read it carefully, examine it and make any necessary correction. Undoubtedly Fr. Justin was referring to corrections concerning the form and not the content of the book. Fr. Mario De Rosa took Fr. Justin's invitation seriously and, after some time, went to see Fr. Justin with a list of suggested corrections; since the corrections suggested concerned the content as well as the form, Fr. Justin said: "I would not make any change, since it was all inspired by the Holy Spirit," This testimony, given by Fr. Ugo Fraraccio, S.D.V., is confirmed by Fr. Justin ; on July 28, 1937, he wrote in his spiritual Diary, "I have published, under the title, **Ascension**, a collection of good inspirations received during my forty years of life, since the age of reason, for the good of the Congregation. It seems to me that in their totality and in their substance they have been received with substantial, intimate words, almost all of them especially during the celebration of the Mass; chapter by chapter, verse by verse, in the perceptive part. In the exhortations, there is more human elements, it seems to me." [\[2\]](#)

Sixty years after its publication, **Ascension** keeps its freshness and applicability, and it continues to be safe guide to holiness and Divine Union for the Vocationist Fathers, Brothers, Sisters and countless number of people from every walk of life who follow the Vocationist spirituality. This first translation in English makes this treasure available to the Vocationist Fathers, Brothers, Sisters, Apostles of Universal Sanctification, friends and admirers of Fr. Justin and his spirituality within the English- speaking world.

As this book goes to the press we expect the decree from the Congregation for the Causes of Saints declaring Fr. Justin "**Venerable**". This same Congregation – in its general assembly of February 7, 1997, recognized and approved the *heroicity of his virtues*. The recognition of a miracle performed through the intercession of Fr. Justin will pave the way to have him being declared a "Blessed". Undoubtedly Fr. Justin is a great saint; we hope and pray that soon his holiness may be recognized and proclaimed by the Holy Mother Church.

I want to express my deepest gratitude and thanks to my classmate and friend, Fr. Francis Luddy, who- with expertise, patience and zeal- has reviewed and retyped the **Ascension**; to my parishioner and friend, Debbie Quintana Fassi, who has cured this publication; and to the Vocationist benefactress Carmen Z. Simpkins, who has captured and expressed the content of this book in the cover art: mystical ascensional journey.

God's blessings and mine.

Fr. Louis Caputo, S.D.V

Newark, NJ

April 30, 1997

INTRODUCTION

Our Lot

1.- To all those who want to be and are children of the glory, love and will of the Lord God, Trinity, in the ever small Society of Divine Vocations, who have become servants of all souls, and, especially, servants of the Saints of God, in their ascension, in the footsteps of Jesus Christ, to the Divine Union, with the Lord God, Trinity... we say:

2.- Did you ever understand what your part is in the life, in the states, in the acts of Jesus Christ? Because, even though we want and must be competent and understanding persons, especially in the knowledge, love and service of Our Lord, we cannot ignore that we are limited and successive, and, that only starting from the particular, do we arrive at the universal, and, that only starting with a part, do we embrace the whole.

3.- And so, the Divine Jesus, even though he is wholly in each and every one of his mysteries, states and acts, even though he alone and ever is the Way, the Truth and the Life[3] in each and every one of his mysteries, states and acts; he allows the individual to feel his attraction, and he also bestows his action, and offers himself through love, in one of his mysteries, states and acts more than in another.

4.- And so, that particular mystery, state or act becomes like one's portion in the divine inheritance, one's won source of life, the splendor of the truth that one enjoys the most, and it offers a more appropriate means and mode of advancing in the Way of the Divine Glory, Love and Will. Now, in the division of this spiritual inheritance, truly: *funes ceciderunt mihi in praeclaris* – "The boundary lines have fallen for me in pleasant places."
Truly: *haereditas mea praeclara est mihi* – "I have a goodly heritage[4]."

5.- In the dividing up, so to speak, of the dividing goods of the mysteries, states and acts of Our Lord Jesus Christ, among all persons and religious families, pleasant and delightful places have been given to me; indeed precious for me is my heritage! The Way, the Truth, the Life is always and only Jesus, true man and true God. For me, and for us, He is all this in the mystery of the hypostatic union[5] of the human with the divine nature in the person of the Word (Life) in the glorious state of his Resurrection (Truth), in the act of his Ascension to heaven (Way).

6. - "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into his death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his." [6]

7. - If religious profession is compared to holy baptism, this is especially true because of this renewed and perfected crucifixion, death and burial, with the humanity of Jesus, in holocaust, passion and observance of the vows; and much more, for this newness of life, in this reality of the resurrection, with this glory of ascension to heaven, in which the grace of the vows places us, and herein consists the acceptance of our calling to be Christ-like.

8. - And here is the model of our life: Jesus in the forty days between the resurrection and ascension. Still in this world, but in a glorious state! Still among men, but not as a continuing permanent stay; on and off, at times by a sudden apparition, at times by foretold apparitions. Still continuing his personal work, the formation of the Apostles, for his church, for his heavenly kingdom on earth, and, then entrusting them to the Holy Spirit.

9. - Our Lenten pilgrimage in the desert of this life, toward the promised land, is this glorious period between the resurrection and the ascension! Our Lent of penance in the desert, after the humiliation and the glorification at the Jordan^[7], in preparation for the manifestation of the glory of the divine powers, of the divine mission of being the continuation of Jesus, is this glorious forty day period between the resurrection and ascension.

10. - A true Lent of wandering in the desert, a true Lent of penance for our weak humanity, which feels very uneasy living this superior life, which is totally interior, totally spiritual, total segregation from the world, total mortification of the flesh, total self-denial. This life of Lenten forty glorious days between the resurrection and ascension: this is the life of a true religious.

11. - Souls fully in the supernatural! Souls segregated from the world, making only some appearances in it, in order to do God's work and establish in it the kingdom of heaven, but their life is *abscondita cum Christo in Deo* – "hidden with Christ in God."^[8] A total life of faith, a total spirit of faith in the fullest unfolding of virtues and gifts, in the grandest enjoyment of the fruits and joys of the Holy Spirit.

12.- A life totally in the world of faith, in the ambiance and atmosphere of faith; with the principles of criteria of faith; with the weights and measures of faith; with the nourishment and fervor of faith; with the commandments, counsels and inspirations of faith; in the relations and missions of faith; with the encouragement and consolations of faith.

13. - Not in the sense that they have gotten over their pilgrim condition, and that they have reached their goal; not in the sense that they are exempt from the conditions of the militant life of the church in this world; on the contrary, around them the battle is fiercer, because around them the faithful gather and the enemies concentrate their efforts against them, but, living by faith, since *justus ex fide vivit* – "the one who is righteous by faith will live."^[9]

The Song of Faith

14. - Oh! How I wish to understand and deserve the greatest and the rarest praise that Jesus had for some souls: great faith! Oh! How I wish to understand and avoid the most frequent and the most serious reproach that Jesus had for some souls: little faith! Oh! How I wish to continue, with our spirit and works of faith, the glorious series of God's heroes, both of the Old, and even more, the New Testament, singing with the Apostle^[10] the hymn of faith, and thus be better able to sing the song of charity.

15. - "By faith Abel offered to God a sacrifice greater than Cain's. Through this he was attested to be righteous, God bearing witness to his gifts, and through this, though dead, he still speaks. By faith Enoch was taken up so that he should not see death, and "he was found no more because God had taken him." Before he was taken up, he was attested to have pleased God. But without faith it is impossible to please him."^[11]

16. - "By faith Noah warned about what was not yet seen with reverence built an ark for the salvation of his household. Through this he condemned the world and inherited the righteousness that comes through faith. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go."^[12]

17.- "By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth."^[13]

18.- "By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol."^[14]

19.- "By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill treated along with the people of God rather than enjoy the fleeting pleasure of sin. He considered the reproach of the Anointed greater wealth than the treasures of Egypt, for he was looking to the recompense."^[15]

20. - "By faith he left Egypt, not fearing the king's fury, for he persevered as if seeing the one who is invisible. By faith he kept the Passover and sprinkled the blood, that the destroyer of the firstborn might not touch them. By faith they crossed the Red Sea as if it were dry land, but when the Egyptians attempted it they were drowned. By faith the walls of Jericho fell after being encircled for seven days."[\[16\]](#)

21.- God's heroes "... by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, put out raging fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign invaders."[\[17\]](#)

22. - "Some were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they wandered about in deserts and on mountains, in caves and in crevices in the earth."

23. - This then is also our victory over the whole world. This is our victory over the whole world of ignorance, of lust, and of weakness. This is our victory over all our physical and moral weariness, queasiness, and sickness. This is our victory over all temptations, passions and illusions. This is victory over our whole selves, or better, the victory of the Lord within us, in order to sanctify us and the whole world. *Haec est Victoria...fides nostra* - "This is victory ... our faith."[\[18\]](#)

24. - The fruit of faith's victory in the soul is the realization of what the Lord says in Hosea: "So I will allure her; I will lead her into the desert and speak to her heart. From there I will give her the vineyards she had, and the valley of Achor as a door of hope. She shall respond there as in the days of her youth, when she came up from the land of Egypt. I will espouse you to me forever: I will espouse you in right and in justice[\[19\]](#), in love and in mercy; I will espouse you in fidelity, and you shall know the LORD. On that day I will respond, says the LORD; I will respond to the heavens, and they shall respond to the earth..."[\[20\]](#)

25. - The fruit of faith's victory in our fellow human beings is their conversion to saints to God. And the first-fruit and the pattern of this conversion is the vocation, formation and mission of another apostle, called, formed and consecrated by Jesus Christ just like the twelve: by the Jesus of the Resurrection and the Ascension! Oh! May that apostle be formed in us, and through us in innumerable brethren.

26.- "Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the thrones of God."[\[21\]](#)

Pianura of Naples.

Feast of the Most Precious Blood, July 1, 1937.

From the Vocationary "*Deus Caritas*," for the tenth anniversary of the Diocesan Canonical Approval of the Society of Divine Vocations (May 27, 1927).

Fr. J.M. of the Blessed Trinity[\[22\]](#)

EXHORTATION TO HOLY FAITH

The Necessity of Faith

27. - Since *fide impossibile est placere Deo*- "Without faith it is impossible to please God."[\[23\]](#) Oh! How we must pay attention to this saying of the Apostle, if we really want to make our own his: *contendimus sive absentes sive praesentes placere illi* - "we aspire to please him, whether we are at home or away."[\[24\]](#) We want to achieve this by emulating all the souls who have found favor in his sight.

28. - Every time someone finds the blessed saying "to find favor with God," from Noah, who was saved from the flood, to the annunciation of the angel to Mary, who then becomes the Virgin Mother, the soul mourns over the past when it could have found this favor, longs for the future when it hopes to attain it, and dedicates itself totally to the cult of the divine pleasures and predilections in order to find favor with its Lord.

29. _ This spirit of love leads us to desire and to do our very best, so that the whole world, not only would abstain from every fault, not only would positively serve the Lord, but would make every effort to fully please, God, becoming the object of the divine pleasure, and longing for divine predilection, and so enter the Sabbath of the Lord. Oh! May all souls really be the Sabbath of God[\[25\]](#); may the Lord find in them his rest from the work of his creating, saving, and sanctifying love! God, whose nature and

persons are love, does not want any worship which is not total and pure love.

30. - This total and pure love is expressed by the words "to please, God," and it is the only way to find favor with God. Between two lovers, the joy of the one and of the other is both cause and effect of love. The joy that one gives to the other is the essential and triumphal act of love, and this love is totally dependent on the: 1) knowledge; 2) likeness; 3) at least the initial union of the two who love each other, so that they live and grow solely in proportion to which this knowledge, likeness and union live and grow.

31. - Now, in the supernatural order, only through faith do we have an understanding of God; in this supernatural knowledge we attain likeness with God, because all knowledge is assimilation by the soul, through the intellect, of the known object, and, in this assimilation the soul is granted a certain initial union with God, through the intellect and will; both the intellect and the will are elevated by the grace of faith, and both concur to the act of faith.

32. - Without faith it is impossible to please God, as it is impossible to love him without at least a beginning of knowledge, likeness and union, elements provided only by faith. Faith is not only the fundamental basis, but it is the fundamental root of justification, that is, of salvation and holiness together; the more this fundamental root descends and extends in depth, the more it nourishes the growth of the tree and of the spiritual edifice; the more vital nutrients it absorbs, the more it nourishes all the flowers and the fruits of the tree of spiritual life.

33. - As it is true that without faith it is impossible to please God, so it is also true that with little faith we will please him a little, with a lot of faith, we will please him a lot, with the greatest faith, we will please him the most. Only by growing in faith will we grow in God's favor; only in spreading the faith will we bring souls and the whole world to the kingdom of God. It follows then that the fundamental duty of personal devotion is to cultivate faith, until our whole life is filled with the acts and the spirit of faith; the fundamental duty of the apostolate is that of spreading the faith until the whole world is filled with faith's acts and spirit. Amen! Alleluia!

Internal Infusion of Faith

34. - *Deus dixi de tenebris lucem splendescere* - "God said, let light shine forth from the darkness"[\[26\]](#) The Lord God, in the beginning, with his first

word *ad extra*[\[27\]](#) (this word still resounds for us to hear, and it will always resound forever more sweetly and beautifully) commanded that light should shine in the darkness that covered the formless wasteland of the universe and instantly light was made and spread throughout the chaotic universe.

35. – *Fiat lux*[\[28\]](#) - “Let there be light!” Because God is light and truth, the first period of the first day is completely filled and made by this first divine word “*ad extra*,” The first creation in the natural world was a reflection of the first procession of one divine, distinct person from the first divine person, the font of divinity.[\[29\]](#) The first divine joy in the world fluttering and resting over the light was an image of the unique spiration of love, the only Spirit of Love of the Father and the Son.

36. – Likewise, in the world of the spiritual elevations of the soul to the divine persons, the first permanent gift, containing the promise and the germ of all other gifts, is faith. The first delight of God in the soul is for the first image and likeness, this first communication and union with God.

37. – *Ipe illuxi in cordibus nostris* – He himself has shone in our hearts”[\[30\]](#): God reserves to himself the creation of souls and the direct infusion of faith in the soul[\[31\]](#). So, one can say that even more than the heavenly Jerusalem, the soul is really the holy city of God, and, like the heavenly Jerusalem[\[32\]](#), it can be said that the soul does not need light from the sun, or the moon and the stars, because God is its light; the Lamb of God is the shining star of the divine morning: the Word of God, the revelation and the word of the Father, in his Incarnation, the God-made-man, Jesus Christ, becomes our interior sun[\[33\]](#)!

38. – The first light which was to disperse darkness, with the fourth day of creation, it becomes the sun for the day and the moon for night, as well as the stars for the nights and days. Likewise, the supernatural light of faith, spread throughout the universe through the words of the Son, in the Holy Bible as spiritual reading, and in Apostolic Tradition found in the church’s preaching, this light of faith flows through the sacraments of the dead (moon for night) and the sacraments of the living (sun for day).[\[34\]](#)

39. – Nothing is more overwhelming than light, nothing is more penetrating than its rays. The same is true of faith and the word of God! Nothing is more overwhelming than faith; nothing is more penetrating than the word of faith, the word of God. As the light strikes the most noble and sensitive organ of the body, the eye, when it is not properly focused in connection with the light, so, faith and the word of God pierce and strike the soul. A light that does not dispel darkness is not light. A word that does not strike the heart of

the soul is not the word of God; a faith that does not overwhelm in the fight is not divine faith.[\[35\]](#)

40. – Above all, and before anything else, I must want, for my soul, this divine infusion of faith from the springs of divine goodness and from Jesus Christ; infusions that are always loftier, always deeper, always fuller and more overwhelming, aided by the knowledge and contemplation of the divine word of Scripture and Tradition through the teaching ministry of the church, nourished like a babe in its mother's womb. All of these, along with frequent reception of sacramental absolution, to which an increase in faith is infallibly connected, are the basis for all sacramental and extra-sacramental graces. Amen! Alleluia!

External Profession of Faith

41. – *Corde creditur ad iustitiam, ore autem confessio fit ad salutem* - "For one believes with the heart and so is justified and one confesses with the mouth and so is saved."[\[36\]](#) The infusion and internal acceptance of faith are prerequisites for grace and for charity; the external profession of faith and the works of charity are prerequisites for a healthy spiritual life. If it is true that health is part of grace, even better, grace is the health of the soul: What is sufficient for grace ought to be sufficient for grace. Why then the need of external profession for its health?

42. – This health, which is supernatural life, does not circulate outside of the mystical body of Jesus Christ, the Catholic Church, outside of which there is no hope of supernatural life, as there is no life in any organ separated from the rest of the body. By divine institution and commandment, it is necessary to belong to the church, the Body of Jesus Christ, in order to have the life of Christ. But the church is the visible society of the believers and one cannot become a member of the church without the external profession of the internal faith; rejecting the church equals rejecting internal grace.

43. – *Ore autem confessio fit ad salutem* - "Confession with the mouth must be made for salvation."[\[37\]](#) Even more, or at least equally necessary, is the external profession of faith for the health of others, for the life of the world. Internal or external faith is indispensable for the health of everyone; in the divine economy this is connected with preaching; *fides ex auditu; auditus autem per Verbum Christi* - "faith is from hearing; hearing, however, is through the Word of Christ."[\[38\]](#) The preaching of the word of God is the most solemn and necessary profession of faith for those who, after having been disciples of the Word, have been appointed ministers of the Word.

44. – If, for the life of individuals and the world, faith is necessary, it is also necessary that the word of God be proclaimed unceasingly and abundantly in order to fill each soul and the world, as the author of Ecclesiasticus prays: “O Lord, fill Zion with your majesty, your temple with your glory.”^[39] As if he were to say: the whole world will be filled with the glory of God, provided that every soul is filled with the word of God. Your glory, O God, in the divinity, is your eternal, personal Word; and your glory, O God, in humanity is your Incarnate Word: Jesus Christ.

45. – Your glory in the soul is the very Word, Jesus, who lives in the soul, enlivening it and making it a saint, through the action of the same Spirit who effected the Incarnation. If the world must be filled with your glory, it must be filled with saints; in order to be filled with saints, it must be filled with your Word, you Incarnate Son, living in every soul. There is the daily banquet of the Eucharist and Preaching offered to every soul. Every soul must be invited, urged, almost forced to live within this supernatural regimen; this is indeed the glory of God.

46. – In parish churches, the faithful should not end private devotions without having knelt first for a moment at the baptistery to thank God for their first infusion of the theological^[40] and cardinal^[41] virtues, the gifts of the Holy Spirit^[42], and their first incorporation with Jesus in his church; also, to renew the baptismal renunciations and promises and, to invoke the grace of Baptism for each soul who comes into this fallen humanity of ours, and to plead for the preservation and perfection of innocence in all until death.

47. – At the baptistery, the faithful should implore and beseech from the Lord, for this poor dear world of ours, a new purifying and vivifying flood: a flood of divine words that produces a flood of good deeds, a flood of saints, a new baptism of fire and the Holy Spirit, from which the whole world and every soul will be born again according to Jesus Christ. And, so that this prayer may be effective, everyone should be ready to say to the Lord: *ecce ego mitte me* – “Here am I, Lord, send me”^[43] with the most intense acts of faith, and with the most profound religious instruction to form in oneself that *abundantia cordis* (fullness of heart) that enables us to speak.

First Part

Contemplating My Heaven

Chapter I

Principles and Premises

1. - The Lord God, Father, Son and Holy Spirit, in his nature and persons, in his perfections and operations, is wholly life, truth and love. We call this divine Being, that is the most simple and most perfect, eternal, immense, infinite and unchangeable, the divine holiness[44]. The Lord God in his mystery of life, truth and love, has wanted and has chosen me, he has created and elevated me, he has called and consecrated me, so that I may be his image and likeness; thus, may I be- for his glory and in his service- a living and free relation of love with the divine persons, like a word and gift of love of one person to another.

2. - Here I am in the supernatural world, in the sphere of divine life, that I share through his grace. I must travel the whole orbit of divine love, in the light of divine truth. Even though I am ready essentially of God, I am destined to belong to him even more; I am destined to be always more like him; I am destined to be always more united to him in his being and action, so that I may ascend – through all levels of love – to the supreme relationship[45] and divine union, in the likeness of God-made-man, the Incarnate Word, Jesus Christ, the Savior, and through the action of the Holy Spirit, the Sanctifier and the Consoler.

3. - In this heaven, and on this road, I can and must receive, from many, many beings, the good of God's knowledge and love; I can and must give to many, many other beings the good of God's knowledge and love; in communion with the angels, the saints, and all the members of the church, with the Holy Family, for the Divine Trinity. This state of laws and relationships of divine holiness is the state in which I live, and, in which I want to live always for the glory, love and will of my God and my all.

4. - All creation is in a necessary relationship with the Lord God, who alone is the creator, guardian, organizer, the unique first principle, the only ultimate goal. And, my whole life and the life of my neighbor must be spent in this relationship; my whole life and neighbor's should be spent leading the internal and external world to grasp and live this relationship; and this is what religion should always be, namely, a total relationship with God, and total holiness, which is functioning solely for God. Religious of God, saint of God, with the grace and in imitation of the God-man, Jesus Christ.

5. - Because of this, Jesus has become our head. He has incorporated me into himself, and he wants to live his entire life in me: his mysteries, his states, his actions. I must be able to say with the same truthfulness of St.

Paul: *Vivo, iam non ego, vivi vero in me Christus*- "yet I live, no longer I, but Christ lives in me."[\[46\]](#) Jesus Christ, the religious of God, the pre-eminent saint of God, the glorifier of the Father, the Savior of souls. Jesus is before me and is leading me to my goal with his beauty and sweetness in the Transfiguration, with his life and victory in the Resurrection, with his triumph and glory in the Ascension. He must be within me in the mystery of his passion and death, perpetuated in the Eucharist, supreme means for the attainment of my goal. He wants also to be in my apostolate, in the mystery of his work as an educator of saints, in his teaching ministry.

6. - The sacred flame of his heart and his spirit has destroyed every mortal and venial sin in the soul that has consecrated itself to him and in whom he lives; and, it continues to burn with everlasting hatred for every possible offense against God. This sacred flame burns, consumes and destroys every attachment to creatures, so that the soul may freely ascend to the Lord, in his own loving zeal. He brings this soul to a continuous spiritual growth, because love never says: enough. He maintains a continuous fervor in it, in which everything is elevated from earth to heaven. Life is lived completely at the summit of humility and charity, so that the soul is always ready to do or omit, to enjoy or suffer anything, even death, in order to offer greater joy and glory to God; in order to be always more like Him and always closer to him.

7. - In its attraction to the Lord, the soul forgets everything that is not necessary to preserve and to strengthen the sacred flame, thus avoiding lukewarmness, and ever rising to the Lord with effective progress. The soul rejoices when it finds in itself and in others the signs of spiritual progress:

- 1) discontent with oneself, without anxiety;
- 2) continual returning to new beginnings and new impulses;
- 3) always aiming at a well-determined and specific goal, never being aimless;
- 4) the conviction that the Lord expects from us something special and he makes us feel a special attraction to it;
- 5) the regular but eager desire for increasing perfection, which is translated into specific efforts.

8. - We assume all this in the souls of good will, in their pilgrimage toward heaven. If, at times, signs of lukewarmness should be noticed, one should not despair; and, if on awakening they find themselves in a state of

lukewarmness, they should not be discouraged. They should start all over again in the name of the Lord. Signs of lukewarmness are:

- 1) easily neglecting pious practices;
- 2) being satisfied with doing a pious practice without paying attention to how it is done;
- 3) feeling uneasy with the Lord without investigating and eliminating the cause;
- 4) acting heedlessly, without well-determined intentions;
- 5) neglecting to develop virtuous habits;
- 6) contempt for little things and for daily occasions of virtue;
- 7) looking more at the good already done than at the good to be done, looking more to the ones below or behind us than to those above and ahead of us, enjoyment of the past rather than preparing ourselves to fight for the future. *Sursum Corda!* – “Lift up your hearts!”

9. - With great admiration and veneration, the soul looks at the saints of the Lord in the triumphant and suffering church: the saints of the Lord in the militant church, for the state of perfection in which they are, or to which they have committed themselves. Such are the pastors of the church, the ministers of Catholic worship, and all religious of every order, institute and form of apostolic life and mission. The soul desires to participate in their religious life and prays to be accepted as their least servants, sincerely wishing to offer them the most useful service that they may need. The soul desires to spread, among the brethren in the world, the goodness of religious life, so that everyone may become, in his own environment, a religious of the Lord God, and, that the kingdom of holiness which started with the advent of Jesus and the descent of the Holy Spirit, may be established in every place, in every person.

10. - The divine mission of the Word made flesh, crowned by the mission of the Holy Spirit, has given us the church. In the church, among the members, we have like minor missions of the angels and saints of God, and especially the Blessed Virgin Mother. Perhaps the seven living flames, the angels assisting at the throne of God^[47], are passing now over the earth to gather all people to be the court of the lovers of the Trinity. Perhaps the apostles and founders are passing through the earth to recruit and auxiliary army of

their glorious bands. Maybe St. Joseph and the Blessed Mother are passing through the earth to form and sanctify the elect of the Divine Vocations[48], because among them, more than any body else, Jesus must be alive, just as his infancy, adolescence and young manhood were entrusted to Joseph and Mary. Here I am in a sacred army of souls, in a religious family. I want and must completely honor and observe the interior life as the way to my goal, as the manifestation of the good spirit that gives me life and guidance, as the court of glory and love of "the God with us,"[49]and through him to the Blessed Trinity.

Chapter II

My Own Goal

11. - I am[50] in this world for the greatest glory of the Blessed Trinity, devoted to its divine perfections, especially, the divine holiness, which is reflected in the holiness of the Catholic Church, and shines in the holiness of the saints.

12. - I am in this world for the greatest cooperation with the divine operations, especially universal sanctification, by aiding the mission of the Holy Spirit in myself and in my neighbor, through communion with the saints, union with the Blessed Mother, and incorporation with Jesus in the Eucharist, as sacrifice and sacrament.

13. - Thus, I must strive for the highest levels of sanctification, in the divine union with the most Holy Trinity, through the ascensional perfection of Charity, and the faithful imitation of Jesus, Mary and Joseph.

14. - Above all, in the practice and spreading of Christian asceticism, I must focus on forming Jesus in every person with all the means of the apostolate; that is, I must apply myself to make every individual a perfect Christian, like the religious of the Triune God, truly Christ-like.

15. - In my relationship and role with Jesus Christ, the greatest religious of the Father, living in the church, and to be formed in all the elect as a little servant of the saints, I must take his place with my heart, and, with my work, I must fulfill the office of St. Joseph, the sublime model of the faithful servant.

16. - My general program of spiritual service to be rendered to the holy church is to help everyone join and persevere in the holy catholic church; to

help all the faithful, individually and as a family, live like Jesus, Mary and Joseph; and, to help all the elect cultivate divine union with the most holy Trinity.

17. - The Holy Church, triumphant, militant and suffering, the Holy Family of Jesus, Mary and Joseph, the Divine Trinity, Father, Son and Holy Spirit, are, for me, the sole central axis and the triple ascensional guides in and for my spiritual work and service.

18.- From all the above, derives my special duty to promote the *cultus* of the most holy Trinity, adored especially as indwelling in the soul in the state of grace, and especially honored through generosity, fidelity, and obedience in responding to the impulses and inspirations of grace.

19. – Likewise, it is my special duty to cultivate, in myself and in others, the supernatural relationship of the love of friendship with God, even to the highest level of divine union as spouse of God, seeing the Christian life as the Lord’s nuptial banquet with mankind within the holy catholic church.

20. – I like to visualize this sublime goal of mine, concretely in the mystery of the Ascension of Jesus to his and our God, to his and our Father. Consequently, I must continually prepare myself to receive that supreme blessing of Jesus to his disciples; I must continually prepare myself to accomplish that supreme mission of Jesus to his disciples.

Chapter III

What My Spirit Should Be

21. – So that I may accomplish this great undertaking of mine, I want to unite in myself every intrinsic and distinctive characteristic of the servant of God, as they are found in sacred revelation, especially in the prophet Isaiah, the Gospel, and in St. Paul.

22. – As far as the Man-God, Jesus Christ, is concerned, in every undertaking for his kingdom, in every effort for the person he has redeemed, I must be full of the spirit of his precursor, John the Baptist, who says: *Illum oportet crescere, me autem minui* – “He must increase, but I must decrease.”[\[51\]](#)

23. – In dealing with the legitimate representatives of the Lord and ministers of God, I must be full of the spirit of humility and charity seen in the young prophet, Samuel, who more than once interrupts his rest, running as he is called: *Ecce ego quia vocasti me: loquere, Domine, quia audit servus Thus* – “ Here I am, for you called me.” “Speak for your servant is listening.”[\[52\]](#)

24.- With regard to the will of the Lord, manifesting itself through approved inspirations and religious Constitutions, I must be filled with the spirit of humility and charity of the Virgin Mary, who becomes the Mother of God by responding to the announcement of the angel: *Ecce ancilla Domini, fiat mihi secundum verbum tuum* – “Behold, I am the handmaid of the Lord. May it be done to me according to your word.”[\[53\]](#)

25. – With regard to all those around me, when even an indirect aid to sanctification might be possible, I must be filled with the spirit of humility and charity of the Apostle of the Gentiles, St. Paul, who says: *Omnia possum in Eo qui me confortat* – “I have the strength for everything through him who empowers me.”[\[54\]](#), and consequently, *omnibus omnia factus sum, ut omnes Christo lucrifaciam* - “I have become all things to all, to save at least some.”[\[55\]](#)

26. – Regarding myself, even if I had perfectly fulfilled all my obligations of justice and charity, of vocation and mission, I must think and say, with all truthfulness and simplicity: *servi inutiles sumus, quod debuimus facere fecimus* – “We are unprofitable servants; we have done what we were obliged to do”[\[56\]](#), without any claim for recompense or recognition.

27. – In everything and everywhere, I must make my own, as a divine privilege, the spirit of humility and charity of Jesus himself: *Filius hominis non venit ministrari sed ministrare et dare animam Suam redemptionem pro multis* - “the Son of man did not come to be served but to serve and to give his life as a ransom for many.”[\[57\]](#)

28. – The application, proof, and sign of my spirit of humility and charity must be the perfection of external and internal religious obedience, in community life and activities; I want my obedience to be generously voluntary, since, where one suffers, one offers more, as the one who, to the divine plan and will, answers *Ecco, ego, mitte me*- “Here I am, send me.”[\[58\]](#)

29. – To obtain this spirit of humility and charity, I must cultivate faith in my joy[\[59\]](#), which is the glory, love, and will of God in everybody and in everything, and hope for divine union, which is the joy of the Lord as promised to the industrious and faithful servant who, together with Jesus

Christ: *proposito sibi gaudi sustinuit crucem*- For the sake of the joy that lay before him he endured the cross.[60]

30. – Even more, I must nourish in myself the perfection of unitive love for the Man-God, Jesus Christ, the supreme model for the servant of God, the true religious of the Father, keeping in mind the divine predilections *Ecce servus meus, suscipiam eum: electus meus, complacuit sibi in illo anima mea, dedi spiritum meum super eum* – “Here is my servant whom I uphold, my chosen one with whom I am pleased, Upon whom I have put my spirit.[61]

Chapter IV

Help From Above

31. – I will be totally entrusted to the heavenly protection and motherly care of the blessed Virgin Mary, Mother of God, and St. Joseph, to whose family I want to belong, into whose kingdom I wish to enter; and, in my interior life, I will unite myself, in a special way, to the seven angelic spirits, assisting at the throne of God.[62]

32. – I will honor the blessed Virgin, Mother of divine Love, under the title of “Our Lady of Divine Vocations[63],” Mediatrix of All Graces, Queen of All Saints, with the devotion of St. Louis Marie De Montfort, uniting to her, always and inseparably, St. Joseph, in all private devotions to her.

33. – In addition to my patron saints, in my private devotion, I will honor all the saints of the church triumphant in their various categories, especially: the holy prophets and apostles, the fathers and doctors, the holy popes and founders. I will celebrate with Solemn Vespers[64] and Mass the ones listed in the universal calendar of the church.

34. – I will honor Jesus on the feastday of the Sacred Heart[65]; Mary, on the day of her Name[66]; St. Joseph, on his feast day[67]; the angels, on the feast of Guardian Angels[68]; the holy church triumphant on All Saints Day[69]; the church militant on the feast of the Chair of St. Peter[70], as special Community Feast Days.

35. – With the greatest religious devotion, I will honor the divine Ascension of Jesus, celebrating solemnly the triduum of the Rogation Days[71] and its Octave[72], considering that mystery as the summation, rationale, and synthesis of all the acts and states of the Incarnate Word, and the model and invitation for every ascension of the soul to God.

36. – With the greatest solemnity, I must honor the divine Pentecost, with its novena in the cenacle[73] and its octave, commemorating the descent and mission of the Holy Spirit, the Sanctifier, and, in honor of Pentecost, I will divide my ascetical year into seven periods of fifty days, dedicating myself, in each one of them, to some particular practices of sanctification.

37. – With the greatest solemnity, I must honor the supreme mystery of the Trinity at the heart of the year, on its liturgical day[74] (considering as preparation the two octaves of the Ascension and Pentecost, and, as thanksgiving, the other two great feasts, Corpus Christi[75] and the Sacred Heart); and, by extension, on all Sundays of the year, with special attention to the Principle of the Divinity, God the Father.

38. – I will celebrate the Ember Days[76] of Spring as the feast of Vocation, the Ember Days of Summer as the feast of Profession, the Ember Days of Fall as the feast of Ordination, the Ember Days of Winter as the feast of Mission, spending those days, from Tuesday night until Sunday morning in minor spiritual exercises.

39. – I will consider as my personal feast of the Divine Union, the eight complete days of strict spiritual exercises, every year. I will try to make this retreat during Passion Week[77] or at another convenient time; during this yearly retreat, I will apply myself to increase my growth in the esteem, love, observance and apostolate of religious life, renewing my religious vows at the end of it.

40. – Finally, I will celebrate with religious devotion the feast of the pope, the bishop, the pastor; the feast of the highest civil authority in the country, state and city; the feast of the general, provincial and local Director on their feast day, offering for them the whole day of prayer, penance, good works, and, for civil authorities even a Mass.

Chapter V

Life of Prayer

41. – Since “the person who prays will certainly save himself, and, the one who does not pray will certainly damn himself” (St. Alphonse Liguori proves this for us) and, since “only the person who knows how to pray well, knows how to live well” (as St. Augustine teaches us), then, above everything else, we must take to heart, for ourselves and all others, the perfect organization and the constant practice of the life of prayer.

42. – This we must constantly ask from the Lord, the only giver of every perfect gift^[78], making our own the humble but fervent prayer of the apostles: “Lord, teach us how to pray.”^[79] To know the theory of prayer, however, is not sufficient for a prayer life. Every life needs a vital spirit. So, we ask the Lord: “Fill us with the spirit of grace and prayer, that you have promised through your prophet.”^[80]

43. – In reality, it is the Spirit of the Lord that gives life to our souls with supernatural life. He works in us through the sacraments, the channels of his grace, which is our supernatural life, and his charity, which is the heart of this life, and the other theological and cardinal virtues, which are the powers and faculties of this life. Through faith and religious instruction, he offers us the nourishment for this life. But, it is through prayer that the Spirit of the Lord prepares us to conform and cooperate with this whole treasure of grace, and that is why he is given to us as a spirit of grace and prayer.

44. – It is prayer that gives and energizes the lungs and arteries of our life’s internal operations. It is prayer that gives and supports our legs and feet, allowing advancement on this life’s road. It is prayer that gives and supports our arms and hands that we might accomplish the great task of life. It is prayer that provides and enables us to use the weapons and ammunition needed to fight the battles of life. It is prayer that gives and keeps in motion (which must be regular and constant) the wings to lift us to ever higher spheres; it is prayer that gives and enables us to use levers to lift the whole world.

45. - Now, for the external organization of a prayer life, we want to treasure the Psalms and other scriptural prayers, as well as the highlights of the saints. For our meditation, we should treasure the methods of the various schools of catholic spirituality, for example, the Sulpician^[81] Method and the Ignatian Method^[82]; to anyone who really wants to effect the work of the Lord in himself and other souls, we strongly recommend knowledge and application of these methods.

46. – The first quality of prayer is that it must be frequent; this is so that we may practice what is written: *Oportet semper orare et numquam deficere* – “it is necessary to pray always without ceasing.”^[83] and *Since intermissione orate*- “Pray without ceasing.”^[84] In our daily life, we take literally *Septies in die laudem dixi Tibi* – “Seven times a day I praise you”^[85] as does the church in the Liturgy of the Hours^[86]; we also take this in its real meaning of “many times, indefinite times,” multiplying endlessly our prayers in our private lives.

47. – In order to assure continuity and perseverance in prayer, it is necessary that it be very diversified to avoid distaste and weariness. It is written that “conversation with the Lord does not cause tedium.” So, we will try our best to make certain that the innumerable circumstances of the world and our lives will become occasions of prayer; we also want to bring to our prayer the many and various things and circumstances that are without number in our brief and limited natural life, and, much more so in the supernatural life which participates in the Lord’s immensity and infinity.

48. – Here we are facing a multitude of exercises, practices, and devotions, the enumeration of which may stun us; and this is only a sample, a beginning, just a notion of the acts, practices and exercises of sanctification which spring up and flower in a soul of good will, in the Spirit of Love. We must thank the Holy Spirit, the inspirer of such a wealth of good ideas; we do not want to stop the growth and increase of these prayers; we do not presume for ourselves, nor expect from others, that all these be done every day, because it would be truly impossible.

49. – That is why these forms of prayers are distributed throughout different times, periods, months and days of the year, with the interval of time avoiding habit, and, at the same time, keeping the external variety and new spirit which is very important for all of us. These forms of prayers must always be thought of and practiced, not as an end in themselves, but as a means to the end. They are meant to elevate the soul to God; and when the soul is elevated and united to God, it can and must rest in him, as long as the desired good effect lasts; later on, if one seems better, the soul may repeat the use of the means that best helped it, rather than try another, even though another may be offered and indicated.

50. – Acts are necessary. Everywhere and always acts of devotion and prayer. Otherwise, one falls into the hands of sluggishness, the most untameable of the monsters, according to Father Faber^[87]. Intense, elevated acts. Acts that become always more simple, and more extensive, to the point of almost getting mixed and disappearing in the intimate sense of this or that truth, this or that duty, this or that operation, in the presence and union with the Lord. But, even then we have acts: more simple and more pure in their subject, more direct and immediate in their object, but always acts. “Give me acts, give me always acts, and I promise you perfection.” This we may repeat with the thought, if not exactly with the words, of the well-known spiritual director, the Redemptorist, Venerable Passerat.

Second Part

A Journey Through the Year

Chapter VI

The Sanctification of Time

51. – In our prayer life, in order to fill our time with holy thoughts, the source of holy deeds, we consider the year as having seven different divisions or classifications, which do not exclude one another, but rather interlace and merge, like the colors of a rainbow, connecting earth to heaven, thus enabling the rise from earth to heaven. So, we consider:

- 1) 1) the natural – astronomical year,
- 2) 2) the civil – national year,
- 3) 3) personal – familial year,
- 4) 4) liturgical – ecclesiastical year,
- 5) 5) the ascetical – common year,
- 6) 6) the mystical – ordinary year,
- 7) 7) the apostolic – private year.

This multiplicity should and does help the soul to concentrate on unity *porro unum est necessarium*- "There is need of only one thing."[\[88\]](#) to busy oneself with God and in God. *Deus meus et omnia* – "My God and my All."

52. – The person who wishes to live in the spirit of prayers, partly through advance planning, and mostly by following the inspiration of the moment, will follow the inspiration to sanctify the various seasons and months in their fascinating succession in the natural-astronomical year; to sanctify all the important dates of the civil-national year, and of the personal-familial year, because every happening is meant to be prayed and contemplated.

Everyone, depending on one's duties and talents, should decide in advance what works and programs should be undertaken and accomplished, in oneself and in others, during these various periods of time: and this is how one's ascetical-common year, mystical-ordinary year and apostolic-private year should be organized.

53. – The natural-astronomical year, with its sequence of wonders of the ongoing divine creation, is meant to life the soul sweetly and actively to God, by means of adoration and praise, thanksgiving and love, reparation and intercession. The individual who wants personal sanctification as well as the sanctification as well as the sanctification of others, will not fail, in every season, to meditate on how to do this in this visible, natural happening, as well as during the special temptations and dangers that every season presents, inspirations and advantages connected with each season for those who are well-intentioned and pure. The Spirit of grace and prayer will lead one to habitually see and receive, in every item and happening, a sign, a word, and a gift of diving Love.

54. – The personal-familiar year, one marked by growth in time and in grace, embraces all the memorable dates of our life: baptism, first holy communion, confirmation, major temptations that have been overcome, tribulations experienced, gradual consecrations, and all the special individual graces received. All these happenings, first of all our own and those of the people related to us through a natural or supernatural relationship, a long with their anniversaries, fill our private-familiar year; likewise, given proper attention and devotion, they should sanctify our entire private-familiar year, moving us to live more fully the goodness that we have received already, as well as looking forward to the even greater goodness that we hope for in the future.

55. – There must be individuals who will glorify God with the devotional acts of praise and adoration, thanksgiving and love, reparation and intercession, for present civil and political events as well as those of the past, because: they mark the history of peoples, they indicate the destiny of people, they reveal the vocation and mission of nations, when viewed in the light of divine providence, which orders, arranges and directs everything to the ultimate goal of divine glory. We want to start, through our own prayers and spiritual life, in some way, to sanctify the world, as society and nation. Thus, the civil-national year, as detailed in the political, administrative and scholastic calendars, cannot be considered in any way alien to the work of personal and universal sanctification.

56. – At the center, because of its greater importance, stands the liturgical-ecclesiastical year, with its Christmas, Easter, and Pentecost seasons^[89] designed to remind us of the reverence due to the main Christian mysteries, the Trinity and the Incarnation, and to aid us in forming Jesus in us with the Church, through the combined work of the Holy Spirit and the Blessed Mother. The liturgical-ecclesiastical year helps us to worship in a fitting fashion and to attain union with the Incarnate Word and the Virgin Mary, in the communion with the saints and angels, in every act and

state of Jesus, especially the Eucharist, sacrifice and sacrament, the pinnacle of religion and devotion. The ascetical, mystical and apostolical years must aim at and be directed to the worship, imitation and union with Jesus.

57. – The sanctification of the natural-astronomical year, the personal-familial year and the civil-national year belongs to private devotion, and hinges on the individual's interest in such matters and whether or not they have any bearing on his spiritual life. Likewise, the mystical-ordinary year and the apostolic-private year should be taught and impressed upon everyone, even the beginners; the first, however, is left to personal fervor, and the second to the zeal of those who in any way are charged with the sanctification of the souls. Religious superiors must constantly highlight and be vigilant about everything in the liturgical-ecclesiastical year, just as the individual must observe it fully, whether living in or outside the religious community.

Chapter VII

Ascetical Year

58. - In honor of God, the Sanctifier, we divide the ascetical year into seven periods of fifty days (seven Pentecosts)[\[90\]](#) and in each one of them, cooperating with the divine work of sanctification, we dedicate ourselves to cultivate – in a special way – a supernatural virtue[\[91\]](#), an evangelical counsel[\[92\]](#) and an external ascetical practice[\[93\]](#).

59. – The first period will focus on the theological virtue of faith[\[94\]](#), the evangelical counsel of poverty[\[95\]](#), and the external as well as internal ascetical observance of humiliation, done in the spirit of service to our God in his hidden presence among us.

60. – The second period will focus on the theological virtue of hope[\[96\]](#), on the evangelical counsel of laboriousness[\[97\]](#), and the external as well as internal ascetical observance of decorum, in a spirit of service and love of God in our subordinates.

61. – The third period will focus on the theological virtue of charity[\[98\]](#), on the evangelical counsel of prayer[\[99\]](#), and on the external as well as internal ascetical observance of beauty, in a spirit of service and love of God in our superiors.

62. – The fourth period will focus on the cardinal virtue of prudence[\[100\]](#), on the evangelical counsel of obedience, and on the external as well as internal

ascetical observance of reverence[101], in a spirit of service and love of our God in his revelation among us.

63. – The fifth period will focus on the cardinal virtue of justice[102], on the evangelical counsel of service, and on the external as well as internal ascetical observance of brotherly love, in a spirit of service and love of God living in a person.

64. – The sixth period will focus on the cardinal virtue of fortitude[103], on the evangelical counsel of mortification, and on the external as well as internal ascetical observance of order, in a spirit of service and love of God in his laws.

65. – The seventh period will focus on the cardinal virtue of temperance[104], on the evangelical counsel of chastity[105], and on the external as well as internal ascetical observance of modesty[106], in a spirit of service and love of the God living within us.

Chapter VIII

First Period

66. – In the first period, we focus more directly on the explicit practice of the theological virtue of faith, on the evangelical counsel of poverty, and on the external ascetical practice of humiliation. The following observances should be explained and enforced by the director, and they should be meditated upon and practiced by all.

67. – *For Holy Faith:*

- 1. – Make the sign of the cross with special devotion and solemnity, as a profession of faith in the two main mysteries expressed by it.[107]
- 2. – Recite with special devotion the act of faith, for example, when going up and down the stairs, etc.
- 3. – Recite with special devotion and solemnity the Apostles' Creed, repeating "I believe" after each of the twelve articles and at the same time internally saying, "I see."
- 4. – At every private visit to the Blessed Sacrament recite a decade of : "Eucharistic Heart of Jesus increase my faith!" or *Credo Domine! Adiuva incredulitatem meam!* - "I believe, Lord! Help my unbelief."

- 5. – Saying, “Jesus, Mary and Joseph,” as we do in our greeting, have the explicit intention of requesting the perfection of faith for ourselves and for our neighbor, renewing the general act of faith with these holy names.
- 6. – Every time that the Glory Be or other doxology is recited, and at every bow and genuflection, have the intention of being willing to die for each and every truth of our faith.
- 7. – As our greatest practice of faith, we precede all our more relevant actions with an explicit and particular act of faith in that truth which is best reflected in what we are about to do.

68. – *For Holy Poverty*

- 1. – Frequently renew the act of willfully renouncing all worldly possessions and every desire for material things, in order to possess more effectively the treasures of grace.
- 2. – Frequently renew the act of really giving up every spiritual good with which we can part, doing all this in honor of the Blessed Virgin Mary, St. Joseph and St. Michael, in order to possess more effectively the merits of Jesus.
- 3. – Frequently renew the act of renunciation of owning the heart of any human being, in order to possess more fully the Sacred Heart of Jesus, the God-made-man, the Divine Person.
- 4. – Frequently renew the renunciation of one’s own personality, doing every thing – whenever possible – in the name of somebody else, especially by making it a habit to pray in the Name, or in the person of Jesus, of the Holy Spirit of the Father.
- 5. – Keep all personal involvements simple and only for what is necessary, in order to communicate more effectively with heavenly spirits.
- 6. – In life’s necessities, be indifferent, depending in everything on the will of others, like another St. Francis.[\[108\]](#)
- 7. – Make the effort to control oneself perfectly, in order to be able to accept joyfully the loss even of what is necessary, thus entering perfect happiness and living in Jesus, with neither thought nor concern for oneself.

69. – *For Pious Humiliations:*

- 1. – In the external forum [\[109\]](#), confide one's moral weakness to the superior, for supernatural reasons.
- 2. – Do voluntarily, and in secret, humble services for one's confreres.
- 3. – Do voluntarily and in public, humble services for the community.
- 4. – Eat the community meals kneeling down, or, in place of those who are punished, if there are any.
- 5. – Desire for one's own use what others have given up and refused.
- 6. – Beg, with the necessary permissions, for the poor.
- 7. – Be friendly with the less-educated and simple people and honor them whenever possible.

Chapter IX

Second Period

70. – For the second period, we apply ourselves more directly to the exercise of the theological virtue of hope, the evangelical counsel of laboriousness, and the external ascetical practice of exterior decorum. The following observances are assigned, and consequently explained and enforced by the director, and should be meditated upon and practiced by all:

71. – *For Holy Hope:*

- 1. – Recite with special devotion the Act of Hope when going up and down the stairs, etc.
- 2. – On the pattern of the Apostles' Creed, make up an enumeration of twelve spiritual graces, as something to hope for, and recite it during private visits to the Blessed Sacrament, repeating after each one of them: I hope!
- 3. – Likewise, make up a detailed list of the motives for hope, taking them from the Communion of Saints, our Redemption, and the Divine Perfections, and use them in a similar way.

- 4. – At every religious devotion, in common or in private, propose and explicitly hope for a major grace for oneself and for your neighbor. So, for example, at each decade of the Rosary.
- 5. – Always consider everything that one does for the Lord, such as prayers, sacrifices, and the apostolate, as so many empty containers with which we go to draw supernatural blessings.
- 6. – Frequently sing in one’s soul: “Paradise, Paradise,” and long for and desire to attract to oneself and the world, all the blessings of the virtues of Jesus and his divine Perfections.
- 7. – Above all, our greatest practice of this virtue consists in making, before every important action, an explicit and particular act of hope in that special grace that we need to sanctify ourselves and glorify the Lord in what we are about to do.

72. – *For Holy Laboriosity:*

- Avoid studiously every form of idleness, for by fearing that monster called sloth or sluggishness, we will make certain that we are always busy[\[110\]](#):

- 1. – By doing some study, which our status requires;
- 2. – By doing some manual labor, making it even a form of recreation;
- 3. – By doing some kind of teaching, public or private, especially teaching subjects appreciate to our religious status;
- 4. – By doing some kind of ministry of the Word of God, especially in the form of ongoing catechesis;
- 5. – By writing some kind of composition, for private or community use, on any subject, but always directly aiming at one’s own or neighbor’s sanctification.
- 6. – By performing one of the many aspects of priestly ministry, if one is a priest, or priestly cooperation, if one is not ordained;
- 7. – By performing some function or activity for a catholic organization, especially parish organizations.

73. – *For External Decorum:*

- 1. – An extraordinary and meticulous brushing and cleaning of all clothing.
- 2. – An extraordinary and meticulous dusting and cleaning of all books.
- 3. – An extraordinary and meticulous dusting and cleaning of all pictures.
- 4. – An extraordinary and meticulous dusting and cleaning of all walls.
- 5. – An extraordinary and meticulous dusting and cleaning of all floors.
- 6. – An extraordinary and meticulous dusting and cleaning of all furniture.
- 7. – An extraordinary and meticulous dusting and cleaning of all utensils.

Chapter X

Third Period

74. – In the third period we apply ourselves more directly to the exercise of the theological virtue of charity, the evangelical counsel of prayer, and the external ascetical practice of beauty. The director must assign and comment, and everybody must meditate on and practice the following observances:

75. – *For Holy Charity:*

- 1. – Recite, with special devotion and feeling, the act of charity, for example, when going up and down the stairs, etc.
- 2. – Renew intense acts of hatred for sin, as an offense against God, every time we hear some morally bad news.
- 3. – Renew intense acts of contrition for one's sins, as offense against God, and think about one's own sins, every time we hear morally bad news about others.
- 4. – Generously try to avoid not only every deliberate venial sin, but also as many semi-intentional venial sins and voluntary imperfections as possible, and everything is possible through love!
- 5. – Be always more beautiful, dear and sweet for the Lord, growing in his grace and union, and often washing oneself in his Blood.

-6. – Surround Jesus with endless precious attentions, even visible ones, such as: in the Eucharist, in his ministers, in his poor, and, especially in his representatives, the superiors, and those people for whom we feel aversion.

-7. – Surround the Lord, in his omnipresence in the Eucharist and in his indwelling in souls, with a perpetual court of glory, with acts of love for the divine persons individually, and for each divine perfection and operation.

-8. – Likewise, surround Jesus with acts of love for his various states and acts, for his angels and saints, especially the seven spirits assisting at the throne of God, for St. Joseph, for the Blessed Mother.

-9. – And, above all, that which is for us the supreme practice of charity, offer to the Triune Lord God, every action, before doing it, as a pure act of love, and, as in a vow of love, in union with Jesus, Mary and Joseph, and also in union with that very Act of Love, which is God Himself. Make sure to maintain this intention throughout the entire action.

76. – *For Holy Prayer*

-1. – Be most faithful to all seven devotional exercises, and even though it is lawful to see them as more or less important, apply yourself more generously to the parts that in each one is assigned to mental prayer.

- 2. – Be most faithful to all the minor devotional exercises, such as the prayers before and after studies, before and after school.

- 3. – Likewise, perform most faithfully the other minor devotional exercises, such as the prayers suggested while opening and closing doors on entering and leaving and while going up and down the stairs.

- 4. – Likewise, practice most faithfully brief community visits to the Blessed Sacrament, the Blessed Virgin and St. Joseph, and increase these short visits by doing the same in private.

- 5. – Develop the habit of sacramentalizing everything, lifting them up, through pious symbolism, to supernatural levels, and blessing everything with the sign of the cross, sanctifying them in the name of the Trinity or Holy Family.

- 6. – Increase spiritual communions with Jesus in the Blessed Sacrament, with the Divine Glory, Love and Will, with the Divine Persons, Perfections and Operations, and with the various acts and state of the Incarnate Word.

- 7. – Read an ascetical book, which should be our indispensable companion during any period of free time; consider this reading as God’s conversation with us, and thus preferable to that of ours with God; this should be done for no other motive, but listening to God.

77. – For Beauty:

- 1. – Know the color that create a good feeling, and coordinate them throughout the environment (Colors).

- 2. – Learn some beautiful new devotional song; and new melodies for the choir, especially for scriptural readings (Sounds).

- 3. – When using any items which have a scent, stay with a fragrance that is fitting to our lifestyle (Smells).

- 4. – Surround ourselves with the most devout and beautiful holy pictures, treating them as though they were our own pieces of heaven (Presentation).

- 5. – From the art museum, acquire knowledge and copies which best represent the area of religious art (Art).

- 6. – Know, savor, and preserve, in a private collection, the most beautiful poetic productions from the annual literary publications, both national and international (Poetry).

- 7. – Acquire and maintain in oneself, and foster and cultivate in others, good humor and Christian joy, considering them as a sign of grace (Joy).

Chapter XI

Fourth Period

78. – In the fourth period, we apply ourselves more directly to the exercise of the cardinal virtue of prudence, the evangelical counsel of obedience, and the external ascetical practice of respect and reverence. The director must assign and comment, and everybody must practice the following observances:

79. – For Holy Prudence:

- 1. – Renew daily, by reflecting at determined hours, the purpose of religious life, developing an ever more precise, complete, and succinct understanding.
- 2. – Likewise, renew the resolution to eliminate obstacles and to use every legal means and opportunity to achieve our goal.
- 3. – Develop the habit of each morning reviewing and deciding what must be done during the day for growth in achieving our goal; do the same before every task, appointment, activity and initiative.
- 4. – Develop the habit of directing everything to its proper religious goal, as much as this is possible,, for example, doing this with all our pious exercises, either whole or in part, such as: every canonical hour, every decade of the rosary, etc.
- 5. – Take advantage of our own and other’s experiences; ask for and accept the suggestions of experts and of those who are knowledgeable in life’s important areas.
- 6. – Avoid in your words and ways, judgments and works, all phony behavior and impulsiveness, all hesitation and fearfulness, all cunning and brashness.
- 7. – Act always with consideration, reflection, and caution, not doing or saying anything heedlessly, or on first impression or through natural impulses.

80. – *For Holy Obedience:*

- 1. – During this period, review in an orderly way all the canonical laws regarding our status.
- 2. – Likewise, during this period, diligently review all the liturgical laws and ceremonies concerning ordinary worship, especially the celebration of the holy Sacrifice of the Mass.
- 3. – Likewise, in this period, mediate again on all the articles of our Constitutions, and on our private, spiritual statutes.
- 4. – Have and show great respect for legitimate civil laws, considering them as an expression of the Divine Will and a means of personal and social sanctification.

- 5. – Make these manifestations of the Divine Will objects for meditations, examinations of conscience, visits to the Blessed Sacrament, rosaries of praise and thanksgiving, reparations and intercessions.

- 6. – Respond internally to every suggestion and wish of the superiors, as well as to every ordinary indication: *Ecce ancilla Domini, fiat mihi secundum verbum tuum* – “Behold I am the handmaid of the Lord. May it be done to me according to your word.”^[111] And immediately carry out the order, thus doing the will of others.

- 7. – Be willing to depend always on a representative of the Lord, even in those matters in which we could make our own decisions; above all, cultivate fidelity, obedience and generosity in conforming to good inspirations.

81. – *For Respect and Reverence:*

- 1. – Be the first to show every respect and deference to others, especially when owed and deserved.

- 2. – Acknowledge and respect one’s own person, body and soul, as the temple of the Trinity.

- 3. – Wherever we are, whether standing or kneeling, do so as though worshipping the divine presence, always acting as if we were in a temple.

- 4. – Be careful not to waste anything; treat everyone with the same respect that we would show for a masterpiece when its creator is present.

- 5. – See and respect in every person his angel, his saint, and the Blessed Mother, by bowing (or nodding) before and after a conversation.

- 6. – Consider and use every minute as a very precious gift, being very careful not to waste it with idleness and sluggishness.

- 7. – In all our behavior, let us recognize, respect and serve the person of Jesus Christ in our neighbor; and as a sign of this, when talking to others, always leave a space as though for another person – in between.

Chapter XII

Fifth Period

82. – In the fifth period, we apply ourselves more directly to the exercise of the cardinal virtue of justice, the evangelical counsel of service, and the external ascetical practice of brotherly love. The director must assign and comment, and everybody must reflect on and practice the following observances:

83. – *For Holy Justice:*

- 1. – Cultivate in one's spiritual life a filial devotion toward one's own parents, considering it as part of our worship of the Divine Creating Love, and extend it our relatives and our nation.
- 2. – Acknowledge in the superiors their status of preeminence and their authority in governing. Honor and obey all superiors, without thinking about their personal qualities.
- 3. – Avoid every lie and simulation, while warmly honoring truth in others, and generously practicing it oneself as a form of worship of the Divine Word.
- 4. – Acknowledge always, even in public, the benefits we receive, by gratefully accepting, enjoying and using them, and by thanking and reciprocating, never believing ourselves to be without obligation.
- 5. – Cultivate and use courtesy and pleasantness in our words, ways and actions with all, always acting and treating others as we would like to be treated.
- 6. – Use all our material, intellectual and moral goods with largesse and generosity for the well being of our neighbors, using every means and form of charity.
- 7. – Scrupulously avoid, in our judgments, words and actions, everything that could hurt or displease our neighbors.

84. - *On Holy Service:*

- 1. – Be aware of our own feelings, and show ourselves, through our actions, to be the servants of all, especially of priests and religious, and even more so of our confreres, and those who live with us.
- 2. – Consecrate one's self as a slave of Jesus in Mary and Joseph, with the devotion taught by St. Louis De Montfort, renewing in private, during this period, the whole practice preceding the consecration.

- 3. – Make ourselves also a true servant of Purgatory, applying to those souls – through the Virgin Mary – the merit of our supernatural actions.
- 4. – Make a habit of the most honest and effective from of maximum activity: humble acceptance and laboriousness in carrying out all the legitimate wishes of others.
- 5. – Be willing to be used as a simple instrument in others' activities and undertakings, acting as though you had no personal work or involvement other than making yourself all things for all men.
- 6. – Never refuse, never contradict, never complain, and never resist, when there is no wrongdoing; but, wherever there is wrongdoing, even if it is only a venial sin, oppose it with the most firm and absolute refusal.
- 7. – Deepen your personal study, meditation and application of all the essential elements of the life, work and mission of the Servant, as they are found in Sacred Scripture.

85. – *For Brotherly Love:*

- 1. – Never contradict anybody, except in the case of obvious and dangerous errors.
- 2. – Try to give in and please everybody, except in case of sin and its occasions.
- 3. – Admonish offenders, always in private, with brotherly correction and only for their own good.
- 4. – Carry a list of the names of the confreres who live in the same house, and often press them to your heart and pray for them.
- 5. – Take the place of a confrere in some rotating penance or personal labor.
- 6. – Join a confrere in some rotating prayer or work that is more burdensome and agonizing for him.
- 7. – Of every confrere, speak positively and say only good things, always being truthful and sincerely respectful.

Chapter XIII

Sixth Period

86. – In the sixth period, we apply ourselves more directly to the exercise of the cardinal virtue of fortitude, the evangelical counsel of mortification, and the external ascetical practice of order. The director must assign and comment, and everybody must meditate on and practice the following observances:

87. – *For Holy Fortitude:*

- 1. – Spiritually elevate yourself, at least once a day, at a predetermined time, to contemplate and long for your own goal, in its broadest understanding and reaches, and in its highest perfection.
- 2. – Aim explicitly at rendering the greatest glory to the Lord, and mindful of this, after communion, consecrate yourself to the practice of the more perfect, to the point of heroism, trusting that *Omnia possum in Eo qui me confortat* – “I have at strength for everything through him who empowers me.”[\[112\]](#)
- 3. – Determine, at the beginning of the day, for the morning (A. M.), some extraordinary virtuous act, like prayer, penance, charity, or external humiliation (we call this “our extraordinary for the morning”).
- 4. – Likewise, determine for the afternoon (P.M.) another extraordinary virtuous act, like prayer, penance, charity, external humiliation (we call this “our extraordinary for the afternoon”).
- 5. – Prepare every day, after the examination of conscience, a special oblation and immolation of oneself, in some particular act of self-denial, in honor or and in union with the passion and death of the Lord, in order to offer it at Holy Mass and Communion (we call this “the matter of the Sacrifice”).
- 6. – Make it a habit to rise above every form of human respect, every sluggishness, every cowardice and weakness, every boastfulness and presumption, by enduring in silence, peace and joy, all physical and moral suffering, especially indifference and depression, overcoming it with Jesus Christ.

- 7. – But, above all, preserve with determination in the observance of each and every duty, for reasons of pure love, concentrating on the present, and never slackening our prayer life.

88. – *For Holy Mortification:*

- 1. – Mortify all the senses, especially, sight, hearing, and touch, whether you are in the house or alone, that is to say, even when there is no danger, in order to get used to controlling oneself, and thus assuring victory in dangerous situations.

- 2. – Mortify the tongue, refraining from useless words, because we are going to be judged and held accountable for every idle word; and when necessary, talk only with prior reflection coupled with concern.

- 3. – Mortify your witticism, abstaining from saying or doing anything solely for laughter, and, when others do such, be careful not to indulge in unrestrained laughter.

- 4. – Mortify in a special way the curiosity to see, hear, read, know, taste and feel, when we should not be doing this, because this curiosity is what opens the doors and windows of the soul to temptations and sin.

- 5. – Arrange things in such a way that you will never be completely satisfied, or achieve total satisfaction, be this in eating, resting, sleeping, relaxing, or in any other legitimate or necessary relief.

- 6. – Never talk, neither bad nor good, without necessity, concerning food and meals, bed and relaxation, recreation and entertainments, money and temporal interests, physical advantages and the like, nor listen to others talking about these.

- 7. – Always keep current your personal and private records of mortifications, external humiliations, charitable acts, meditations and prayers; review them and submit them to the director for approval during the retreat days.

89. – *For Order:*

- 1. – Eliminate from one's own person, place, room, whatever is not strictly necessary.

- 2. – Every necessary item should have an assigned place, according to a criterium of personal usefulness.

- 3. – Do the same, with permission, in some of the places and offices of the community, as in the sacristy, the library, closets, infirmary, waiting room, etc.
- 4. – Bring up to date and organize all your spirituality notebooks, diaries, chronicles; review one's knowledge in order to fill in any empty areas.
- 5. – Bring up to date and organize all your spiritually notebooks, including books of the soul, of particular examinations, spiritual direction, personal meditation, notes of prayers and penances, etc.
- 6. – A yearly general confession, with accurate account of one's debts, and a spiritual agreement on their payments by installments.
- 7. – An extraordinary spiritual direction, with a review of all the good inspirations received in the past, and of all our religious observances.

Chapter XIV

Seventh Period

90. – In the seventh period, we apply ourselves more directly to the exercise of the cardinal virtue of temperance, the evangelical counsel of chastity, and to the external ascetical practice of modesty. The director must assign and comment, and everybody must meditate on and practice the following observances:

91. – *For Holy Temperance:*

- 1. – Be on guard, with fear of unforeseen failures, against any hint of lust disguised as innocence, against every hint of gluttony disguised as care for one's health, against every hint of anger disguised as zeal.
- 2. – Reflect often, at least during the evening examination of conscience, on how in everything we are always looking for some form of egotistical, sensual or moral satisfaction. Avoid doing anything only for sensual or moral pleasure.
- 3. – Become acquainted with and distinguish all one's passionate impulses, and reflect on their causes and object; check them so that they may not become inappropriate, tell them to your director, channel them to the achievement of our religious goal.

- 4. – Generously embrace total abstinence from alcoholic beverages, almost total abstinence from meat, and abstinence from napping in the afternoon.

- 5. – Generously embrace the practice of the short prayers during the night, by getting up from bed, whenever waking during the night and saying one, and likewise, by getting up very early, in every season, so that one can attend, without rushing, to mental prayer, before any activity or apostolate with the people.

- 6. – Generously embrace the practice of avoiding outings just for the sake of going out; fill also your recreations with some kind of easy and pleasant manual work or other useful activity.

- 7. – Generously embrace silence during all meals throughout the year, and, in all places destined to corporal relief, to fill them instead with holy thoughts.

92. – *For Holy Chastity:*

- 1. – Observe with zeal the cloister for women, children and young people; do not entertain, and do not receive anybody in your private room, but only in the reception rooms, designed and set apart for this purpose.

- 2. – Do not make nor receive visits without permission; do not write, nor receive letters without control; do not establish, nor cultivate, any relationship without permission of the superiors.

- 3. – Do not read nor write distractive, romantic works; do not give nor be curious to receive unholy news; abstain from any possibly distractive reading without explicit permission; renounce reading any worldly newspaper.

- 4. – Do not touch anybody, nor allow yourself to be touched by anybody; maintain, with zeal, segregation between the different categories that live in the same house; depend on the superiors for companions, places, functions.

- 5. – Prevent and renounce any particular friendship, any sentimentalism and excessive sensitivity – even with material things; abstain from any unnecessary manifestation of affection; do not love, nor be willing to be loved affectionately.

- 6. – Total and effective detachment from one's family and its material interests. Concentrate all tenderness on the humanity of Jesus; cultivate intimacy with the Virgin Mary, familiarity with the angels.

- 7. – Confide fully to the spiritual director anything directly or indirectly connected with the beautiful virtue of personal chastity. Confide fully to the superior everything external – or that in any way may affect others – concerning this virtue.

93. – *For Holy Modesty:*

- 1. – As far as possible, stay erect and do not lean on anything, except when necessary to avoid injury, both when walking and when sitting.

- 2. – Stay as long as possible with hands and feet united and close.

- 3. – If standing, keep your hands (as in a position of prayer) on your chest; if sitting, keep them on your knees (as in the liturgy).

- 4. – Keep your eyes down, and do not let them roam; do not focus on anyone's face.

- 5. – Keep your head straight, without leaning to the right or to the left, but only slightly forward, and do not be quick to turn to look.

- 6. – Always try to maintain a peaceful look; and, when alone, be serious and grave, while in conversation, be happy and smiling.

- 7. – Speak rather slowly, with moderate and gentle voice, always using the proper form.

Chapter XV

The Ascetical Day

94. – Seven times a day, the community gathers its members for solemn communal prayer, exactly at the beginning and at the end of the day, then at noon, and in the middle of the morning and afternoon.

95. – At dawn, at sunrise, at mid- morning, at noon, at vespers, at sunset and at night, there must be a devotional practice in common; this should always include a convenient form of mental and vocal prayers.

96. – The first devotional practice at dawn, called that of the "Resurrection of the Lord," consists of Morning Prayers for vocal prayer, and, for mental

prayer, meditation on the divine words and examples from the Scriptures or Liturgy – Ignatian Method of mental prayer.

97. – The sunrise devotional exercise is called “Morning Sacrifice,” consisting of participation in the liturgy of the Mass for vocal prayer, and, for mental prayer, communion with Jesus, sacrifice and sacrament – Sulpician Method of mental prayer.

98. – The third devotional exercise is called “Communion with the Church,” and consists of the Hymn to the Holy Spirit and the reading of the Martyrology as vocal prayer, and, the choral recitation of a chapter of the Epistles of the apostles for mental prayer.

99. – The fourth devotional exercise at noon, called “Of the Transfiguration,” consists of the Angelus and a Marian Tribute for vocal prayer, and, for mental prayer, the general and particular examination of conscience and the choral recitation of a chapter from the prophet Isaiah.

100. – The fifth devotional exercise at mid-afternoon is called “Evening Sacrifice,” and consists of the vocal prayer of the Hymn of the Cross, the Offertory of the Most Precious Blood, and, on alternate days, the Litany of the Sacred Heart or Holy Name, and, for mental prayer, the choral recitation of a chapter of the Gospels.

101. – The sixth devotional exercise at sunset is called “Communion with the Holy Family,” and includes, for vocal prayer: the Rosary and Litany of the Blessed Mother with Benediction, and, for mental prayer: the writing of the inspirations of the day for spiritual direction.

102. – The seventh devotional exercise, at night, is called “Of the Ascension,” and consists of Night Prayers and the Litany of St. Joseph^[113], for vocal prayer, and, for mental prayer, the general and particular examination of conscience and the preparation for the next day’s meditation and communion.

103. – In everyone of these seven devotional exercise is individual strives to be united with one of the seven angelic spirits assisting at the throne of God, and should be aware, as far as possible, of the many supernatural intentions assigned to each hour; these intentions should be read in common once a week, on Saturdays.

Third Part

A Prayer-Filled Year

THE MYSTICAL YEAR

Chapter XVI

The Mystical Seasons

104. – The Mystical Year distributes throughout the various seasons and months of the astronomical-natural year the cycle of the soul's most intimate and loftiest involvements with the mystery of Divine Love.

105. – This divine love is revealed to us in the divine vocation of every soul to fill union with God; this divine union establishes us in a divine relation, through the work of sanctification.

106. – In the mystical year, this divine Vocation-Union-Relation-Sanctification presides over and fills the seasons of the year, and they are like the seasons of the soul in its life of grace and charity. And so, Spring becomes the celebration of the cycle of the Divine Vocation; Summer, the cycle of the Divine Sanctification; Fall, the cycle of Divine Union; Winter the cycle of Divine Relation.

107. – The Divine Vocation reveals and offers us three supreme graces: divine predilection, divine creation, and, divine elevation to the supernatural; and devotion to these three graces is assigned to the three months which form the first mystical season.

108. – Divine Sanctification embraces, on the part of God, the *Divine Redemption* of souls, the *Divine Attraction* of those who accepted redemption, and the *Divine Consecration* of those who followed the attraction of the Lord. Devotion to these three graces of sanctification is assigned to the three months which form the second mystical season.

109. – The Divine Union embraces, on the part of God, the *Divine Communion* that is realized in Jesus and in Jesus Christ – Sacrament, the *Divine Indwelling* of the Trinity in the soul through grace, and the *Divine Assimilation* of the soul in God through glory, so that the Lord will be *omnia in omnibus* – “all in all.”^[114] Devotion to these three supreme graces of Union is assigned to the three months which form the third mystical season.

110. – The Divine Union is achieved through the acts, and even more, through the status of the relationship with the Lord; we have the most beautiful image and example of this in the Blessed Virgin Mary, the Daughter, Spouse, Mother of God; and even more precisely in the Holy Family; we honor the relationship of *Child of God* in Jesus Christ, of true *Mother of God* in Mary, and of the *Soul-Spouse* of God in St. Joseph. Devotion to these three supreme relationships with God is assigned to the three months which form the fourth mystical season.

111. – Through each and everyone of these supreme graces, the soul raises itself to the knowledge and *cultus* of the Divine Trinity in its Persons- Operations- Perfections- Pleasures; we do this through the continuous exercise of praise and adoration, thanksgiving and love, reparation and intercession, and by multiplying the acts of imitation, union, cooperation, along with the angels and saints, St. Joseph and the Blessed Mother, and, most of all, with Jesus Christ, through Jesus Christ, and in Jesus Christ.

Chapter XVII

The Mystical Months

112. – At least with explicit intention, if not always with a particular special devotion, we want to honor, throughout the mystical year, the *Divine Perfections*[115], together with the *Divine Operations*[116]. And so, in the first month, we plan to honor the living God and his completely divine spiritual nature; in the second: truth and divine transcendence; in the third: eternity and divine infinity; in the fourth: immensity (boundlessness) and divine immutability; in the fifth: liberty and divine happiness; in the sixth: majesty (sovereignty) and divine authority.

113. – In the seventh month: goodness and divine charity; in the eighth: omnipotence and divine wisdom; in the ninth: sanctity and divine justice; in the tenth: mercy and divine longanimity (long suffering); in the eleventh: providence and divine liberality (generosity); in the twelfth: beauty and divine sweetness (tenderness). Always and in everything we adore the mystery of the divine Unity and Trinity, and we unite ourselves to the Lord our God in his Glory, Love and Will: to the Glory in our intentions, to the Will in our actions, and to the Love in the attributes of our entire being elevated in Him.

114. – As in each of the seven devotional exercises of the day, so too we intend to honor one of the seven spirits assisting at the throne of God,

uniting ourselves to him in glorifying the Lord, and asking his particular assistance during that hour, just as in the remaining months of the year, we intend to honor a choir of Angels[117] in order to enjoy its protection and glorify the Lord in its company. A special remembrance of this choir of angels will be made on the first Monday (Angels' Day) of the month, or, on the Monday of the week of the First Friday[118]of the month, this Friday being dedicated to the Sacred Heart of Jesus.

115. – In the first month, we honor the seven spirits assisting at the throne of God; in the second, the Seraphim[119]; in the third, the Cherubim[120]; in the fourth, the Thrones[121]; in the fifth, the Dominations; in the sixth, the Virtues; in the seventh, the Powers; in the eighth, the Principalities; in the ninth, the Archangels[122]; in the tenth, the Angels[123]; in the eleventh, all the angelic world around Mary; in the twelfth, all the angelic world around Jesus, King of Angels. Our special union with the angelic world is the one we have with our Guardian Angel[124].

116. – As with choirs[125] of Angels, each month we plan to honor one of the categories of the saints, in order to obtain their protection, live united with them, become fervent through their shining examples, and, at the same time, glorify the Lord with, through, and in his saints. Everyday we honor those commemorated in the Martyrology, and, privately we honor those saints whose lives we are reading or whose works we are studying. And in the company of these angels and saints of each month and day, we intend to celebrate our daily feast of Divine Love.

117. – In the first month, we intend to honor all the holy patriarchs, prophets, Levites, and all the just of the Old Testament; in the second month, all the judges, kings and soldier of the Chosen People[126]; in third month, the apostles, evangelists and disciples of the Lord; in the fourth month, all the holy martyrs, virgins and confessors; in the fifth month, the holy fathers, doctors of the church and pastors of souls; in the sixth month, all the holy popes, bishops, priests, and levities of the New Testament.

118. – In the seventh month, we intend to honor all holy religious, be they of the contemplative, active or mixed life[127]; in the eighth month, all holy founders, propagators of institutes, and missionaries. In the ninth month, all holy hermits, cenobites, and monks; in the tenth month, all the saints who worked in hospitals, as well as the knights, canons and regular clerics; in the eleventh month all the holy princes, kings, governors and all holy spouses; in the twelfth month, all holy infants, all unknown saints, and all the just of the New Testament.

119. – We are always mindful of the thought and presence of the souls in Purgatory^[128], with whom we establish a sacred pact. We commit ourselves to help them, with our prayers, to hasten their entry into glory, and they will bequeathe to us their perfect sorrow and love, resignation and desire of union with the Lord. On their behalf, we will cherish the sacred indulgences, works and penitential devotions. And so, three times a day, we dedicate a special hour to their remembrance and union; we trust in their prayers, we expect their help in our needs, just as they trust in ours and expect the application of our prayers to them.

120. – Likewise, we are always of the thought of all those who could and should have become saints, but who barely saved themselves, or even worst, were damned. We intend to glorify the Divine Love in a special way for them, because they did not respond sufficiently when Divine Love wanted to shine forth in them. In this we unite ourselves to the angels of those who lost themselves. We do not want any of God’s graces to be lost, wasted or abused. We do not want to be among those who failed to achieve holiness.

121. – To the best of our ability, so that the servant of the saints may share fully in the Communion of Saints, we privately unite ourselves to all the living just, especially those dearer to the Lord and those who make themselves more useful to others through the practice of heroic virtues and apostolic works. We would like to know all the living saints in the church, in our day; we would like to participate in all the good, holy works that they are doing in this world, in our day; we would like to appreciate fully the power of their example, to the point of competing with them in the divine service of others, in the divine court of love and glory to the adorable Trinity.

Chapter XVIII

The Mystical Day

122. – Mystically, we divide the day into three parts of eight hours each, dedicating them to the supreme mystery of the Unity and Trinity of God, whose union we desire. Each one of these three parts begins with the Angelus bell, the first strokes of this bell should be listened to, while we are kneeling and in reverent silence.

123. – The first part goes from 8: 00 p. m. to 4: 00 a.m.; the second from 4: 00 a.m. to 12: 00 noon; the third from 12: 00 not to 8: 00 p.m. In each one, in addition to the three hours more directly sacred to the divine Trinity,

there must be an hour for the souls in purgatory. In the hour of the saints, there should be a special consideration for the saint whose name we carry the saints of the day, and the choir of angels honored that month.

124. – Each individual will establish these hours at this convenience, when he thinks that it may be easier for him to glorify the Lord in the Heart of Holiness, and, in anyway recollect oneself in the Lord, and, elevating oneself to the Lord in union with Mary most holy, St. Joseph, the angels, the saints, and the souls in purgatory, by performing acts that better correspond to one's level in the grace of prayer, freely changing moods and exercises, whenever one deems it better in the Lord's sight.

125. – As an act of special devotion which we profess for the divine vocations, at the ringing of the morning Angelus[\[129\]](#), we will prostrate ourselves in silence to glorify every mystery of love contained in every vocation, saying in private some Glory Be's in honor of the Blessed Trinity.

126. – At the ringing of the noon Angelus, likewise we will prostrate ourselves to glorify, in silence, every divine vocation in its loftiest forms, which shine on behalf of the Blessed Trinity, in the holy church, triumphant, militant and suffering, in the Holy Family of Jesus, Mary and Joseph.

127. – At the evening Angelus, again we will prostrate ourselves to glorify, in silence, the Lord for his divine commandments, counsels and inspirations, for the sacraments, the cardinal and theological virtues, gifts, fruits and beatitudes of the Holy Spirit, by invoking, adoring, thanking, repairing, and interceding.

128. – We shall ask, with the hymn to the Holy Spirit, who is the Love of the Father and of the Son, for the supreme gift of God's love, in order to possess the Sacred Heart of the God-made-Man, and to be possessed by the Spirit of the Father and of the Son, in order that it may be in our life, and render through our work the greatest glory that we may offer to Divine Love.

129. – Then we shall recite the Angelus in its ordinary form, remembering and honoring: in the first verse, *Angelus Domini nuntiavit Mariae* – "The Angel of the Lord declared unto Mary," the messages of the Divine Vocations; in the second verse, *Ecce Ancilla Domini, fiat mihi secundum verbum tuum* – "Behold the handmaid of the Lord, be it done to me according to your word," the generosity, fidelity, docility, acceptance and obedience to Divine Love; and, in the third verse, *Et Verbum caro factum est!* – "And the Word became flesh!", the supreme effect of Divine Love in us: our union with the divine Persons.

130. – At every verse, we will greet the Blessed Mother, we will unite ourselves to the Blessed Mother, and we will offer the Blessed Mother to the Most Holy Trinity; we will entrust ourselves to the Blessed Mother, as the supreme exemplar of union with God, and to the Mediatrix and channel of every grace of divine union, and the true maker of soul-spouses of the Triune God, in Jesus Christ, her divine son.

131. – We conclude the Angelus with the nuptial verse: *Ecce Sponsus venit, exite obviam Ei* – “Behold, the bridegroom! Come out to meet him!”^[130] to which all respond: *Amen, veni Domine Jesu* – “Amen! Come, Lord Jesus!”^[131] with the intention of being always vigilant in prayer, waiting for the Lord in the great encounters and happenings of his graces, and, as a short but perpetual preparation for holy communion, spiritual communions, and even more so, as a preparation for a holy death.

FOR THE CHRISTIAN MYSTERIES

Chapter XIX

Approaching the Feast

132. – O my Angel!...O my St. Joseph, O my Blessed Mother...time goes by, and the evangelical ideal should reach its perfection in my soul.

133. – The ideal of Jesus’ life imitated, reproduced in the life of the faithful, the chosen, according to each one’s grace and capability in the supernatural order.

134. – Oh, that I may come to understand the church’s supernatural seasons, with their special graces, and that I may not try to find during winter the flowers of spring, and that I may not expect from spring the fruits of autumn.

135. – May all my springs be filled with every flower, and may they not merely be fleeting decorations. May all my flowers produce their fruit, and, in this, may my divine gardener be glorified.

136. – May I understand that ever more perfect forms of virtue should be born in my soul at every Advent and Christmas, to prepare me for even more intimate and loftier theophanies^[132] in my life.

137. – May I recognize all the evil that still remains in my soul, so that I may eradicate and reject it during Lent, thus preparing myself for Holy Week!

138. – Holy Week for greater graces of union with Jesus in his sacrifice and sacrament, in the mystery of death and life, burial and resurrection, of the man in Jesus.

139. – May my changes for the better be so profound, and my advancements so lofty, that they may be true resurrections and ascensions that lead me to the baptism of fire and the Holy Spirit.

140. – Oh! How generously I would like to translate this program into practice, during my liturgical year! Oh! How I would like to live this program intensely, every ascetical day of my interior life!

Chapter XX

Preparations

141. – O my soul, may all the things that surround you and belong to you radiate, even visibly, for greater purity, order, and beauty, in order to foster meditation and devotion, on your feast.

142. – O my soul, on feast days, try to stay as much as you can in the house of God, close to the altar, and transform also your room into a small church, where the liturgy of the temple is observed and repeated.

143. – Clothe yourself, my soul, internally and externally, with the gloom of violet for the seriousness of penance, and then, with the vigor of green for immortal hopes in the eternal day of the Lord.

144. – Clothe yourself, my soul, internally and externally, with the white of virgins, of Mary, alive with glorious splendors; and, then the red of the martyrs' and Jesus' blood and of the gleams of the Spirit's fire.

145. – Assign to all your senses a special sharing in the constant newness and supernatural reality of the great Christian dramas of God's life in Jesus and in individuals.

146. – And you, my soul, what place did you have in this mystery before God? Were you near Jesus or Mary in your poor past? And what place will you have in the imminent future? Where does Jesus want to see you?

147. – Look into your heart, since no pious thought or desire can be in you unless it comes from God. And, if this is first in God and then in you, it must have its effect, provided you respond and present no opposition.

148. – I think of the place of the angels in all Christian mysteries. The place of Joseph in the feasts of the Blessed Mother! The place of Mary in the mysteries of Jesus! Oh! How I wish to be worthy of eternity and the infinite immensity of my God!

149. – Be on guard now [\[133\]](#), so that no trouble may disturb your spirit of meditation, no fantasy may steal the gift of God, no venial fault may extinguish your fervor! And that you may not fall into temptation. [\[134\]](#)

Chapter XXI

Novena

150. – Here, the sacred mystery is back! It comes just for you, in a very special way; not only in order to be commemorated by you, but, especially to be reproduced in you, my soul, and by you in the brethren.

151. – All the souls in within the Communion of Saints, on earth, in purgatory and in heaven, gather for you flowers and fruits of grace from this mystery, and they adorn you and make you precious in order to make you dearer to the Lord.

152. – They also expect from you that you gather for them, from this mystery, flowers and fruits of glory, so that you may become a more intimate part of the Communion of Saints, and more capable of receiving the outpouring of Divine Goodness.

153. – This mystery carries the same name it had last year, and it will have the same next year; but that name does not carry totally the same the same meaning, and this year it does not bring the same graces as those of yesterday or of tomorrow. It is new in the divine present.

154. – How different it finds you from yesterday! At least it finds you much closer to eternity; with more experience of good and evil, which you did not have before! With ever greater responsibilities!

155. – With the passing of time, have you become richer or poorer? Are you now higher or lower? This sacred mystery wants only to hand you over to tomorrow richer in merits and closer to the Lord.

156. – How is this mystery celebrated on your earth, in purgatory, in paradise? How is this mystery celebrated by your angel, by St. Joseph, by the Virgin Mother Mary? How does this mystery unfold in the eternity of the Blessed Trinity?

157. – On earth, in purgatory, in heaven, who are those souls who draw from this mystery greater enlightenment from the truth, greater fire of love, greater treasures of merits – in the Glory, Love and Will of the Lord?

158. – Oh! If I could only be like the soul-synthesis of the purest intentions, the best features, the most intimate relations with the Divine Trinity – in the Lord's Glory, Love and Will!

159. – Be you the soul who enters more into the spirit of the church militant, suffering and triumphant! The soul who receives the most and gives the most in the Communion of Saints in the sacred mystery, in this divine present!

160. – Be the soul most intimately united to the acts and states of the Holy Family of Jesus, Mary and Joseph! Be the soul who benefits the most from this mystery, receiving from it the greatest impulse toward divine union with the Blessed Trinity!

161. – Did you not understand yet? The souls in purgatory, the angels and the saints, the Holy Family and the Blessed Trinity, want to celebrate this mystery in you, in your internal sanctuary as well as in your external world.

162. – Send out invitations and urge all your earthly and heavenly friends to join you! Prepare big donations and banquets for the poor of the earth and purgatory, so that all of them come together and form a court of glory and love for the Lord within you!

163. – *Estote parati* – “Be ready!”^[135] with more generous detachment from the exterior world, with more generous self-denial in the interior world! With deeper sorrow for the past, with greater resolution for the future – be ready for God!

164. – Prepare the banquet room, like the cenacle that Jesus wanted[\[136\]](#), big and nicely decorated. Supply well all the lamps of faith to go to meet him. Keep awake all the sentries of hope, to announce his arrival[\[137\]](#).

165. – Renew yourself totally in this mystery, if you want this mystery renewed in you. Prepare the sacrifice – the holocaust of yourself with Jesus in the Eucharist – and the Lord will prepare for you new celestial elevations to new supernatural relations.

166. – O new Conceptions and Christmases! O new Presentations and Visitations! O new Circumcisions and Epiphanies! O new Resurrections and Ascensions! O new Annunciations and Nuptials! In the divine present!

167. – O new Pentecosts and Missions! O new Predilections and Transfigurations! O new Assumptions and Crownings! O new Communion and Union in the divine present!

Chapter XXIII

Feast

168. – You do not know the time, the hour and the moment of the next encounter of your soul with the Lord. You do not know when the doors of the room of the nuptial banquet will be opened for you[\[138\]](#), and that he wants to celebrate in order to have you completely, in order to give himself to you completely!

169. – God's hour and yours will not be, - and is not – the hour reckoned by men, nor based on the light of the sun, nor the songs of the day, nor the feast of this world. It will pass without your flesh becoming aware of it!

170. – The Lord is always the God who creates, and thus he wants silence to talk to you, he wants nights so he may shine for you, he wants the nothingness to show his action, he wants death to give life, and thus your spirit will have some hint.

171. – His hour, when he comes to the soul to complete the mission of the Incarnate Word – and of the Holy Spirit – is hidden in God as the Word in the bosom of the Father, as the Spirit in the Father and the Son!

172. – O purity, O humility, O Charity of the angels and saints! O purity, O humility, O charity of my angel, of my St. Joseph, of my Mother Mary! Here

the bridegroom comes! Let us go to meet him![\[139\]](#) I get lost in my own self!

173. – Who has pronounced for me that word in the very essence of my soul? Who has chosen it for me, from the treasure of the divine Scriptures? Is it you my angel? Is it you Mother Mary? Is it you, yourself, my God?

174. – O my Divine Word, how you absorb my entire intellect and will, and you wrap yourself around them as a soul wraps itself with the body! Why are you now crying and hiding? Why, my soul, do you tremble and are disturbed – completely and yet gently?

175. – The imagination is full of images of lilies, stars, and angels. My emotions are moved as though touched by heartfelt tenderness; and its echo reaches even the senses, and they too are delighted in their own way.

176. – He himself is the bridegroom who has come in his own Word. The Spirit and Mary have formed a new body and soul in me. The Father finds his delight in his Son within me! Oh! The whole Trinity is my spouse!

Chapter XXIV

Consecration

177. – The divine presence with its divine action makes you more sacred! It makes you, even more than before, the temple of the Trinity, altar of Jesus-Sacrificial Victim; it unites you even more than before to the oblation and immolation of Jesus Christ!

178. – It is the presence and the action of the Spirit who formed a body and a soul for Jesus for the redemption, who led him to the desert for the temptation[\[140\]](#), who led him to shed his blood in the passion and death.

179. – This Spirit urges the soul to unite itself more intimately and permanently to Jesus Christ through Mary, in the Eucharist, his sacrifice to Divinity and sacrament for men.

180. – As every feast, on the part of the God-man, reaches the summit in Mass, so it requires a consecration on the part of the devout soul. Without consecration – as without Mass – every Christian feast is like a stem without a flower.

181. – Take from every mystery the element of sacrifice to honor the Trinity directly, the element of the apostolate to directly benefit souls, and merge them into one bond, and continue them in the pledge of consecration.

182. – With this bond, ever more strong and sweet, with this pledge, ever more sacred and holy, you gradually advance in the human cooperation with divine action, always richer from the experience of the past, always better prepared for the future.

183. – You are not the only one, nor the first one, to bind yourself and to embark on this way of love, this way of progressive consecrations. It is the good Lord – Trinity that anticipates you, that give you himself, and, through his infinite goodness binds himself to you.

184. – O my progressive consecrations! Living waves of light that from my rainbow. Precious rings from my jewelry of love, that lift me up to heaven, and bind my heart to the heart of God!

185. – O my consecrations! Fasten my body to the cross, direct my heart ever more toward the hermitage, inflame my spirit even more with zeal for God's Glory, Love and Will.

Chapter XXV

Octave

186. – Now, follow passionately the attraction and the impulse toward solitude, hiding from the world, submerging into your original nothingness, in order to enjoy completely the blessings of divine conversation.

187. – Listen to and write down all the words that he speaks to you; receive and cherish all the gifts that he offers you; accept and cooperate with all the sanctifying action that God unfolds within you.

188. – What words has the Lord spoken to your brethren on earth, in purgatory and in heaven through this mystery? What gifts has he offered to them, and what has God effected in them? May he praised and blessed!

189. – Oh! How many unfortunate people close themselves to the word of God and reject his gift, ignore his urgings, and remain, both in time and in eternity, outside in darkness, missing God's feast!

190. – You, rich in his mysteries, enjoying his intimacy, keep hear as the hermit in the desert, keep your body as the martyr on the cross, go out with your spirit as a missionary throughout the world.

191. – From the graces of the Glory, Love and Will of the Lord, envelop sinners and the lukewarm with the spiritual gift of conversion to fervor, and the just and the chosen ones with the fervor of spiritual growth.

192. – Do not limit yourself to this world, as usual, but more efficiently now, go down to free many, many souls from purgatory, so that with them you may extend the glory of paradise. Amen. Alleluia.

193. – Then establish your dwelling in heaven, but on a higher level than at first, with the discussion of your life *in abscondito Faciei Domini* – “hidden in the presence of the Lord,” in the arms of the Blessed Mother, in the Heart of Jesus, in the bosom of the Father, in the fire of the Spirit. Amen. Alleluia.

194. – From over there, as from an ever higher place, as from an ever more powerful fire, you will render an even better service to an ever greater number of souls, for the Glory, Love and Will of God. Amen. Alleluia.

Chapter XXVI

The Liturgical Year

195. – The whole spiritual life (ascetical, mystical, apostolic), however we consider and live it, as far as we are concerned, must be framed within the liturgical year, it must be nourished at the always living springs of the liturgy, issuing forth from the very sacrifice of the Cross.

196. – Before every new liturgical cycle everybody should do his best to procure for oneself and for others the best instructions and exhortations to foster sanctification within the liturgical cycle; the specific ascetical objective that we must achieve in that period should also be proposed.

197. – Following faithfully the Liturgy of the Hours and the Missal, faithfully performing the rites, everyone must do his best to provide the magnificence of the external *cultus*, together with and in order to foster the internal *cultus*; for the same reason, there should be plenty of timely practices.

198. – Before the great solemnities, celebrated with such a dramatic sense in the liturgy, in order to help one's imagination and sensibility, everyone should choose or ask (even by lot) the part that he should relieve in spirit in that sacred mystery, and spiritually live it properly.

199. – Make great use of the liturgical colors, as a remembrance, imitation and union with the saint or the mystery of the day, from which is determined the color of the tabernacle's veil, and the priestly vestments; all day try to carry even externally, something of the liturgical color (for example, the rosary), and spread among the people this liturgical fashion, so that the faithful may get used to wearing something of the liturgical color of the day.

200. – Practice adequately the sacred songs, especially for liturgical use, so that on the day these songs are to be used, everybody (including the lay people) knows them well, thus the singing will never be an obstacle to the devotion of those who sing and those who listen.

201. – Everybody should consider himself as an invited guest to the great feast of the Glory, Love and Will of the Divine Trinity. This feast is celebrated daily in a different world of saints and angels, the ones celebrated by the daily liturgy, with the magnificence and generosity of varying gifts, appropriate to the liturgical season. Every invited guest should respond and come wearing the nuptial dress^[141] to really live the entire day in that world and at that banquet.

202. – All the extra-liturgical devotions approved by the church, for example, the months in honor of St. Joseph (March), the Blessed Mother (May and October), the Holy Name (January), the Sacred Heart (June), the Most Precious Blood (July), Purgatory (November), must be harmoniously intertwined with the liturgical cycles, even if these months must be extended or shortened beyond their natural limits, just be certain that they are embodied in the liturgy, subordinated to the liturgy, never superimposed on the liturgy, which would be a loss, not a help to catholic.

Chapter XXVII

The Liturgical Cycles

203. – During the Christmas cycle, from Advent to the feast of the Presentation^[142], use in a rosary fashion, all the antiphons of the Sundays and weekdays of Advent in order to foster in ourselves and in our soul the

desire for Jesus[143], with a particular missionary intention for those who are outside the church or without grace.

204. – Christmas night, and throughout the octave of the Epiphany, have a solemn procession with the divine Child, every evening, with the kiss at the end. In that kiss, place and offer all one's spiritual gifts of ascetical resolutions. This devotion should have a particular missionary intention: the vocation of the unfaithful ones; it also must contain our adoration of thanksgiving for our own personal epiphanies[144] of the past, and the intercession for future epiphanies, until the unveiled vision.

205. – For Lent, celebrate Mass every day at a different altar of the same church, or other churches in town[145]. Celebrating and singing every day the Lenten Mass (when not forbidden). And, from this "station altar"[146], so to speak, distribute holy communion, and then, at the end of Mass, carry, in a small procession (pilgrimage in the desert) the Blessed Sacrament to the tabernacle, always with a particular missionary intention. Instill in and procure from the faithful lent of communions, lents of Stations of the Cross, lents of various abstinences, etc.

206. – Every Cross Day (Fridays) of Lent, and in the first three days of Holy Week, provide, make or listen to an exhortation (at least read) on the Passion, and the procession of the Cross (without the Crucifix) with or without the other instruments of the passion[147], and at the end, the adoration and kiss of the sacred wood. On three days during the octave of Pentecost, for example, Monday, Thursday and Saturday, there will be an inside procession with the Sacred Book, at the end there will be the kiss and imposition with this book cover the head of those who are present, and the distribution of the Gospels to the people.

207. – Honor with great external magnificence the image of the Resurrection, the Easter Candle, the Baptismal Font; during Easter Week have a procession to this sacred font, with the renewal of the baptismal vows; small pilgrimages to neighboring churches (as if going to Emmaus, Galilee, the lake). Celebrate with great devotion and solemnity the novena in honor of the Ascension, the triduum and the processions of the Rogation Days, trying to get all the working people to participate in it.

208. – During the Novena for Pentecost, have a big, apostolic retreat for all the people, in different categories, as if a new cenacle, for new Pentecosts, always with particular, missionary intentions. Celebrate every year the triumph of the Eucharist, with a small, parish Eucharist Congress, ending with the procession of the Blessed Sacrament, but without worries and confusion of guests from outside the parish family. In a special way,

celebrate the novenas and octaves of the Ascension and Pentecost as a preparation, and the novenas and octaves of Corpus Christi and the Sacred Heart as thanksgiving for the central feast of the Blessed Trinity.

209. – On the eight day of the major feasts of the Blessed Mother and St. Joseph (Immaculate Conception – December 8, Annunciation – March 25, Visitation – May 31, Assumption – August 15, Motherhood of Mary – January 1, and St. Joseph’s Day – March 19) have an insider procession with the image, ending with the kiss of feet or mantle, and the consecration of slavery (St. Louis Marie De Montfort). The processions are meant to take place within our chapels, hallways, colonnades, or even through our gardens, if this would be devotional.

210. – Our devotions holds in great esteem and makes great use of processions, and practically speaking, our entire life is like a ongoing procession, walking majestically, and in line together with the brethren, as if always following Jesus, with the intention of ascending to the Father, of ever attaining his Glory, Love and Will.

211. – In every procession, even the small and private ones, the cross with the crucifix stands at the head of it; we follow and lift high the crucifix as a sign of our supreme praise and thanksgiving, reparation and supplication. To the cross, our greatest devotion.

212. – Prayer, in its loftiest, most intense and glorious form, that of song, should involve the entire procession. It nourishes the flame of faith and love, with which we follow Christ and go to him, with a particular ascetical, missionary intention at every street corner. The same is done every time we walk in line, wherever we may be and with whomever we may be walking.

Chapter XXVIII

The Week

213. – Every Sunday[148], there should be the blessing of all the rooms of the house with holy water, according to ritual; this blessing is preceded by either the blessing of the holy water itself, the recitation or singing of the Athanasian Creed, or the prayer of defense and exorcism against Satan and the fallen angels.[149]

214. – Every Monday (Angels’ Day), in rotation, we recites vespers, a nocturne or lauds of the Office of the Dead[150], or visit a cemetery,

praying over the graves, always adding the prayer for the holy innocents, that is, for the little ones who have prayer for the holy innocents, that is, for the little ones who are called to paradise after baptism, before reaching the use of reason; we have a special devotion for these holy innocents, and, within parishes, if we cannot participate personally at their funerals, there should always be a representation of our community, as a tribute of honor to them.

215. – Every Tuesday (Apostles' Day), in honor of the holy apostles, The Twelve, and all those who have conquered entire regions for the church, there must be an hour of missionary spiritual reading, either from the magazines of the various religious orders, or, from the ecclesiastical history of the evangelization of peoples, or from the Acts of the Apostles; every chapter is concluded with Psalm 150: Laudate Dominum – "Praise God," and with the Canticle of the Book of Sirach (Ecclesiasticus 50: 1-12).

216. – Every Wednesday (Mary's Day), in reparation for the kiss of Judas and every apostasy from the priesthood, religious life, from holiness, from intimacy with the Lord, from the faith, from the church, everyone privately will perform the practice of kissing the crucifix 72 times, and likewise, blessing ourselves 72 times with the sign of the cross. This must be done with complete tenderness and humility, to drive from oneself and others every fantasy and every weakness, and, at the same time, to make reparation for the faults of others.

217. – Every Thursday (Host's Day), in the evening, there will be one hour vigil in adoration before the Blessed Sacrament, for the institution of the Eucharist, sacrifice and sacrament, and for the institution of the priesthood; for the divine vocations, for the sanctification of clerics, and for a priestly spirit among the people of God. Those who are unable to be present with the community can have this vigil in private, and, whenever possible, display the lit candles at the ringing of the bells for Benediction with the Blessed Sacrament.

218. – Every Friday (Cross' Day), at the hour of the agony of the Lord, in addition to the usual devotions, there will be either the Stations of the Cross, the adoration of the cross, or, the prayer of the Seven Last Words^[151] with the private procession of the cross, or the reading of the Passion^[152], or the devotion to the Seven Sorrows^[153], or the song, *Stabat Mater*^[154], or the song, *Vexilla Regis*^[155], or similar homages to the Passion of our Lord Jesus Christ.

219. – Every Saturday evening and on the eve of the major holydays, make and encourage a visit to the various altars, with very special devotion to the martyrs whose relics are present in the altars^[156]; the names of these

martyrs should be displayed on special cards so that the faithful may become aware of them. The object of these visits is to invite the saints to the feast of the Trinity, Sunday, and also to beg the grace of their heroic virtues, with explicit and specific missionary intentions. Every such visit ends with the symbolic kiss of the sacred stone.

220. – Every Sunday, there will be a special prayer to the holy founders; every Monday, to the holy prophets; every Tuesday, to the holy apostles; every Wednesday, to the holy fathers; every Thursday, to the holy doctors; every Friday, to the holy Martyrs; every Saturday, to the holy virgins. With the various categories of saints we honor their angels. Every day, in addition to the community practice of the Martyrology[157], everyone will recite privately a rosary of Glory Be's, and the Magnificat[158] at the end, for all the saints of the day and region. This devotion fits well the hour dedicated to the saints; it should be taught in common and practiced in private.

Chapter XXIX

The Divine Sacrifice

221. – On the altar, infinite wealth. From the altar, infinite treasure. We will take part in or celebrate Mass in the most actual and intense union with Jesus, and with him we offer and consecrate ourselves, we ascend to the Father and descend to the souls, to elevate them and unite them to the Divine Trinity. What we call the morning and evening extraordinary, and the matter of sacrifice, will be greatly helpful toward this aim.

222. – First of all, we will urge as many people as possible to attend Mass for universal sanctification; we will encourage people to offer Masses for this intention; the priests, whenever they can, or at least when they have no other intention, should celebrate Mass for the sanctification of the world.

223. – Provided that every obligation of liturgy, justice or commitment is observed, when there is not special Mass for the day, the celebrant may choose, as a votive Mass, the one that better satisfies his own devotion. The reason of greater devotion of the celebrant or the people should not be disregarded.

224. – Whenever in the Missal there is a proper Mass for a certain day, be it ferial or sanctoral, even if it is not mandatory, the celebrant should prefer the Mass of the day, provided – we repeat – that every other obligation is

observed (for example, if one should celebrate for the suffering, or for the deceased, etc.).

225. – In all ferial and votive Masses, since the celebrant – according to his devotion – may add up to seven prayers[159] (opening, over the gifts, and after communion) he should pray: 1.) *ad postulandam caritatem* – beg for charity; *humilitatem* – humility; *continentiam* – chastity; *pro dono lacrimarum* – for the gift of tears (contrition), as prayers for the congregation; likewise, those who attend Mass should pray for these same graces throughout the world.

226. – The Mass, even though it may be called “private, read, etc.,” must be celebrated always with solemnity, which, above anything else, avoids all carelessness. Solemnity of internal devotion; solemnity of external liturgy; solemnity of voice in the parts that should be heard by those who are present; solemnity of silence in the parts that should not be heard[160]; solemnity of brightly shining and appropriateness of all objects associated with worship, etc.

227. – Those who participate in the Mass should be informed, in advance, of the Mass that is to be celebrated, if of the saint of the day, or, of the weekday, and, what are the diocesan prayers or the ones to be added by the celebrant, so that they may better participate. All present at Mass should have a missal in their hands, and should participate in the most active way the faithful are permitted to participate in the liturgy.[161]

228. – During the *Memento*, every celebrant and participant should pray for universal sanctification, the perfect union of every soul with the divine Trinity, and for the apostolate of Divine Union throughout the world, so that the world may be flooded with saints and holy deeds and inflamed by the Eucharist and the Holy Spirit, becoming one Host with Jesus, all in a perpetual mystical ascension. Amen!

Chapter XXX

The Divine Sacrifice

229. – In the celebration of Mass, in the Liturgy of the Hours, and in every liturgical action, the axiom: *age quod agis* – “do well what you are doing” should be applied, and the whole soul should concentrate on the divine present, with abundance of intentions and supernatural dispositions.

230. – So, in every sign of the cross, every genuflection, every kiss, every look at the cross, every bow at the holy names, make sure to pronounce every word perfectly, to understand fully every rite, to avoid, most of all, every external carelessness and every internal distraction, because everything, especially what is directly worship itself, has to be done *corde mango et animo volenti...in spiritu iudicii et spiritu ardoris...magnifice spietntiam tractabat, et.* – “with grand heart and willing spirit...in a prudent and fervent spirit...the wisdom being treated magnificently, etc!

231. – Every Mass celebrated for the community or a number of people should have the solemnity of a conventual Mass: it should be served by two clerics (servers) in surplice, or at least in choir habit (religious garb worn at church services).

232. – Involve as many people as possible in some service to the altar during the divine sacrifice; so, for example, one will hold the handle that is lit at the Consecration[162], two others, at communion will hold the towel for communicants[163], others will lead the prayers and songs, etc.

233. – In the celebration of those Masses, which are considered “quasi-community Masses,” those present should always sing the Sanctus, some Eucharistic Acclamation after the Consecration, and then, all recite the Our Father with the celebrant.

234. – Whoever is in the church during the consecration and elevation should kneel wherever he is, and should invite others to do the same; this is done through example, and, if necessary, with a kind word; if at all possible, whoever happens to be in a church during the celebration of a Mass should stay at least until the distribution of Communion, always with a reverence appropriate to those divine moments.

235.- The celebrant (likewise the communicant), in carrying the ciborium, should unite himself in spirit to the angelic choir of the Holy Thrones, for example, to their leader, and, even more, to the Blessed Mother and St. Joseph, and should elevate himself to the divine bosom of the Father.

236. – In giving Jesus (and likewise in receiving him) one should intend primarily and as a matter of fact to give Jesus to the guardian angel, to that person’s saints, give him to the Blessed Mother and St. Joseph, give him to the divine Trinity indwelling in that soul, and, vice versa, one should intend to offer to Jesus, the angel, the saints, the Blessed Mother, St. Joseph, the Holy Spirit, the Father.

237. –The minister, at each communion that he gives should actually ask for himself and the world, a particular grace and especially the Eucharistic graces, that all may become perpetual adorers , daily communicants, religious of God, that every church may always be full of seraphic faithful, and that every town become a Holy Sion[164].

Chapter XXXI

The Liturgy of Hours

238. – We (and all people) should avoid the separation of the Liturgy of the Hours from the Sacrifice of the Mass, thus making the Sacrifice of the Mass the center and the climax of our worship; in every liturgy cycle, the canonical hours should be like so many rays which efficaciously reach to the center, and through which the efficacy of that center is conveyed to every sector of life and the world; they are not to be considered as a simple and ordinary preparation and thanksgiving, but rather as a prior and subsequent radiation of the divine sacrifice and the divine communion.

239. – Even though we do not have choir stalls, in the sense and solemn way of the abbeys, the divine office should be prayed with the confreres around the altar of the Blessed Sacrament at three different times: (Matins and Lauds at the morning Angelus, the minor hours at the noon Angelus, Vespers and night prayers at the evening Angelus). The Office should be recited in religious habit, standing, with proper pauses, blessing oneself and possibly kneeling at every doxology.

240. – Everybody should have a particular missionary apostolic intention for every Hour, in addition to the general intentions of the Official Prayer of the Church. So, for example, at the first Nocturne, have the intention of converting and sanctifying schismatics; at the second, heretics, at the third, Islam[165] at Lauds, the Catholics; at Prime[166], all the leaders of mankind; at Terce, all members of the diocesan clergy; at Sext, the religious clergy; at None, the Jews; at Vespers, all the organizations indifferent or hostile toward the church; at Compline, we think of purgatory.

241. – Likewise, everyday should have a particular ascetical intention for every Hour (a defect to be eradicated, a virtue to be achieved, a series of actions to be sanctified, holy deeds to be started or continued). Particular intentions of union with the various mysteries and states of the Incarnate Word, following, for example, the timing of the Passion; of union with the various categories of saints, angels, etc.

242. – Make provision that we and all others have a good understanding of the divine Psalter, so that nothing will be left to mere reading and lip service. Be certain to pay attention to the words, to the meaning, and, most of all, to the Lord, so that it will never happen that we read for hours without saying a word to the Lord.

243. – We could help ourselves in this attention to the Lord, by making an act of love, every time we encounter the word, Lord, God, or a similar word, as if it were a kiss of the soul to the Lord present there, an embrace of the soul of him indwelling within us, and similar acts of spontaneous devotion; this being done without physical effort, and only when it can be done comfortably.

244. – Much more (and much better), keep in the prayer of the liturgy of the hours, the sacred quality of Mass and communion, of meditations and examinations of conscience, of spiritual reading, so that the soul may keep and prolong the thought of the Lord, aware of his presence, the consonance of his word; with acts of union to the divine Glory, Love and Will; or, to the divine perfections and persons, the most simple, direct and intense possible.

Chapter XXXII

Liturgical Spirit

245. – Live and spread the spirit of adoration, praise and thanksgiving, with priority and predominance over that of intercession. Intercession is necessary, but it must follow and not precede the worship of the divine perfections and persons, the practice of God's glorification, in his court of love.

246. – Live and promote copiously trust in the official prayer of the church, and so, in his priests, ministers of the Most High, in their mission and function as mediators between God and the soul, in their praying of the Liturgy of the Hours, and, most of all, in the divine sacrifice, and, consequently unite ourselves to them as representatives to the one they represent, in all their prayers and functions, etc.

247. – In the Liturgy of the Hours, and in the celebration of Mass (the same goal also for the people who participate in them), possibly abandon one's own personality in order to put on – before the Lord, the whole church and mankind – a form and practice of humility, renunciation and disregard for self, this could be called "liturgical humility."

248. – With this same spirit of universality, elevate also other devotions, for example, the rosary, performing these devotions not in our own name, but in the name of and for the well-being of all people. Even to sacramental confessions, we should carry all the sins of the world, symbolized, foreseen, in our personal faults (when they were not, at least partially, the result of our sins, as humility should make us suspect). All these then, unload on the divine victim, with the gesture of the "*Hanc igitur*[\[167\]](#) over the offerings!

249. – Bring the whole world to the sacrifice throughout the liturgical year! Beginning the night before, with the sing of the cross and the invocation of the holy names of the Trinity, call, one by one, all the various categories of people (Christian, infidels, heretics, schismatics, Moslems, etc.), unite them to ourselves, kissing the Sacred Heart of Jesus and Mary, where they all find their place; present them all in the matter of the sacrifice, since it is offered for all of them and is applied to all of them, and, we want to unite them all to Jesus in one host to the Trinity.

250. – We do the same with all the choirs of angels, the categories of saints, in order to invite them all to the divine sacrifice, in order to obtain the merits of them all, and thus render greater glory to the Lord; and, in order to make in us a synthesis of all their supernatural treasures, as Jesus in the Eucharist is the synthesis of all mysteries, states and acts of the Incarnate Word, and, thus we offer him as a holocaust of the praise and thanksgiving due to the Trinity for all the saints.

251. – In a very special way this is said of the Blessed Mother, and has to be practiced with the Blessed Mother, inseparable from any part of the liturgy, as it is inseparable from Jesus. Her presence, assistance, mission and motherly function toward people is found in a special way in the mass and communion. If the Passion is repeated on the altar, then there is also repeated the divine Testament of Jesus to Mary and to us: "Behold, your Mother! Behold, your son!"[\[168\]](#)

Chapter XXXIII

The Day of the Lord

252. – Zealously seek the sanctification of the feast, first with one's own conviction, practice and example, and then also with words and actions. Even material prosperity of nations largely depends on the sanctification of the feast.

253. – Rest and physical comfort should be considered as part of Sabbath worship, a palpable remembrance of the terrestrial and celestial paradise, but these should not predominate our thoughts, desires and words with their preparations and enjoyment.

254. – Never reserve for the day of the Lord special recreations, extraordinary trips, and similar distractive diversions; rather; suspend them on the day of the Lord, even during summer vacations. Bring about instead enjoyment of the divine Word, catechesis, a homily on the Epistle and the Gospel[169], etc.

255. – For the entire day of the Lord, wear, even in the house, the habit worn at Mass, or at least some part of the Sunday attire (for example, wear for the whole day the choir mantle), in order to remind ourselves and others of the obligation to differentiate and sanctify this day.

256. – On the day of the Lord, participate in two holy Masses, one with the explicit intention of making reparation for those who fail to sanctify the feast. Participate in the parish catechesis, offer our service for religious education and for any other parish apostolate.

257. – Pray or sing, on the day of the Lord, the Athanasian Creed[170] (called the *Quicumque*) in honor of the main Christian Mysteries; sprinkle the house with holy water. Go to solemn vespers and benediction with greater devotion.

258. – Hold in common (only for real necessity, in private) a longer than usual period of spiritual reading of a Scriptures, not, however from those books that are read everyday; do not make visits, and, if possible, do not receive visits which are not meant to be edifying.

Chapter XXXIV

The House of the Lord

259. – A real devotion to the holy House of the Lord. Consider it as the house of the soul, because there resides its beginning and end, its life and blessedness, and, consequently desire to spend as much time as possible there, granting to oneself and others total freedom for this purpose, whenever one is free from other commitments.

260. – All the time spent in the house of the Lord must be time of real and proper prayer, in whatever form and level, but real and explicit prayer. Everything in the house of the Lord must satisfy the spirit of prayer. Any thing or object that does not foster this elevation and conversation of the soul with the Lord must be promptly eliminated as a profanation.

261. – This devotion to the house of the Lord must be extended to every church, even the smallest and poorest chapel; this devotion should concentrate on the oratory of the house, the parish and cathedral church, the Roman basilicas, as the one and unique temple of the Lord, as our Jerusalem, our Zion, trying to surpass the cult that the chosen people of the Old Testament had for the Temple.

262. – Our temple must be erected, protected, maintained, as the Heaven of the Lord; and it must offer to the soul, with its greatness, eminence, form, simplicity, brilliance, lights and shadows, and idea of the sky with its blue, with its sun, with its stars. The world of the soul whirls in it, within the liturgical and ascetical, the mystical and apostolic ear around its center – Jesus with us. It must be very neat and befitting and we will maintain it with loving, daily care.

263. – Everyone should be directly responsible for a special external service to be rendered to the temple, everyday, on a rotating basis. Thus, every altar, every image, every function, every devotion will have its special choir of Levites from among the faithful people. The personal services, so to speak, of the Blessed Sacrament, such as the care for the vigil lights, the hosts (large and beautiful), the flowers for the altar, are reserved to the superiors. Possibly, every person, or every family, or at least every block, should have in the temple their own flowers, sanctuary lamps, et., taking care of them throughout the year.

264. – The same care and religious devotion that we have for the temple should be extended to one's room and one's body, both considered as other temples of the Lord, where he is really present in a special way. Consequently, we will religiously observe all the norms of sound and proper hygiene, of sound and upright deportment, without mannerisms and without exaggerations, considering them as the total synthesis of many acts of humility, charity, sacrifice, and of other virtues required by the Lord's presence in us and in our neighbors, and in all things, a diffusion and extension of the liturgy of the temple, thus elevated to the dignity and merit of supernatural acts.

265. – And so, we extend the study and application of liturgy, even to the smallest devotions; we extend the study and application of sacred art, even

in the simplest pictures that are distributed to little children; and we bring the apostolate of prayer to groups in homes, buildings, courtyards, neighborhoods, seeing and making the house of the Lord, the house of prayer, and the house of the holy Book, that is , of religious instruction; and so, the initiative of having first the children of the temple, and then the altar servers, as garlands of pages of honor around the Lord, etc.

Chapter XXXV

The Most Divine Sacrament

266. – We ourselves want to make, and we want to help others to make, Jesus in the Eucharist, even externally, the center of attraction and gravitation of all things, of our entire being and our whole life. So, for example, at least when praying, we turn toward the nearest church, where there is the real presence of the Eucharistic Jesus.

267. – The whole church and all sacred objects must shine with cleanliness and suitability, but, much more so, the Altar of the Blessed Sacrament, in its totality and in the smallest details, it must be cared for in the most loving manner every day so that absolutely everything conforms with the catholic faith in the real, divine presence.

268. – In front of the Blessed Sacrament, in addition to the sanctuary lamp (and a symbolic rose), there should be as many flowers and as many candles as the number of religious presents in the house, if it is the church of a religious community, or the number of families or streets or neighborhoods, if it is a parish church, or other sacramental church, so that somehow everyone maintains his presence before Jesus.

269. – Before or behind the altar, even outside the presbytery if necessary, there should be a globe to remind the worshippers of the obligation of apostolic prayer for universal sanctification; a book with the names of our benefactors and those recommended to our prayers, as a practical reminder to pray for them. Sacred Scripture, along with the Catechism and Constitutions and the like, suggest themes for our private Eucharistic encounters.

270. – We should try to keep seven very beautiful perpetual or semi-perpetual lamp before the most holy sacrament in remembrance and in honor of the seven angelic spirits assisting at the throne of the Most High. Very often incense should be burnt before the altar of the Blessed

Sacrament. From our devotion to the divine presence in the sacrament of the Eucharist, we get an image for the totally interior devotion due to the Most Holy Trinity living in those who enjoy the state of grace.

271. – Whoever should give or receive, whoever should have given or received, an extraordinary assignment, an uncommon pain or joy, should spend at least fifteen minutes with Jesus. Whoever sees a confrere spending some extra time before the Blessed Sacrament – in the spirit of brotherhood – should unite himself to his confrere's intercession, reparation, etc.

272. – Never force anyone to spend any time in the chapel, or before holy pictures, as a punishment; this should be allowed only as a reward, and, only when certain that it is really well accepted. Likewise, one should avoid anything that may render the visit or stay in the house of the Lord painful, hateful or annoying; this absolutely always must be a house of prayer, and never a house of penance.

Chapter XXXVI

Divine Scripture

273. – The Holy Book *par excellence* should not be looked at, held, handled, carried, read and listened to, studied, as just a good book, or simply as the best human book; because its authors is the Lord God.

274. – A place of special honor is reserved for the Holy Books, as in the soul, so also in the external surroundings, in libraries, in studies, in schools, in any room; an everyone should always have on himself, a part of the Bible, carrying it with greater devotion than that for holy pictures or relics of the saints.

275. – Sacred Scripture should not be read during meals or recreations, neither in common nor in private, but, only during the time set aside for prayer, with a posture of prayer, that is, only kneeling or standing.

276. – Everybody should abstain, as from sacrilege, from quoting and applying biblical verses to people, situations, profane material, ridiculous things; and even more, from quoting, especially in the ministry of the Word, bible verses that one does not remember well, or without the certainty of its meaning.

277. – Everybody should try to take an active part in the feast of the holy Book, for its knowledge and diffusion among the people. There will be a private procession and the kissing of the holy Book by the community as an external act of reverence for Revelation on the feasts of St. Alphonsus Liguori (August 1), St. Thomas (July 3), and St. John of the Cross (December 14).

278. – Consider as an act of devotion to the holy Book memorizing and making other memorize large passages of the bible, as disdaining to occupy the memory with other words, unless they are the echo of the divine words.

279. – Every year, everybody will read the entire Bible, reading in its entirety the parts from which is taken the daily reading of the Breviary, and the other parts at another time.

280. – When reading the holy Bible, everybody should try to deepen their mystical sense, applying everything to the relationship of the soul-spouse of the Blessed Trinity; everybody should write down all good inspirations and feelings.

281. – When reading the holy Bible, everybody should notice in a special way all the divine words spoken directly by the Lord^[171], since they provide the theme of our daily meditations forever.

282. – In reading the holy Bible, everybody should take note of all the commands and appeals of the Lord our God, and all the passages that reveal his will, since all these constitute our Rules and Constitutions, our Customs and Traditions.

283. – For the sacred text, we will follow and use the most accredited conclusions of the most well-known critical scholars, keeping ourselves always current with all catholic biblical studies and publications.

284. – The Divine Psalter must be our first prayerbook, both in private and community life; those who are not ordained^[172] may use a non-liturgical translation, approved by the Church, with permission from the superiors.

285. – At least for part of the year, Lauds will be prayed before Mass, or before holy communion, and Daytime Prayer after, with the Marian antiphon (hymn) at the end; Vespers (Evening Prayer) and Compline, after the usual examination of conscience; the Office of Readings for the next day may be anticipated the night before; all before the Blessed Sacrament.

286. – It is necessary that every religious should have the Latin text, a translation and a commentary, and a periodical instruction – for all times – on the meaning and application of the Psalms. Because of this, it is necessary that even the brothers and sisters know some Latin, at least enough to be able to understand it, with practice and the help of translation.[\[173\]](#)

287. – From Sacred Scripture, the soul will obtain the weapon of victory over temptations, the ray of light for every shadow or doubt, consolation for every pain, and strength for every weakness. With this in mind, the memory should become an unyielding coffer of divine words.

288. – Use, with faith, the divine biblical imperatives for the supernatural effects to be obtained in our efforts for the conversion of sinners, in our fight against hell, and in the rejection of the unwillingness of our own will, provided we always remain united to the Will of God.

290. – In order to discover the treasure hidden in every verse, in our meditation, we want to extend to all the other texts all the study done in school on the scriptural verses which were used to prove the dogmas of our Faith[\[174\]](#). We will not give the honor of such comment to any other word, or book, of any human author.

291. – More than anyone else, the soul-spouse of the Trinity must receive and assimilate the Scriptures, the great letter of love of the Most High to humanity, in honor, imitation and union with the Virgin Mary: *Maria autem conservabat omnia verba conferens in corde suo* – “And Mary kept all these things, reflecting on them in her heart.”[\[175\]](#)

292. We will always show proper reverence for all Church-approved private revelations made to the saints, and all the divine words and divine desires manifested to them, considering these favors as divine comments on the truths contained in Scripture and Tradition.

293. – During one period of the year, all community prayers will be made up of short biblical verses, which will be recited by repeating them in the fashion of a rosary. During another period, every community practice that lasts at least one hour, will be preceded by the reading of twelve verses from the Bible, at the choosing of the presider. During another period, every community practice will start with a biblical thought, used as a byword or sacred aspiration.

Chapter XXXVII

Religious Observance

294. – We consider each and every canonical and liturgical law, each and every ascetical and mystical observance, as the court of glory for the Blessed Trinity, living in the soul, evolving from the state of love of our relationship with the most holy Trinity, living in the soul.

295. – Everyone should believe, with all simplicity and firmness, that great graces, and whole series of graces, are connected to each religious observance, and, vice versa, we believe that every culpable violation is followed by a serious temptation, and whole series of unholy influences; consequently, everybody should try to avoid all evil, and not lose all these treasure of grace.

296. – As far as private, internal religious acts are concerned, everyone is free to exchange them for others that inspire more devotion. Everyone should consider himself as compelled to do community and external religious acts, prescribed by whatever law or observance, so that even if everyone else were absent, he should consider it a sacred duty to do them by himself, in the same place and manner, with the usual ceremonies and solemnities, in the name of and representing all the others.

297. – Every superior, as if he were personally the soul of the observance, must absolutely provide and obtain especially through his example, that the whole house, the whole town, offer to the Lord the prescribed court of love. He should be most careful to prevent that eventual permissions and dispensations, given in particular cases, may be prolonged or extended to others; he should tremble the thought that somehow he could be the one responsible for slackening habits of others within the community.

298. – The most serious duty of the superior concerning observances, in addition to good example, is that of making others understand the intrinsic values of each practice, and to explain all the supernatural motives that should animate and perfect our observances, and, finally, if possible, incorporate a note of spontaneity and the spirit of supernatural family life, so that every act of community will proceed from a heartfelt need and conviction.

299. – Our byword, for the canonical, liturgical and other laws of the church, must be “holy obedience without dispensations” whenever these same dispensations are not themselves an object of obedience; concerning the ascetical observances of our religious family, our motto is “obedience

without exceptions." Every difficulty must be solved by our generosity in divine service that love wants *usque ad summum, usque ad mortem* – "unto the maximum, unto death."

300. – With all these observances, we want to live the holiness of the Catholic Church, in the Holy Family, for the Divine Trinity; consequently, everyone whose heart is full of the supernatural good that comes from each and everyone of these ascetical and religious observances, will not be afraid to become their defender and advocate in the Christian world, with due prudence and zeal, truly fearing that one's gifts may be buried by false modesty and exclusive possession. [\[176\]](#)

Chapter XXXVIII

Martha and Mary

301. – The general principle of our religious observances is to fill the day of those who live in our communities with undeviating religious devotion to the service of the Lord; and, to fill the day of those who live outside of community with the service of the Lord in the various forms of the apostolate.

302. – So, all those who, for whatever reason stay in our religious houses, should consider themselves as religious who must live completely the community life of prayers, penances and manual labor.

303. – Those who work with the people outside of their religious community must consider themselves as perpetual, willing missionaries and predominantly active religious, and, bound only to the essential devotional practices and penances of their religious community, they must comply with these practices even when alone, and wherever they may be.

304. – The essential practices of penance are: the abstinence from alcoholic beverages and all visits to private houses, unless they are made for reasons of ministry. The essential practices of piety, in addition to the canonical hours, are meditation, the examination of conscience, the offerings of the Most Precious Blood and rosary, which they may divide and schedule among morning, noon and evening prayers, the three times that they should also be in the house.

305. – All, but especially those occupied in the more active ministries, must always remain interiorly united to the Lord with the constant use of short

prayers and countless brief visits to the Blessed Sacrament, wherever they find a sacramental church.

306. – Everyone is free, for supernatural reasons, with all prudence, moderation and obedience, to spend all free time before the Blessed Sacrament; to embrace the great mortification practiced by the saints; to practice, in ways, places and times permitted by the superiors, some kind of hermit-like life, in order to better cultivate one's relationship with the Lord, and prepare oneself for the apostolate.

307. – Everyone should aspire and live in himself the ideal of the hermit and missionary; hermit in one's interior life, missionary in his exterior life. The hermit will cultivate preferably the apostolic-imitative prayer; the missionary, the seraphic-imitative prayer; both tend to divine union according to one's unique gift.

FOURTH PART

FROM THE EXTERNAL TO THE INTERNAL

Chapter XXXIX

The Life of the Servant according to the Gospel

308. – The life of the servant, according to Jesus, must be considered at three separate times: during the absence of the master, at the return of the master, and when the master is present.

309. – The life of a servant must always be, but especially during the absence of the master, one of constant vigilance. And this is not only during this day, but also, and especially, at night. The vigilance of the soul is constant prayer. Only the one who prays is truly vigilant in the sight of the Lord. Every other employment and usage of the spirit is, more or less, a repose.

310. – Night vigilance. During the night, the prince of darkness, the enemy, tries to ruin the work done during the day^[177], and while the servant is sleeping, the enemy goes about sowing weeds among the good grain^[178],

and thus, secretly effecting some unpleasant surprise, we have a sad day of truly unexpected revelations!

311. – Vigilance during the night, in order not to fall into temptation, because, if the spirit is willing, the flesh is weak[179] and rebellious; the flesh, however, must not prevail over the spirit and tie to its habitual idleness, on the contrary, the spirit must prevail over the flesh and free it from its sickness.

312. – Vigilance, because if the master is absent, and perhaps even far away, he is already on his way back, and the hour of his arrival is his secret[180]. Often he arrives during the night. The servant must have everything ready[181] for him in the royal palace of his heart, in the heaven of his soul.

313. – Vigilance over his passions, because during the absence of the Lord, and without his frequent and direct control, the servant may easily be tempted to be merry, and consequently squander the good entrusted to him, and abuse the other servants who are under his supervision, and, naturally this displeases the Lord immensely.[182]

314. – The life of the servant during the absence of the master must be not only watchfulness in prayer, but also total fidelity to the interests of the master. Fidelity, most of all, in developing and multiplying the talents (i.e., the natural and supernatural gifts) received during life, in order to bring all their fruits to the Lord, who is rather severe in the rendering of accounts.[183]

315. – So, total fidelity in our work. Life ought to be quite exhausting, as if we were dealing with a master, who, so to speak, wants to harvest where he has not sown; because where he has not sown, he has placed an intelligent and loving servant, and in him he has sown the seed of his glory.

316. – Loyalty to the absent master, loyalty to the rights of the master, even when these are not recognized by others, who take advantage of the master's absence to plot against him, to expel him, if possible, and they dare to send him message of rebellion, because they do not want to belong to his kingdom. It would be better that he not return, for he will not be accepted, he will not be welcomed.[184]

317. – Loyalty to all the messengers the master sends to collect the tributes, while the servants are tempted by the master's enemy to reject his messengers, even to abuse them; they do not recognize the very son of the

master, they have no respect for him, they kill him in an attempt to obtain the rights of the master, with offense against the master.[185]

318. – Suddenly, in the middle of the night, the master arrives. He is preceded by an announcement. *Ecce sponsus venti. Exite obviam et* – “Behold, the bridegroom! Come out to meet him!”[186] It is necessary to light up the whole house, it is necessary to light the torches and go to meet him[187], and accompany him in triumph, since he is returning to his royal palace; and he returns with the glory of a new kingdom that he has conquered; and he comes to celebrate his nuptial banquet. Oh, what a feast!

319. – What will then master say to his servant who has worked, labored, fought so hard in watchfulness, fidelity and expectation? Certainly the servant is always servant, and he should not expect from his master other than the honor and the joy of serving him at the table of his nuptial feast.

320. – The servant is always a servant; those who have thought, desired, wanted otherwise, now are either among those lazy servants left out of the nuptial banquet, and to no purpose cry: “open for us” because the answer is: “I do not know you[188],” or, even worse, are with those servants who had no charity and compassion for those who were under their supervision, and were thrown into prison until they paid for their crimes[189], or, the worst, are among those rebellious servants, condemned forever to darkness and weeping[190].

321. – The master, however, is master of goodness; he covers with approvals, high praises, and divinely rich rewards the laboriousness of his servant, who has worked for him in view of his reward: *Euge serve bone et fidelis, quia super pauca fuisti fidelis, supra multa te constituam!* – “Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities!”[191] And, he gives to the faithful servant the talents taken away from the lazy ones[192]; and he gives to his servant a share in his kingdom, putting in charge of many cities[193]: *Intra in Gaudium Domini tui!* “enter into the joy of your master!”[194], that is in the enjoyment of the kingdom of your Lord.

322. – But, if the Lord is Lord of love, that penetrates hearts, and every heart is open to his sight[195], (and he loves those who love Him!) he sees that his servant has been so laborious and faithful, not so much in view of the reward, but for the desire to please his master; the servant has spent sleepless nights, longing for the return of his master[196].

323. – Even while far away, the Lord felt the heart of his servant close to his heart. And, now that they are together, he places the heart of his servant in

his heart, and even externally, has him sitting at his place as bridegroom. He himself has become, on account of his love, master of his master. "Come into the joy of your master" sounds then – come, take possession of your master.

324. – After the wedding feast, to the servant, who has become soul-spouse is entrusted the whole house, the whole kingdom, the whole Heart of his Lord, and the servant starts attending to the interests of his God with a grand spirit, a spirit that is royal and majestic, priestly and pontifical, universal and integral, because the Love-Spouse is everything and does everything. He says: *Corde mango et animo volenti, surgam and reducam ad Dominum meum, universum Israel!* – "With all my heart and a soaring spirit, I will rise up and lead all Israel to my Lord."

325. – The servant, who has become a soul- spouse, wants to communicate the whole treasure of this divine union to every soul, since every good is diffusive, and, this is the highest good, and consequently it is highly diffusive; and also, because that is what the heart of his God really wants, and because thus the souls are really the possession and kingdom of the Heart of the Lord.

326. – The servant, soul- spouse, goes first to collect the fruits of the harvest, fruits of penance: missionary of penance, exposing himself to abuses, martyrdoms and deaths. And, to the souls who have produced these fruits penance, he brings back the invitation of the Lord to the banquet of love – the banquet of the Word and Eucharist.

327. – Oh, great daily banquet of the Word and Eucharist, *in quo Christus sumitur*– "in which Christ is consumed": Christ-Truth, the Bread of the Intellect, Christ, Charity, the Bread of the Heart, Christ-Eucharist, the Bread of Life. The servant invites, time and again, and he begs, exposing himself to refusals, abuses, martyrdoms, always happy to please his God and to suffer for his God!

328. – Again and again, he invites, begs pushes everybody, everywhere in the world, because every soul must reach divine union. Like his master, at every hour of the day, he called the workers and servants to his vineyard, and even called that very same servant who has now become soul-spouse, and so, now he, in turn, again and again invites, prays, begs and forces.

329. – And they have come! Even though they are many, he foresees that there will be empty seats, since the Cenacle is very, very large, the feast of life is very, very big, and, in the house of the Lord, there are countless dwelling places[197]. And the servant – soul-spouse – goes out again, and

he meets more and more people, and he invites, begs, and pressures them to come.

330. – Once they are all in, he prepares the banquet[198], gives everyone a wedding garment[199], serves at the table, and ardently rejoices over the grace poured out on the souls, the divine union that is celebrated in the souls, because his God is pleased and glorified. And so, on and on, his entire day of love, his total exile of love.

331. – One day his God will say: Enough! *Requiescant a laboribus suis!* – “let them find rest from their labors”![200] And will come to take his servant – soul-spouse – to his world of light, to his beatific vision, to the warmth of his joy; and, even there, the servant, who has become soul-spouse, wants to serve at the eternal nuptial banquet of the angels and saints, of Joseph and Mary, because he is always the little servant of all, even in eternity.

Chapter XL

Our Place

332. – Since the external has a great influence on the internal, we must surround ourselves with things and objects (and so far as we can, even people) that can have the best influence on the soul, for its elevation and edification; eliminate every worldly thing, every influence of sensuality or vanity.

333. – We always want to order wisely our time, things, the cleanliness of our rooms, the schedule of our activities, and all devotional practices, so that we may create atmosphere full of devotion and supernatural influences.

334. – Transform every religious house, in general, and our room, in particular, into another house of Jesus, a temple of Jesus, a school of Jesus, even extremely, and as such consider all creation, the whole world, all the streets of the towns, and all the houses of mankind, and live in them accordingly.

335. – Always long for the holy house of God, where there is the tabernacle with the Eucharistic Jesus, where there is the Real Presence of the Lord Jesus, and, not only sensitively take care of its decorum, liturgical celebrations, and participation of the people, but, really want to live there with Jesus.

336. – Really live there with Jesus – always, with our heart, and with our body, all our free time. In this, everyone has plenty of freedom, provided always, we have fulfilled all our other duties. Loneliness is inconsistent with love, and most of all with the love of God.

337. – The heart feels loneliness when it does not enjoy the sense of the presence of God. This sense of the divine presence, provided that the other conditions of purity, humility, charity, meditation and mortification are present, must be seen as a reward for keeping company with Jesus in the Eucharist. We being present to him, and he being present to us.

338. – With the Eucharistic Jesus, spend the hour of the angels, the hour of Mary and Joseph, the hour of the souls in purgatory, because, around the altar, there is the continuous meeting of the visible and invisible friends of Jesus. Only when it is impossible for us to be close to the altar, we will find them elsewhere.

Chapter XLI

External Devotion

339. – Day and night, from every place, we try to direct ourselves toward the closest church, where the Blessed Sacrament is kept.

340. – Keep in each room in which we live, night and day, a special place of honor, reserved for Jesus.

341. – In our dealing with people, leave, between ourselves and the person with whom we are speaking, room for Another (*et in medio nostril sit Christus Deus* –“Let Christ, our God, be in the middle of us”).

342. – Reserve for Jesus, and for the priest who carries him, the main entrance, the main stairway.

343. – Reserve for Jesus, in our language, the positive adjectives in their superlative form.

344. – Reserve for Jesus, the greatest sings of affection, as the kiss, and the most affectionate names, according to one’s own expression of affection.

345. – Reserve for Jesus, and, consequently, only for sacred usage, song, poetry, music, and all fine arts.

Chapter XLII

Silence

346. – The spirit of adoration has an absolute need for recollection and renunciation of self, and, for both, it is necessary to have times and places consecrated to silence; it is necessary that in these times and places silence be observed with sacred respect. It is the duty of superiors to make certain that external silence is observed; the soul with the Lord will fill with activities the internal silence.

347. – Observe rigorously, but serenely, silence, in the prescribed times and places, not only silencing the tongue, but the eyes as well, with abundant modesty, because the eyes talk and listen more than to other senses.

348. – Consider the silences as appointments, encounters, and one-on-one conversations with Jesus Christ, in the sacred intimacy of love; and thus exclude every other creature. The soul and the Lord!

349. – In the times and places of silence, it is necessary to sweetly, yet firmly and constantly, restrain fantasy, sentiment and memory, and intensely apply intellect and will to one thing alone, to what is prescribed.

350. – When there is no specific chosen item prescribed for a period of silence, everyone should designate, in advance, a worthy action, preferably short mental prayers, short meditative readings, and similar pious deeds.

351. – We should help ourselves with beautiful compositions of time and place, to enjoy real recollection in the times and places of silence, seeing them – as they are – full of the Divine Presence, and of the court of the Lord, rather than people.

352. – In the times and places of silence, we should continue and prolong the conversations with the Lord which started in our meditation or thanksgiving after communion; or, in the times and places of silence, we first satisfy our private, devotional commitments, and, then we apply ourselves to other pious actions.

353. – In addition to observing faithfully the times and places of silence, the soul should get used to a perpetual internal silence of loving attention to the Lord, and very frequently external silences, filling the day with many, many mystical moments.

Chapter XLIII

Outings

354. – As far as possible, we want to avoid outings in the strict sense of the word. It will always be necessary, however, to go out either alone or in a group. This activity is holy when it is part of our duties, and, for us, it should be both sanctified and sanctifying.

355. – The observance of modesty, in general, and, of the eyes, in particular, is always to be practiced, and, it is absolutely mandatory when we go out, no matter what the reason.

356. – Whenever we go out, we should have as an objective, a visit to a house of God, and, as a main objective, a visit to the Lord, the Blessed Mother, the saints, so that every outings of ours may be called a little pilgrimage.

357. – In our walking then, we will behave with that courteous seriousness and avoidance of curiosity which is expected in a religious person, so that every walk of ours can be our little *via crucis* (way of the cross).

358. – From our general behavior, without thinking of it directly, should emerge a great sense of modesty for those who see or get close to us, so that every walk of ours can be called our great sermon.

359. – Going out and coming back, first with our companion – if there is one – we shall recite a decade of the rosary, and then, by ourselves, we will be praying joyfully, so that every walk of ours can be called a small procession.

360. – In every walk of ours, we intend to carry in triumph, among the people and souls in the state of grace, and the people and souls not in grace, the Most Holy Trinity, living within us, so that every walk of ours can be called a small mission.

361. – From the surrounding houses, when we go by, will come the guardian angels. We will greet them, and we will think of them when we meet and greet people, and we will unite ourselves to them in our walks, which are to be for us our procession, mission, pilgrimage, *via crucis*[\[201\]](#), sermon.

Chapter XLIV

Meals

362. – Our meals must be considered as sacred actions because they are the fulfillment of an obligation imposed upon us by the Lord, and they are the acceptance of benefits and gifts of the Lord.

363. – The prayers before and after meals should never be omitted or shortened; they should be recited with full devotion, expecting from them physical help and spiritual profit.

364. – These prayers – as usual – should be universalized with the intention of giving thanks for all those who have and give, and, of interceding for those who do not have or do not give; and similar applications.

365. – With fidelity and grace, we must observe all the norms of good manners, always and everywhere, during meals, both in common and in private, in a spirit of mortification for us and charity for others.

366. – During meals, both in common and private, there should be some pious reading, distracting us, as far as possible, from merely tasting and from all unnecessary appraisal of what is being served; and, in the meantime, silence should be observed.

367. – During breakfast, the students and the brothers should alternate the reading of the catechism and a book of good manners. During lunch, the reading of the detailed lives of the saints. During the dinner, the ascetical theology of Rodriguez or similar treatises.

368. – The presider, as always, should be concerned only with the spiritual and material well-being of his subjects, making certain that everything is properly planned and prepared, that everything is overseen and well distributed; he should also make certain that proper attention is paid to the readings.

Chapter XLV

Conversations – Interior Norms

369. – What we say about conversations is intended first and foremost for the ones we carry on in our internal self, and then, for the ones we carry on

with others. In our conversations with others, what we say is intended first for the people about whom we are talking, and then for the people with whom we are talking. The observance of another order could easily lead us to overlook many defects.

370. – In dealing with people, keep in mind, in order to show the greatest possible justice, charity, and propriety toward people with whom we deal or about whom we talk, there is still some fear of forgetting or neglecting them; and consequently, we make it our duty to try to understand their situation.

371. – Acknowledge, respect, serve and love, in every person, his angel, his saints, the Virgin Mother Mary, with the intention of pleasing them while pleasing our neighbor, realizing that they are strictly united in divine love.

372. – In a more special way, we acknowledge, respect, love and serve, in every person, Jesus Himself, who considers whatever we say or do to our neighbor [\[202\]](#) as being doing to him, and consequently, we want to treat everyone with our best manners.

373. – With regard to superiors, we will think about and honor in them, Jesus, as: Father, King, Master, Priest and Judge. Regarding our equals, we will think about Jesus, our Brother, Jesus, our Friend. In our subjects, and in anybody entrusted to us, we will honor Jesus, the Child, Adolescent, or Young Man.

374. – To fight vices, faults and dangers in those who have been entrusted to us, we will follow the example of St. Joseph and the Virgin Mary, who wanted to save Jesus from Herod, from the massacre, and, only to achieve this did they subject him to the hardships of the exile, and with their love, they tried to compensate for what was missing, they tried to keep him satisfied in every way.

375. – In our conversations, let us also intend to spend an hour with the angels, since we are among the angels of our brethren, and there is indeed a need for someone to pay attention to them, and live in their communion; likewise, and hour with the dear souls in purgatory, those invisible beggars of prayers who surround everyone.

376. – While on one hand, we ought to love solitude, and flee useless conversations, on the other, we ought to love those conversations which are a duty or part of appropriate behavior, seeing them as a training field for so many virtues and apostolic zeal, and thus, always trying to elevate ourselves and bring others with us to heavenly conversations.

Chapter XLVI

Conversations – Exterior Norms

377. – With pious skillfulness, transform every conversation into a practice of the edifying word, like the word of God himself. Deliberately avoid talking about profane, political, temporal matters, especially regarding food, money, bodily qualities, material advantages.

378. – The first time we talk with someone, naturally ask about his patron saints, the apostolic activities of his parish, and similar news.

379. – When talking about superiors, teachers, leaders, and both ecclesiastical and civil authorities, overlook completely their external qualities.

380. – In talking about clergy, religious and Christians, stress their humility, their obedience and their works for the kingdom of Jesus.

381. – In talking with children, young people, or people who, for whatever reason are entrusted to us, quickly start spiritual conversations, urging them always toward the Eucharist, the Blessed Mother, and devotion to the Holy Father.

382. – In talking about new church happenings, for example, religious orders, do not consider them from the human viewpoint, their material and temporal assets, their numbers, grand buildings, influence in society, external details, etc.

383. – On the other hand, when we must talk of worldly things, people, happenings, consider them always from the viewpoint of the Lord, the Church, souls, ignoring all the rest.

384. – When we talk about anybody, and especially when we talk about our own confreres and superiors, pleasantly and with charity, talk about their good qualities, positive attitudes, and successful accomplishments, for the sake of increasing their esteem and edification.

Chapter XLVII

Recreation

385. – The soul will easily acknowledge the need for recreation for the sake of spiritual work itself; not only in view of the duties that will follow recreations, which will be performed with renewed strength, but also for the great opportunity to practice a variety of virtues, for which only recreation offers an opportunity to do.

386. – Everyone will participate in recreation as they do any other religious obligation, in order to practice every possible form of humility, charity, patience, obedience, mortification and the like. Everyone will go to recreation freely in order to serve and please the others, not in order to be served by others. As recreation begins and ends with a prayer, so, throughout the recreation period everybody will try to have present the Lord with his angels, saints, the Blessed Mother and St. Joseph.

387. – Everybody should receive a religious magazine, so that all the magazines of the religious orders will come to our house, being available for everyone in our community rooms for a few weeks, and then, they should be kept religiously in a special ascetical library; each religious magazine should have its special reader, who, during recreation, will naturally and pleasantly relate those news items which stimulate more zeal for the kingdom of God on earth.

388. – Especially during recreation, what we call the duties of holy joy may be exercised. Everyone may freely practice each one of them. Everyone may ask and obtain the specialization in that which best seems to respond to his attitudes and helps the community. In order to stimulate and encourage the practice of these duties of holy joy that are meant to properly fill the recreation periods, some small personal comfort or advantage is allowed.

389. – The more common roles of holy joy are: 1) the poet, that is, the one who writes or collects verses, which are truly religious and which fill all our love of love with God; 2) the singer, that is, the one who writes or collects the most beautiful and devotional sacred songs, which must resound throughout our entire ascetical day; 3) the florist, that is, the one who cultivates flowers, flowers for every season, for the cult of the Divine Presence in every place, in ourselves, and on the altars. In addition to flowers, tame domestic birds, but not caged ones.

390. – The lector, that is, one who knows how to live what he reads and how to communicate feelings, with true art, to the listeners; 5) the reporter, that is, one who collects and shares various reports, especially about catholic missions and other activities of the church, and the most interesting news

about the kingdom of Jesus; 6) the pastry cook, one who knows how to prepare or procure the little joy of a small sweet. Sweets are distributed especially at the beginning of Retreats and Spiritual Exercises[203], to symbolize the sweetness of the things of the Lord.[204]

391. – The Position of recreation director, that is, one who directs or teaches new physical games, requiring a lot of action and everyone’s participation. Equal to these positions regarding holy joy are some manual labors, both the ones that occupy the entire day of the religious brothers, and the ones to which we may devote ourselves during our free times and recreations, for example, farming, bird care, flower raising, binding, printing, shoemaking, tailoring, etc., these activities may also be a source of income.

392. – In honor and imitation of the Holy Family of Nazareth, and in continuation of the monastic tradition, we always hold manual labor in great honor, we will practice it and teach others how to sanctify it. Even though we are mostly occupied in intellectual work, we will perform it for our physical health and in order to keep the physical and moral balance, just as from those who are mostly occupied in manual work, we often demand the intellectual and spiritual work of vocal and mental prayer, so that our whole being may labor and be strengthened in the field of Divine Glory.

Chapter XLVII

The Use of Creatures

393. – In most cases, the best use that we can make of creatures is not using them at all, in order not to become their slaves, in order to better cultivate one’s true freedom, independence, and spirituality. Consequently, we should reduce their use to a necessary minimum, to the truly useful.

394. – The benefit that I should receive from the use of creatures is as an aid in knowing, loving, serving and enjoying the Lord, and in helping others to know, love, serve and enjoy him; beyond this could be or risk abuse. They are means, and for this reason I will apply the measure of “only what is needed to that end,” and my end is “religion”.

395. – In using creatures, I must never lose sight of the Creator, who reveals himself in them, and through them speak many words of love, and who, with them, favors me with many gifts of love. I will respect creatures as I do Lord, because, in and through them, I will encounter and unite myself to the Lord.

396. – Everything said about the use of creatures is meant above all for our own body. I must consider it (and consequently use it) only as an instrument of the soul in the practice of virtues; as the host of the sacrifice that I must offer, consecrate, immolate to the Divinity, as the temple and sacred vessel of the indwelling Lord.

397. – In everything else, the body is more an ally of the enemy, the internal enemy, the treacherous friend, the prison and chains of the spirit; above all, I am the one most responsible for all this because I have spoiled it, since I do not know how to handle, master and sanctify it properly.

398. – I can even spiritualize taking care of my body by letting it be, at the same time, a reminder to take care of my soul (as while eating, we listen to spiritual reading, and, even with bodily necessities, we can think of spiritual purifications, such as short examinations of conscience, etc.).

399. – In order to avoid illusions and temptations, I will never give the body full satisfaction; I will never use two senses when one is sufficient; I will help strength it with asceticism and penances; I will use it completely in the service of the Lord and others.

Chapter XLIX

Care of the Body

400. – May the Lord free us from behaving as if life were given to us in order to care for the body rather than expend it in divine service, in imitation and union with the divine sacrifice.

401. – For the same reason, however, we will take care of our health as something for which we are accountable. The Primary care of our body will consist of personal cleanliness, mortification and religious observances of all our duties.

402. – Every fifteen or twenty days, there will be an extraordinary personal cleaning; so, there will be a short hair cut for everyone, without exception, those who are semi-bald may be granted explicit exemption.

403. – Special care for the hair, as any unnecessary external care, is always suspicious and not edifying, as all of that is meant to please other people rather than God.

404. – For bathing, follow the good practice of the religion, and even more, one's personal needs, and the advice of the superiors. We suggest quick showers, taken in the dark, but not at night, using soap, sponge and brush.

405. – Special attention is given to cleanliness of the feet and hands, which should be washed often, especially before meals.

406. – The Vocationists will practice some moderate form of exercise for the lungs, and this should be done in private. They will also do a lot of physical exercises; they will accustom themselves to sleeping with a semi-open window, and, in general, to toughen their bodies through hardships and inconveniences.

407. – They will accustom themselves to sleeping on hard beds, and to stand as long as possible, likewise, to walk in one's room, to kneel, not to take any food or drink between meals, no sweets, no alcohol, no sensible pleasures.

408. – With complete control of all external actions, everyone should make certain that nothing, not even a gesture, a position or a movement, is left to chance, but everything should be governed by reason and faith.

409. – Every natural action should be given a supernatural, interior meaning and value. This should be accomplished with intelligent use of symbols, in a continuous, ingenious imitation of the sacraments sacramentalizing everything.

410. – Everyone, in addition to the common rules of modesty, good manners, moderation, etc., should have a private set of personal rules that he will always freely and meritoriously observe everywhere, but, especially in private.

411. – While the external observances, which are mandatory and for the entire community, must be simple and few, the private and voluntary ones may be endless and very specific, according to the individual's spirit and inspiration, for the immolation of the entire being in the process of sanctification.

Chapter L

The Sick and Guests

412. – The Vocationists will use a bed that whenfolded will look like a piece of furniture; thus, during the day, the bed will not appear at all in our houses.

413. – Those who are not seriously ill will try to recover without going to bed, rather using an armchair or some other comfortable chair in a private room.

414. – In every house there should be a sufficient number of armchairs, so that there will be enough for everyone who is sick, but, only for the time of the sickness and recovery, and always with the precautions by hygiene.

415. – Every priest, while sick, will try everything possible to celebrate Mass every day, and, if he truly cannot celebrate, he will ask for and receive the Holy Eucharist.

416. – While sick, every religious will try, if possible, to go to chapel to receive Holy Communion every day, and, if this is not possible, he will at least get up, get dressed and kneel down when Holy Communion is brought to him.

417. – If it is truly impossible to get out of bed, he will at least get dressed and sit on the bed, and will stay in that position also for the thanksgiving after communion.

418. – In a corner of each dormitory, there should be a small altar for private and community prayers, and especially for the dignified administration of the sacraments to the sick.

419. – while everyone who is sick should fight the illness and try to get better in order to fulfill one's duties, he should consider himself as a hermit, as a soul-victim for his confreres, called to a special participation in the sacrifice of the Lord.

420. – The confreres will surround the sick with every deference and affection of true Christian charity. The sick and the poor should feel this deference and brotherly love, which ought to communicate the trust and joy of the Lord, since they are objects of divine predilection.

421. – Likewise, shower with esteem and love all visitors, guests, and, most of all, the new comers, those who suffer temptations and are spiritually sick or weak. We should always offer them some corporal and spiritual relief, first trying to bring them to Jesus, then trying to provide whatever they may need.

Chapter LI

Exceptional Community Practices

422. Internally, in the private life, everyone should plan to practice heroically the virtue to which one feels most attracted, for example, charity, humility; and, keep these most important resolutions secret from everyone except the Director; externally, in community life, strive for the following both for oneself and others.

423. – Plan (especially the Brothers) to be more helpful in good works, for example, aiding poor vocations with the income from manual or intellectual activities which are not part of one's ordinary duties, but still are done with the proper permissions, for example, establish and bequeath on one's death, one or more scholarships, etc.

424. – The first hour of night rest every Thursday will be spent in adoration of the Eucharist, recalling the divine institution of the sacraments.

425. – Every Friday, observe ordinary silence the entire day, that is, from midnight to midnight, to better concentrate on the compassion of the Crucified Jesus and the Sorrowful Mother.

426. – The first Friday of every month could be a day (twelve hours) of solemn adoration of the Blessed Sacrament; during this adoration, personally perform the exercise of the *Three Hours of Agony*, with various appropriate devotions.

427. – Every fifteen days, give an account of one's conscience to the spiritual director; this is prepared daily through the spiritual journal (diary) of the soul and the accurate examination of conscience, for the report of all that the Lord has done for the soul, and what the soul offered to God.

428. – Every season, observe the minor spiritual exercises of the Ember Days, as a real celebration of the spirit focusing diligently on the prescribed practices, without omitting any of them, and without shortening any of them.

429. – Celebrate with devotion the main novenas, feasts, and octaves, always keeping in mind some special act of devotion to the Lord, and, special grace to be obtained, with the result of a renewed fervor in keeping the practical commitment made in the respective consecration.

430. – Every year, procure and rigorously follow the major Spiritual Exercises for eight full days; these could be done in private if it is not possible to do them with the community; during these spiritual exercises, also make the annual general confession and direction.

Chapter LII

Studies and Schooling

431. – Everyone should consider himself as a perpetual disciple in the school of Jesus, the Divine Incarnate word, and should consider it as an obligation to sanctify study and school, when we have to attend them, otherwise, be certain to procure or attend to them in order to nourish the intellect with the truth.

432. – Before and after studying or school, elevate your mind to the Sacred Heart of Jesus, the treasury of knowledge and wisdom; invoke the Cherubim and Seraphim, the Fathers and Doctors of the church, and, most of all, the Blessed Mother, under the title of “Our Lady of Good Studies.”

433. – Consider all the time dedicated to studying and school as a spiritual communion with the Divine Truth of the Divine Being, and the Person of Jesus Christ, the Incarnate Word. Consequently, consider as sacred the time and place assigned to studying or school.

434. – Have respect and gratitude for your present teachers, for the absent authors of the good books that you are reading, abstaining from all criticism not inspired by love of the truth.

435. – The acquisition of truth is like the kingdom of God, it is obtained only by violence. It is achieved by eliminating useless and dangerous curiosity, idleness that is satisfied with very little, laziness that works very little, pride that pretends to know or presumes to learn without using the means available.

436. – Accustom yourself to searching for and finding the practical religious aspect in all ideas, in order to channel everything to our goal of universal sanctification, and thus, adding this contribution of ours to all sciences, we will possess them better.

437. – Frequently elevate your mind to the Lord in moments of reflection, quick prayers, without really discontinuing true study and school.

Afterwards, take plenty of written notes, and willingly share with others what you have learned.

Chapter LIII

The Divine Word

438. – Be certain to provide for yourself and others the banquet of the Word of God, in the preaching of his ministers, or, at least, in spiritual reading, made in substitution for the preaching.

439. – The one who listens, as well as the one who dispenses the Word of God, must be as prepared as he is for mental prayer, the highest and most efficacious form of prayer; and, this must be considered as a prayer of conversation of the Lord with the soul.

440. – While listening to the Word of God, maintain the position that best conveys outwardly and best fosters inwardly, the reverence, attention and devotion due to the Lord's conversation with the soul.

441. – while listening to the Word of God, one should be eliciting gently but constantly internal acts of praise and thanksgiving to the Lord, and, even more explicit consents of the intellect and will, to what the Lord says through his minister.

442. – Do not listen to the Word of God with dispositions of passivity, but rather with dispositions of internal activity. Do not listen to the Word of God with dispositions of indifference that must be shaken off, but with dispositions of interest that wants to follow and assimilate; not with dispositions of natural curiosity and scholastic concern, but with dispositions of living desire for spiritual perfection.

443. – The Word of God, whether read or spoken, whether in the church or in the world, whether during study time or school time, must always be honored with our devout reflection; and, only the Word of God deserves our impassionate response.

444. – We will keep in mind, in order to honor and imitate it, the example of the Virgin who conceived the Incarnate Word, and then kept all these words, meditating on them in her Immaculate Heart[[205](#)].

Chapter LIV

The Ministry of the Word

445. – Every day, I will provide my soul with the banquet of the word of God. If the Lord wants of me this service for souls, I will consider it as my most important obligation of charity for my neighbors and zeal for the glory, love and will of God and souls; I will consider this obligation as mandatory as all of my obligations to pray and mediate, directly regarded as the practice of the love of God, so that it can still be said: *nos vero orationi et ministerio verbi instantes erimus* – “we shall devote ourselves to prayer and to the ministry of the word.”^[206] We will dedicate ourselves to prayer no less than to preaching, to prayer for preaching, to prayer with preaching.

446. – In this ministry, as the sower of the Word of God, I will methodically plow in depth the souls, through adequate preparation; before starting, I will clearly decide which seed to plant, and then cultivate it until harvest time; I will be careful not to sow other seed over it; I will wait so that that first bears its fruit, and then, I will plow and prepare the soil again for a new furrow and new seed.

447. – I will follow the golden thread of catechetical instructions, according to an approved text, and mostly that of the Council of Trent^[207]; or the commentary on the books of the Bible (the Psalms, the historical books, the Wisdom Books, the Prophets) and, especially, the Gospels, form the concordance of the four evangelists; more than anything else, I will follow the golden thread of the direct, Divine Words, from the first in the book of Genesis to the last in the book of Revelation, with special attention to the words of Jesus; I have enough for an attire life of the apostolate of the Word.

448. – During the annual Spiritual Exercises, and those of the Ember Days, I will explain a small but complete course of ascetical theology. For those who are making these exercises for the first time, at the beginning of the longer courses, I will present always the matter of the first week of the exercises of St. Ignatius, always adapting myself to the circumstances of the people; I will never assume that those who listen are in mortal sin.

449. – I will obtain their perfect conversion, I will light in them the spark of hatred for sin, and of love for Jesus by pushing the souls to perfect, arousing enthusiasm for holiness, inflaming them for divine union. I will always aim at the most perfect; I will always present complete programs, the highest and most absolute. I will never despair of the true sanctification of souls; my starting point is the principle that they were made to be totally and

completely for the Lord, and that the Lord is more glorified by heroism than by mediocrity; which soon becomes lukewarmness and it offends God.

450. – Before preaching the Word of God, I will prepare myself with the same Lord, making certain that I will draw from the words, gifts and works that he has granted to me, what I must announce, offer and do for souls. I have been favored by the Lord for the good of souls; only in this way the Word of the Lord will be impassionately proclaimed, impassionately heard. I will then invoke some saint in particular, some angel in particular, and much more so, St. Joseph or the Blessed Mother, to talk through me, using me as their instrument. I will implore Jesus, his Holy Spirit, to work in the souls. Before proclaiming the Word of God, I will recite the *Munda cor meum* – “Cleanse my heart,[\[208\]](#)” and with this I will ask the divine blessing. I will have a lighted candle during the sermon, as it is done for the solemn proclamation of the Gospel, and for the symbolism of the Easter Candle.

451. – I will always enrich my treasury of edifying stories, in order to use them abundantly in the ministry of the Word. I will not have pretensions of eloquence, and I will not assume the tone nor the positions of a master of rhetoric; as my Master, I will talk to the souls through the senses, personal care, and the heart. I will try to lead them to the absolutely certainty of faith, to make their own what concerns the glory of God. I will lead them to union with the Sacred Heart, and through this to the Divine Trinity, in the Spirit of Truth and Love. I will never content myself with little, I will always aspire to the heroism called for in the Gospel, to the charisms granted to generous followers of the Gospel.

452. – I will nourish and vivify the daily Liturgy of the Word, even in its most humble forms, even in the catechism, with current news concerning the well-being of the church, the developments of the evangelization of the unfaithful, the establishment of new parishes, missions, apostolic prefectures and vicariates[\[209\]](#), new religious families, new venerables[\[210\]](#), etc., with the intent to form in individual souls and in the people of God, the family spirit of the Christian community, the conscience (... so to speak) of the supernatural nationality, of the catholic apostolate.

453. – Before the sermon, I will say, in public, a short prayer before the Blessed Sacrament, with acts of union to the Divine Teacher, to the Divine Spirit, to the Glory, Love and Will of the Most Holy Trinity; with special thought to the saints and angels who are present, with the intention of talking through them to all souls. I will recite the short, private exorcism (*Exurgat Deus, etc.* – “Drive out, O Lord”). Often, at the beginning, I will have the people repeating some catechetical formula. I will always suggest something practical to the souls, and I will conclude by exhorting them to

fidelity, docility and generosity in corresponding with the grace of good thoughts and desires, entrusting everything to the Blessed Mother.

Chapter LV

Purification

454. – In order to apply oneself effectively, intimately and deeply to the mystery of divine love, one must not only positively cultivate the virtue of purity, but also engage decidedly in the active purifications of the passions in order to prepare oneself to generously embrace the passive purification. And so:

455. – Physically Austerity:

1. – Throughout every season, get up early in the morning, so that the first devotional exercise of the day may really be at dawn.

2. – Abstain, whenever possible, from eating meat especially if it is not donated through the goodness of four neighbors.

3. – Usually abstain from alcoholic drinks, not only in our houses, but also when outside.

4. – Abstain from resting in bed in the afternoon, even though napping at one's own place, in order to work better for the rest of the day.

5. – Abstain from going out for the sake of going out; we should go out and even walk a lot, but always with higher and holy purpose.

6. – Occupy the free recreation time by doing some easy and pleasant manual work, rehearsing religious songs, or other useful services.

7. – Observe all the laws, constitutions and directives, without dispensations, without exceptions.

456. – Moral Austerity:

1. – Without necessity, I will not talk, neither bad nor good, about myself, things and people who directly or indirectly concern me.

2. – Spontaneously accuse yourself to the superiors, in the external forum, of all external transgressions, whether public or private.

3. – Be content, and without mannerisms, ask – in the practice of holy charity – that others, that all, freely admonish us, even publicly.
4. – Be Appreciative and thankful for the fact that many observe us, and that they may report us to the superiors whatever they deem worth reporting.
5. – Without explicit obedience from the superiors, never excuse yourself with superiors, inferiors or equals, regardless of what the accusation may be.
6. – often ask the help of prayers from others, asking them personally, privately and sincerely. Likewise, often ask for a blessing from the priests.
7. – Live as though oblivious of your health, your interests, your external and material future; depend on others for these things, and attend to Jesus' interests.

457. – Austerity of Sacrifice:

1. – Consider a special grace of the Lord (and thank him, for example using the Canticum of the Blessed Mother) the fact that we are objects of complaints, or unfair criticism; however, we will never give any cause for it, and will eliminate any cause if there be such.
2. – Likewise, we consider it a special grace, the fact that we are not understood, helped, favored, or protected in our own initiatives and good deeds; we also consider it as a special grace of God when we see that our good intentions are misinterpreted, prohibited, contrasted, fought.
3. – Likewise, we consider as a special grace of the Lord, the fact that we are deprived of every esteem, support and human means; that we are left, abandoned, betrayed by our friends, by those who have been helped by us, by our relatives; likewise, we consider as a special favor of the Lord isolation and solitude.
4. – Acknowledge our fault for all the bad things that happen around us, in our environment, in our society, attributing it to our lack of prayer, to our lack of cooperation with grace, etc.
5. – Consider yourself unworthy of enjoying any favor of the Lord, while asking for the same; consider yourself unworthy of enjoying peace of conscience, while doing everything in your power to obtain it; unworthy of avoiding purgatory, etc...

6. – Lovingly accept death all its surrounding pains, humiliations, renewing the act of acceptance of death at the end of every day, at the end of every major happening, in every danger in life (as, for example, during storms, public calamities, sickness, etc...)

7. – Effectively condemn to death whatever is faulty, too human, or simply material, in all affections, relations, occupations, in everything.

Chapter LVI

Devotional Exercises

458. – Generally, they are preceded by short exorcisms and great invitations, by explicit renewal of declarations and intentions; from all these intentions there should stand out one that most corresponds to the immediate practical goal.

459. – Likewise, they are preceded and followed by acts of theological virtues, and of union with the holy church, the Holy Family, with the Divine Trinity, in Jesus Christ, and Jesus Crucified and Sacrament.

460. – They must include acts of praise and adoration, thanksgiving and love, reparation and satisfaction, hatred and sorrow for evil, intercession, the offering of the Most Precious Blood, oblation and consecration of self, and end in union.

461. – They must always be done with the utmost external reverence and internal recollection, that is, with actual, integral attention, concentrating more on the Lord than on self, more on what one hears than what one says, more on what one receives than on what one offers.

462. – While praying in private, when not reciting the mandatory prayers like the Liturgy of the Hours, never worry about the quantity of formulas nor about completing what one had in mind. With peace, concentrate on glorifying the Lord.

463. – So, once one is immersed in prayer, let it flow freely, for all the time available; when the assigned time is ended, leave without regrets, for no matter what you had in mind to add, you have already prayed well.

464. – This is true of vocal as well as mental prayer; because every vocal prayer, in order to be perfect, must also be, at the same time, mental, and,

every ordinary mental prayer, in order to be perfect, generally must also be vocal prayer, even though without set formulas.

Chapter LVII

Internal Norms

465. – Whenever one prays, one should give great importance to the immediate preparation, which supposes the remote preparation. So, one should recollect and immerse oneself in what one is about to do, in God with whom one is engaged, and remain with these thoughts.

466. – It is necessary that the conscience be at great peace, and so, be certain to attain this with the confession of our faults to the Lord, with full and perfect contrition, and with equally complete and total determination to strive always for greater perfection.

467. – It is necessary that we mentally elevate and remain totally in the supernatural by means of an act of faith, in the truth that best fits what we are about to do – an act that starts as an intention and should become an internal state.

468. – It is necessary that we open our hearts, expecting extraordinary divine graces; knowing well that we are always going to receive more than we give – we never really give – we do this with an explicit and direct act of hope in the graces that we immediately implore.

469. – This act of hope must continue as a disposition, as an internal act of fervent and humble trust, expecting and asking everything from the Lord, without trusting in our own selves, but solely in Jesus and in the Most Holy Trinity.

470. – Every part of our prayer should express a religious act, that should not only be understood by the intellect, but, most of all, desired and done by the will, because real prayer consists only in the motion and impulse of the will toward God.

471. – In every prayer, we see solely an exercise of our love for God, and, even more – Oh, so much more! – of the love of God for us. At least, with our intention, we try to simplify, unify and reduce everything to an act of ever more intense charity.

Chapter LVIII

External Norms

472. – Before every community or private exercise, the presider will indicate a specific grace at which to aim; this will vary according to the circumstances. Everyone in private should have other good intentions, for example, a defect to eradicate or a virtue to acquire, the object of our particular examination of conscience.

473. – Every devotional exercises begins and ends with a solemn sign of the cross, in a loud voice and in a prayerful position. At the beginning, this sign of the cross is followed, and at the end is preceded by, an act of invocation and union with the angels, the saints, the Virgin Mary and Jesus in the Blessed Sacrament.

474. – We will pray, standing or kneeling, without support, with the body in the upright position, hands in a liturgical position, and eyes half-open. During prayer, it is absolutely forbidden to leave one's place, and every noise and change of position must be avoided.

475. – The triple blessing of the bells ringing the Angelus should be listened to in silence, praying for the Divine Vocations. In private, we combine the Glory be to the Father with the sign of the cross and the genuflection. In our rooms, when possible, we pray with arms extended as on the cross.

476. – Community prayer and liturgical songs are always recited by alternating choirs. If prayer and song are not divided into verses, periods will be used for this purpose. We pray in a low voice, with distinct pronunciation and with the proper pauses.

477. – Imitating private the liturgy, we constantly use sacramentals, religious songs and small processions. We bless with the sign of the cross everything we use. We are always happy to receive the Eucharist Benediction and the priestly blessing. In the external devotional exercises, like the sign of the cross and genuflections, think of the example of St. Patrick and St. Francis Borgia.

478. – When praying, we use the vernacular; when singing, we prefer the Gregorian melodies, or imitation of such. The religious songs should always

have the cadence of prayer and weeping, as it has the spirit of prayer and sorrow.

479. – The devotional exercises that require more mental effort can be done sitting down, with modesty, without support in front, with the body in an upright position; this holds for the examinations of conscience, for meditative reading, the Word of God, and meditation; their preparation and thanksgiving is always done kneeling.

Chapter LIX

External Solemnity

480. – The prevailing note in all our external devotional practices, both in private and in community, must be that of religious solemnity. This corresponds to what should be the prevailing internal characteristic, namely, the pure intention of glory to the Blessed Trinity, and the pure disposition of love for the Blessed Trinity, both of which are found in the humble but fervent attraction of the soul to divine union.

481. – For this external solemnity, all the community devotional practices are announced by the ringing bells, which will ring festively during our major devotions par excellence, that is, our devotional consecrations, as at Mass the bells ring at the Sanctus, the Consecration and Elevation[211], because the consecrations of the soul are its song and ascension to divine holiness with Jesus, Crucified and Sacrament.

482. – For this solemnity, going to the community devotional practices, we wear our best attire. Our position, our walking, our pauses, must express our greatest religious solemnity; absolutely avoid any rush in pronunciation, and every unnecessary personal movement.

483. – At the First Vespers[212] of our patron saints, and at the High Mass[213] on feast days, all will wear the surplice, and will enter in procession. The surplice must be long and large, the same for everybody. On penitential, such as during lent and vigils, the procession to the devotional practices will be preceded by the cross.

484. – In our internal consideration, and in our external execution, religious services will always occupy first place. So, for lack of time, any other duty or obligation may be shortened or omitted, as the superior deems more convenient, but, the religious service may never be shortened nor omitted.

There is always time for the religious service! If in the religious service we must have priorities, the Divine Sacrifice and Sacrament is always number one, and mental prayer prevails over vocal one; no one should dispense himself from the *Offering of the Most Precious Blood* and the Rosary of the Blessed Mother.

485. – All devotional practices have their proper assigned times, and, both shortening and lengthening them must be avoided. In private, nobody should be afraid to substitute vocal with mental prayer, when this comes spontaneously. Everyone should start to pray with one aim: to please and unite oneself to the Lord, and when the time assigned for prayer is over, proceed peacefully to other duties.

486. – Even though community life and parish liturgical life are rich and full of prayers and provide plenty of opportunities to practice all virtues, the fervent soul is not satisfied with them alone; but, in private, for personal growth, he organizes and cultivates another private program of devotional practices, always trying to complete and perfect one with the other; priority is always given to community life, and great diligence is placed on it, as if only in it way one could reach personal and universal sanctification.

Chapter LX

Notes, Notebooks, Objects

487. – In addition to the devotional practices of the community, everyone should have his personal list of private prayers; these, however should never considered mandatory nor unchangeable.

488. – In addition to the community practices of penance, everyone must have his own list of personal corporal mortifications; these are to be changed according to the seasons, and, when habit renders them ineffectual.

489. – In a special way, everyone must have his list of humiliations to be practices during the various household duties; these too must be changed when one has completely overcome the natural reluctance.

490. – Everyone must have his list of acts of brotherly love that he wants to practice, according to the personalities and needs of his confreres, as a personal exercise of the corporal and spiritual works of mercy [\[214\]](#).

491. – Everyone should have his notebooks of personal meditations, and especially his comments on the Divine Words of the Lord; and a collection of edifying events and more important thoughts, for the ministry of the word.

492. – Everyone must have an interior diary of all that he receives from the Lord, and what he offers to the Lord, as if it were Jesus' life in ours, our own Gospel, our own Song of Songs.

493. – In a special way, everyone must have a journal of the soul for the recording of daily inspirations for spiritual direction; and for the continuous betterment of one's life, work, duties, etc... During spiritual retreats, everyone will review these notes, notebooks and journals in prayer, and update them with the counsel of the spiritual director.

494. – Everyone should have, almost as a religious object, a good pen^[215](blessed with the *Benedictio ad omnia*, the common Blessing of all things) to remind us of this practice, which for us is the highest devotion to Divine Inspirations and Directions: the journal of the soul, written daily and updated.

495. – Likewise, everyone must have, almost as a religious object, a watch^[216](blessed with *Benedictio ad omnia*, until there is a proper blessing) to remind us of the best use and order of time in our mortal life, the hours of the saints, Mary, the angels, etc...

496. – Likewise, everyone must have a suitcase, not only in order to keep in proper order and cleanliness the little things that are strictly personal, but to remind us that we must always be ready for any separation and departure in this life at the hint of superior, and for the trip to eternity.

FIFTH PART

FROM THE EXTERNALS TO MY HEAVEN

Chapter LXI

Ascension

497. – *Come!*

Come! Let us go to the mountain of the Lord and He will teach us his ways, and we shall walk on his paths. And among the holy mountains of the Lord, I see the Mountain of the Ascension and from that mountain I see my Lord wonderfully shining, the mission that he entrusts to me, the itinerary that he traces for me, the program that he assigns to me, the means of my sanctification. Come! Let us climb the Mountain of the Ascension of the Lord and he will teach us his ways. He will give us his laws, he will grant us his powers and he will entrust his work to us; he will show us his beauty and he will enrapture us in his Glory- the Ascension!

498. – *Resurrexi et adhuc tecum sum*

“I am risen and I am still with you! ” If I did not believe in His Resurrection, it would be understandable that my desire to see him again would not devour me, that I would not be sensing his presence, listening to him, and getting close to him and following him, making my way with him. Now I believe in his Resurrection, and I believe in his love for me. The Church, my mother, fills the entire year with alleluias, and in every alleluia it rings in my ears: *Resurrexi et adhuc tecum sum* –“I am risen and still with you, ” and I search for him all over, and I am ever awaiting him. The pure of heart will see him and those strongly longing will attain him!

499. – *Emmaus*

And we go together, toward the sunset of this life, toward the dawn of that life, mounting a hill, where there awaits an inn for the night, a castle of refuge. He approaches me, because I am filled with sadness without him, and he joins my conversation with my brother, because we are talking about him. He starts to talk. O Divine Scriptures, already inspired by the Lord, and now explained by the Lord! Oh, how the Person of the Word fills your words with his Truth, his Reality, his Substance! He is everywhere, and I find myself with him. Nowhere else in the Sacred Scriptures shines so clearly the divine principle: “Christ had to suffer, in order to enter into his Glory.”

500. *In fratione panis*

The Divine Presence, felt in the soul, awaited by the heart, resented by the flesh! He pretends to be leaving. Oh, stay with us! Let us prolong to the utmost the enjoyment of your presence. Stay with us! Even for your own sake! It is getting dark outside, in the hearts of men who ignore you, who have no room for you. Sit at our table. We sit at yours. Break bread for us. And, in the breaking of the bread, the Bread of your Word, the bread of your

Flesh, you reveal yourself to us, and then you king of disappear, since we cannot yet live in such grand and intense joy. My heart is breaking in pain, the very same heart that was burning inside while he was talking. He spoke to the heart, and the heart was inflamed.

501. - *In the Cenacle*

Behold! He comes; at first nature in its senses is terrified, the heart is broken (quivering and tears!); the divine greeting, the first effect of his presence, the first gift of his visits is his peace! He expands his peace unto the depth of the heart, and the entire being enjoys the blessedness of peace. *Pax vobis* "Peace be with you." All the chaos of thoughts and desires, passions and emotions, temptations and illusions, is unified in the soul that is lifted and prawn toward the Lord by a swift, calm, vast and deep wave of peace which leads to Divine Union. Thus, peace is union. The peace that comes from the Lord is the Divine Union.

502. *Pax vobis*

Over the primitive and external chaos, resounded the first divine word: Fiat Lux! – "Let there be light!" With this effusion of light there began the divine work of distinction, order, beauty and life, in the elements of the universe. Over the second and internal chaos, in the abyss of the heart resounds the divine word: Pax vobis – "Peace be with you," and with the effusion of the peace begins the divine work of the internal sanctification of the new man, or better, begins again the life of Jesus in every elect. As the first Adam received the soul from the breath of the Creator 1, so with the new man, in whom Jesus must live all over again, till he becomes another Jesus 2, capable of receiving and following the same mandate, the same mission that Jesus had from the Jesus breathes and infuses his spirit: "Received his Spirit; "Receive the Holy Spirit!"⁴

503. *His Signs*

In his glorified body, Jesus preserves the major wounds caused by the nails and lance. He keeps them for all eternity. The Eucharist is the perpetual and living memorial of His sacrifice in the present world of faith, his wounds are the same in the world of the unrestricted Beatific Vision. But, on earth and in heaven, in time and eternity, Love wants the cults of that passion and death, because, on account of this Love he has suffered for us. He wants us to effect the will, Love and Glory of the father, in the same way and using the same means, the Cross. He wants us to go to the

bosom of the father through the same ways and with the same treasure – the Cross. The real Knowledge, esteem, love and practice of the cross are acquired only by contemplating and embracing it in the it in the mystery of God’s Glory – *proposito gaudio, sustinuit Crucem* – “for the sake of the joy, he endured the Cross.”

504. Reproaches

Still, he finds something to reprove in his disciples whom he had so favored divinely formed. The main reproach is always due to lack of faith and hardness of heart², which refuses to believe what is revealed about Jesus and his mysteries. So, I must persevere until death, asking the perfection of faith, by cultivating the virtue of faith, through the performance of explicit and particular acts of faith. How profound and resplendent must my faith be, if I must constantly live in the mystery of the Glory of my Lord, and in this Glory ascend from vision to vision, form virtue to virtue, to my God and my Father!

505. Exercise and Proof of Faith

Faith needs to be exercised in order to be strengthened and perfected. Faith must also be tempted, in order to lead us to the vision, Temptation especially affects faith in the love of the Lord for a soul, and in the infinity of his merits and powers, communicated to the soul according to its capability. For this reason, Jesus wants a meditation on his Passion that is at one and the same time constant, lofty and intense, so that it may lead us – so to speak – to touch with our hands the glorious marks of his Wounds; and especially his Heart, so that our faith in his love, in his merits, in his powers, may always be great, alive and active.

506. Vision of Faith

More frequently and directly I must exercise my faith in the mystery of the Resurrection of Jesus. Even though the main mysteries of our faith are the Trinity and the Incarnation, those which serve as the foundation of our true devotion and spirituality are the resurrection and ascension of our Lord. “Keep always in mind that Jesus has risen,”¹ St. Paul tells me. And the angels repeat to me, “Do not look for the living among the dead.”² My Lord Jesus is the Living God; and my Lord Jesus is also the Risen, the Living One. In every image, in every commemoration of the liturgy, I will look for him, the Living One. I will have him, Living in the Eucharist. Living in the Church. Living in his servants. Living at the right hand of the Father. Living in search of his lost sheep ¹. I will look for him in a special way in the Eucharist, and in his search for sinners. I will find him more than anywhere else in the

Eucharist and in his search for sinners. I will unite myself to him, in his saints, in Mary, in the Father.

Not as on Tabor 2, where only a few chosen ones were admitted to the Transfiguration 3. Not as in the Garden, where only a few chosen ones were wanted close to the agony. Now, all the disciples are invited and called together to the Ascension of the Lord, because everyone's life goes from a resurrection to the Ascension; immediately after the resurrection, the journey toward the ascension begins. Jesus first appears to Mary Magdalene and entrusts to her that most sweet message: "Go to my brothers and tell them; "I and am ascending to my Father and to your Father, to my God and to your God, 1" and there was need to add "follow me"2 because that word had been addressed to them at their first encounter and, with its attraction and its force, was still very much present in their hearts. Wherever the Master was, there also were his disciples. Where he is, there also must be his ministers. It was enough to let them know, "I ma ascending to my Father and to your Father, to my God and to your God," for them to understand that their lives, risen from faults and weaknesses, as his life risen from the dead, were now and had to be a perpetual ascension to God, our Father.

508. *Toward the Ascension*

They are going! Thus they begin to form and organize the glorious procession of the Ascension, symbol of our supernatural life on earth. Which star shines in the sky to attract and guide the soul to this supreme epiphany of the Lord God?1 Lo, now prevails the idea and the affirmation that "It was necessary for Christ to suffer, and so enter into his Glory."2 It is the Holy Cross that shines in front of us, and precedes every procession, even those that are more glorious, like this one of the ascension to heaven; as one day it will precede the procession of the second and final coming of Jesus as triumphant Judge, at the end of the world.3

509. *While Waiting*

While waiting for the Lord, continuing to trust in his Promise and his appointments, we cannot abandon ourselves to idleness.

Laboriosity⁴ is always an important duty of the good and faithful servant⁵. And, while we wait for the Lord to involve us in the work that pertains more directly to his kingdom, we will prepare ourselves for this through a constant exercise of our work, and with all those who are dear to us. Throughout the night, because vigilance, after laboriosity and within our laboriosity, is the other important duty of the good and faithful servant. And vigilance, we did not achieve anything, we did not catch anything. Sterility seems to be a curse.

510. *Dominus est!*

We are tired, dead-tired! We are discouraged and ready to give up our work, when we hear a voice: "Children, did you catch anything?" while internally the heart is moved, outwardly come a dry, painful: "Nothing." "Lower the nets to the right." Even though we are tired, exhausted, and with the reluctance of and experience to the contrary, we obey. We obey. The result is a great blessing, a great revelation. The loving heart throbs: "It is the Lord" and goes toward him, and discovers that he has prepared some refreshment; it is the beginning of compensation for the laboriosity and vigilance of the good and faithful servant.

511. *Exercise and Proof of Love*

After the exercise and practice of faith, there must be the constant exercise and practice of love. The Lord who scrutinizes hearts, the Lord who know everything, still wants to hear from us: "Do you love me more than the others?"² The soul answers, sometimes with joyous excitement, and sometimes with excitement, and sometimes with trembling reluctance: "Lord, you know it, I love you." And immediately the Lord tells us: "If you love me, take care of the sould!"³ And so it happens, over and over again. With every exercise and manifestation of love, there follows a greater exercise and manifestation of love, until the union in heaven.

512. *Until Death*

And this greater exercise and manifestation are the humiliations and sufferings that will increase through the years in number, variety

and intensity, until we die. "As you grow older, you will be chained and taken where you would not like to go."1 But love conquers all, as it is written: "For your sake we are put to death the whole day, for you we are treated like sheep to be slaughtered."2 But we like all this, we put up with it, and we rise above it for the love of the One who first loved us even to death on a cross.

Chapter LXII

Practice of Ascension

513. From all creatures, rise to the knowledge, and then to the praise, love and imitation of the Divine Perfections for the Divine Glory.

514. From all small of great happenings, not dependent on our own will rise to knowledge, and then to the adoration of and then to the adoration of and obedience to the Divine Will.

515. From all the people who surround us, rise with to the remembrance and faith-vision of their angels and saints, and their Mother Mary.

516. From all visible and invisible beings, rise with the faith-vision to the love and service of the person of Jesus.

517. From the God-Man Jesus himself, from his Name, from his Heart, from his Blood, from all his states and actions, rise to the other Divine Persons of the Trinity, of which Jesus is the supreme revelation and communication.

518. From all that occurs in nature, especially in our human physical being, rise to the understanding of laws, necessities, ways and means of Divine Grace.

519. From all that happens in our heart, our mind, sensibility, etc.... rise to the understanding of what pleases or displeases our neighbor, and much more so, Jesus. Avoid what might displease him; don and suffer anything in order to please him. And so, always

and everywhere rise to the Glory, Love and Will of the Divine Trinity. In the Trinity intensify, simplify, and unify all our acts and states, so as to make them acts of unifying love.

Chapter LXII

Beneath the Cross of Jesus

520. In adversity of any kind, there is no need to remain passive, nor to restrict yourself to Christian resignation; this is the first virtue to be practiced, first as our homage to the Divine Will, but then, precisely in order to conform ourselves to this Divine Will, we must act and react, since trials are sent to us just in order to intensify, hasten, elevate the work of our personal sanctification, forging a deeper purification of the soul in order to achieve a greater closeness with the Lord.

521. Our action in adversity is primarily a reaction. A reaction, not against the external secondary causes (a neighbor) from which suffering may more or less directly come; but against the enemy and all his influences on our memory, imagination, feelings intellect and will; for example, fighting fully every form of aversion toward our neighbor, discouragement with our very selves, hopelessness relative to good works and the like.

522. Resist those diabolical attitudes that tend to magnify physical and moral evil. Every evil is always an act to violence and what is violent cannot last. Everything passes! React against the diabolical seduction that everything is finished, that everything is hopelessly lost! Instead, for everything there is a cure through grace; and for everybody there is the grace of a cure. With Jesus, we may derive a greater good from every evil.

523. Act specifically to overcome habitual slowness in applying the remedy, and the first remedy is prayer. The supreme remedy: Prayer changes things! Pray, first of all, that from that pain, as from every other thing or situation, we may derive the greatest possible

profit for Divine Glory deeper purification of the soul in order to achieve a greater closeness with the Lord.

524. Never see in our sufferings only the work of creatures, but beyond the veil, see the work of our own faults and consequently the work of the enemy, because of the claim that our faults have given him over us; and so, quickly hold on to humility and humiliation in order to defeat him, and to heal, calm, resign, sweeten and fill ourselves with the fervor in our new direction. The secret of the deliverance from evil and from the forces of evil is found only in humility and in humiliations.

525. Even when it is the question of evil, of offenses, and the pain due to sin, never see God in these and never think of him as being upset, unfriendly, far away. We come closer to the truth, thinking always of the manifestations of God's love, of new revelations and out pouring of his holiness, new applications on the soul of his sanctifying action, new assimilation to his Son, new participation in his Work, his Merit, his Glory.

526. So, with ever-greater passion, we sing our love for him, our confidence in him, our abandon to his Action, our progress toward Divine Union and Divine Possession, our hope for paradise. The worst the pain gets, the more we believe that the Lord is near; the more we cry out to him in our soul, the more we shed tears on his Heart.

527. In the meantime, plan and within the limits of possibility, apply yourself to the practice of all the corporal and spiritual works of mercy. And, first of all, question ourselves on each of these works of mercy in order to discover our weaknesses, and then open ourselves to every good inspiration in order to have a better and more intense practice of these, thus we may console Jesus in those who suffer, and find consolation and mercy for ourselves.

528. Insist on this scrutiny and practice of the works of mercy, on the forgiveness offenses, on the suffrage for purgatory, on the consolation of those who suffer. In our prayers, we aim to develop true hatred for sin, real sorrow for the offense against God, pure desire of his Glory, and this quite apart from everything human,

natural, personal, and egoistical in our suffering, and we wish and seek the same for those who suffer.

529. We want to be completely convinced, through our faith in the Lord's mercy, goodness and love, that he does not enjoy, in any way, the sufferings of his creatures; and is not glorified by their pain, but rather only by the love through which they overcome their temptations, love through which they are able to find the joy in their pain. Frequently ask the Lord to be able to be pained only by his own burning desires, his thorns, and his wounds, with the love of his Heart, which surpasses all human miseries.

530. Above all, we should never try to find our consolation in creatures, but rather limit our need for them, and never prolong contact with them for our own comfort. We should not, however, brusquely distance ourselves from them, nor shut them out with particular harshness, which may be a form of vengeance, of effect of wounded pride, a diabolical force which increases rather than decreases the evil.

531. Whenever we feel remorse of conscience for being the cause of suffering for others and every time we suffer on account of others, we need to calmly let them know how we feel – and them alone. To express these feelings to others would be a diabolical expansion of the evil and a contamination of our neighbor; doing this directly and privately with those involved would be a dissipation of suspicious, a clarification of misunderstandings, a soothing and healing of a wounded heart.

532. This applies also and especially to superiors regarding their subjects. They should not wait for their subjects to be humble, open, and improve by themselves. They ought to be asked, encouraged, and uplifted. They should not believe that an effective punishment for conversion is not speaking, the silence of the eyes by avoiding eye-contact, the silence of the face, which never smiles. This would truly be pushing them to desperation.

533. When suffering is caused by the absence of the Lord, by lack of inspirations, the severity or persistence of temptation, by the weakness of the heart in the face of banal attractions, we need to

take refuge at the altars, in religious songs, in the embraces of the cross, in spiritual readings, in the so many - so to speak - crazy things done by the saints, for example, by St. Dominic when he did not feel the presence of the Lord. But the supreme remedy is always the virtue of humility, practiced through the internal and external humiliations. Humility distances the enemy, recalls the angels, draws the Lord near to us, and gives us the ability to find ourselves in him and him in us.

Chapter LXIV

Purifying the Will

534. The will is elevated to the supernatural by grace, and it is moved supernaturally by charity; from the intellect, enlightened by faith and religious instruction, the will receives the light to discern its objective, which is the good, and the proper means to quickly attain it. In addition to the help that the will receives from grace and charity, it is actually from its own exercise that it receives the strength to rush towards good and what leads to good.

535. The most strengthening exercise of the will is abnegation of the will itself, because in this there is no influence of the devil, but only grace in charity, only free self-control; the pure will; so in order to become a soul of good will, it is necessary to exercise acts of the will (acts, always actions) and especially acts of self-abnegation, the *agere contra* - "acting against" of Christian asceticism.

536. It should be enough for the ascetic to discover his own liking, desire or preference and to determine to do the opposite, always allowing for exceptions due to justice, charity, and propriety. When the fulfillment of any duty is accompanied by pleasure, the ascetic will be very careful not to indulge in it, either by intention and desire, or by use and enjoyment of that pleasure, but rather pleasure in the duty, and the duty to give pleasure to the Lord.

537. So, we rejoice in the Lord when we are given the opportunities for mortification of the will in its likes and desires; and, of the intellect, in its designs and opinions; these are the truest occasions for patience and sacrifice. The world and life, daily, are full, brimming, overflowing with such occasions. We believe that every creature has received the mission of testing us in every virtue, and, consequently, testing our will, which is the seat of all virtue; we believe that every creature has received the mission of drilling us in continuous abnegation of the will, to the point that we should be astonished by any pause in the attack, such as an undue dangerous truce, since this but precedes more momentous battles.

538. The ascetic, who, in his own, is always against his own self, is the only one who can victoriously grasp all the occasions for virtue in general, and for patience in particular; he is the only one who more fully and constantly is united to the divine Will, however manifested. This adhesion to the Divine Will is true and proper communion with Divine Holiness; it is the true and proper Union with the Lord, because he is Charity, that is Loving Will, ever acting, and this Will-Charity is the Divine Holiness; it is the true and proper communion with the Lord, because he is charity, that is, Loving Will, ever acting, and this Will-Charity is the Divine Holiness.

539. with this abnegation of the will, we can reap all the victories of purity, humility, charity, justice, fortitude, prudence and every Christian virtue. With this abnegation of the will, one is really and permanently a disciple and follower of Jesus; one enters into the full understanding of the Gospel and the total power of the Cross, and in the full application to oneself and cooperation with others in the work of redemption and sanctification.

540. Everyone then will not kneel before Mass, before the great Christian solemnities, and every beautiful, grand and sacred occasion of life, and during their unfolding, the patience, at times, to an heroic point, will multiply. No surprise. Without the exercise of patience, we cannot enjoy the supernatural goods, prepared and offered to us on those flowery crowns of patience, we will enter fully into redemption and sanctification. Amen.

Chapter LXV

Charity For Our Neighbor

541. Our Lord has given us his living and true image and likeness, in which he wants to receive our esteem, honor and service: our dear neighbor. In truth, he holds to be thought of him, said of him, and done for him, exactly what we think, say and do for our neighbor. He really becomes one with our neighbor through the power of his divine love.

542. As long as a soul is not in the depths of hell, it is always an object of God's esteem and love, that means that it is worthy of it since God cannot esteem and love an object unworthy of himself. No mistake then, no fault of externally, my esteem and love of him in the Lord.

543. As the unfathomable depths of the sea and the highest mountain summits can never eliminate the spherical shape of the earth, because its colossal size is such that it greatly surpasses them, so too, all the faults and mistakes of our neighbor can never eliminate his basic estimability and lovability, in the supernatural world, because he is much greater than his own evil.

544. We must be very vigilant, in the internal world, not to consent to any unkind thought, any unfavorable judgment, but we must cultivate every possible loving-kindness for the brethren. And truthfully, it is always a sin against justice, charity, or many other virtues, to say, in any way, time, and place, whatever would not be in praise or to the advantage of our neighbor.

545. this is the first and greatest form of mercy that we ought to have for our neighbor, as we would want this for ourselves, and we are threatened with the Lord's merciless judgment if we do not show mercy. Whenever we become aware of a mistake, a fault of our neighbor, we will make a certain that this knowledge will remain buried in us, and that this idea will die, as far as we are concerned, in a sea of compassion and sweetness.

546. Everyone should be aware of the fact that the Lord allows us to know about an error or fault of a brother so that we can burden ourselves with it before the Lord, and wipe it out with prayer and the Blood of Jesus. As far as reporting to the superior, we should abstain from doing this, with the exception of cases that are morally contagious or a threat to the common good; whoever holds an office, whenever possible, should try to handle things by himself, without reporting to higher authorities.

547. If everyone, at the first hint of any troublesomeness, would take his concern to the Lord and would seek a remedy take his concern to the Lord and would seek a remedy through prayer and the Blood of Jesus, there will never be a need to report anyone. Let us heroically practice charity toward our neighbor no less than charity toward God, they being one and the same. We know that the most effective means to universal good is universal esteem.

548. In reality, man has more need for esteem than for love. Every apostolate, all care of souls, must always begin with supernatural esteem. Never doubt the possibility of the perfect sanctification of all the just: Charity believes everything, hopes for everything.

549. Never despair of the reparation for any sin of the past, of the eradication of any sin of the present, of the preservation from any sin in the future, of the advent and triumph of the kingdom of God. Our neighbor is the testing ground for all the divine perfections, inspirations, missions, vocations and operations. The divine Artist wants our cooperation, both in his own charity.

Chapter LXVI

Spiritual Reading

550. Spiritual reading is so important that I want to make it one of my first and most important obligations. I do it for my own personal growth, and for the apostolate for universal sanctification. In prayer, I talk to the Lord. In spiritual reading, the Lord talks to

me. Now, it is more necessary that he talks rather than I. When talking, he fills me with his gift, his action, which are inseparable from his Word; without first receiving his Word, Gift and Action, I cannot say, offer or do anything that would be really good for me and for all souls, anything that would be worthy of him.

551. In spiritual reading, I will seek only my own spiritual growth, and I will ever seek this in a concrete fashion, with very practical, direct and personal applications. During my spiritual reading, I will consider as a temptation, any thought of others, any concern for the apostolate, any preoccupation with my office, any application of what I read to others. I will always behave this way. My personal applications. During my spiritual reading, I will consider as a temptation, any thought of others, any application of what I read to others. I will always behave this way. My personal sanctification is what I must always and everywhere seek and achieve. It follows naturally that once I have filled my mind, my heart, my life with good things, I will be able, willing and eager to share it all with other souls, and it will happen easily because of my internal fulfillment.

552. I will not be satisfied with the community spiritual reading from the Bible, during daily prayers, nor with the ones I listen to at meals. In private, I will devote myself to devouring, and even more, to enjoying and digesting many, many books concerning the theory and practice of asceticism. All these books, I want as a treasure for myself and others. I will never apply the notion of poverty to books, because in doing this, I would be guilty of either a false understanding of poverty or an erroneous application of it. I will keep with me, like an inseparable friend, as a visible angel, a spiritual book, for all the spare moments of the day. Above all, I will make great use for myself and for the apostolate. This will be my special practice for the reasons, which follow.

553. I will familiarize myself and spread knowledge also of those Christian heroes who have not yet been canonized for the sake of edification and imitation. *Omnia munda mundis* – “To the clean all things are clean,”¹ and *diligentibus Deum omnia cooperantur in bonum* – “We know that all things work for good for those who love

God.”² If I am pure and love my Lord, even the lives and the works of the great personages in literature, science, and history, when I must be involved with them, will foster enthusiasm and encouragement in the work of the Lord. The great passions, true or probable, will arouse me for the great Lover, for true Love.

554. Honor the relics of the saints, visit the houses of the saints, make a pilgrimage to their churches, do these things with fervent devotion, especially to be motivated by their experience of God and to imitate them. In order to perpetuate this motivation I will surround myself with their pictures, if possible, they will be large and natural; I place them around, not too high, to remind me that the Lord wants all of us to be saints; I will have them even closer to me on the main solemnities for the sake of celebrating with them, I will cover them during Passiontide 1, I will decorate them and light candles before them in the alleluia of the resurrection and ascension, I will share them with neighbors.

555. I will keep well informed about the decrees of heroic virtue of the servants of God, whose process of beatification are being introduced, and even more so of the canonization ceremonies for new saints; always for the sake of emulation and edification, I will become like the town crier and promulgator of the various venerables. I will strive to reenact in the local churches, with appropriate liturgies and sermons, the exhibition and veneration of their images as it is done at St. Peter’s in Rome for the new Blesseds and Saints.

556. In addition to cherishing their relics, pictures, and lives, I will dedicate myself to the awareness and propagation of their writings, their works and their spirit, in order to collaborate, in my own small way, in the expansion of that deluge of saints and holy deeds, which are meant to inundate and save humanity, and glorify Jesus and his Holy Spirit. I will focus, in a special way, my spiritual reading and my ministry of the word on the saints, which is the most fertile and blessed field of apostolate.

Chapter LXVII

Reasons for Reading the Lives of the Saints

557. To grow in the knowledge of Jesus, considering every life of a saint as a page in the life of Jesus, since he lived in them.

558. To even better glorify the Lord, since the lives of the saints are like the best exhibit of the masterpieces of nature and grace, of which God is the author.

558. To make like a paradise in the soul, in honor of the Blessed Trinity that dwells there, since by means of that reading we live in them and they in us, at least in our mind and heart.

559. To make like a paradise in the soul, in honor of the Blessed Trinity that dwells there, since by means of that reading, we live in them and they in us, at least in our mind and heart.

560. To withdraw ourselves from the external surroundings, which are dangerous for the spirit, and with those readings, fashion within ourselves a very lofty internal atmosphere, in which sanctity may flourish.

561. To be, as it were, supported by their examples; while the good word only stimulates us good examples attract us; and, we know it is difficult to find them elsewhere, other than in the lives of the saints.

562. To mold ourselves according to Christian heroism, because it is not mediocrity that glorifies the Lord; and authentic heroism, the one most accessible to us, is found in the lives of the saints.

563. To acclimate oneself to living in the ordinary supernatural, and to discerning the extraordinary supernatural; the ordinary supernatural always dominates; the extraordinary supernatural often intervenes in the lives of the saints.

564. To enrich ourselves quickly with virtues and merits, enjoying approving, and praising them as practiced by the saints; as, on the contrary, the one who approves and praises evil, and enjoys it, contracts the malice of that evil.

565. To obtain from the Lord all the graces granted to them; if he makes them known to us, he also makes us want them; and, if he makes us want them, it is because he also wants to grant them to us.

566. In order to elevate ourselves to somehow be like a compendium and synthesis of all their virtues, merits and holy deeds, and thus become more like the supreme model: Jesus Christ.

567. In order to have more genuine protectors and more intimate friends in heaven, since between the saints and those who re-live their lives through reading, a special relationship is formed.

568. To cultivate in one's mind, heart and life, the dogma of the Communion of Saint, and thus enter into the joy of the riches of the Church and add our own contribution.

569. To nourish and elevate our conversation with the Lord; often prayer becomes arid, empty, boring, for lack of ideas, which come flowing like rivers in the lives of the Saints.

570. To nourish and elevate our conversation with our neighbor, because if we talk about others, we can endanger charity, if we talk about ourselves, we can endanger humility, only in talking about the saints is there edification for ourselves and everyone else.

571. To offer more abundant and more selected material for the divine inspirations of the Holy Spirit can inspire new ideas, usually in inspiring us, he uses the ideas that we have previously acquired.

572. In order always to have available in defense of the Catholic Church the greatest, strongest and most convincing proof of its vitality and sanctity, and consequently its divinity. The saints.

573. To enrich and deepen our religious education, because in every saint's life we find concrete expression of religious truths in their effectiveness, and the history of the church in its most beautiful moments.

574. In order to enjoy a blessed rest and true refreshment of our tired spirit and that of our ill neighbor. The joy that all feel at the account of extraordinary circumstances, tells what we are called to the heights of Christian virtue.

Chapter LXVIII

Favorite Prayer

575. The spirit of prayer guides the soul to a certain realistic practicality in the same devotion and prayer, and prompts the soul to prefer the most efficacious forms and ways in the fight against evil, and in the acquisition of good. And so, in addition to the information that follows, detailed explanations by a spiritual master are needed for: exorcisms and invocations, blessings and condemnations, offertories and communions, intercessions and intentions, resolutions and consecrations, and promises and vows.

576. Before using anything, the soul, taking advantage of every Christian's power, stemming from its incorporation in Jesus Christ and its participation in his divine priesthood, tries to free itself from every influence of the devil, and fill itself with a salutary power, with the sign of the cross and the invocation of the holy names of the Divine trinity there are special liturgical blessings for some objects or actions, we should seek to obtain them from a minister of the church.

577. Likewise, before the major activities of the day, for example, Mass and Communion, the Word of God, study and teaching, etc., to relieve one's shortcomings, unworthiness, insufficiency, and to procure greater glory and honor for the Lord, the soul sends spiritual invitations to the angels and saints, so that they may participate at the banquet of the Word and Eucharist, etc. And even before that, the soul, with private exorcisms, will remove from itself and others every influence of the devil, which could prevent the spiritual fruit of what one is about to do for the glory of the Lord.

578. In order to attain a better position in the fight against evil, to conduct this fight more vigorously, and to safeguard oneself more victoriously from even the shadow of failure, the soul solemnly and frequently rallies against every influence of the enemy, every surprise of nature, every defective spontaneous act, every dangerous imperfection, even a semi-deliberate mistake, etc., etc. And vice versa, to make its good deeds and merits more precious, the soul multiplies and intensifies good intentions, with the knowledge that in the presence of the Lord these good intentions and avowals have their value, proportioned to the degree of love with which they have been made, and they continue to be in effect until they are retracted, which seems to happen at the time of any deliberate sin, and thus, the sin has to be eliminated immediately, and those good intentions have to be renewed.

579. Likewise, to intensify the battle against our faults, and for achievement of virtue, and to corroborate our will, of whose weakness one can never have enough fear, the soul multiplies and renews often, but with new fervor, its holy resolutions, trusting in Jesus Christ: trusting his Blood and his Spirit, by not being discouraged by past failures, knowing that already every good resolution is by itself often an act which glorifies the Lord and sanctifies the moment, and with this alone it also influences the future. The soul must be vigilant in prayer, so that its good resolutions will not disappear at the appearance of temptation; a fulfilled resolution should progressively lead to more comprehensive and loftier resolutions.

580. In order to attract greater graces on its resolutions, the soul will generously take the way of consecrations. The soul learns and examines all the possible ways of giving itself to the Lord, and all the possible ways of giving itself to the Lord, and all the possible ways of giving itself to the Lord, and all the titles under which it can relate to the Lord. The soul will find many such titles which the good Lord wants, but which depend on the soul's freedom. Thereupon, the soul progressively offers itself to God and wants to be in God in all those ways and under all those titles. So, the consecration takes place. In every consecration the soul undertakes a new way and for a new holy obligation, and becomes sacred in a new way and for a

new reason. The soul takes inspiration from every saint to offer itself to the commitment to the Lord, and from their examples takes the idea of a new commitment to the Lord. The soul will act so that one by one all the articles of the Constitutions and Directories become the object of consecrations, causing many new effects of grace and effusions of love on the Lord's part, who will never be outdone in generosity by his creature. The Lord expects that the creature will offer and commit itself to him, so that he may elevate and unite it more and more to himself.

581. These holy commitments or consecrations, as far as obligation of conscience, have no other force or value that more solemn resolutions. The soul, in order to be more greatly pleasing to the Lord and to glorify the Lord, will happily proceed to true, proper and formal promises, binding through the virtue of fidelity, under pain of sin. Then, add the force of the virtue of religion to its actions, thus elevating them to the sanctity of the vow. With holy emulation, think of the holy, glorious and blessed vows that the Lord inspires in his most favored and chosen saints. Without imprudence or lightness, with consideration, counsel and permission, the soul offers the holocaust, doing with a vow of love, first what has to be done as one's duties, and then, what is only a requirement of love, and fidelity to love.

582. First of all, one tries to unite the will to god by elevating to the dignity and value of vows, the acts of the spiritual faculties, and by means of these will unite one's entire being with the Divine Perfections and with the Divine Person of the Word. These acts of union are true communions, and to distinguish them from the sacramental communion, we call them "Minor Communions." So, for example, in the face of evil we unite ourselves to the holiness, justice, and mercy of God in hating evil in itself, forgiving it in our neighbor, and atoning for it before the Lord. First, one lives the spiritual communion with Jesus in the Blessed Sacrament, and then, in imitation of the spiritual communion, one multiplies the acts of union with the Divine Perfections, Operations, in his angels and saints, in St. Joseph and Mary, in the Triumphant, Suffering and Militant Church; and then one extends this thought and remembrance, this encounter and communion so that it may be

converted from an act of union to a state of communion. (From the repetition of good actions we pass into a state of good actions.)

Chapter LXIX

Offertory of the Most Precious Blood

583. We will always beg the Lord to grant us what we ask most often in the liturgy: "to venerate the sacred mysteries of his Body and Blood, in order to always enjoy the fruits of our redemption."

584. The devotion to the Most Precious Blood is the most priestly of all Catholic devotions, because it is most intimately connected with the Sacrifice of the Cross and Altar, and, consequently, the most appropriate to priestly souls.

585. In this, as in any other devotion, it is wise to look at the practical aspect of the perfection and enrichment of the soul, helping oneself to fulfill one's supernatural duty, through all the help that can be obtained from it.

586. In our devotion to the Most Precious Blood, we should not limit ourselves to the cult of adoration and praise, love and thanksgiving, reparation and intercession, due to the divinity of Our Lord Jesus Christ; true God and true man, who has redeemed us through his Blood.

587. But we must tend to the assimilation of the divine perfections, present in the Blood shed for us; to the union with the divine intentions and dispositions with which Jesus shed it; to the reproduction of the acts and states of his Sacrifice, and thus our worship will be more complete.

588. We cooperate with the divine Redeemer through the apostolic use of the perpetual and various application to the Most Precious Blood, which are the acts proper to this devotion.

589. Since the Most Precious Blood, as the ultimate act of his Immolation, is essentially the price of universal Redemption, its

special devotion will consist in applying this divine price to the whole church and the whole world, in order to obtain all the effects of grace.

590. Let us spread it all over, paying all debts and obtaining all merits, eradicating every stain thus revealing our total beauty, watering every desert and quenching the fires of every purgatory, sealing every abyss and opening all the gates of heaven.

591. Truly blessed is he, who, from every event and circumstance, is capable of deriving inspiration for prayer and for the Offertory of the Most Precious Blood, appropriate to the moment, both for fighting evil and doing good.

592. The Offertory of the Most Precious Blood is not a simple prayer formula, just as Christian consecrations are not simple formulas. Always, and especially in this case, whoever would make a value judgment, based on the number and variety of words, is truly making a big mistake.

593. As there is a difference between the poor who beg for something and the rich who pay for it, as there is a difference between the signature on a letter and the signature on a contract, and as there is a difference between a plain gathering of people and a family reunion..

594. ...so, there is a difference between every other prayer – regardless of how complex it is – and every Offertory of the Most Precious Blood and true consecration, both in value and effectiveness. In reality, all prayers and consecrations are inspired, sanctioned and made precious only by the Blood of Jesus.

595. Only the one who possesses something can offer it. Only the one who somehow participated in the priesthood can offer the price of the sacrifice. The Most Precious Blood of Jesus can be invoked by everyone and ought to be the basis of hope for everyone.

596. ... the Blood of Jesus can be offered only by those who through Baptism participate in the Christian priesthood, and through

grace, possess this treasure of the family inheritance of the adopted children of God.

597. The more a soul grows in grace, the more a soul is full of the spirit of the church's liturgy, the more priestly it becomes, the more effectively it offers the Most Precious Blood.

598. A greater faith, a more intense love, a more burning zeal contribute greatly to the effectiveness of the Offertory of the Most Precious Blood; this effectiveness, however, depends on the state of grace and participation in the priesthood, of the one making the offertory.

599. In the method of meditation of the ascetical school of St. Suplice, the main component of mental prayer are expressed quite succinctly in three excellent formulas: Jesus before our eyes (adoration), Jesus in the heart (assimilation), Jesus in the hands (cooperation).

600. Adapting the above to our major devotions, we will say: The Holy Name and face of Jesus before our eyes (ideal and program); the Sacred Heart and the Blessed Sacrament in our heart (spirit and life); the Sacred Wounds and the Most Precious Blood in our hands (offertory and apostolate)

601. May the Lord deliver us from believing as useless the repetition of the Offertory of the Most Precious Blood! May the Lord enlighten us about its value and its merits, both for the glory given to God and the good brought to souls!

602. In the Rosary, the repetition of the Hail Mary is not useless; nor is the repetition of the Psalms in the Liturgy of the Hours; nor is the repetition of the Mass, celebrated so many times every day on the altars of the world.

603. So, the constant repetition and multiplication of the Offertory of the Most Precious Blood, which can properly be considered and called the little Christian sacrifice, and extension and continuation of the great Sacrifice of the Mass, is not useless.

604. As it is true that the Most Precious blood was shed for our redemption, so it is equally true that every soul possesses it, and as such can offer it. It can be offered only to God, because one can offer a sacrifice only to God.

605. As it is true that only God known the merit and value of the Most Precious Blood, as it is true that the Most Precious Blood is the only offering worthy of the Holiness and Justice of God, so it is true that God accepts it with infinite appreciation.

606. The Offertory of the Most Precious blood contains in itself and of itself an incalculable effectiveness in the eyes of the Father, in addition to the value and merits of the acts of faith, hope and charity, implicitly exercised in every offering of the Most Precious Blood.

607. All the terror of hell, the dispelling of the power of darkness at the Sign of the Cross and at the condemnation of the Judge on the day of universal judgment, and the whole apocalyptic cataclysm at the end, cannot give us a fair idea of the infinite outpouring of the Father's divine tenderness for us and his divine salvific action on the world, every time that, in the Holy Spirit, we offer the Most Precious Blood to the Blessed Trinity.

608. Only if we had the mind and heart of the Virgin mother at the thought of the Blood of the Son of God, could we feel something of what happens in the bosom of the Divinity, when, through the grace of the Holy Spirit, we use Jesus name and offer his Blood!

Chapter LXX

The Cult of the Blessed Trinity living on Our Souls

609. 1.) Observance of liturgical modesty, even when we are by ourselves and in our own room.

2.) Avoid every unnecessary word, every moment of conscious idleness and all useless inquisitiveness.

3.) Adore the Blessed Trinity by greeting both our neighbors and their angels and all their other spiritual friends.

4.) Live your entire prayer life in the presence of the Blessed Trinity and its heavenly court of love.

5.) Always out of love, call on the holy names of the Divine Relations of the Divine Family: Father, Son, Holy Spirit.

6.) Always be serene, pleasant and docile, both internally and externally, to every impulse of the grace of divine direction.

7.) Frequently make the offering of the blood of Jesus and of the total of the church and the universe.

610. Until death, we will always pray for the increase and perfection of the theological virtues, (the same goes for the cardinal virtues, the gifts and fruits of the Holy Spirit) and the exercise of their explicit and particular acts at the main actions of the day.

611. Practice will make this exercise easier regarding the object of these explicit and particular acts, more intense in quality, longer in duration, and more efficacious as far as the effect of union with the Lord.

612. The vision of faith, the trust of hope, and the fire of love produce fervent enthusiasm for Jesus and zeal for souls, and the elevation to the trinity in its Glory, Love and Will; Pure Love.

613. With this new light and fervor, the soul can discover in everything the Lord's footprints and signs; it may be aware of a new revelation, hear his word, receive his gift, and celebrate a new encounter with him.

614. The explicit and particular acts of faith that precede every major action have always and only Jesus as their object; the explicit and particular acts of hope that precede all major actions also have as their object almost always Jesus only. Everywhere, the soul sees him and wants him.

615. So, for example, before meals: "I believe that Jesus is my nourishment and my life; I hope in you and I desire you, Jesus, my life." Before going to bed: "I believe that Jesus is repose and life; I hope in you and desire you, Jesus, my light, thought and word."

616. Jesus always reveals himself to the soul as the supreme revelation of the three divine persons; he offers himself to the soul as the supreme communications of the three divine persons; and so, he is continually the divine mediator between the soul and the Trinity.

Chapter LXXII

The Direction of the Passions

617. The soul has the tendency to work peacefully, and to fight intensely for the purification of all passions, being on the alert to discover their first signs, in order to correct their deviation from their first signs, in order to correct their deviation from their objective, and direct them to God alone.

618. So, every time we feel the need to love and to be loved, not only will we abstain from even thinking of any creature, but immediately turn to the Man-God, Jesus, and focus on his Divine Humanity all our gender love; God alone, God alone.

619. And so, we direct and focus all the hatred and anger of which we are capable, only against sin, even venial sin, as the only true evil, as the offense of the Lord God, separation from him opposition to him, loss of him.

620. We renounce every desire of material good, not by suppressing it, but by transforming everything into a means and instrument for achieving eternal good that comes from God and the good that is God.

621. As we never do anything solely for the pleasure of it, so we never turn to our own selves to perpetuate and enjoy that pleasure,

because our only pleasure is pleasing the Lord and the good of the Lord. We do not want to see, pursue, and enjoy our own selves in any good, but only in God, God alone!

622. We react against every physical and temporal pain and sadness caused by our selfish dissatisfied sensuality, our wounded pride, not giving up, but committing ourselves to work and fight even more against every real evil, the offense against the Lord.

Chapter LXXIII

The Cult of the Inspiration

623. Similarly, we react against all fear of pain or loss of some temporal good, We want and must fear only the loss of God's grace, the offense against the Lord, and the damnation of the soul with that holy, filial fear which is a gift of the Holy Spirit.

624. 1) Ask the Divine Trinity in the Holy Spirit for the favor. The understanding, and the acceptance of the inspiration.

2) Prepare the matter for inspirations through abundant reading and listening to the Word of God.

3) Live with modesty, subdue every impulse of the world, the flesh and the devil.

4) On becoming aware of inspirations, quickly consent to them, be thankful for them, and resolve to execute them.

5) Entrust them, one by one, to the Blessed Mother, just as seeds are entrusted to the earth.

6) Every night, write them down both for spiritual direction and their execution.

7) Make the inspiration the object of your daily, weekly, Pentecostal and yearly particular examination of conscience.

Chapter LXXIV

Criteria for Inspiration

625. When inspiration remind and compel us to fulfill our duties and to fulfill them with perfection (even heroic perfection, but internal perfection only,) we must follow them without hesitation.

626. When inspirations remind and compel us toward internal or external, generous but ordinary, virtuous acts, which do not preclude any other obligation, they must be followed without hesitation.

627. When they instill external uncommon and extraordinary virtuous acts, we must accept them, but we must postpone their execution until after we have received spiritual direction about them.

628. When they instill acts that are even slightly imperfect in any virtue, for example, if they were obstructive, offensive or in any way not in accord with any of our duties, even just a duty of convenience, we must accept them, but we must postpone their execution until after we have received spiritual direction about them.

629. When they instill acts that in any way could inconvenience or displease anybody, or when in any way they could feed our pride and sensuality, we must not follow them.

630. When they cause confusion of the mind, discouragement of the will, sluggishness in action, bitterness and anger toward our neighbor, indifference and doubt about God, we must denounce them to the director.

631. When habitually they would drive us to the external rather than the internal, to quantity rather than quality, to rashness rather than prudence; and in our interior world to multiplicity rather than unity; and with superiors to concealment rather than to openness; and with God to fear rather than to love, they must be denounced to the spiritual director.

Chapter LXXV

Between Angels and Devils

632. Principle: We must understand, as a temptation, every impulse to descend to a lesser good than the one in which we are. We must understand, as inspiration, every impulse to a greater good than the one in which we are presently. The former always comes from below (hell-devils); the latter always come from above (paradise-angels).

Chapter LXXVI

Before Temptation

633. We must prepare ourselves with prayer – especially with biblical verses – when temptations are not present. After strongly rejecting and objecting to them and brief intense prayer, it is better to concentrate on completely opposite activities, so that we can distract ourselves from them entirely.

634. We must prepare ourselves with prayer – especially with biblical verses – when temptations are not present. After strongly rejecting and objecting to them, and brief intense prayer, it is better to concentrate on completely opposite activities, so that we can distract ourselves from them entirely.

635. be careful to avoid everything that could bring the enemy closer to our world, or place us under his influence, such as distraction, reading and talking about worldly or material things.

636. Know and remember that we are about to fall under his influence when we experience ill humor, depression, discouragement, irritability contentment, curiosity and desire for sensible things; or whenever we feel agitated, either by pain or pleasure.

637. We are already under his influence when we feel revulsion and impedance in our prayer, aversion to our neighbor, rebellion

against the law, and when we do not want any control and vigilance over our actions, relations, etc.

638. Do not confide temptations, illusions, passions, weaknesses, failings, etc., to anybody, not even the most intimate friend, but only to a confessor and director, and for what is external and regards the community – to the superior. With these three, we should not have any secrets.

639. In time of temptation, do not change any good resolution already undertaken, do not satisfy, not even for a moment, the desires of the senses and heart, but wait, wait, wait.

Chapter LXXVII

In Time of Temptation

640. Bypass the positions of the enemy, turning to the Blessed Mother and her humility, simply ask for the grace of humility, and offer the humility of Jesus, Mary and Joseph to the Divine Trinity, and perform some act of external mortification.

641. Increase prayer for help and deliverance, and extend it from ourselves to all the tempted and troubled of the world, to all those who are slaves of the enemy, offering, for example, the Most Precious Blood of Jesus for the liberation and victory of these souls.

642. In the fight against the devil, do not limit ourselves to the defensive; move to the offensive with the use of the Holy Name of Jesus, invoking him silently but fervently and solemnly around those who are tempted, and, wherever there is disorder, unrest, darkness, filth, even though only external, because this is always a sign of the enemy.

643. Take advantage of temptations to get to know practically one's weakness, poverty, nothingness: and consequently, the essential need we have of the Lord. Thus, the enemy may see that through his cleverness, he did not obtain what he wanted, and that

the only effect of the temptation was that of bringing Jesus closer to us through humility, and closer to Jesus through charity.

644. Cultivate a spirit of indomitable joy, which is one of the best protections against temptations, and to this end, make great use of religious singing, even privately, but use it as a true form of devotion, not just for personal satisfaction.

645. In order to fight temptations, we use the practice of sprinkling the house with holy water, the exorcism against the fallen angels, the sign of the cross, present everywhere and traced on everything, short private exorcisms, the blessing of everything we use, like food, clothes, etc.

646. But most of all, we practice fidelity, generosity, and conformity in loving obedience to the good inspiration of the moment, because we are never completely left alone, but we are always among angels and devils: either inspiration or temptation.

Chapter LXXVIII

Perceptions and Intuitions

647. Whenever we feel sad or happy, in fear or longing, or when we find ourselves moved by whatever impulse of passion, we examine their recent or past cause, as well as the causes of our deficiencies, to better know and make ourselves known, to better guide ourselves and be guided, and thus eliminate evil and cultivate goodness.

648. When we experience a certain confusion of mind and restlessness of heart, dissatisfaction with the past, apprehension about the future, some kind of general remorse and spiritual uneasiness, a sense of emptiness, and dissatisfaction, let us examine ourselves seriously until we first know and then do what Jesus wants of us.

649. When we feel a sense of withdrawal, or experience a sudden sadness, and examining ourselves, we do not find a cause on or around us, we may well think that some soul is suffering or agonizing, especially on of those more closely related to us.

650. Maybe, at that moment, a soul has betrayed or about to be stolen from Jesus; a soul has fallen or is about to fall, an, maybe at the moment of death is under the power of the enemy, and somehow the angels are warning us.

651. When a sinister apprehension darkens our spirit, when a sad anxiety freezes us, we may think that a decisive battle is going on between good and evil, a battle in which not one but many souls are at stake, and we must help with prayers, because the triumph may depend on our charitable intervention.

652. When we experience a certain dizziness, sleepiness and paralysis in our mental faculties, when we are unable to pray, so that praying seems a useless effort, and costs serious sacrifices, we think that while the enemy is attacking some souls entrusted to us, other enemies come to us in order to keep us busy and prevent our helpful intervention.

653. And when some waves of spiritual joy flood us with serenity, confidence, fervor, and examining ourselves, we do not find in or around us the sparkling fountainhead, let us think: there are souls passing from Purgatory to Paradise; souls passing from sin to grace; souls celebrating nuptial banquet with the Lord, ascending to higher levels of grace, and the echo of their celebrations – to which we are mp strangers – is searching us (Amen!).

Chapter LXXIX

Examinations of Conscience

654. For the particular examination, the Ignatian Method must be observed; this has to be diligently explained by the superior, controlled by the director, learned and practiced by all. The special

object of our particular examination is the fidelity, obedience, generosity to holy inspirations.

655. The general examination of conscience is done at noon and at night; this has the importance and value of mental prayer. The general examination is divided into two parts: what has been said, given and done by the Lord to the soul, and by the soul to the Lord; this should always be viewed as a repetition or extension of the morning meditation.

656. Both parts must be developed and conducted with humble, intimate conversation with Our Lord Jesus within humble, intimate conversation with Our Lord Jesus within us, or with the Divine Persons living within us; from the consideration of both parts should follow all those acts of the will that are the logical consequence.

657. At the two hours assigned for the general examination of conscience there are also other devotional practices. As mental prayer, the examination must follow the other devotional practices, so that the soul can be better prepared; the other devotions of placing oneself in the presence of the Lord, contrition and purification of all faults that quickly come to one's mind.

658. For the examination of conscience, no less than fifteen minutes must be set-aside for true and proper mental prayer. If there is not time, the other prayers may be shortened or eliminated, but not the examination of conscience. In a special way, we consider as sacrosanct the night examination of conscience.

659. There ought to be many formularies and questionnaires to remind the souls of its obligations and of the improvement needed for its actions. Their reading can be part of the fifteen minutes of true and proper mental prayer.

660. At noon, the first part is given more importance, and this is so that the soul may indulge in it without worrying about getting to the second part; at night, the soul will concentrate mostly on the second part, trying to know the cause and the root of one's faults.

Chapter LXXX

Meditation

661. It is necessary to learn well the most recommended methods of meditation in Catholic Ascetical Theology, for example, and especially, the Ignatian and Suplician Methods; their summary and outline must be memorized; the younger member will have to repeat it to the spiritual director during the Ember Days retreat.

662. In addition to learning these methods, everyone must personally practice them for a period of time to experiment with their effectiveness and then one would be able to select the one that is most suitable and appropriate to the individual; this choice is made with great independence but also logic, even though formally the method of St. Ignatius is assigned for meditation, and that of the Suplicians for communion.

663. The method of the three ways (purification, illumination, union) can also be profitably followed, applying the same remote and immediate preparation and thanksgiving required by the other method. In this method, every soul will concentrate more on the part that better responds to its present needs or condition.

664. In the first part, the soul applies its three powers to the purification of its faults in general, and particular, covering on different days all personal duties, works and relationships, etc., being certain to listen, remember and humbly develop the reproach and admonition that Jesus and the Spirit bring to its attention. A real and true examination and evaluation of one's very self.

665. In the second part, the soul applies its three power to the loving contemplation of the perfections and divine works, the acts and states of the Incarnate Word, the virtues and merits of Mary and the saints, all in the light of faith, that the soul presently enjoys. The soul tries to come out of itself and thus pass completely into this resplendent realm, trying to draw it to itself, or wishing to be drawn or caught totally in it.

666. In the third part, the soul applied all its being to being united to the holy Humanity of Jesus, and through it to Divinity, and in divinity, the soul directs itself to the individual Divine Person has with the Other. The soul brings to this union all its faculties and actions, so that they may remain united to the divine perfections and may cooperate with the Lord in each action and state.

667. What is most important is: 1) that meditation must never be neglected or postponed, but must be done either before Mass or after Communion, with Jesus within us; 2) that as far as possible the acts of the will be supreme and continuous (compliance and consent, joy and praise, gratitude, contrition, offering and consecration, decisions and implementations, etc.) in each part, so that it may be truly mental prayer.

Chapter LXXXI

Holy Communion

668. Each one of our ascetical practices can by itself fill our entire internal world, and can keep us occupied in the court of glory and love of the Blessed Trinity dwelling within us. No one of them, however, is so worthy and capable of filling our time and our life, as Holy Communion, since there is no other that renders more glory to the Lord and more blessedness to the soul.

669. Preparation and thanksgiving are indispensable. There should be a short one to be done by the whole community immediately before and after, and this will vary every week of our ascetical period; and, a longer one, to be done privately during the half day before and after the divine moment.

670. For the short preparation and thanksgiving we will use: 1) acts of faith and adoration, hope and contrition, humility and desire, offering and consecration of oneself, and, one day a week (Thursday or Sunday), the same, but in a much longer form, this is our common preparation and thanksgiving; 2) we will use the one consisting of brief prayers, chosen and intertwined in such a way as

to form an appropriate preparation and thanksgiving. The shorter forms of prayer will be repeated twice; the longer ones will be divided into two parts so that they can be recited chorally, but without repetitions.

671. We will also use the preparation and thanksgiving consisting of communion antiphons and other short liturgical prayer more appropriate to the need. These will be repeated if they are very short, and divided into two parts if they are longer. Since there is such a variety of communion antiphons, this preparation and thanksgiving will occupy two weeks.

672. Another preparation and thanksgiving will be made up of two Psalms, and another with some canticles from the Old Testament. These will be chosen by the director for the community; for private use, it will depend on private devotion. In community, Psalms and canticles will be sung not read.

673. When many people receive Holy Communion, this must be very solemn. A rosary of decades of short Eucharistic prayer, recited aloud and alternating with songs will fill these divine moments.

674. After communion, one should never omit the prayers with practical or plenary indulgences attached, such as the one to Jesus crucified, Christ the King, and others that exist now or will exist in the future; the thanksgiving, however should never consist only of these prayers. It might seem a self-interested devotion, even though it is a good self-interest.

675. What will bring even more joy to a fervent communion is our practice of the early morning rising and the great silence after night prayers, done with the intention of having something to offer to Jesus in us; also the matter of the sacrifice; the participation in the Mass with very unitive devotion; in union with the angels, Mary, God the father and Holy Spirit, with whom we honor Jesus in us, and to whom we offer the Jesus present within us.

Chapter LXXXII

The Divine Communion

676. So that we call major preparation and thanksgiving for the Divine Communion will not remain only a pious idea or pious illusion, we will follow the method of various Eucharistic encounters with many short visits to the Blessed Sacrament and the many, many spiritual communions that ought to fill our ascetical-mystical day.

677. Eucharistic-ascetical encounters leading internally to Divine Holiness and virtue of Jesus Christ, as if the depths of our spiritual misery begs and receives the depths of the divine perfections and merits of Jesus, in sacramental communion.

678. Theological-eucharistic encounter, in which we are full of the thought and affection of the humanity and divinity of Jesus; and we go over his life in its various phases and aspects, in his doctrine and examples.

679. Eucharistic-apostolic encounters in which we show zeal for the coming of the kingdom of Jesus, in the whole world which we bring to him in our heart and in our hands, and we receive him for the world; and we carry him in triumph throughout the world-internal processions.

680. Eucharistic-hagiographical-Marian encounters in which we relate to Jesus in his saints, for example, the ones whose holy lives we are reading, or those whose feast we celebrate. In them, we know, love and glorify the Eucharistic Jesus, and we become more fervent toward Christian heroes and for Christian heroism.

681. Even more so with the Virgin Mary and St. Joseph. Eucharistic-Marian encounters. With Jesus we love and glorify the Virgin Mary, and with the heart of the Virgin Mother we offer ourselves and unite ourselves to Jesus. And we form one family.

682. Biblical-evangelical eucharistic encounters, in which we go to Jesus filled with the events and people of the Old and New testaments, and, especially when we find ourselves shaken by the

consolations of the prophecies of Isaiah, the apostolic exhortations of St. Paul.

683. Liturgical-eucharistic encounters, in which we apply ourselves more directly to the function of that royal, divine priesthood, proper to all those who are baptized and members of the Body of Christ, and as though oblivious of ourselves, we are enraptured and absorbed by the official-universal prayer of the ordained minister, representing the whole church and humanity.

Chapter LXXXIII

The Gift of the Lord

684. We would like always to find consolation in the Lord, not the emotional one, but that which is really felt, that which permeates the whole being, and, in which our entire being discovers, itself, pleases itself, and feels compassion.

685. Those who have enjoyed such a consolation once can never remain indifferent to its absence or lessening, but imitating and honoring Mary in her search for her son, must be determined to find him at any cost, to bring him back.

686. We should not be stubborn in trying to get back the same gift, the same consolation, the same type of fervor; but the gift of the Lord, the consolation of the Lord, whatever it may be, as long as it connects our entire being to him.

687. We will hold in great esteem these spiritual favors as we do the flowers of springtime, necessary for the production of fruits, which follows, though knowing that they must shed their petals in order to produce the fruit.

688. So, we cherish the heartfelt presence of the Lord, in prayer and throughout the day, in whatever manner and degree we come to be favored. We cannot remain indifferent to whether we feel him present or absent.

689. So, with the gift of his interior Word, our light, bread and feast of the soul. We cannot remain indifferent to his conversation and his silence. Oh! Hearing his word at every Mass, and prayer, and at least often during the day!

690. And, even more so, with the gift of good will, all devotion in doing promptly and lovingly what pleases him: total elevation of desires toward heaven, total enthusiasm for every imprint of his glory.

Chapter LXXXIV

Our Neighbor

691. Regarding our neighbor, we will spontaneously render the greatest possible services, without being asked or begged (when effort and pain are involved). Our help will be humble, diligent, unselfish, without expecting, wanting or desiring any recompense or gratitude. We will try to render our services in such a way that our neighbors will possibly not become aware of it.

692. Our first and greatest service will consist of our prayers. With my prayer, I will try to be everything to everyone, that is, the praise, thanksgiving, reparation and intercession for everybody before the Lord, doing these things for everybody whether they do them for themselves or not.

693. As soon as someone directly or indirectly seeks the help of my prayer, I will immediately pray for him, for example, reciting at least a Hail Mary or an Our Father. I will do the same whenever I express thanks or sympathy, as well as when I bless or am blessed.

694. Whenever someone, expressly or tacitly, asks a favor I will accompany it with a prayer, to make it complete. If it is really impossible to do it, not only will I soften the refusal, but also I will render a truly greater favor with my prayers.

695. If I will ever see or become aware in any way of any physical or moral evil on the part of my neighbor, I will pray. I will never think that any evil or misfortune is the result of a fault. In the case of sinful actions, I will never think that they are deliberate. No matter what, I will keep them as my secret, so that with my help, my neighbor's goodness will be restored.

696. Without any show or flattery, I will display the greatest esteem for my neighbor and would wish my internal feelings to be even greater; I want to be a ray of happiness and care for my neighbor; I want to lavish him with sincere good wishes (Christmas, Easter, the Annunciation, the Assumption, his birthday, feast day, anniversary, etc.)

697. I will refrain from any joke or comment, which might be disrespectful or unkind to my neighbor, all rude treatment, sluggishness, or refusal. I want to make it my continual concern to be of comfort and consolation to my neighbor, and thus sanctify him. Only in the face of sin, will I firmly and constantly say "no".

Chapter LXXXV

Merits and Indulgences

698. I will treasure Liturgical function and practices more than any other, and thereafter those devotional practices and prayers that, besides having church approval, have special indulgences attached to them.

699. I will not scorn as selfish and imperfect, but rather respect and cherish for myself and others, the idea of a spiritual interest in paying in this life for my sins against Divine Justice and obtaining as many merits as a possible for the next life.

700. In truth, I ought always to train myself to subject and raise this same spiritual interest of mine to the Lord's greater glory; and attaining grace, and then the greater indulgence, but in such a way that I will prefer a lesser indulgence to a greater one, if the practice

or prayer, to which it is attached, better meets my need and the good of the moment.

701. I will attempt, and teach others to do the same, always to obtain not only pardon for my sin but also the remission of the punishment due to it. In addition to doing the penance imposed by the priest, I will willingly do anything else which, inspired by the right intentions and approved by the superiors, pays my debts on time.

702. I will attempt, and teach others to do the same, always to obtain not only pardon for my sin but also the remission of the punishment due to it. In addition to doing the penance imposed by the priest, I will willingly do anything else which, inspired by the right intentions and approved by the superiors, pays my debts on time.

703. after falling into sin, I will not wait for the time for examination of conscience to cleanse my soul, but, proving my sorrow, I immediately will impose on myself a fitting penance, and begin performing corresponding virtuous actions, thus freeing my soul from the deserved punishment, weakness of will, and every influence of the enemy (the remains and effect of sin.)

704. I will become a herald of the holy indulgences that the Church has already granted or will grant from time to time, especially the daily plenary indulgences attached to the recitation of the Rosary and Liturgy of the Hours before the Blessed Sacrament, the stations of the Cross, and I will gather the people, solemnly and in groups, to obtain the extraordinary indulgences such as the Portiuncula, those of All Souls' Day, and the closing of the Sacred Heart.

SIXTH PART

Everyone Together

Chapter LXXXVI

Ascension

705. - "All power in heaven and on earth has been given to me."[\[217\]](#)

The proclamation of the basic divine laws is preceded by: "I am the Lord your God!"[\[218\]](#) Likewise, the promulgation of the apostolic code is preceded by the proclamation of the Divine Powers of Jesus.[\[219\]](#) From the fullness of His powers and from their sharing in them, his ministers will be able to continue his work: 1) Go and teach all people; 2) baptize in the name of the Blessed Trinity ; 3) make them my disciples; 4) in my name you will expel demons; 5) in my name you will speak new languages; 6) in my name you will not fear snakes; 7) in my name you will heal the sick; 8) you will be immune to poisonous drinks; 9) whoever believes and is baptized will be saved, who does not believe will be condemned; 10) Lo, I am with you until the end of the world.

706. - "Go into the whole world and proclaim the gospel to every creature."[\[220\]](#)

Is this not a separation from Jesus? He ascends into heaven and his disciples are sent throughout the world. Not at all! 1) These are really the ways of our ascension. They follow Jesus who ascends into heaven, precisely by going throughout the world, to preach the Gospel. Our ascension is through prayer; our brother's ascension is through preaching; 2) Jesus goes to take possession of his heavenly kingdom at the right of the Father, and the disciples go to establish the heavenly kingdom in the souls on earth. Is this not a separation? Not at all! As a matter of fact, Jesus says: I am with you always, even on earth, usque ad consumationem saeculi – "until the end of the age."[\[221\]](#) When he calls them, he says: "Come after me; follow me!"[\[222\]](#) When he sends them, he says: "Go throughout the world."[\[223\]](#) This command, along with that invitation, contains the gift of his presence of his union.

707. - Euntes in mundum universum.[\[224\]](#)

I must open myself to the whole world! Undivided soul! In my interior world of supernatural intentions, and in the exercise of my priestly powers, I cannot limit myself to my family, my congregation, my parish, my diocese, but I must embrace the entire church, the whole world and all times, relative to eternity, and this with apostolic sollicitudo omnium ecclesiarum instantiamea quotidiana – "the daily pressure upon me of my anxiety for all the churches,"[\[225\]](#) In my external world, I must accept some limitations, and do my apostolic work in a particular area. But my work will always be directed to souls. Every soul, in its supernatural relations, is a world larger

than the sensible universe. I want to work in this whole world, so that it may all be conquered for the Lord's glory, everything be achieved in the Lord's love, and everything be established according to the Lord's will. In this manner, I will be among euntes in mundum universum – "the ones going into the whole world.'

708. - Docete omnes gentes![\[226\]](#)

Oh, how blessed dare those who receive from the Lord this diploma as Doctors of the people, this mission to ever teach the Truth, this role as father of souls: per Evangelium ego vos genui – "through the Gospel I became your father."[\[227\]](#) Since, haec est vita aeterna, ut cognoscant Te et quem Tumisisti – "this is eternal life, that they know You and the one whom you sent."[\[228\]](#) The life of an apostle is but this: Orationi et ministerio verbi instantes erimu – "we shall devote ourselves to prayer and the ministry of the word."[\[229\]](#) This alone is the life of an apostle! With this, God answers the prayer he himself inspired "Fill Zion with your ineffable words" and only thus will your people be filled with your glory. Then the whole world will be purified from sin and enlivened by grace through the effects of his Most Precious Blood, when "the earth shall be filled with the knowledge of the Lord's glory as water covers the sea."[\[230\]](#) That is why that imperative in doctrinis glorificate Dominum – "in teachings glorify the Lord" is applied to the duty of the constant giving and receiving of religious education. How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation, and saying to Zion, "Your God is King!"[\[231\]](#)

709. - Baptizantes.[\[232\]](#)

Open for all souls the doors of the church, welcome them into the Bark of Peter, and enliven them with true supernatural life through the sacrament of rebirth! A continuous rebirth, in the nuptials of the divine nature, shared with the soul by means of grace; in union with the Divine perfections and Divine Works, in the life and apostolate grace. A continuous baptism, so that every human being, born each day, will be reborn each day to grace; dying each day to nature, will rise each day to grace, in the Name of the Father, and of the Son, and of the Holy Spirit.

710. - Baptizamini Spiritu Sanctu[\[233\]](#)

A perpetual regeneration and resurrection to supernatural life, until the soul will receive the baptism of fire and the Holy Spirit, which, finding the soul already in the grace of resurrection, will confirm and perfect it in the supernatural life; it will confer the grace of a perpetual ascension to ever

loftier virtues, to heroic acts, to ever more intimate stages of divine union, to the charisms, the ever greater and longer-lasting fruits of charity toward our neighbor, the true divine apostolate; the soul of the servant and minister of the Lord will become a seraphic and apostolic soul, a soul-spouse of the Lord, a soul-mother of many souls; a baptism of fire and the Holy Spirit.

711. - Servare Omnia.[\[234\]](#)

Observe everything I have commanded you. He sends his Spirit with the special mission of teaching for all ages all that he has previously taught; and, to inspire, to suggest, moment by moment, everything that he has already commanded, counseled or simply desired from them. Thus, all his teachings are truly observed, all his examples are translated into the practice of the Christian life. Since service and worship of the Lord are truly the great promise for life's total fulfillment, then, it is the singular grand purpose of every life. Every other interest, every other occupation, must be but a simple tool in the work of sanctification. The true evangelist is but the one who becomes the apostle of all revealed truths, of all the commandments, all the counsels, all the virtues, and of all the examples of the Lord, and he aims at making every soul God's perfect religious, the saint.

712. - In my name they will expel demons.[\[235\]](#)

I see in this future tense not only the guaranteed fulfillment of promises, but also the guaranteed carrying out of commands. It is both a promise and a command. Expel demons. It is thus that we prepare the way of the Lord. The devils have no right over the world, since our deadly condemnation was annulled by the cross. Yet, they are still lingering on this earth, only so that the disciples may harvest the fruit of the master's victory. That is why the disciples ought not to be limited to the defensive, but should always take the initiative and move to the offensive, break every bond and whisk away every influence of the enemy.

The Holy Name of Jesus is the secret of our victory! First we apply the power of the Name of Jesus to free the heart from every bond and influence of the world and the devil, and then we apply the power of the Most Precious Blood to purify and enrich the heart with divine life, then we bring and unite it to Sacred Heart of Jesus, and through it to the Blessed Trinity. This follows the progression of our major devotions.

713.-They will speak languages unknown to them.[\[236\]](#)

In addition to the properly termed prodigy and charism of tongues, my Lord grants his evangelist the power to be understood by every heart and soul. Any other voice would not be able to awaken, any other word would not be understood, and any other interest would not be enough to arouse enthusiasm; Only the Father's word, the concern for eternal life and love's voice. The souls are made for the Lord; they are all waiting for his Gospel, they are quickly aroused to holiness. In general, all difficulties are caused more by the poor dispositions of the servants of the Gospel, than by the souls to whom they are sent. Every heart will respond to me and with inmost joy follow me, even to heroic heights, if, through my word the good news reaches it. But if I want to redimension and veil the Gospel, in order to render it more accessible, there will be the contrary effect, because the voice and the accent will be human and not divine. The hearts will be closed and will die.

714. - They will play with serpents without harm.[\[237\]](#)

They should not fear, in their ministry, all the demons, since will expel them from the face of the earth; likewise, no one should fear what is frightening, even serpents. Their destruction will be almost a game. The Lord greatly wants his evangelist to be the victor and free from every fear and worry, so that he can dedicate himself fully to the ministry of sanctification. If the enemy were as cunning as a snake, and were to poison the children of the kingdom, so that Jesus' worker would see serpents everywhere, not even then will he get discouraged! "Super aspidem...ambulabis...et conculcabis draconem - "You shall tread upon the asp and trample the dragon."[\[238\]](#) With the Immaculate Virgin, the evangelist will conquer them, he will convert them, and he will sanctify them.

715. - They will lay their hands on the sick and heal them.[\[239\]](#)

Blessed hands, consecrated hands. Ministers of a most merciful heart, the Heart of Jesus living in the heart of his disciple and priest¹ His mercy precedes him. Humanity is totally sick, and the sick man is totally bowed in his suffering. We cannot lift up our eyes (and the eyes of the mind are sicker than any other part in man) to the Lord, unless we have first mercifully offered corporal relief, healing from physical sickness. Behold the first sign of the Lord living within us: the practice of the work of mercy. Behold the way of divine wisdom in the sanctification of the world: the practice of the works of mercy. The Lord blesses the works of mercy and endorses them with miracles.

716. - If they will drink something poisonous, it will not harm them.[\[240\]](#)

In addition to immunity from this most insidious form of death, the Lord promises his disciples, whom he sends as sheep among wolves, [\[241\]](#) as lilies in the field, [\[242\]](#) immunity from spiritual poisoning, and commands us not to fear death plots. Promise and command! He conquered the world, and continues his victory through these disciples. They must deal with evil, as they will find themselves even breathing evil, in the midst of contamination, in a poisoned atmosphere. But, he has strengthened them for victory, giving them His blood as a drink! As long as they are in the world for the sake of the Gospel, nothing will harm them; everything will turn to their spiritual benefit, as everything must be subjugated to the kingdom of God.

717. – To announce penance in His name. [\[243\]](#)

The first effect of the divine union, and of the Holy Spirit present and working within us, is the destruction of the reign of sin, the preaching of repentance, to heal and eliminate every effect of sin. Since every generation comes with original sin and the inclination to every form of actual sin, this effort and struggle for penance is a constant mission, characteristic of the heralds of Jesus. Thus, as the sign of the cross saves the faithful, and the life of the cross forms the foundation of Christian holiness, so, in the Jesus' Name, penance and the remission of sins must be preached to all men in every time, place and situation.

718. – Behold I am with you always until the end of time. [\[244\]](#)

If God is with us and for us, who can be against us? [\[245\]](#) Supreme divine guarantee of success! "Here I am with you, to eternally share with you my merits, my virtues, my life, my action." Oh, who could receive Holy Communion! Receive it in its fullness. A wise man comes to me and I do not receive his knowledge! A saint comes to me and I do not receive his holiness! An athlete comes to me and I do not receive his strength! A king comes to me and I do not receive his authority! A priest comes to me, but I do not receive his priesthood! Jesus comes and gives me his very self; and as much as I grow more in love of him and my neighbor, in zeal for his glory in my efforts for his kingdom, much more do I receive him. That is why: Omnibus omnia factus sum, omnia possum in Eo – "I have become all things for all, in him I can do all things," [\[246\]](#)

719. – Domine si in tempore hoc restitues regnum Israel. [\[247\]](#)

As good Israelites, without fraud or any trace of ambition, the apostles and disciples ask the Lord if he intends to restore the kingdom of Israel during their lifetime or age. I must make mine the ideal of the kingdom of Israel, including the grand legacy of the patriarchs, the grand treasure of the

prophets, all the privileges from the divine predilections, just as the sacred mission and function of the chosen people is passed down and confirmed, expanded and perfected in the Holy Catholic Church, the kingdom of heaven on earth. The Lord's kingdom in the world; A universal and perpetual theocracy. With greater strength of desire, greater determination to persevere, greater heroism in the fight, I must establish the supremacy of Jesus' Name, apply the merits of Jesus' Blood, and bring about the triumph of the reign of Jesus' Heart in every soul throughout the world; Physical and moral Catholicism.

720. – Non est vestrum nosse tempora vel momenta.[\[248\]](#)

Jesus does not destroy their dream of the kingdom, but he confirms it in their hope, as he has inaugurated it during their lifetime, and has entrusted it to their priestly work. He deliberately came to reconquer this kingdom and reoffer it to the Father. His prayer resounds constantly from every altar, from every communion, from every soul in the state of grace, and filled with the Spirit's groaning. May your kingdom come! May your kingdom come, a kingdom of total victory over sin, a kingdom in which your Name is glorified, and your will is done by all, at every moment, on earth as it is in heaven. The Lord's Prayer, voice of the Blood shed for us, voice of His wounded Heart, cannot remain unheard. The Lord wants that the apostle's life and ministry continue forever the victorious grace of His prayer, through the ministry of His Word to God: prayer, of his Word to souls" preaching. So, the apostolic program: Nos vero orationi et ministerio verbi instantes erimus – "whereas we shall devote ourselves to prayer and to the ministry of the word."[\[249\]](#)

721. - You will be my witnesses throughout the world.[\[250\]](#)

The most thorough and effective witnesses. They are not only the most faithful narrators of the fact of the Incarnation, teaching redemption, passion, resurrection and ascension of Jesus, but they are also the bearers of Christ, revealers of His perfection, continuers of His Cross, as living epiphanies of the Lord. That perfection and that work, which beyond man's ability, give witness to the Lord's presence in man. Witness equals martyrdom. Martyrdom equals heroic virtue. Only the Christian hero is the witness, the bearer, the revealer and preserver of Jesus among the people. "You will be my witness," says the Lord, "in the grace of my presence within you, in the grace of my Spirit who will be my sanctifier within you, you will be my witness. I cannot and do not want to be excluded from this divine promise and command.

722. - I will send upon you the Holy Spirit, the one promise by the Father. [\[251\]](#)

This promise gift, this Consoler and Advocate, this substantial love of the Father and the Son is a Divine Person. He is always a Divine Promise. Even though we already have received him in the other Divine Persons, in grace, in the sacraments and even though we already have received him in a very special way in the sacraments of Confirmation and Holy Orders, he remains always the Divine Promise. Even though he has visited us many times already, favored us with his inspirations, overwhelmed us with his consolation, gifts, fruits and bliss, he always remains the Divine Promise of greater gifts, of a more intimate Divine Union with the promised spouse of the soul. So, I understand this spirit of hope and expectation, which is essential to our supernatural life in our militant and pilgrim condition. Amen! Come Lord Jesus![\[252\]](#) Amen, come Holy Spirit!

723. – Until you will be clothed with power from on high.[\[253\]](#)

Divine precept for the one destined for the mission of universal sanctification: to stay in the cenacle and not to begin any external activity until one is filled with the power of the Spirit. To stay in the cenacle of the houses of formation for the whole period of cultural and spiritual preparation, before the great consecrations of the priesthood! To stay, necessarily in the cenacle of the annual spiritual retreat before beginning a new apostolic year; in the cenacle of the Ember Day retreat, before starting one of the quarterly divisions of the mystical year; in the cenacle of the visits for spiritual direction before every period of the ascetical year; in the cenacle of the morning meditation and mental prayer before any other daily activity!

724. – Perseverantes unanimiter.[\[254\]](#)

Perfect harmony with confreres and superiors is absolutely necessary. In this harmony with the brethren and superiors, there is such a great sacrifice of one's will and personality, such a great exercise of humility and charity, such a great exercise of prudence and fortitude, that not to cultivate it equals renouncing one's personal sanctification and falling into the spirit of schism and heresy, into every temporal and spiritual evil. In harmony, there is so much force for reconciliation and edification, there is such a guarantee of success and victory, that to damage and lose it equals renouncing the work of universal sanctification, and places oneself at the service of the prince of darkness in this world.

725. – Perseverantes in oratione.[\[255\]](#)

The only wing by which we can fly to heaven, the only lever to lift the world to heaven! To interrupt it, to stop using it, is to fall, it is to let the world fall into the abyss and to abandon it to the enemy, after it had been taken away from him with so much pain. To persevere in prayer, in the cenacle, until one receives the mission, and outside the cenacle after the mission has begun. Thus, the whole world is a cenacle, and temple, that is, a house of prayer. Thus, the whole world is filled with the Holy Spirit, who is a spirit of grace and prayer. There remains always the interior cenacle, into which the Spirit descends and stays, to intercede for us, with unutterable groaning.

726. – Cum Maria Matre Jesu.[\[256\]](#)

Everyone, always and everywhere, must feel a need for the mother of Jesus, the Virgin Mary, but especially when we receive the Holy Spirit through new consecrations, in new outpourings of grace. Therefore, the Holy Spirit wants to find Mary in souls in order to bestow on them his gifts, fruits, and beatitudes. Every celestial marriage of souls with his Divine Person is an imitation of and participation in the fullness of that supreme grace granted to the Virgin Mary as spouse of the Holy Spirit. The same happens when we attempt to form Jesus in the souls of our brethren and ourselves; this includes the personal holiness of the apostles, and sanctification, which is the apostle's work, since, just like the Incarnation, the mystical reproduction of Jesus in souls is also always the joint work of the Spirit and Mary. The longer the path, the greater the effort, the fiercer the fight, the more Mary's guiding light, her help, and her comforting tenderness are needed. The apostle's fight, effort, and path are the greatest in every way, and can only be accomplished fittingly cum Maria Matre Jesu – "with Mary the mother of Jesus."

727. - And lifting up his hands, he blessed them and while he was blessing them, he withdrew from them and was carried up into heaven.[\[257\]](#)

Divine blessing of the Ascension. In that act of blessing, Jesus remains in my memory; that act reveals to me his state as the eternal source of good, the eternal outpouring of goodness. Blessing that goes closely, directly and entirely to his last words. Words that encompass everything he revealed to me. Blessing that bestows the grace and apostolate of the Ascension. Blessing that lifts us on high with Jesus, and allows us to penetrate into the radiant divine mystery that surrounds us in the fullness of the gifts, fruits and beatitudes of the Holy Spirit, and directs us to the Father, principle of Divinity. Amen. May the Holy Spirit unite us ever more with the Son to the Father!

728. – I ascend to my Father and to your Father, to my God and to your God.[\[258\]](#) May this also be the inherent message of my entire life to all my brethren. May my last words echo it, my ways manifest it, my actions express it, my works actualize it, through the effectiveness of edification, may all those to whom I am sent, all those entrusted to me, feel it. And may everyone be constrained and captured in this current of elevating and sanctifying graces. I ascend to my Father, and may everyone consider the world in which we live as a land of exile, and make his life on earth, a life of ascensions to the Father. Amen.

Chapter LXXXVII

The Apostolic Year

729. – The entire year in its liturgical, ascetical and mystical aspect, and in its seasons, periods, cycles, ought to be totally seraphic internally and fully apostolic externally. While on the one hand we must always plan what to do and establish the program to be accomplished, and set the criteria to follow, on the other hand, we must always adapt to the circumstances of time, space and people, since we are dealing with the freedom of the human spirit, and under the direction of the Spirit of the Lord.

730. – Everyone must embrace the apostolic work. If in order to fully grow in love, one feels the need to use all his possessions and talents for the Lord, he should thank the Lord and pray that this need remains and grows within him, and follow the initiatives of the spirit for the apostolate. If, because he is not virtuous, one does not feel spontaneously this zeal, he should humbly accept the impulse that comes from outside and – even if it were only because of conviction and sense of duty – he should dedicate himself to the service of souls; the less one feels the internal impulse, the more he should become an instrument by helping others in the apostolate, granted the approval, blessing and permission of the superiors.

731. – May the whole world, nation by nation, soul by soul, be in our mind and heart, in all our mental and vocal prayers, on every occasion we offer and consecrate it to the Lord; as in the picture of the Queen of the Missions, we see in the holy hands of Mary, in place of the Divine Infant, the globe of the earth: her little child that must grow and be offered to the Father! But, our universal intercession would be of little worth, if we do not start working for the souls around us; we start with the souls entrusted to us for special reasons, and then those who somehow are connected with us. Any other relation in the plan of God is directed to the apostolate.

732. – We should envision and will establish our place and our personal office in our primary field of activity, thus avoiding confusion and bad example, by not intruding in the work of others. Naturally, at different times we may go from one place to another, from one assignment to another, but following the direction of competent authority. Simultaneously and regularly, we cannot attend to functions and duties that are distinct and separate by nature. We live in the present, without spreading ourselves too thin in the past and future, for this would weaken us. We concentrate all our attention and talents on what we are doing, and thus, we are certain that we are doing the best we can and what is expected to us.

733. – In the apostolate, we distinguish places and positions by the level and manner of human cooperation with Divine Bounty in spreading the good news. The priest's are the Lord's cooperators in the communication and growth of the supernatural life, as parents are in the natural life. Cooperators in communicating the intellectual good of truth are the teachers; in communicating the moral good of virtues are the leaders. For natural goods, cooperators in production are the workers, and cooperators in distribution are the administrators. Those who help others in their respective work are the assistants. Those who, in prayer and suffering, embrace every good and every work, even though they cannot do any such thing by their personal, external action, are the hermits (all those who are sick, during the time of their sickness should consider themselves as hermits and spiritually act like hermits).

734. – Those who are in formation should prepare themselves for the apostolate. It is not enough to have intellectual formation through knowledge, but even more so, moral preparation through the practice of virtue is needed; to these we must add practical apostolic training, with some practice of the very activities for which we are preparing. As far as we can, we must be prepared to fulfill all seven apostolic positions or collaborations described above, and, in the mean time, exercise the one expected of us, according to our present ability. We must be universal in our internal world and particular in our external world; universal is our goal, specific in our means; universal for the apostolate, specific for the tasks.

735. – The basic practical principle is: Every good that we possess, we must also give; every good we know, we must not only allow and enjoy others doing it, but even offer it and do it for others, not for our advantage and comfort, but for the increase of their benefit and worth. So too, the little ones and the simple who know only the sign of the cross, should give themselves to teaching it to others. Good is diffusive by nature. The good which does not expand, is not a good. Qui fecerit et docuerit, hic magnus

vocabitur in regno coelorum – “The one who does and teaches, this one will be called great in the kingdom of heaven.[\[259\]](#)

736. – We need bread every day. Our bread is the truth; it is given to us through religious instruction. Our bread is the Eucharist, and we have it in sacramental communion. The catechetical and Eucharistic apostolate cannot be assigned to a season, a period or a cycle of our year. It must be constant, and we must assure everyone of the daily banquet of the Word and host, and, the daily invitation to this banquet and the daily concern that there will never be an empty place. Until all souls are not firm in this practice, the kingdom of Jesus Christ will not be established. This is a constant labor, because every day human generations are renewed.

737. – The other apostolic activities may have their seasons, periods or cycles in which they will be more directly portrayed, instilled and developed; such are the corporal works of mercy, the spiritual works of mercy, liturgical activities, Marian devotions, missionary activities and social involvement. All these ought to be initiated in every parish, for the unity which is an essential condition of life and strength. All of them must be organized in such a way that their regular functioning will be guaranteed. Each one of these activities could be entrusted to a Third Order,[\[260\]](#) since there are so many. Within the parish, each one of these activities could constitute a Pious Union,[\[261\]](#) if not a real Confraternity.[\[262\]](#) But, we will not multiply organizations without a real necessity.

738. – During the first seven days of the month, we can celebrate a week dedicated to the apostolate; everyday there should be some special devotions, possibly in different places, in honor of the angels and Purgatory, the apostles and founders, St. Joseph and the Blessed Mother, the Sacred Heart and the Blessed Sacrament, The Divine Trinity; there should be special meetings with the various apostolic groups, with reports about what has been done and plans for what has to be done, like true parish councils; and then, there should be general assemblies in order to lead every Christian to have his own work, and take his place as perfect worker and valiant soldier in the kingdom of Jesus Christ.

Chapter LXXXVIII

Function of the Servant

739. – The servant of the saints[\[263\]](#) in all his ministry of the church is essentially at the spiritual service of the bishops, the various religious

orders, and the entire people of God, because these are the saints of God in the church militant, the church on earth.

740. - The servant of the saints offers himself to the Vicar of Jesus Christ, the Pope, for service in the Missions, with special dedication to recruiting and forming local vocations, for every Pontifical Work and any other apostolic service.

741. - The servant of the saints offers himself to the Bishops and Ordinaries[\[264\]](#) for service in minor seminaries, the pastoral care for parishes, every diocesan service, especially those for clergy, even with corporal works of mercy.

742.- With the approval of the Ordinaries, the servant of the saints works in the most appropriate way in each case, always in secret charity, to seek and save diocesan or religious vocations, that have been betrayed or are in danger of such, especially if already ordained.

743.- The servant of the saints offers his services to pastors and those entrusted with the care of souls, in order to facilitate community life for all members of the clergy; he also offers his assistance for Catholic Action[\[265\]](#), the Confraternity of Christian Doctrine[\[266\]](#), and the Confraternity of the Blessed Sacrament; under their guidance, he promotes the Consecration of Families[\[267\]](#), Missionary Cooperation, the works of mercy and other parish activities.

744. - The servant of the saints offers the service of the spiritual exercises and continuing education for the members of the clergy and the people of God; extended sacred missions to the faithful, not only in order to obtain conversions, but, in order to establish groups and activities to lead them to sanctification.

745. - The servant of the saints is always ready to offer every service of sacred ministry to religious orders, especially to Institutes[\[268\]](#) of Brothers and Sisters; the service to these will consist above all in finding, preparing and presenting them with worthy candidates.

746. - Always having great respect for their autonomy, and without any intention of merging, the servant of the saints cultivates, with religious orders, a holy alliance for continuing ascetical formation, promoting their undertakings, and fostering their constant growth in the church.

747. - As far as the people of God are concerned, the servant of the saints always works to provide everyone with the daily banquet of the Word of God and the Eucharist, inviting, urging and compelling all to participate.

748. - Thus, in every residence of the servant of the saints, there must be an ongoing mission of frequent instructions and devotions for the different classes of people, enabling them to enter into the everlasting royal household of Jesus and the kingdom of God; whenever asked, the servant of the saints will be happy to establish this ongoing mission also in churches not staffed by the Vocationist Fathers.

Chapter LXXXIX

The Divine Vocations

749. - The "good religious" and "holy priest" are the greatest need of souls, and, at the same time, the greatest gift they may be given. Thus, the primary and focal work of the servant of the saints, his devotion and apostolate, is always the search for and nurturing of divine vocations to the priesthood and religious life.

750. - In theory and in reality, the residence of the servant of the saints ought to be called a "Vocationalary," that is, a religious missionary center for learning for capable and generous young people who are preparing to serve the kingdom of God in dioceses, religious orders, and the world.

751. - With the Vocationalary, the servant of the saints assists those in financial difficulty, and those who are undecided about which religious community to enter, until they make their choice. In this undertaking, there should never be even a hint of competition!

752. - More than recruiting members for his own community, the servant of the saints wants to use the Vocationalaries to serve dioceses and all religious communities, providing them with good candidates, who have been sought and chosen from the people and supported until they are accepted by a diocese or religious order.

753. - In dioceses in which there is not a minor seminary, with the approval and under the control of the Ordinary, the Vocationalary may function as a

minor seminary; in this instance, the candidates for the diocese should be given preference.

754. - In dioceses in which there is a minor seminary, the Vocationary, always with the approval of the Ordinary, will be only an apostolic school for future Vocationists and a missionary school for candidates for religious life and the foreign missions.

755. - In the Vocationaries, an intense life of prayer, study, and work (even manual) must be observed; the Vocationaries must be more like novitiates than boarding schools; they should offer good preparation for every religious order, even the ones with strictest observance[\[269\]](#).

756. - In addition to the Vocationaries, exclusively for the ecclesiastical-religious formation, the servant of the saints may work or staff any school for the education of youth; all financial income from other works is to be freely channeled to the Vocationaries.

757. - When involved in school ministry, the servant of the saints should apply himself to the formation of the devout Christian, the priest's valuable partner in the apostolate, and by instilling greater sharing in priestly works and spirit, transform every school into Vocationaries of holiness for the people of God.

758. - Through the Vocationaries, schools, and other organizations, every servant of the saints will gather and form a select group, in imitation of the public life of Jesus, who chose and formed the twelve apostles[\[270\]](#) and seventy-two disciples[\[271\]](#).

Chapter XC

Parish Life

759. - The servant of the saints must consider himself, always and everywhere, as the true religious of the pastor and the parish. He must always live for and promote a total parish life for himself and the people with whom he works, through liturgy and the apostolate.

760. - The servant of the saints must bring the people to an understanding and appreciation of the Missal[\[272\]](#) and Ritual's[\[273\]](#) liturgical treasures through solemn and dignified liturgies, and extending the spirit of the liturgy

to the people of God, training them, for example, in the use of liturgical colors[274] and group participation in the parish church.

761. - In every parish the servant of the saints considers himself as the living, perpetual executive of all the departments of the diocese and Holy See[275], and so, he tries to reproduce on the parish level, with committees and organizations, the governing organization of the church in general and of the diocese in particular.

762. - In order to promote universal sanctification, the servant of the saints must continually explain to the people, for the sake of their supernatural lives, the church's teaching regarding its dogmas[276], as well as moral theology[277], especially the teachings on grace[278] and merit[279], the cardinal and theological virtues, the gifts and fruits of the Holy Spirit, and the scriptural and evangelical beatitudes[280].

763. - The servant of the saints, in his efforts to sanctify others, must aim at the perfect sacramental life, leading souls to the sources of grace, with the best total sacramental program. The focal point, the beginning and end of every apostolate, must always be a sacrament.

764. - He must improve and organize the charitable efforts of the people, so that in the parish, the needy and the worker receive work and financial help; the orphan, the handicapped, the sick and the prisoner receive aid and comfort through the community's practice and apostolate of the corporal works of mercy.

765. - He must improve and organize the charitable efforts of the people so that in every parish those who doubt may have guidance and the uneducated may be taught; in every parish, there should be correction for sinners, consolation for the afflicted, forgiveness for offenses, reconciliation for enemies, tolerance for the annoying, and prayer for the living and the dead.

766. - In the pastor's name, and for his benefit, the servant of the saints must consider the training of altar boys as a task especially entrusted to him, and, for the "children who show signs of an ecclesiastical vocation, in order to protect them from the dangers of this world, form them to religious piety, help them with their studies, and cultivate in them the seed of vocation" (Canon 1353)[281].

767. - With proper facilities and specialized personnel, the residence of the servant of the saints in the parishes ought to be simultaneously, a monastery for the religious, a home for clergy, a cenacle for vocations, an

office for the people, a dispensary of light and consolation, the heart of the parish.

768. – The servant of the saints will vitalize parish life for the people, by the constant ascetical transformation of the schools and civil organizations, and then especially by the sanctification of families, house by house, thus he will actualize the monastery-town in the kingdom of God.

Chapter XCI

The Christian Family

769. – To work effectively for universal sanctification, the servant of the saints must temper to the religious ideal, all the families in the parish in which he lives, so that they will truly be an image and likeness of the Holy Family of Jesus, Mary and Joseph, small seminaries for saints.

770. – To this end, the servant will work with the ministry of the Word to spread and deepen the awareness of the sanctity of married life, thanks to that great sacrament which elevates to the supernatural order all the duties of married life, and sanctifies the spouses while they are living their marital relationship and fulfilling their duties.

771. – So, he ought to educate and accustom the youth to viewing the engagement period to be like a religious novitiate, the marriage vows, like a religious profession; the marriage bed, like the religious house; married life, a true religious mission, and so, behave accordingly.

772. – Always with and in the name of the pastor, he will direct young Christians in the preparation of their own family religious rules, establishing them before the marriage, under religious obedience, to each other and to sharing a common life of prayer, work and penance.

773. – He will set in motion the religious life of the young married couples with the Enthronement of the Sacred Heart^[282] in their homes, and he will lead them in making the home a little sanctuary, imitating the temple and its services, and in which they will honor, with a Christian life and a family apostolate, the love and the union of divinity with humanity, of Jesus with the Church.

774. The servant of saints, in very special way, ought to become, for every single family and the coming of the kingdom of God, an apostle of true

religious devotion to authority, civil as well as religious, and true religious obedience to all laws of the state as well as the church, beginning with parental authority and family rules.

775. – Focusing on the man, the servant of the saints will guide married couples in the training of new Christians, the children with whom they ought to glorify God; the children will be baptized as soon as possible and will preserve this grace with good religious habits; and, after that, he will suggest a special devotion to the Infancy of Jesus for their children.

776. – Likewise, and focusing always on the husband, he will assist couples in the apostolic work of training adolescents to become perfect, militant Christians, through the grace of the sacrament of Confirmation, developed through regular eucharistic-apostolic practices, and he will suggest special devotion to Jesus as a young man.

777. – Doing all this, the servant of the saints will prepare every Christian family to welcome their children's divine vocations to more perfect states of life; prepare them to increase for the church the number chosen for the priesthood and religious life; and so become the beginning of new religious houses, new Christian families, living in their parish the life of the Holy Catholic Church.

778. – While for other duties, the servant of the saints will make use of parish associations, in caring for the family's sanctity, he himself will seek to solidify the natural and supernatural unity of that divinely simple and sound institution. An enthusiastic parish life and a nurtured sanctification of the family will continually strengthen each other.

Chapter XCII

Society in General

779. – The servant of the saints ought to consider as an extension of the family all the other gatherings of people that have a certain stability, such as: laboratories, shops, factories, nurseries, schools, colleges, barracks, and prisons, and then he prudently infiltrates them, and as far as possible implements the ideal and program of the Christian-religious family.

780. – First of all, he must try to win to this ideal the people who have authority and influence over the others, such as: owners, teachers, directors, presidents, and professionals; this should be done everywhere,

but especially in the small centers; then, then he must use these people in positions of leadership, in missions of trust, in works of mercy and the apostolate.

781. - The servant of the saints will try to his best to convince these people to take a stand and be on the offensive against every external sin, to promote an understanding of religious truth, to provide dignity and solemnity for external acts of devotion in order to increase internal devotion, and to organize with stability the works of mercy.

782. - The servant of the saints will offer his service for the sanctification of those categories of persons, who because of work, surroundings, health, etc., often cannot be found in the house of God, and thus remain without much spiritual help, such as, in general: laborers, clerks, salespersons, soldiers, the sick, beggars and prisoners.

783. - In this apostolic area, since group structures and methods are not at all suitable, they will prefer to use the individual approach of Christian friendship, apostolic home visitation, letters of encouragement, and good Catholic literature as ministry of the Word of God to each individual soul.

784. - With these means then, he will promote the knowledge and practice of catholic asceticism among individuals, and through them, in their social relationships, from the least to the greatest, among salespersons and clients, teachers and students, the leaders and groups, never losing sight of justice and charity.

785. - The servant of the saints must also extend his help for the sanctification of the non-Catholics [\[283\]](#) and propagators of vice and error among the people of God. It is not enough to immunize souls against such contamination, or to ridicule as a way to eliminate them. The servant of the saints ought to bring them back to Jesus by embracing them in truth, charity and a Christian manner.

786. - The servant of the saints, wherever he works, must assist every person: to care for his supernatural well-being; to undertake some permanent work for the kingdom of God, and to form a spiritual family, with help from above and the same concern and effort that one has toward his natural family.

787. - The servant of the saints will utilize the many charitable organizations, which are approved by the Church, earnestly promoting the forms of affiliations to various religious Institutes, especially Third Orders

and the Pontifical Catholic Action movement, allowing for freedom of choice and being true to the aims of each religious institute.

788. – In his own special way, the servant of the saints will foster the reading of the lives of the saints and the consecrations of individuals and groups to the Blessed Virgin, the Sacred Heart, and the Blessed Trinity; one being more perfect than the other, one crowning the other, preparing for the next ones, like so many steps on the sacred journey of Ascension.

Chapter XCIII

Financial Resources

789. – We need great financial resources to help the vocations of all the children, youth and adults, to save those who have left the priesthood and religious life, and for all work of universal sanctification fulfilling the missions and services of servants of all the saints, in their ascension with Jesus to Divine Union with the Blessed Trinity.

790. – As prayer is important in our spiritual life, so money is important in our public life, thus, we strive to acquire and use both of them. As a matter of fact, the vow of poverty introduces us the joy of possessing the Lord, and places at our disposal the money received through God's providence for the endeavors for the kingdom of heaven.

791. – We try to keep constantly in mind our basic principle, that while on one hand we trust in God, expecting everything from him, on the other hand, we must be industrious and laborious, as though everything depended on us for our financial resources.

792. Frequently ponder, and always adore, kiss, and practice the divine words regarding detachment from material goods, having complete trust in divine providence[\[284\]](#), seeking above all the kingdom of God, facing the future with confidence and trusting the almighty powers of prayer.[\[285\]](#)

793. – Divine providence has established as source of financial resources for our religious family the intense spiritual and manual work of all branches and categories of the congregation, prudent economic management for the community and the individuals, and real poverty in community life.

794. – The patrimony of our religious priests and of our external religious, as part of our financial resources, is deposited and invested to grow with

interest. Likewise, we consider as financial resources the scholarships established by these confreres through their special industry, fundraising, insurance, or gifts received from benefactors for this purpose.

795. – Divine providence also expects that we constantly rouse the charity of rich and poor people for their cooperation our work of universal sanctification.

Chapter XCIV

Extraordinary Resources

796. – The extraordinary means is the consolation of those afflicted with any kind of tribulation, whether they turn to us or we learn of it. Sanctification and consolation are equivalent and perfectly related. They are in direct proportion as a Christian concept and a spiritual reality.

797. – As we are cooperators with the Holy Spirit in the work of universal sanctification, so we are also in the work of universal sanctification, since the God who comforts is the same God who sanctifies, and he is the same who empowers us, through his grace, to be instruments, and channels, and ambassadors of consolation as well as sanctification.

798. – Thus, we will use extensively the spirit of Christian joy, the power to bless, the gift of counsel, and all the good will, generosity, and compassion, with which the Holy Spirit is pleased to enrich us, as so many small (or great) charisms for the good of others.

799. – May the Lord deliver us from the practice of giving comfort in order to make, or worse, extort money from the afflicted; usually, the ones who aid us in doing good are not the same ones whom we have helped, even though before God, they may well be the reason for our getting help.

800. – It is also true that often we are troubled and unhappy because we have not comforted others; just as it is true that every consolation will be returned to us in full measure [\[286\]](#), even a hundredfold in this life, both in the internal supernatural order and often in the external, material world. [\[287\]](#)

801. – At times we are troubled and unhappy because of the lack of personal and community laboriosity, because of the lack of personal and community poverty, because of some irregularity in the handling of the

benefactors' donations, because of our insensitivity to our confreres, especially the sick.

802. - At times we are troubled and unhappy on account of our stinginess in providing for the decorum and splendor of the liturgy and the house of God, because of violations of the vow of poverty; because of the exceptions and dispensations in religious observance; because of excessive confidence and trust in calculations, promises, human means, natural talents; and for someone's unknown sins.

803. - It is very appropriate therefore that in times of tribulation, there be an extraordinary retreat or day of recollection, a special sermon, individual and community renewal, along with examinations of conscience, confession, special acts of humility and penances.

804. - Likewise, in these times of tribulation, initiate a more generous and integral observance of the Constitutions and spiritual direction, forms of more generous and enlightened giving; and, above all, undertaking that are more far-reaching, exacting, meritorious, spiritual and apostolic, for the good of others, and possibly in cooperation with and in the name of others, instead of our own.

805. - Thus, whatever the tribulation may be: sickness, persecutions, extreme poverty, desertions, temptations, lukewarmness, sterile efforts, material comforts, etc., it will be considered and used as an atoning and elevating grace, in accord with the plan of God's Wisdom and Goodness.

Chapter XCV

Ordinary Resources

806. - The most ordinary means of financing our activities, and especially our Vocationaries, is the dues of the people who belong to one of the three groups of our external associates, who are God's religious in the world; these three groups ought to be organized everywhere and constantly promoted by every Vocationist.

807. - And so, through our students of our Vocationaries and other schools, we will form groups of associates from their families, relatives, acquaintances, and town folks. Our preachers will organize them in every place where they are called upon for the ministry of the Word of God.

808. – In our parishes and within the dioceses, all the faithful must constantly be attracted and spiritually trained in the spirit and activities of prayer, penance and almsgiving, thus leading and elevating them to Divine Union.

809. – Even more so, the groups must function in our own institutions, schools, seminaries, Vocationaries, etc., even in the form of daily almsgiving, which every student should industriously provide, so that from the start they all may understand the importance of the groups, appreciate their advantages, and be trained to organize them.

810. – In these same institutions, the students must get used to sharing everything in common, in a spirit of love and self-denial, and they should get used to trying to provide spiritually and materially for the needs of the community, overcoming all selfishness and greed.

811. – Whenever anything is needed, the one who has the task of providing it should try to anticipate the neighbor's need and desire; if there is no material means, he should immediately pray to St. Joseph, and then appeal to the immediate superior, even if he knew that this maybe unable to provide.

812. – Every immediate superior should try to anticipate the need, desire, and requests of the subordinate superiors; and if they are unable to provide, they should pray to St. Joseph, and then use their ingenuity to provide what is necessary and appropriate.

813. – At any request, regardless of whoever makes it, but especially if from the one who has the duty to do so, no one should offend God and his providence and his fidelity to his promises, and your own and the Congregation and church's faith, by answering: "I do not have it! I cannot" and similar expressions.

814. – With complete love and assurance, beg the one who is making the request to wait, and meanwhile, prepare yourself to receive a gift from the Lord; immediately pass on the request, presenting your need to the divine agent, St. Joseph; and, on his orders, do everything possible to obtain what is needed.

815. – In this way, every superior, from the lowest to the highest, ought to be on guard against those forms of hidden pride, by which one presumes to be the beginning and end of anything, the one responsible from beginning to end, the sole agent or the recipient of the gratitude that should ascend to God.

816. – Every superior, the highest as well as the lowest, should develop an awareness of being an instrument of transmission, a means of communication between those under him and his higher superiors, between the world and God; he should never get upset or worried and should never hesitate to appeal to God’s providence.

Chapter XCVI

Ministers of Divine Providence

817. – As soon as one becomes aware of any need, he must use all spiritual and material means simultaneously, in order to provide for it promptly. To wait until the last minute to do something, is like asking for miracles. In extreme and unforeseen cases, miracles could be expected, but not in ordinary and foreseen cases.

818. – For every need and for every created grace, before going directly to the Blessed Trinity itself, it is fitting to turn to the Lord’s ministers, and especially to St. Joseph, who is the dispenser of Divine Providence; get to know and make known all the special patron saints, the ones invoked in certain circumstances, the ones especially known for dispensing God’s graces and caring for his people in particular situations.

819. – We will turn directly to the Blessed Trinity only with praise and love in the practice of Divine Union; and to ask every day that the patron saints for our spiritual and material needs may be pleased with us and everyone else.

820. – For all temporal needs, we will have recourse directly to God’s special ministers, the patron saints, St. Joseph before all others, intending to ask and receive first our due cooperation, laboriousness, diligence, prudence, management, and whatever else is needed on our part.

821. – In cases of exceptional importance, we will appeal directly to the Divine Trinity, directing ourselves to the person of the Father. We will appeal to his mercy, generosity and love, not to his justice, acknowledging that we deserve every suffering because of our faults; we ask forgiveness for our faults and clemency for our own and our neighbor’s faults.

822. – When there would seem to be natural suffering because of the Lord’s representatives, we will guard carefully against complaining, even in our prayers, because the Lord uses them in a special way in the work of our

sanctification, and because the Lord always sustains and honors those whom he has made his ministers and representatives; in his goodness, he directs all their powers, even when wrong, to the greater good of those who obey.

823. – When one rightly feels in dire straits because of extreme violence or injustice, and it seems to be a matter of conscience, rather than a need to take it to a higher authority, do not do it on earth but in heaven; in any case, not by calling for vindictive divine justice, but the greatest outpourings of divine mercy, generosity and love upon the subjects and superiors.

Chapter XCVII

Gratitude and Unselfishness

824. – For every gift of providence, whether it is in money or in kind, whether it is donated or bought, from whatever honest source it comes, and consecrates the gift for the use of the Lord's servants to enhance divine service.

825. – The Vocationists must abundantly cherish a spirit of gratitude for every spiritual and material benefit, for every living and deceased benefactor, endeavoring time and again spiritually to repay a hundredfold every material offering.

826. – As a sign of our gratitude, we always will have available an abundance of religious articles and books, so that they can be offered to even the least benefactor; we will also keep their addresses and send them cards on major feast days, invitations to religious celebrations, and encourage holy relationships of every kind.

827. – We will keep a register with the names of all our benefactors before the Blessed Sacrament in order to remember them in our prayers. Our greatest form of gratitude is the practice of having the Holy Mass offered daily by the superior of every province and major community for the sanctification of our benefactors.

828. – If and when the Vocationists find themselves in houses that need repair, or in churches that need redecorating, they should do, with generosity and unselfishness, whatever seems more appropriate for devotion, more useful for all, more durable for the future, even knowing and foreseeing that they must leave the place to others, since we are neither owners nor eternal tenants. The Lord is glorified, and this is enough for us.

829. – Our poverty must not be considered an impediment to the practice of the corporal works of mercy. As far as possible, adjacent to our dining rooms there should be a dining room for the poor who turn to the charity of the religious. The characteristic of our charity must be the visible respect that we show to every needy person, a clear sign of our internal respect for them.

830. – Likewise, we will never ignore any request for help for good undertakings, especially if they come from a religious community or from priests. If we cannot give much, we give the little we can, but always give something; we will then zealously write these requests in the book of intentions recommended to the prayers of the community, and, when possible, we recommend these requests to the charity of possible benefactors.

Chapter XCVIII

Superiors in General

831. – Whoever makes true progress in his personal sanctification, will find him a leader for other in various ways and manners. So, from all those who love him, Jesus wants, as a demonstration and proof of love, as the flower and fruit of love, the care of souls; and he places in them his own divine thirst, his burning love for the sanctification of the world. They are at the head of a family, a parish, an institution, a school, an association, or any other group of people.

832. – Whoever finds himself, or is placed in charge of others, must see in his election, and in his assignment, another manifestation of the mercy, generosity and love that the Lord pours out on him in order to unite him more closely to himself. Every election or assignment is an implicit divine promise of ever greater graces, in such an abundance that they will overflow on to others. Every superior ought to feel a greater obligation and need to stay united to the Lord.

833. – Superiors should know that their exercise of authority is as meritorious for them as the exercise of obedience is for their subjects. Likewise, it is a fault for them to obey when they should govern, just as, for subjects, it is a fault to govern when they should obey. The authority which they represent and exercise requires that they, in their domain, should be the initiators of every activity, that is, their intellect and will ought to be part

of every initiative, and be active, never vice versa, if they do not want the ruin of the community.

834. It is a foolish and impossible for them to ask, and for others to give them, particular norms for every case and subject; the common and proper laws should be enough for them; they must be well understood, esteemed and loved in view of their office and mission as superiors. They must totally incarnate the observance in their intellect and will, imagination and sentiments, words and looks, in every internal and external act, in every common or private act; they must live the observance in all its fullness, loftiness, depth and intensity.

835. – Other than the observance, superiors should not manifest or force any opinions or feeling on others. They should allow complete freedom, approving and aiding every good private initiative of their subjects. They should make certain that no subject is isolated or put on the defensive. They should strive to let every temperament and character develop and act normally, and become saints and Christian heroes. They will succeed with the joy and sweetness of supernatural love.

836. – Vigilance, as a visible manifestation of the divine presence is the first and constant duty of superiors. Their influence over all common and private activity must be an expression of divine assistance. The superiors must tend to become all things for all subjects, which is their duty, and not everything in their subjects, which is proper to God alone. They must be very close to the Lord, as chosen tools of the Divine Artist in his work of sanctification, which is his masterpiece. They must serve as a link between God and individuals without ever usurping any divine rights.

837. – Superiors must deeply believe and trust in God's divine providence for them. The grace of the office is somehow similar to the sacramental grace of each sacrament, which gives all the assistance and help needed, even extraordinary strength, when necessary for the fulfillment of authority's responsibility for every subject. Fidelity, submissiveness, and unselfish obedience to divine inspirations must be found in superiors in their highest forms. Without this conformity to divine inspirations, their own and their subjects' sanctification can never develop normally.

Chapter LXC

Humility in Our Leaders

838. – Every superior, in his field, must be the one and only, as its head, as principle of unity and sanctification for his subjects, and most of all, for those in charge of various functions, as his officers. From this point of view, he should have esteem, affection and care for them, showing this through frequent meetings and exhortations, that he ought have with them, for example, on all feast days.

839. – All officers and subordinate superiors, in their field, should exercise their office, their share of authority, especially as mediator, that is, as links of union and instruments of fraternity and instruments of union between the major superior and the subjects. To this function and mission they should give their complete devotion and good will.

840. – Every superior, even a temporary one, to better fulfill his office, should act as if he were to be there forever and live in the Lord whom he represents. Subjects should never think of the time limit of their superior's term in office, and they should not ground their reverence on any personal quality of the superior, but on the rights of the Lord, whom he represents. For the achievement of this, it is very helpful, to both superior and subject, to live centered in the present.

841. – The superior of every community should focus and unify his interior and exterior life to procuring the good of his subjects. He should have a motherly care for the health of his subjects; he should, however, exercise this care through his subordinate and officers, not personally, nonetheless, he should check personally on those who are in charge of the physical health of his subjects. The superior should have a more than fatherly concern for the spiritual health of his subjects, to be precise, for their real progress in the ways of Christian perfection. And this care ought to engage him personally and totally.

842. – This interest of superiors in their subjects' physical and spiritual health must be constant and quite evident to all, so that individuals may live without worry about these, since there is a superior who scrutinizes these matters with motherly care. Thus, subjects can dedicate themselves totally to a life of perfection, always paying heed to the superiors who ought and want to counsel, support and encourage them to Divine Union.

843. – Superiors and subjects both know that the most effective and blessed means to care for and foster physical or spiritual health is our generous compliance with every religious duty and observance, following both the letter and the spirit of every law. Above all, we report to the superior all external elements dealing with our religious observance to assure our inner commitment and our true benefit.

844. – So, the one who has the supreme authority to unite and oversee all the others, should involve himself only with the spiritual, thus demonstrating and affirming the primacy of the spiritual for us. This is why he is honored with the title, “director,” with the clear allusion to spiritual direction. The exercise of authority in other areas (discipline, studies, administration) is entrusted respectively to the prefect, the dean, and the treasurer. Between the director and the prefect, (by way of comparison) there is the same distinction and relation that exists between the power of the church and the power of the state, in a totally catholic country.

Chapter C

Spirituality of Our Leaders

845. – The common good[288], to which every superior must totally dedicate himself, is the triumph of the glory, love and will of the Triune God in every subject entrusted to him, and through them to the entire world. This totally supernatural goal will be achieved with comparable means, in an appropriate manner; these means and manners are essentially spiritual or spiritualized by good intentions. The religious house, the religious community, religious activity must be totally purified and preserved from every worldliness and naturalism[289]. The person and actions of the superior ought to display and have a spiritual effect on everyone and everything.

846. – The religious superior must be a man of perfect union with God, a man of prayer, an exemplar of all virtues, outstanding in his love for the Congregation and all its members, and true and genuine humility, so that he is lovable in God’s and men’s eyes. He must be a man free from all wanton inclinations, so that passion cannot disturb his mental judgment. He should have good common sense, so that he can decide with fairness and justice, coupled with modesty and kindness. Finally, he must be generous and manly, so that he can undertake great deeds for the greater glory of God.[290]

847. – Externally, the superior should display such competence and discretion, that everything in him serves to better his subjects and those outside the community. He should scrupulously observe the rules of modesty, and strongly instill them in others. He should personify in his exercise of authority first the fortiter-“with strength,” and then the suaviter-“sweeter,” of the bible. Not viceversa, never the suaviter first and then the fortiter, because though correction and warning cause some wounds, the

ointment must be applied after and not before; otherwise, the warning would have no effect and the ointment, instead of mitigating, would irritate the wound more. That is why the Holy Spirit has said: "fortiter et suaviter.[\[291\]](#)"

848. – Strength does not consist in the use of harsh and angry words, but, in assuring yourself first that a person is guilty, and then by using grave and carefully chosen words in seeking to persuade him that the reprimand is given with the sincere desire for his own spiritual good.

- The distinction of being a perfect community is not one without defect, since this is humanly impossible, but that the faults are atoned and corrected in a timely manner. So, when superiors become aware of a fault, they have a right to point it out to the guilty party, and if necessary, to put an end to it.

849. – A good superior has not only the right but the duty to warn his subjects: an excessive fear of displeasing is faulty and irrational, because the superior must assume that his subjects are so virtuous that they can receive with humility his warnings and corrections. Our Lord cannot love those superiors who close their eyes to faults, when they are not deeply rooted, and then become alarmed and have recourse to severe corrections. This way of acting does not correct, but rather embitters the subjects.

850. – The superiors must abundantly preach the word of God to their subjects, and, everyday, personally dictate the theme for meditation. He should preach the word of God in preparation for feast days and, especially, during Advent and Lent, with special exhortations on how to sanctify those days, and on how to prepare for the Lord's great graces, indicating every time the spiritual fruit that we should obtain, and preparing consecrations that must be done by the community and by the individual, faithfully following this directory.

851. – Superiors will make certain that all items used by their subjects, such as: clothing, food, house, books, etc., are blessed with a general blessing, or a specific blessing whenever there is a special blessing in the Ritual. So, for example, all food, before it is put in storage, is blessed with a general blessing. Then, each day, the priest treasurer, or whoever is in charge, will bless with a special blessing what is given to the cook for that day's consumption.

852. – The true and proper superior is the one who more directly cooperates with the Holy Spirit in the individual's sanctification; the subject who is truly being sanctified through the grace of his vocation is the one whose life is

completely open to his immediate superior, and, in all things, is docile, faithful and obedient, in his mind, heart and actions. The spirit of evil leads us to isolate ourselves and stay away from the community, through certain secrets that contain and produce gloom, when they are kept from the director; the spirit of good leads us to total openness and unites us through complete trust.

853. – The director will schedule frequent conferences with each individual; with fatherly care, he will inquire about their health, their relationship with their confreres, their assignment, their studies, and their outside life. On such occasions, it is hoped that the individuals, on their own, will ask the superior to review and discuss their interior life, or at least, spontaneously will confide in him about their spiritual life and ask for his guidance.

Chapter CI

Internal Action

854. – Every superior should have a special program for the well being of those who live outside the house, besides the internal religious practices. He must be convinced that the more the internal religious practices flourish, the greater will be the growth of his subjects' visible apostolic works, especially those of the priests. The major superior will delineate the main ministry for the community, and the local superior will assign – temporarily or permanently – to members of the community what is to be done in areas such as catechetical, liturgical, missions, Marian, social and Eucharistic apostolate.

855. – The superior's very personal and exclusive field of action is the religious family entrusted to him. The good religious superior, as long as he is in office, must be totally and exclusively for his subjects. So, for example, the director of the Novitiate (called Father Master) is totally for the novices and always with them; the director of students is the same for them, the pastor is all for the parish, and so on. To involve himself in other activities, he would need a very special dispensation from his higher superior, who should think twice before granting such permission.

856. – Nobody should request for himself this dispensation to be involved in other activities; it is better to wait to be asked by the one who has the authority. Every person is such a vast field, a world of works that can fully and properly occupy a minister of the Lord, willing to provide him with intense spiritual formation.

857. – Every major superior, frequently and privately, should ask individuals what they have prepared to offer as a matter [\[292\]](#) for he sacrifices in the celebration of the Eucharist. What private and extraordinary acts of penance, prayer, humility, and fraternal charity, have they promised to Jesus in their thanksgiving after Holy Communion? These should be done in the first half of the day.

858. – Likewise, what private and extraordinary acts of penance, prayer, humility, and fraternal charity, have they proposed at the noon prayer? These should be done in the second half of the day, to be offered to Jesus, the communion of the next day; these can be an excellent preparation for Holy Communion. The superior should also inquire how these virtuous acts were accomplished so that the subjects may develop the ability and habit to do them.

859. – The superior of the house, at least once a week, ought to have his subject report their individual and explicit acts of faith, hope and charity, which should be done with proper variety, starting with the most important acts of the day. All should acquire, sustain and perfect this spiritual practice, so that our entire life may become God-centered, and bear healthy fruits, meritorious of eternal life.

860. – It is hoped that subjects will also share with their superiors their thoughts of God's presence, especially of the indwelling of the Blessed Trinity in their own and others' souls. The souls should always enjoy this thought and seek to prolong it for as long as possible. The means and the ways found to be most effective by the individuals should be shared anonymously with the others during the community instructions, for the common good.

861. – Because the Lord is all things for all, omnibus omnia factus sum – "I became all things to all," [\[293\]](#) especially in spiritual formation, the superior cannot and must not show partiality to anyone. Besides all the other good reasons against particular friendships, which are even more valid in the situation involving a superior and subject, they should guard against this because of their obligation to be all things to all.

862. – On those special days that call for congratulations, it is not enough for the house or school as a whole to honor the superior. This going together fulfills the collective obligation. Everyone should also express his good wishes in writing, indicating, above all, what one has done or intends to do for the greater glory of God on this occasion, expressing the heartfelt sentiments of good disciple or son. The superior will give a general expression of thanks to the entire community, and when he meets each one

in private, he will acknowledge their good wishes, and, combining the inspiration that comes from the feast and from the dispositions of the individual, he will promote the common good.

Chapter CII

Dependency, Vigilance, Sanctions

863. – Every good superior must be mindful: **1)** to develop his own spiritual perfection; **2)** to develop his own sincere and willing deference to his higher superiors; **3)** to seek the betterment of his assistant superiors; **4)** to personify in himself true religious observance in order to attract everyone to it with his example; **5)** to actually be, and not just appear, the first in the practice of the supernatural virtues; **6)** to be, and not just appear, the first in every community observance; **7)** to make his house a huge cenacle radiating good throughout the entire world.

864. – Before taking office, possibly during the spiritual exercises made in preparation for taking office, every superior must prepare a general and particular program; this program should be general with regard to the goal, and specific concerning the means. In this program, he must follow the guidelines mentioned in the previous paragraph. Consequently, he must prepare first a general and particular program for his own personal perfection as a religious and superior; then he must prepare the general and particular programs to maintain, augment and perfect his dependency on his major superiors; and then, the general and particular programs concerning his role of constantly assisting and encouraging his assistant superiors and his other officers. The rest will follow by itself.

865. – To show proper deference for the major superiors, our superior must be first of all and necessarily faithful: 1) in sending reports about himself, his office, his house, and his subjects; 2) in seeking always to increase his financial contribution for the formation houses, and, in general, common funds of the congregation, which in turn are for the good of all the congregation's activities, especially the foreign missions; 3) in inspiring in all his subjects respect and reverence, love and devotion to the major superiors: the Roman Pontiff, the Bishop of the Diocese, the Director General, and the Provincial, whoever they may be.

866. – The superior must be very faithful in: 4) soliciting (and afterwards expressing thanks) the community newsletters containing guidance and news of the congregation, which the major superiors should send to every

house and superior, every fifty days; 5) requesting and prolonging the major superiors' visits to each house, as well as other canonical visits, for the sake of mutual edification through religious observance, which is the truest consolation; 6) spreading understanding, esteem and love for the religious vocation, and the religious families, but without ever speaking explicitly or directly, outside our own houses, about our congregation, except with the greatest modesty; **7)** searching and presenting many good subjects for our formation houses, using only the ordinary vocation apostolate as means of recruiting.

867. – The local director, and only in his absence his vicar, above all must be vigilant; this duty to be vigilant is shared also with the dean of discipline, the dean of studies, the treasurer, the secretary, the assistant, and very minor official; the director and the dean of discipline must oversee only what pertains to their office. From the director and the dean of discipline, we expect the greatest vigilance, so much so that they should have a room of their own only to get some rest at night; but, in general, their room is the whole house; they must be so present to all and for all, that in a certain way they honor and are a reminder of the divine Omnipresence in his Immensity. Everyone should perceive their presence as an image of the divine presence, a sign of the divine presence.

868. – The vigilance of the superiors must be totally active, never passive. The saying of St. Bernard^[294], *Omnia scire, multa dissimulare, pauca corrigere* – “Know everything, overlook many things, and correct very few things,” is applied to major superiors who are absent from the individual houses; and even for these, it is understood and applied to personal and direct admonitions, which should be rare and seldom; instead, he ought to do it through the immediate superiors, to avoid interfering in other's duties and to prevent neglecting his own responsibility for so many other areas and duties. Finally, this is understood also for the local superiors and officials, but only when dealing with adult subjects, for example, priests, for whom verbal reproaches would not always be convenient; corrections, however, are needed and should be made politely in different ways for each fault; with corrections, adults are sometimes like little children.

869. – Minor superiors, within their own proper areas, must *omnia scire* – “know everything” of what concerns their particular responsibility, *nihil dissimulare* – “overlook nothing” unless it is only *ad tempus* – “for a short time,” in order to take advantage of the best opportunity for effective correction; *omnia corrigere!* – “correct everything!” They should keep in mind the following norms for correction. Never do it when upset with anger, jealousy, pride or any other passion; and I am speaking of the superior and the subject's frame of mind. While waiting until each one calms down, the

superior ought to reflect and calm down, and then help calm the subject, and only afterwards make any necessary correction.

870. – Never reprimands the entire community, not even for faults common to all members. The reprimand must be made always alone, privately and specifically. To the assembled community, the superior must make only general announcements, exhortations and instructions. If it is so for reprimands, it is even more for punishments. It is not good to punish the whole school, one whole class, and an entire community, not even for common faults. There is always someone who is innocent or less guilty. We must always save Noah in an ark! If the community consists of ten people and all ten deserve the same punishment for the very same faults, even if they had committed these faults all together through conspiracy, I would like each one of them to be called, processed, convinced and punished one by one, privately, even if at the end they all end up getting the same punishment.

871. – Before applying any decree of punishment, the subject must be helped, with loving understanding, to be convinced of his own fault, be it material or formal[295], and to reflect on it in light of the individual and common good, so that the choice and execution of the punishment should come spontaneously from the individual himself; many times this will prove beneficial in showing the benevolence of the superior toward the subject. The relationship of mutual esteem and love, which is indispensable between superior and subject, must be strengthened not weakened by the use of sanctions if we really want the good of the community and individual.

Chapter CIII

Humility and Prudence

872. – No superior should use his authority nor the community entrusted to him for his own material or moral benefit, be it for the satisfaction of his ego and feelings, or in any way to obtain personal advantage from his office. Every law and all authority are for the common good, not the individual. So, it should be evident to everyone that the superior, just because of his position, is the most mortified, the poorest, the most humble, the most fatigued, and the most crucified. The superior must shine, especially through his austerity, because, with the voice and example of penance, he must call souls to the kingdom of divine Love, as the precursor of Jesus[296].

873. – All Vocationists, but especially the superiors, must constantly study how to disappear from the face of the world and the sight of men, even while trying and wanting to be everything for everyone. We are not allowed and we are forbidden every form of publicity of the deeds and accomplishments that the Lord effects through us. When God wants some of our works or activities to be known, he will inspire others to do studies, write memoirs or publications that they deem useful.

874. – Everyone should advertise what is good, not however in us, but in others. We are not only allowed, but it is recommended to us that we use every good form of proselytizing and every holy apostolate, but we are forbidden and prohibited from talking about ourselves, positively or negatively, neither of ourselves as individuals nor as a Congregation. In silentio et spe erit fortitudo vestra – “In silence and in hope will be your strength.”^[297] Even the use of stationery with a letterhead (unless required by particular laws) should be avoided by our confreres.

875. – The superiors will show visitors and guests every form of hospitality and brotherly love. It would be vanity, however, not charity, to invite them to see the whole house and all those things that could make a good impression on them. If they wish and explicitly request it, they can be satisfied with all simplicity, moderation and prudence; otherwise we will spend our time with them not concerning ourselves with their spiritual good, but instead turning their interest to our material, worldly well-being, which, after all, is not a true good. This always because only in silentio et spe erit fortitudo vestra – “In silence and in hope will be your strength.”

876. – Every apostolic worker will keep written notes of how many catechism classes he has taught, how many confessions and communions he has made possible, etc., in order to prepare the monthly statistics of all the external good works performed. They will be offered on the first day of the year to the local superior and then he will summarize them and present them to the provincial, and so on, as the gift of the day. The internal bulletin of the Congregation, which should not be circulated outside, periodically will anonymously publish the results and figures of our apostolic works, this being done for community edification and emulation, ever avoiding all forms of outside publication.

877. – The superior must write, with great diligence and in the most objective form, the chronicles-diary of the house, subjects and activities; not only for future history of the community, but for his own guidance and the guidance of his successors in times to come. So, for example, taking note of verified irregularity in liturgical celebrations may help in preventing and avoiding them in later celebrations; likewise, this will help enshrine common

and individual experiences in the areas of studies, administration, discipline and religious observance.

878. – Likewise, the superior should keep written notes as black marks or gold stars of an individual's most praiseworthy or incriminating occurrences, especially those incidents which best reveal his internal positions and tendencies, and thus his temperament and character. These notes must be kept absolutely secret, must be rigorously objective, and they should show the diligence or negligence of the subjects in the daily effort to better themselves and attain religious perfection.

Chapter CIV

The Guiding Spirit

879. – Superiors must keep in mind not a picture of Jesus, but Jesus himself living in individuals; this should serve not only to increase the reverence, diligence and zeal needed for the formation of the students, but much more because it gives them a program for the formation of superiors and subjects, which consists in the imitation of Jesus Christ, especially needed when the subjects are future ministers of the Lord.

880. – Educators must be filled with the knowledge, image and union of God's perfections and Jesus' virtues, as St. Joseph was the image of the Father for Jesus and the image of the Holy Spirit for Mary; as Mary was the image of the Father for Jesus and image of the Spirit for St. Joseph; so, educators must be images of the Father and the Spirit for their fellow educators and their students.

881. – The struggle to eliminate the faults of students, the vigilance to preserve them from evil, the active and passive protection from the occasions and proximity of sin, will be like a repetition of the flight into Egypt[298], with all the sufferings of an exile's life, if necessary, to safeguard vocations.

882. – So many times that bewildering search to find the twelve-year-old Jesus[299] will be repeated in our own lives, with the very same heartache, in our desire not to lose any of those whom the Father has entrusted to us! It is not the Temple nor the Father's glory, but other seemingly good things that lead vocations astray! We must save them!

883. – Above all, the Vocationists, priests and brothers, as educators of vocations, must imitate the life of the Holy Family of Nazareth, if they want full, normal growth of these candidates, in age, grace and knowledge, before God and men[300], through the training and atmosphere of steadfast obedience.

884. – Priests and brothers must be living lessons in this steadfast obedience, always faithfully following all the general and special norms of the liturgy, Canon Law, and our Constitutions, even in cases in which we are not really bound to do so, in imitation and union with the mysterious of the Circumcision and Purification[301], as well as others.

885. – Everyone should truly experience every action of the superiors, teachers, and supervisors as motivated by a higher will, by a spirit of duty, by a rule of obedience, in the presence of which everything else lovingly bows down, and which becomes like the mind and heart of individuals and of the house.

Chapter CV

The Power of Example

886. – The atmosphere of general, absolute, and constant obedience, based on the principle of true, loving, imitation and union with the Holy Family and the Blessed Trinity, is the only effective way to really form future diocesan and religious priests, every other way is ineffective, mistaken, and an illusion.

887. – This is the valor and martyrdom proper to superiors and educators: the most perfect observance of all the Constitutions, regulations and guidelines even the least important, notwithstanding the incredible responsibility for vigilance, direction and government; the contrary is the most frequent and most devastating temptation and illusion, and the victory of the enemy.

888. – The most effective vigilance is the superiors' and educators' perfect observance: the most serious sanction for faults is their perfect observance; the only guarantee of positive successes can be offered only by their perfect observance; only their perfect observance can obtain the highest trust.

889. – They must keep in mind that in the field of human collaboration with the Work of God, only humility, purity, charity, obedience, laboriousness, etc.,

in a word, the holiness of the superiors can generate humility, purity, charity, obedience, laboriosity, observance, holiness, in their subjects.

890. – How foolish it is to imagine, as some do, that the pride of a superior may generate humility in a subject! That the anger of a superior may generate meekness in a subject: that the weakness, laziness and sensuality of the superior can cause laboriosity, strictness and purity in a subject!

891. – The superior must always be the first one to break the ice, to clear misunderstandings, to offer peace. He should never wait for the subject to take the initiative in reconciliation. He should imitate the divine preventing grace[302] to sinners. He should not shut himself off in silence from the offended person; he should not avoid looking for smiling at one who has caused him to suffer; this would be a cure that is worse than an illness. This would cause more bitterness than healing; this would cause more desperation than conversion.

892. – Maybe, with another method, one could obtain some immediate, superficial, violent effect; but virtue, as a habit for life and just for the moment, can be obtained only through the help of God and the virtue of the superiors, manifested in the observance and kind-heartedness. Not otherwise.

Chapter CVI

True Kind-heartedness

893. – Kind-heartedness is absolutely necessary, but, as much as true kind-heartedness is good, so, false kind-heartedness is harmful. True kind-heartedness is what results from complete and perfect observance, and which demands and obtains complete and perfect observance. False kind-heartedness is the one that comes from tainted hearts and causes negligence and weakens observance.

894. – True kind-heartedness is that which, in the heart, encompasses every soul with the loftiest supernatural esteem, with constant and total forgiveness and understanding for every fault, and compassion, leniency and amends for every moral or physical weakness; true kind-heartedness, most of all, consists in really believing every soul capable of great things for the Lord.

895. - True kind-heartedness, even while seeming only to console, never stops encouraging and exhorting to rise above, to start again, and to try to achieve perfection by way of duty and observance; true kind-heartedness also offers to the Lord all the acknowledgment and adoration due Him.

896. - False kind-heartedness looks for and arouses in oneself and in other some kind of pleasure, and it does not acknowledge that every sensible pleasure unfailingly leads to sensuality, and every sensual pleasure ultimately ends in lust, and thus to the bitterness of failure and damnation.

897. - True kind-heartedness is a vital, burning passion that craves an eagerness for good works, and inspires a hallowed enthusiasm for the more perfect, even heroism and martyrdom, while false kind-heartedness is lukewarm, obscures the light and finds comfort in mediocrity and the embrace of creatures.

898. - In false kind-heartedness, above all, the enemy hides himself. False kind-heartedness tends to enjoy small or great human pleasures, and earnestly seeks them; true kind-heartedness instead aspires only to the greatest joy, union with God, through a life of self-denial and detachment.

899. - God alone is the creator of souls, the maker of saints, and the author of vocations. The man who stays very close to God and faithfully imitates him and is inspired and moved by him, is the only one who can practically cooperate with God in the apostolate for vocations and in the making of God's saints.

Chapter CVII

The Main Road

900. - Every Vocationist, especially the superiors, educators and directors, must have a profound knowledge of every rule of Canon Law, Liturgy, our Constitutions and Directories, etc.; this knowledge must include the letter and even more their spirit, as well as their history, psychology and implementation.

901. - It is important and necessary for them to frequently find and increase the number of occasions to talk about them; and when they do talk about them, they should do so with clear and lofty ideas and words, with great love and respect, vocally expressing their great love and determination

to observe them, as well as helping others to observe them, thus establishing a completely holy atmosphere.

902. – The name, presence, will, and person of the superior must be held in the greatest reverence, esteem and love, be he the first or the least, the Holy Father or the pastor of the smallest church.

903. – Everyone must hold himself tightly and firmly to the principle of no exceptions, no dispensations, and no relaxation; superiors, however, when approached by others requesting such, can and must be certain that the law of love prevails over all others.

904. – But it is not true love, when superiors are content with a little or mediocrity in the practice of virtue, in our Vocationaries or seminaries, where untarnished youth with great callings are gathered, and not street-kids, to be transformed slowly but surely, and where there is a need to be content with less, since they are not able immediately to take on more, yet not giving up on them.

905. – We deal with the elect of the divine vocations, who can and need to be driven, with determination and strength, to become a more perfect likeness of Christ; since they must be the light of the world, not an eclipse, the leaders of the chosen people, the princes of the kingdom of heaven.

906. – Once formation has been completed, that is, when the educator or superior has finished caring for the young man entrusted to him, in the likeness of St. Joseph and the Blessed Mother, this care should disappear from the trainee's life and stay in the background, in order not to interfere with the work of others, and also afford the young man greater freedom of action.

Chapter CVIII

Distinctive Characteristics

907. – Universality

The servant of the saints, while acquiring specialization in his various roles, should never put a limit to his service to the Holy Catholic Church; with his spirit and work, he must extend his services to every area of priestly ministry, always conforming to the wishes of the sacred pastors.

908. - Masculinity

The servant of the saints directs – but not exclusively – and offers his extra-sacramental ministry to men, regardless of age or condition, with preference for the under-privileged and the young.

909. – Laboriosity

In order to be more useful, the Congregation trains and employs its members, both clerics and brothers, in manual work as well as in intellectual endeavors, so that each and everyone will live an intense, varied laboriosity, with a sound balance between the physical and moral.

910. – Gratuity

With his productive manual labor, the servant of the saints ought to provide for the support of the members and their activities, so that he can render spiritual services to the holy church with true unselfishness and gratuity; and much more, when and where Divine Providence moves the generosity of our neighbors toward us.

911. – Practicality

The servant of the saints must imprint, with Roman practicality, all his teaching and actions, avoiding every needless extravagance, treasuring in his teaching the proven conclusions of the studies of the learned, and treasuring in his actions the experiences consecrated by the practice of centuries and the triumphs of the saints.

912. – Adaptability

The servant of the saints must be resolutely devoted to the use of the various great means, such as the sacraments, prayer, and the varied ministry of the word; in the selection and use of all the other means, he must be readily adaptable to all circumstances.

913. – Festivity

The servant of the saints must overflow with irrepressible happiness, which is revealed in all his sincerely cheerful actions, in order to better overcome the influences of the devil and to better promote universal sanctification, which is the work of the Holy Spirit, God the Consoler.

914. – Combativeness

The servant of the saints must be constantly aware of the passing status and combative condition of the present world, so that he may constantly advance toward greater and better spiritual progress, not limiting himself to the defensive, but progressing to and maintaining the offensive in the fight for the kingdom of God.

915. – Supernaturalness

Above all, the servant of the saints must elevate and perfect himself in the supernatural, seeing God in everything, directing everything to God, acting for God's interest in everything, and trusting all his life and activity in complete devotion, which alone is good for all.

916. – Quietness

The servant of the saints absolutely refrains from any form of publicity concerning himself and his works, allowing the facts to speak for themselves, in order not to be lacking in simplicity and fidelity, with which he must serve his neighbor and glorify God alone, in his saints and in his clergy.

Chapter CIX

Continuing Formation

917. – It is absolutely necessary to reach and maintain a status of constant ongoing formation, detesting every form of immobility, be it in spirit or action, be it local or personal, in everything.

918. – The process of becoming ever more and better must be felt and visible; the continuous growth of an eternally young organism; the continuous state of transition and not the end, which is shared by every individual and social entity in this world.

919. – To avoid stagnation, every year, or more often whenever extraordinary cleaning takes place, re-arrange everything, and also bring about great variety in all our community exercises, such as language, place, books.

920. – For the apostolate, the servant of the saints will always strive to know and use the most up-to-date means, avoiding what is out-of-date,

routine, and shallow, especially in the external activities and in the ministry of the Word of God.

921. – Nova et veteran – The new and the old!”[303] Likewise, the servant of the saints will not neglect studying, pondering, and learning all that is noteworthy in the spirituality of the past centuries, interesting it with our God-given present day life, by presenting it all in an attractive, modern manner.

922. – The secret of a constant ascensional religious formation includes fidelity, generosity, meekness, obedience, love of the holy inspirations, for one’s own sanctification as well as for the sanctification of others, since there is no other vivifying Spirit that the Consoler and Sanctifier.

923. – Another secret of a constant and ascensional religious formation is to make our own all the good initiatives of any and every chosen soul who works doing good, both in the spiritual and physical life, by appreciating not only our own things or ideas, but also by opening ourselves to grasp all God’s goodness in his Holy Church.

SEVENTH PART

AT HEAVEN’S GATES

Chapter CX

The Banner of Jesus Kingdom

924. Before beginning any spiritual activity for the coming of Jesus’ Kingdom, and at the beginning of every school year, at the beginning of any ministry of the word of God, before every mission, we solemnly bless and publicly distribute *Miraculous Medals*[304], using them as our standard. Because this is an approved liturgical devotion, we have great personal devotion to the *Miraculous Medal*, especially since it is the only one made at the request of the Blessed Mother and visibly approved by the Lord through miracles. We always carry some medals with us to distribute, totally trusting in their effectiveness.

925. The true sign and standard of the Christian is the Cross, of which it is said *Vexilla Regis prodeunt* - “The insignia of the King advances” and *In hoc signovinces!* - “With this sign you will conquer!” The sign and standard of

the Christian is the Sacred Heart of Jesus, proclaimed by Pope Leo XIII, *Novum Signum* – “A New Sign.” The sign and standard of the Christian is Mary Immaculate, of whom the book of Revelation says *Signum magnum apparuit in coelo* – “A great sign appeared in the sky”^[305] A woman whose dress was the sun, who had the moon under her feet and a crown of twelve stars on her head. In the reality of these three signs we see the gradual revelation of the sanctifying plan of God, simple and unique as his Holiness.

926. These three signs precede the three liturgical cycles, through which the Lord’s sanctifying plan is revealed and applied to the soul. At the beginning of Advent and throughout the Christmas season, the sign-standard of the Immaculate Conception of Mary shines before us. During the East Cycle, beginning with its most remote preparation shines the sign-standard of the Lord’s sacrifice, the Cross. Over the Pentecost sky, in the flames of the Holy Spirit, shines the sign-standard of the Sacred Heart of Jesus.

927. Lo, waving before us, the standard of God: Mary Immaculate! The great sign, *Signum magnum apparuit in coelo!* – “A great sign appeared in the sky!” which precedes the Cross, and this, in turn, precedes the Sacred Heart! Not really three standards, but one that precedes and illuminates the one that follows. The Virgin Mary in her Immaculate Conception^[306] is the standard that stands before us calling us to hope and enthusiasm, the first flower and fruit of the redemption, the first and idea! Program of redemption.

928. It stands before us, displayed by the church, carried by the saints! We want to lift this standard high before all nations, before all peoples, before the world and all hearts. Around this standard gather the champions of God, who burn within with hatred for sin and fire for virtue, they long for and lift themselves to God! While the enemies fall all around, and behind the just hurry from them to the kingdom of God, and they win the people for the kingdom of God! Behold, at her first appearance over the earth, God comes to us!

929. Wherever there is Mary Immaculate, wherever we show Mary and wherever we bring Mary, there the enemy is defeated and flees, because She is for them, a unique reminder of their condemnation by God, which was the greatest humiliation, *conteret caput tuum* – “she will crush your head.”^[307] The enemies can never submit themselves, can never get used to that, and so, rather than accept that humiliation, they flee; and so, if Mary is with us, all the attacks of the enemy will fail.

930. Wherever Mary Immaculate is, wherever we reveal Mary and bring Mary, there Divine Grace descends and abounds, since throughout the entire world, before the Incarnation of the Word, there was no focus of God's delight other than Mary, the supreme flower and royal fruit of the divine grace given to humanity. In her is kindled the divine light of Jesus, and from her the divine action starts to irradiate all over and to form – in every soul and in the entire world – Jesus, son of Mary, by the work of the Holy Spirit. Likewise, through Mary, the Holy Spirit starts and accomplishes universal sanctification according to Jesus Christ.

931. As the Eucharistic Jesus has surrendered himself to his ministers for the oblation, consecration, elevation, communion and procession, even while freely and continually operating with his grace, so the Virgin Mary, in her constant, invisible visitation to every soul, wants and waits to be raised, carried and employed by us in our dealings, persons, activities, relationships, and in everything that concerns the kingdom of God.

932. The Immaculate Conception contains the first part of the Christian program and ideal; she teaches us the most effective way of implementing it, and tells us that we must work hard to achieve not only the perfect purification and reparation of every fault, but also the preservation and quasi-immunity from every fault. She tells us that we ought to feel, for every sinful action and its occasions, even the most remote ones, the most natural aversion and hatred, as we instinctively feel when we see a snake.

933. The complex symbolism of the Immaculate One is not a creation of art, but rather the revelation given to the beloved disciple [\[308\]](#). Iconography [\[309\]](#) presents the Virgin in the final act of the victorious battle against the dragon whose head was crushed, fulfilling the *ipsa conteret caput tuum* – “she will crush your head” [\[310\]](#); the ecstatic disciple presents the battle in its various stages in heaven and on earth, with the dragon standing before the Woman with his complete display of strength; seven heads, ten horns and ten diadems [\[311\]](#).

934. The first stage is in heaven. The fury of the dragon is aimed directly against the son of the Virgin. He sweeps away with his tail one third of the stars in the heavens (the fallen angels!), and his seven mouths are ready to devour the Son of the Virgin. In his pride, the dragon insanely wants to destroy him. But he is the Man-God! He ascends to the throne of divinity without even deigning to fight the dragon. The dragon's greatest humiliation is this total disregard for him, as if he did not exist at all. The faithful angels under the leadership of Michael chase him forever out of heaven, where there will never be a place for him [\[312\]](#)

935. The second stage. The battlefield is now on earth. The savage fury of the dragon is nevertheless completely turned on the children of Mary[313], the mystical body[314] of Jesus, our divine head[315]. On earth we do see the Virgin triumphing in the battle against the enemy. The Mother uses the same tactic as the Son! She receives two huge wings[316]. She turns her back on the dragon, and this gesture confuses him; his plans become void. She crushes his head. The Virgin is flying and the dragon is not capable of flying. She flies toward heaven, the heaven that does not exist anymore for the dragon; the heaven that has become for the dragon a desert more frightening than hell itself.

936. In his crazy battle, the dragon counts on the charm of his eyes...and how many eyes! And on the allurements of his power and glory...and how many crowns[317]! But the one who turns his back cannot be victim of his enticement, cannot fall into his mouths. How simple, innocent, childlike, humbling is this gesture of turning one's back on him, not because of fear, but in order to deprive him of power, to defeat the enemy, to lessen and abolish all his powers. In that gesture, there is the wisdom of God[318]. That move in the opposite direction teaches us the only way, the only precaution against moral failings; it reveals and communicates to us the only certain victory against every moral danger.

937. The flight! We are not going to defeat diabolic pride with our human boasting, but only with humility. Let us then use in our own humble spirit, the humiliating word, "flight". Flight from all occasions of sin in general and from every occasion in particular. The prompt, lively, decisive flight toward the desert of heaven, crowded with welcoming angels. This is our prudence, the only way, and, so to speak, the only grace to render us immune to sin[319], to unite us to that exemption from sin that is imitation of the Immaculate Conception.

938. Since we must have a healthy fear of ourselves, as a voluntary training of our own sincere humility, and to assure ourselves of avoiding each and every occasion of sin, we accept as a fundamental Christian duty the flight from the world and self-denial. The world, the world that did not know Jesus, the world that cannot receive the Spirit, the world for which Jesus refused to pray, is defined as the combination of all occasions of sin. The self that we must deny and reject is the inclination to submit to the enticement of those sweet and beautiful eyes and the pompous and rich crowns with which the dragon, in all the ways of the world, attracts us.

Chapter CXI

Marian Devotion

939. As the Son of God, the Incarnate Word is inseparable from the Virgin Mary, the Immaculate Mother of God, so too the soul chosen by the Trinity to be the spouse of God must be inseparably and realistically united to Mary.

940. In the Holy Family, besides the Person and Relationship of the Son of God, and the person and Relationship of the Son of God, and the person and relationship of the Mother of God, we find in St. Joseph the person and relationship of the soul spouse of God (and spouse of the Virgin Mary). Every soul that aims at divine union must be united to Mary.

941. Our special devotion to the Blessed Mother is called "union with the Virgin Mary". This is both because it is in imitation and honor of the union of Jesus and each Divine Person with the Blessed Virgin Mary, and, because it leads us to union with God together with Mary.

942. Through this union with Mary, we intend to know, love and possess God, together with our Blessed Lady, and know, possess and love the Blessed Lady; and know, possess and love the Blessed Mother, together with God, constantly going from one to the other, ever more intimately united to one for the sake of the other, and vice versa.

943. The circulation of the life of love, which in God goes from one Person to the Other, outside of divinity, is found between God and the Blessed Virgin. All the saints are enraptured by it, our soul immerses and surrenders itself to it; and other souls are attracted to it through the Marian apostolate.

944. We honor all the mysteries and privileges, all the states and acts, all the sorrows and joys, all the apparitions and visitations, all the perfections and functions of the Blessed Mother, one by one, and according to our custom.

945. Even though we recommend that all Vocationists enter into and live the spirit of universality and syntheticity, according to our divine vocation, still, everyone is free to honor that particular Marian mystery or title to which he feels more attraction, so that he may become a promoter of it

946. Likewise, we greatly esteem, and, as far as possible, we try to make our own, all the Marian devotions of the various religious orders, always preferring those devotions that are more inclusive, such as the rosary, and even this is liked with all the other mysteries of Mary and St. Joseph.

947. We include St. Joseph in every devotion to the Blessed Mother, because we believe that by so doing we give her greater honor and joy, likewise, we believe that this devotion is enriched by the inclusion of her grand family of all the angels, saints, and the just on earth, that is, the holy family of the church.

948. For our ordinary vocal prayer, we use a series of scriptural verses, changing them every week of the year, and for our extraordinary vocal prayer, we use a rosary composed of the entrance antiphons of the Masses of the Blessed Mother, with their respective opening prayers. We call this our ordinary and extraordinary "Marian Tribute."

949. For mental prayer, our own specialty, but one, which we want to spread throughout the world, we practice and teach the union with Mary as mother, Mediatrix^[320], guardian and nurturer of divine grace and every individual grace in souls.

950. This devotion of union with Mary reflects well the mission and maternal function of Mary regarding souls, her fullness of grace for herself and others, and also clearly honors her as Queen of the Saints, Mother of Divine Love, Mediatrix of All Graces, Our Lady of the Divine Vocations, Inspirations and Divine Missions.

951. From the Blessed Virgin, therefore, we hope for and await continually the life of grace, the divine vocation, inspirations and missions, in order to unite ourselves lovingly to God, and become the chosen ones, the saints of the Trinity.

952. Since all graces come to us through the Heart and hands of Mary, we want very much to entrust ourselves and remain very close to that Heart and those hands, and as deeply as possible within that Immaculate Heart of Mary, our Mother!

953. And since everything depends on our acceptance and cooperation with grace, it is important to know that God wants us to depend on the Virgin Mary in the transmission of his grace, and, consequently, our acceptance and cooperation with grace depends greatly on our union with Mary.

954. All graces begin with inspirations, and develop in relation to our cooperation, and so, we should ask for these before everything else, await them from Mary, receive them from Mary, and through them honor her as Queen and Mother of Divine Inspirations.

955. As soon as we have a good inspiration, from whatever gift of the Holy Spirit it may come, we reverently take it and then present and entrust it to Mary, like a most precious seed, which can germinate only in her.

956. Then we beseech her to assist us in responding to that grace, by fulfilling that inspiration, out of respect for its Divine Author and source, and so she becomes our principal, actual grace, since she was the source of the prevenient (motivating) grace.

957. It is not good for man to be alone[321], especially in supernatural matters, in which his insufficiency and weakness are much greater, and, no one is better company for him than Mary.

958. After each act, we reverently entrust it to Mary, so that she can preserve for us the merit and the increase of grace, which, purified from all human imperfection, will be placed in the heavenly treasury, so that one day the soul can stand robed before the throne of God[322].

959. This is our own congregation's devotion to the Blessed Virgin, invoked as Mother of Divine Grace and Mediatrix of All Graces, united inseparably with Jesus, one Savior, and with the Spirit, our Sanctifier, in the work of lifting the soul to Divine Union.

960. With this Vocationist Marian devotion, one truly discovers that this is a quick course in Christian perfection, and a complete summary of every beneficial means to becoming what Mary is: the fullness of grace and embodiment of sanctification.

961. As far as our direct relationship with the Blessed Virgin, the soul is free to go from one extreme to the other, as represented by two heroes of holiness: St. Louis Marie de Montfort[323] and St. John Eudes[324]: who established these relationships and practices with God's inspiration.

962. St. Louis de Montfort seems to be at the extreme of humility with his slavery of love to Jesus in Mary (and, we add, St. Joseph). St. John Eudes seems to be at the extreme of the confidence of love, with his nuptial bond with the Blessed Mother, which nothing should prevent us from desiring.

963. In reality, the servant of the saints, reserves the word "spouse" only for the most Holy Trinity, and is more pleased with the place of slave of love, even while desiring and hoping that some day he may be called "son"... "Spouse," mindful in the Gospel of the words to the wedding guest: *recumbe in novissimo loco* – "go and sit at the lowest place[325]."

964. The slave of Mary stays close to her in order to be worthy of hearing: *Ecce Mater tua!* – "Behold your Mother."^[326] The son of Mary places himself totally in her hands in order to be made worthy of hearing: *Veni sponsa mea!* – "Come my bride!"^[327] As the spouse of God, the Vocationist places himself totally in the Heart of Mary.

965. In this Marian devotion concerning all actual and motivating graces, and which is the authorized devotion of the Society of Divine Vocations, we see that we are practicing perfectly the devotion of St. Louis de Montfort. Everything "from Mary, through Mary, for Mary and in Mary," a devotion that is good for every state and condition.

966. For every state in our spiritual life, which is always a state of journeying, a state of battle, a state of formation, a state of elevation, and a state of conquest. In every state of life, we have the Blessed Virgin near us in a perpetual visitation, fulfilling her role as Mother.

967. We believe in the *Perpetual Visitation of Mary* to every soul, especially those souls working on their personal sanctification: particularly to souls working on their personal sanctification: particularly to souls favored with a religious and priestly vocation, and even more to every promoter of vocations.

968. We believe in the participation of Mary in the Divine Perfections, and so, in the Divine Immensity; on account of this, we sense her presence near every soul, in churches, religious houses of formation for the apostolate, our Vocationist houses!

969. Even though we are unable to define it, we believe in a special presence of union of Mary and the Eucharistic Jesus, and with the Blessed Trinity dwelling within us through that grace of which Mary is Mother!

970. This presence of Mary is connected with her role as Mother of Jesus in souls, as the first cooperator and minister of redemption and sanctification, the first and most precious instrument, the first and chief of means of divine union for us.

971. This presence is felt, loved and enjoyed in proportion to the commitment of the soul, and every community, to one's own sanctification and to the sanctification of others, this may very well be a revealing sign and measure of our fervor.

Chapter CXII

Marian Year

972. For every fifty days of our spirit year, we assign a Marian mystery, which we intend to honor in our daily devotional practices, and this is in addition to our practice of a supernatural virtue, an evangelical counsel, and an ascetical exercise.

973. During the seven Pentecosts[328] of our spiritual year, we consider the Blessed Virgin as: 1) the Immaculate, 2) the Consecrated, 3) the Annunciation, 4) the Sorrowful, 5) the Assumption, 6) the Queen, 7) the Mediatrix of All Graces.

974. Every day then there will be a Marian devotion as part of each of the seven devotional exercises, each one corresponding to one of the seven aspects or levels of relationship with the Blessed Mother; for these seven aspects or levels[329]of relationship with Mary, there will be appropriate instructions and consecrations during the seven Pentecosts of our ascetical year.

975. Because we consider Mary as our Patroness, our Queen, our Lady, our General, our Teacher, our Partner, and our Mother, mindful of all these, we lovingly offer ourselves to her as her slaves, subjects, pages, soldiers, disciples, knights and sons.

976. We consider all these relationships with Mary as levels of that one loving relationship which becomes the immediate, permanent preparation for our relationship with Jesus and the Trinity. We hope that the Blessed Mother will so mold us that we may become the object of the Blessed Trinity's pleasure and delight, truly, as a soul *Sponsa Dei* – "Spouse of God".

977. Among all the activities and hours of our day, we especially wish to consecrate to the Virgin Mary, the most humble ones, and the ones, which, by nature, have the most distractions. Also, so that she may immediately comfort us as our Mother and we may be sanctified with her special protection and presence, we remember her, in community, with a Hail Mary, at the beginning and end of them.

978. Our more humble and distractive necessary activities, which must be sanctified, are: breakfast, lunch and dinner, our night sleep and afternoon rest, our outings and recreation.

979. Since appropriate prayers are assigned for lunch and dinner, according to the various liturgical seasons, we pray the Hail Mary only before and after breakfast, and for any other extraordinary snack. The sick can always pray the Hail Mary for every meal!

980. We conclude our prayers before and after lunch and dinner, with our Congregation's invocation: *Regina Sanctorum omnium – Mediatrix omnium gratiarum – Mater pulchrae dilectionis – Ora pronobis* – “Queen of All Saints, Mediatrix of All Graces, Mother of Divine Love, pray for us” – and *Omnes Angeli et Sancti Dei, intercedite pronobis* – “All Angels and Saints of God, intercede for us.”

Chapter CXIII

A Marian Day

981. At the first devotional exercise, called “The Resurrection,” as a community, we repeat twelve times the following special greeting and invocation to Mary; we pray it aloud, while rising to a new day, this ends with the placing of the rosary around the neck, which we wear all day long.

982. *Ave Maria, Virgo perpetua, templum Domini, sacrorium Spiritus Sancti, sola sine exemplo placuisti Domino nostro Iesu Christo. Sancta Maria, succurre miseris, juva pusillanimes refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.*

-“Hail Mary, ever Virgin temple of the Lord, vessel of the Holy Spirit, you alone, without equal, have pleased Our Lord Jesus Christ.”

-“Holy Mary, help of the needy, aid the weak, console the suffering, pray for all people, intervene for the clergy, and intercede for religious women.”

983. At the second devotional exercise, called the “Morning Sacrifice,” we recite, as preparation for holy communion, the prayer: *O Iesu vivens in Maria* – “O Jesus, living in Mary,” and then we repeat three times, as a conclusion of our thanksgiving, the remembrance of the Final Bequest [\[330\]](#) with which Jesus offers his Mother to all and them to his Mother.

984. *O Iesu vivens in Maria, veni and vive in famulis tuis, in spiritu sanctitatis tuae, in plenitudine virtutis tuae, in perfectione viarum tuarum, in*

veritate virtutum tuarum, in communione mysteriorum tuorum, dominare omni adversae potestati, in Spiritu tuo ad gloriam Patris.

-“O Jesus, living in Mary, come and live in the soul of your servants, with your spirit of holiness, your fullness of gifts, the perfection of your ways, the truth of your virtue, and the communion of your mysteries, and reign in us despite the enemy’s influence, through, the power of your Spirit and for the glory of the Father.”

985. After Mass and Communion: *Ave Maria, ecce filius tuus, monstra Te esse matrem. Anima mea, ecce Mater tua, monstra Te esse filiam.*

— *Sancta Maria, recordare nostri dum steteris in conspectu Domini, ut loquaris pro nobis bona, ut sibi bene complaceat in nobis. Amen.*

- “Hail Mary, behold your son, show him that you are his mother! My soul, behold your mother, show her that you are her child!”

- “Holy Mary, remember us when you are in the Lord’s presence, and speak a good word on our behalf, so that he may find his delight in us.”

986. At the third devotional exercise, called “Communion with the Holy Church,” after the reading and prayer of the Martyrology[331], add three times the following greeting and invocation in honor of Mary. We conclude it by holding and kissing the Holy Book, which we will keep with us all day long, saying: *Maria autem conserabat omnia verba haec conferens in corde suo* –“Mary kept all these words in her heart, meditating on them.[332].”

987. At the Martyrology: *Ave Maria, Mediatrix omnium gratiarum, Mater pulchrae dilectionis, Regina Sanctorum omnium et Angelorum! Sancta Maria et omnes Angeli et Sancti Dei, intercedite pro nobis ad Dominum ut nos mereamur ab Eo adjuvari et salvari. Amen.*

-“Hail O Mary, Mediatrix of all graces, Mother of Divine Love, Queen of all Angels and Saints! Holy Mary and all you Angels and Saints of the Lord, intercede for us, so that we may obtain the Lord’s help and salvation. Amen.”

988. At the fourth devotional exercise, called “The Transfiguration[333],” we have the “Marian Tribute,” consisting of Scripture verses recited chorally. This is replaced by special prayers during the various Novenas preceding the feasts of the Blessed Mother. On the first two days and on the last day of the

Octave, instead of the "Marian Tribute," we renew the consecration made on the feast day.

989. At the fifth devotional exercise, called "The Evening Sacrifice, " we add a song in honor of the Blessed Mother, if possible, and we sing this before an image of Mary, outside the chapel signifying the spirit of the battle against hell and in the spirit of joy in the Lord's service. This song will vary each day of the week, and can be either in Latin or the vernacular.

990. The sixth devotional exercise, which takes place at sunset, is called "Communion with the Holy Family," and is mainly a Marian exercise, consisting of the rosary with the meditation on its mysteries, and the litanies of the Blessed Virgin from whom, even more than from a priest, we hope for the final eucharistic benediction.

991. At the seventh devotional exercise in the evening, which is called "The Ascension," we repeat twelve times, in a low voice, the following Marian greeting/invocation, doing this while we prepare for bed, and we end it by kissing the robe or hand of the image of the Blessed Mother located in a central place, outside the chapel.

992. In the evening: *Ave Maria, Mater Domini mei, beata quae credidisti, quoniam perfecta sunt in Te quae dicta sunt Tibi a Domino.*

- *Sancta Maria, a custodia matutina usque ad noctem in Te speravi, Mater, in manus tuas commendo spiritum meum.*

- "Hail Mary, Mother of my Lord, blessed are you because you have believed, and thus all that the Lord promised has been fulfilled in you."

- "Holy Mary, from dawn till night I have hoped in you; Mother, into your hands I commend my spirit."

993. At the end of the main morning and evening devotional exercises, we sing the proper liturgical Marian antiphon, kneeling or bowing at the final invocation.

994. For each individual's private devotion, the rosary and Mary's Starry Crown (*Stellario Mariano*), which will follow, are recommended as true precious Marian gems; these represent the spiritual journey encompassed in Mary's actions, states and perfections; for this we can use our Congregation's rosary beads, which, like those of the Franciscans[334], have seven[335]decades.

995 Each person, given his personal devotion, will travel this Marian journey, adding signs of the cross, the Glory Be, the Hail Mary or other short prayers and spiritual reflections of his own choosing, in private.

996. These three Marian devotions can be used in common whenever there is a special hour dedicated to the Blessed Mother; for special needs entrusted to the community's intercession, or, for a special act of devotion that we want or must perform for our heavenly Mother in special circumstances. So, for example, the first Saturday of the month, after the first Friday, is dedicated to the Sacred Hearts[\[336\]](#).

Chapter CXIV

Marian Jewels

997. 1. *First Decade:*

- Glory to the Most Holy Trinity within you, O Mary! Glory to you, O Mary, in the Most Holy Trinity, for your faith, for your hope and for your charity, for your religion, for your prudence, for your justice, for your fortitude, for your moderation, for the gifts of the Holy Spirit in you, and for all your holiness.

2. *Second Decade*

- Glory to the Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your humility for your obedience to the law, counsels, and inspirations, for your purity, for your virginity, for your divine motherhood, for your modesty, your poverty, and your constancy.

3. *Third Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your beauty, for your sweetness, for your joy, for your peace, for your patience, for your generosity, for your kindness, for your long-suffering, your unselfishness and your meekness.

4. *Fourth Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your power, your supremacy and your freedom, for your control, your mercy and your intercession, for your protection, your wisdom, your teaching, and for your motherly assistance.

5. *Fifth Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your fidelity, your submissiveness, and your simplicity, for your Laboriosity, your mortification, and your prayer, for your contemplation, your words, and your silences, for your earthly life.

6. *Sixth Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your nobility, your dignity and your perfection, for your merits, your excellence, and your privileges, for your titles, your crown of light, your worthiness, and for your bliss.

7. *Seventh Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your fullness of grace, your mediation of all grace, your dispensation of all grace, for your union with God the Father, your imitation of God the Father, for your union with God the Son, your imitation of God the Son, for your union with God the Holy Spirit, your imitation of God the Holy Spirit, for your divine image.

Chapter CXV

Mary's Rosary

998. 1. *First Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your predestination[\[337\]](#), your predesignation, and for your holy parents[\[338\]](#), for your Immaculate Conception, for your gestation[\[339\]](#), for your birth, for your first offering of yourself, for your infancy, for your presentation in the temple, for you life in the temple[\[340\]](#).

2. *Second Decade:*

- Glory to the Most Bless Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your vow of virginity[\[341\]](#), for your marriage, for your holy spouse, St. Joseph[\[342\]](#), for your annunciation[\[343\]](#) and visitation[\[344\]](#), for the revelation of the Incarnation to St. Joseph[\[345\]](#), for the life of Jesus in your womb, for

your expectation of the birth Jesus, for your ascension to Bethlehem[\[346\]](#), for your giving birth to Jesus[\[347\]](#).

3-Third Decade:

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your holy life with Jesus and Joseph, for the calling and adoration of the shepherds[\[348\]](#), for the calling and adoration of the Wise Men[\[349\]](#), for the circumcision of Jesus[\[350\]](#) for your purification and presentation in the Temple[\[351\]](#), for the prophecy of Simeon[\[352\]](#), for the infancy of Jesus[\[353\]](#) for your Name[\[354\]](#) and Immaculate Heart[\[355\]](#)

4. Fourth Decade

-Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your flight to Egypt with Jesus and Joseph[\[356\]](#), for your exile in Egypt with Jesus and Joseph[\[357\]](#), for your return from Egypt with Jesus and Joseph[\[358\]](#), for your stay in Nazareth with Jesus and Joseph[\[359\]](#), for your ascension to Jerusalem with Jesus and Joseph[\[360\]](#), for the loss and search for Jesus by you and St. Joseph[\[361\]](#), for the find of Jesus by you and St. Joseph[\[362\]](#), for the adolescence of Jesus with you and St. Joseph, for the years of Jesus' youth with you and St. Joseph, for your interior life[\[363\]](#).

5. Fifth Decade:

-Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for the prayer of Jesus with you and St. Joseph, for the work of Jesus with you and St. Joseph[\[364\]](#), for the obedience of Jesus to you and St. Joseph[\[365\]](#), for the death of St. Joseph[\[366\]](#), for your presence at the wedding at Cana[\[367\]](#), for your departure from Nazareth, for your sharing in the public life of Jesus[\[368\]](#), for your fellowship with the pious women[\[369\]](#), for your life of suffering for your co-redeeming compassion[\[370\]](#).

6. Sixth Decade:

-Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your encounter with Jesus on the way to Calvary[\[371\]](#), for your presence at the crucifixion of Jesus[\[372\]](#), for your support during the agony of Jesus, for the Final Bequest of Jesus to you[\[373\]](#) for the death of Jesus[\[374\]](#), for his removal from the cross[\[375\]](#), for the burial of Jesus[\[376\]](#), for your expectation of the

resurrection, for the apparition of the Risen Jesus to you, for your life with the Risen Jesus[\[377\]](#).

7-Seventh Decade:

-Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity, for your place in the Ascension, for your place in the cenacle[\[378\]](#), for the coming of the Holy Spirit on you[\[379\]](#), for your stay with the apostles, for your expectation of your passing, for your happy passing, for your resurrection, for your assumption[\[380\]](#), for your glorification and for your crowning as queen[\[381\]](#)

Chapter CXVI

Mary's Starry Crown

999. 1. *First Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of the angels, Queen of the archangels, Queen of the principalities, Queen of the powers, Queen of the virtues, Queen of the dominations, Queen of the thrones, Queen of the cherubim, Queen of the seraphim[\[382\]](#), Queen of the seven angels assisting at the throne of God[\[383\]](#).

2. *Second Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of the patriarchs[\[384\]](#), Queen of the prophets[\[385\]](#), Queen of all the just[\[386\]](#), Queen of the apostles[\[387\]](#), Queen of the disciples[\[388\]](#), Queen of the evangelists[\[389\]](#), Queen of the fathers[\[390\]](#), Queen of the doctors[\[391\]](#), Queen of the pastors[\[392\]](#), Queen of virgins[\[393\]](#).

3. *Third Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of martyrs[\[394\]](#), Queen of the Holy Innocents[\[395\]](#), Queen of penitents[\[396\]](#), Queen of miracle-workers[\[397\]](#), Queen of holy children[\[398\]](#),

Queen of holy Popes, Queen of holy priest, Queen of the Holy Founders[\[399\]](#), Queen of holy hermits[\[400\]](#), Queen of holy cenobites[\[401\]](#).

4. *Fourth Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of holy monks[\[402\]](#) Queen of holy Brothers[\[403\]](#), Queen of holy Clerics Regular[\[404\]](#), Queen of holy hospital workers[\[405\]](#) Queen of holy knights[\[406\]](#), Queen of holy missionaries[\[407\]](#), Queen of contemplatives[\[408\]](#) Queen of the active and mixed life[\[409\]](#).

5. *Fifth Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of the pope, Queen of bishops, Queen of priests, Queen of deacons, Queen of Levites, Queen of clergy, Queen of religious orders, congregations and institutes, Queen of Christian families.

6. *Sixth Decade:*

- Glory to the Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of the missions, Queen of vocations, Queen of Christianity, Queen of all nations, Queen of Divine Revelation, Queen of the arts, Queen of the Church Militant, Suffering and Triumphant.

7. *Seventh Decade:*

- Glory to the Most Blessed Trinity in you, O Mary! Glory to you, O Mary, in the Blessed Trinity! Queen of Bethlehem, Our Lady of the Holy Name, Queen of Nazareth, Our Lady of the Sacred Heart, Queen of Calvary, Our Lady of the Most Precious Blood, Queen of the Cenacle, Our Lady of the Blessed Sacrament, Queen of the Sacred Sciences[\[410\]](#), Our Lady of Good Studies.

Chapter CXVII

Method for the Solemn Rosary

1000. - In the name of the Father, and of the Son, and of the Holy Spirit. Amen

- I wish to join with all the saints in heaven, the just on earth, and all the faithful who are here now. I wish to join with you, my Jesus, to worthily praise your Blessed Mother, and thus also praise you in her and through her. I wish to repudiate every distraction that may come to me during this rosary, which I intend to pray with meditation, humility and devotion, as though it were the last one of my life.

- Blessed Trinity, we offer you this Creed in honor of all the mysteries of our faith; this Our Father and three Hail Mary's in honor of the Unity of your Essence and Trinity of your Persons. Grant us a living faith, a firm hope, and a burning love. The Creed, 1 Our Father, 3 Hail Mary's, 1 Glory be.

The Joyful Mysteries

(Monday – Thursday)

1. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the First Joyful Mystery – The Archangel Gabriel announces to the Blessed Virgin the Incarnation of Our Lord Jesus Christ and her elevation to Mother of God. Mary accepts, calling herself a simple servant of the Lord. Let us learn and ask for holy humility. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this first decade of the rosary in honor of your Incarnation in Mary's womb.

R) We ask you, through this mystery and Mary's intercession, for profound humility. Amen

ALL) May the graces of the mystery of the Incarnation, be ours. Amen.

2. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Second Joyful Mystery – The Blessed Virgin, in her concern, goes to visit and help St. Elizabeth. Let us admire and seek Mary's neighborly love. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this second decade of the rosary in honor of your Mother's visit to her cousin, St. Elizabeth, and the sanctification of St. John the Baptist.

R) We ask you, through this mystery and the intercession of your Blessed Mother, for charity towards our neighbor. Amen

ALL) May the grace of the mystery of the visitation be ours. Amen

3. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Third Joyful Mystery – Jesus, born in the stable in Bethlehem, is placed in a manger amid the most squalid poverty. Let us begin to appreciate the virtue of poverty and ask Jesus and Mary for it. Our Father, 10 Hail Mary's Glory be.

V) We offer you, Lord Jesus, this third decade of the rosary in honor of your birth in a stable in Bethlehem.

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for detachment from the world, contempt for riches, and love of poverty. Amen

ALL) May the graces of the mystery of Jesus' birth be ours Amen.

4. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Fourth Joyful Mystery – Mary, even though not obligated, represents Jesus in the Temple and

perfectly fulfills everything required for Purification. Let us consider and seek the Blessed virgin's obedience. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this fourth decade of the rosary in honor of your Presentation and Mary's Purification.

R) We ask you, through this mystery and through Mary's intercession, for total purity of body and Spirit. Amen

ALL) May the graces of the mystery of the Purification be ours. Amen

5. - In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Fifth Mystery - Jesus becomes lost, he is diligently looked for, and then he is found in the Temple Sin is losing Jesus. Let us ask for the grace to flee from all sin and ever detest it.

Our Father, 10 Hail Mary's, Glory be

V) We offer you, Lord Jesus, this fifth decade of the rosary, in honor of your being found in the Temple by Mary.

R) We ask you, through this mystery and through Mary's intercession, for the virtue of hope. Amen

ALL) May the graces of the mystery of the Finding of Jesus in the Temple be ours. Amen.

Chapter CXVIII

The Sorrowful Mysteries

(Tuesday – Friday)

6. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the First Sorrowful Mystery – Jesus, in the garden of Gethsemani, the night before his death, sweating

blood, prays with humility, confidence and perseverance, an angel comforting him. Let us ask for this spirit of prayer. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this sixth decade of the rosary in honor of your human agony in the Garden of Olives.

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for sorrow for our sins. Amen

ALL) May the graces of the mystery of Jesus' Agony be ours. Amen

7. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Second Sorrowful Mystery – Jesus, bound to a pillar, is cruelly scourged, in reparation for so much dishonesty among me. Let us ask for the beautiful virtue of chastity. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this seventh decade of the rosary in honor of your bloody scourging.

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for true control of our senses. Amen

ALL) May the graces of the mystery of Jesus' Scourging be ours. Amen

8. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Third Sorrowful Mystery – Jesus is crowned with thorns and viciously ridiculed because of our many bad thoughts and feelings. Let us ask for purity of mind and heart. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this eighth decade of the rosary in honor of your crowning with thorns.

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for contempt for the world. Amen

ALL) May the graces of the mystery of the crowning with thorns be ours. Amen

9. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Fourth Sorrowful Mystery – Jesus, condemned to death, carries the heavy cross to Calvary. Let us admire the Lord's patience and ask for patience with our own crosses. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this ninth decade of the rosary in honor of the patience with all our crosses. Amen

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for patience with all our crosses. Amen

ALL) May the graces of the mystery of Jesus carrying his cross be ours. Amen

10. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Fifth Sorrowful Mystery – Jesus is crucified between two thieves, he is insulted, and he suffers for three hours on the cross and dies to save us from hell. . Let us ask for devotion to the Mass, which is the renewal of the sacrifice of Calvary. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this tenth decade of the rosary in honor of your crucifixion and ignominious death at Calvary. Amen

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for the conversion of sinners, the perseverance of the just, and the liberation of the souls in purgatory. Amen

ALL) May the graces of the mystery of Jesus' crucifixion be ours. Amen

Chapter CXIX

The Glorious Mysteries

(Wednesday, Saturday and Sunday)

11. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the First Glorious Mystery – Our Lord Jesus Christ rises gloriously from the tomb; this resurrection is a pattern for our resurrection from the tomb of our sins and faults. Let us ask Our Lady for this. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this eleventh decade of the rosary in honor of your glorious resurrection

R) We ask you, through this mystery and through the intercession of your Blessed Mother, for God's love and zeal in your holy service. Amen

ALL) May the graces of the mystery of the resurrection be ours. Amen

12. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Second Glorious Mystery – Our Savior, forty days after his resurrection, ascends into heaven with glory and triumph. Let us ask to be unconcerned about earthly honors and desire only the glory of God and spiritual joys and goods. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this twelfth decade of the rosary in honor of your glorious ascension into heaven. R) We ask you, through this mystery and through the intercession of your Blessed Mother, for a strong desire for heaven. Amen

ALL) May the graces of the mystery of ascension be ours.
Amen

13. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Third Glorious Mystery – The Holy Spirit descends on the apostles to enlighten and console them. Let us ask for the gifts of the Holy Spirit, especially, divine wisdom, strength in doing good, and zeal for souls. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this thirteenth decade of the rosary in honor of the mystery of Pentecost.

R) We ask you, through this mystery and through the intercession of your Blessed Mother, to grant us the Holy Spirit. Amen

ALL) May the graces of the mystery of Pentecost be ours.
Amen

14. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Fourth Glorious Mystery – In the ecstasy of divine love the Virgin Mary leaves this life and is taken up into heaven by the angels. Let us ask for the grace of a holy life, so that we may die in the love of the Lord. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this fourteenth decade of the rosary in honor of the Resurrection and glorious assumption of your holy Mother into heaven.

R) We ask you, through this mystery and through the intercession for a sincere devotion to such a loving Mother.
Amen

ALL) May the graces of the mystery of the Assumption be ours.
Amen

15. – In the name and in union with the Blessed Trinity, we honor the Virgin Mary in the Fifth Glorious Mystery – Mary is crowned

by the Blessed Trinity as queen of heaven and earth, the refuge of sinners, the dispenser of all graces, our powerful and loving Mother. Let us be devoted to the Virgin Mary and let us ask for the grace of holy perseverance. Our Father, 10 Hail Mary's, Glory be.

V) We offer you, Lord Jesus, this fifteenth decade of the rosary in honor of the coronation of your most Holy Mother.

R) We ask you, through this mystery and through the intercession of your Blessed Mother, to grant us perseverance in grace and a glorious crown. Amen

ALL) May the graces of the mystery of Mary's glorious coronation be ours. Amen

Final Prayer

16. Hail Mary, daughter of the eternal Father, mother of the divine Son, spouse of the Holy Spirit, Temple of the Blessed Trinity! Hail, Queen of heaven and earth! Hail, refuge of sinners, Mother of mercy! Sinner that I am, I prostrate myself at your feet, begging you to obtain for me, from your beloved son, contrition and forgiveness for my sins, and divine wisdom. I offer and dedicate to you all that I have, all that I am, as I proclaim you as my Mother and my Queen; treat me as the least of your Servants. Listen, O my Queen, to the signs of my heart that wishes to faithfully love and serve you. Let it never be said that of all those who have come to you, I am the first whom you did not aid. O my hope! O my life! O my faithful, Immaculate Virgin Mary, defend, protect, heed, teach and save me.

1001. Follow this method (which is the method of St. Louis de Montfort) as an example and guide for the attentive and religious practice of Marian devotions. This method will be used in community devotions only on the eve of the main feast in honor of the Virgin Mary; it can also be used for the Three House devotion[\[411\]](#)or the weekly Holy Hour.

1002. The major feasts in honor of the Virgin Mary, whose eve or vigil we observe even with fasting are: the Immaculate Conception (December 8), the Nativity (September 8), the Holy Name (September 12), the Presentation (November 21), the Desponsation, the Annunciation (March 25), the Visitation (Mary 31), the Purification (February 2), the Immaculate Heat (August 22), the Compassion (September 24), the Assumption (August 15), and the Mediatrix of all Graces.

Chapter CXX[\[412\]](#)

Consecration To Jesus Through Mary

1003. The primary aim of this devotion is to establish in our heart the dominion of Mary Most Holy so that Jesus, Incarnate Wisdom, may rule there more perfectly.

1004. This devotion consist of: 1) Offering oneself totally to Mary in order to belong completely to Jesus; 2) seeking always to make a habit of living in totally perfect dependence on Mary, thus imitating the Son of God who was subject to her for thirty years.

1005. This total offering of oneself to Mary includes; 1) our body and senses; 2) our soul and it faculties; 3) our present and future material goods; 4) our spiritual goods; 5) all the merit of our past, present and future good deeds, and the normal right that we have to dispose of them as we please.

1006. In this consecration, we acknowledge Mary as our true patroness and: 1) we offer ourselves totally to her; 2) for our entire life; 3) expecting from this complete offering of ourselves nothing but the honor of being her subjects not only as mere servants, but as voluntary slaves of love, so that we may belong perfectly to Jesus Christ through her St. Louis Marie de Montfort called this devotion the "filial slavery to Mary".

1007. Through this consecration, the Virgin Mary becomes 1) the sole possessor of all the satisfaction achieved by our good deeds, which she can use to realize better the greater glory of God; 2) the faithful depository and custodian of all the merits of our good deeds,

graces, virtues and qualities that she jealously safeguards as a beautiful and precious treasure, which she will return to us on the Last Day.

1008. In accepting our consecration, Mary takes us as her own and she agrees to protect and defend us against our enemies, by obtaining for us all the graces we need in this life. Our good deeds, passing through her hands before reaching God, are purified of any imperfection, and with this added purity, they become even more meritorious. She then imparts to them the beauty of her own virtues and presents them herself to Jesus Christ, who then accepts them even more favorably. Since we have been so generous and unselfish by relinquishing all our goods and placing them at her disposal, she is most generous toward us both in this world and the next, both in the order of nature and of grace.

1009. Practices suggested by St Louis Marie de Montfort: 1) after choosing a special date for this personal consecration to Mary, one must spend thirty days in preparation, offering God all one's prayers, actions and sacrifices as follows; for twelve days to empty oneself of one's worldly spirit; for six days to seek an understanding of Mary and the, for six more days to strive for greater knowledge of Jesus Christ. On the thirty-first day, that is the day set for the consecration, make the consecration according to the following formula written by St. Louis Marie De Montfort; 2) renew this consecration every year with the same preparation. This could very well coincide and serve as an opportune exercise for the month of Mary or one could also use the time of the apparitions at Lourdes' from February 11 to March 25.

1010. Practice doing everything through Mary, with Mary, in Mary, and for Mary. Doing everything through Mary means that we must be moved and guided by her rather than our own will, in everything we do. In order to obtain this, one must renounce one's own will before and during each action, and offer oneself again to Mary saying in our heart or even verbally. :I renounce my own will, and I consecrate myself to you, my dear Mother."

1011. Doing everything with Mary means keeping her ever in mind as a model to imitate and always looking to her to discover how to

behave in every situation; never leave her, but, like little children, always walk beside her so that we may be constantly sustained by her and immediately raised up should we fall.

1012. Doing everything in Mary means conforming completely to Mary's plans, feelings, intentions and wishes, so that somehow we become one with her and it can be said that she lives and works in us and we live and work in her.

1013. Doing everything for Mary means that we direct every action to her glory as the Heavenly Queen whom we serve as loving slaves; and so, we serve her faithfully and use every means which will lead others to a greater knowledge, love and service of her.

1014. The truly faithful slaves of Mary quickly, easily, certainly and perfectly achieve the holiness that God requires of them in this special state. St. Louis Marie De Montfort assures us that the Holy Spirit "will come to their souls, will shower them with an abundance of His gifts, and together with the Virgin Mary, His most faithful spouse, will form in then Jesus Christ to the glory of the Father." Grant, O Jesus that the kingdom of Mary, your Holy Mother, may come so that your kingdom may follow!

1015. Consecration to Jesus Christ, Incarnate Wisdom, through the Blessed Virgin Mary

O Eternal and Incarnate Wisdom! O most sweet and adorable Jesus! True God and true man, only Son of the Eternal Father and the ever Virgin Mary! I profoundly adore you, eternally present in the bosom and splendor of the Father; and I adore you also in your taking flesh in Mary's virginal womb.

I thank you for lowering yourself so completely, taking the form of a slave^[413] in order to rescue me from the devil's cruel slavery. I praise and glorify you for being subject in every way to Mary, your Holy Mother, so that through her you might make me your faithful slave. But, alas! Ungrateful and unfaithful as I am, I have not kept my Baptismal promises which I made so solemnly to you, nor fulfilled my obligations.

I do not deserve to be called your son, nor your slave; and there is nothing in me, which does not deserve your revulsion and disdain, I dare not approach alone your holiness and august majesty. For this reason, I have recourse to the intercession of your most Holy Mother, whom you have given me as a Mediatrix with you. It is through her that I hope to obtain from you sorrow and forgiveness for my sins, the acquisition and preservation of wisdom.

Hail then, O Immaculate Mary, living tabernacle of Divinity, wherein Eternal Wisdom will to be hidden and adored by mercy is denied to no one. Hear the pleadings I make for Divine Wisdom, and to this end, receive the vows and offerings which in my lowliness I present.

I, (*Name*), a faithless sinner, renew and ratify today in your presence the vows of my Baptism; I forever renounce Satan, his pomp and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before.

In the presence of all the heavenly court, I choose you this day for my Mother and Mistress. I deliver and consecrate to you, as your slave, my body and soul, my spiritual and physical goods, and the merits of all my good actions, past, present and to come, granting you the total and complete right to dispose of me and all my belongings, without exception, as you please, for God's greater glory, now and forever.

Accept, O gracious Virgin, this small offering of my slavery, in honor of and in union with that submission which Eternal Wisdom deigned to show your Maternity, to pay homage to the power you both have over this poor sinner, and in thanksgiving for the privileges, which the Holy Trinity has bestowed on you. I declare that henceforth I want, truly as your slave, to seek your honor and obey you in all things.

O admirable Mother, present me to your dear Son as His eternal slave, so that as he has redeemed through you, through you he may receive me! O Mother of mercy, grant me the grace to obtain God's true Wisdom; and to that end, number me among those

whom you love and teach, lead, nourish and protect as your children and your slaves.

O faithful Virgin, make me always a perfect disciple, follower and slave of Incarnate Wisdom, Jesus Christ, your Son, so that I may attain, through your intercession and example, the fullness of His earthly age and His heavenly glory. Amen.

EIGHT PART

HEAVENLY CONVERSATIONS

Chapter CXXI

Intentions

1016. For Daily Prayers – At any hour.

1. We consecrate all our time to the Divine Trinity, indwelling in the soul in the state of grace.
2. To the glory and love of the Divine Union of the Blessed Trinity with the mystical soul, its spouse.
3. To the glory and love of the Hypostatic Union of the divine nature with the human nature in Jesus Christ, the Incarnate Son of God, of Eucharistic Communion, and of all the outpourings of the Holy Spirit on the soul of the just.
4. To the glory and love of the Blessed Virgin's continuous, ineffable progresses in holiness, from her Immaculate Conception to her glorious Assumption into heaven.
5. To the glory and love of Jesus' presence and the Holy Spirit's action in the holy church.
6. To the glory and love of all the saints' consecration, as well as the displays of their love of God and their holy deaths, so precious in God's eyes.

7. For the increase of divine habitual graces, the compliance with all the actual graces in the soul, and the spreading of the Vocationist spirit and mission.
8. For a more intense enjoyment of the fruits of the Holy Spirit: peace, joy and love.
9. In union with our guardian angel, St. Joseph, the Blessed Mother, the Seven Spirits assisting at the Throne of God, the saints of day. Amen. Alleluia

1017. For the Prayers at Dawn – First hour.

1. We consecrate this first period of the day to the Divine Trinity in the First Person: God the Father.
2. To the glory and love of the work of Divine Creation, within God's revelation to man and man's elevation to God.
3. To the glory and love of the Christian mysteries the Incarnation and Resurrection of Our Lord Jesus Christ.
4. To the glory and love the Blessed Virgin's Conception and Presentation in the Temple, and the first sanctification of St. Joseph' soul.
5. To the glory and love of the establishment of the Chosen People of the Old Testament.
6. To the glory and love of the Vocation of the saints, especially the apostles, fathers and doctors.
7. For the increase of the virtues of faith, religion, and poverty, the gift of reverential fear of God, and the spirit of the liturgy.
8. For a more intense enjoyment of the beatitude of the pure of heart, and of patience, a gift of the Holy Spirit.
9. In union with the holy seraphim, cherubim and thrones.
Amen – Alleluia!

1018. For the Prayers at Sunrise – The Second Hour.

1. We consecrate the second period to the Divine Trinity in its Second Person, God the Son.
2. To the glory and love of the work of divine redemption through the mission of the Incarnate Word, Our Lord Jesus Christ.
3. To the glory and love of the christen mysteries the circumcision, the Epiphany, and Jesus' Presentation in the Temple.

4. To the glory and love of the Blessed Virgin' Annunciation, Divine Maternity, and Marriage to St. Joseph
5. To the glory and love of the foundation of the church in the New Testament.
6. To the glory and love of the saints formation, especially the apostles, fathers and doctors.
7. For the increase of the virtues of hope, humility and obedience, the gift of piety, and the spirit of Eucharist devotions.
8. For a more intense enjoyment of the beatitude of the peacemakers, and of benignity, a fruit of the Holy Spirit.
9. In union with the dominations, virtues and angelic powers
Amen – Alleluia!

1019. For Morning Prayers – Third Hour.

1. We consecrate this third period to the Divine Trinity in the Third Person, God the Holy Spirit.
2. To the glory and love of the divine work of sanctification, with the mission of the Holy Spirit.
3. To the glory and love of the Christian mysteries of Jesus' Ascension and the Coming of the Holy Spirit on Pentecost.
4. To the glory of the Blessed Virgin's all-powerful intercession and total mediation, along with the universal Patronage of St. Joseph.
5. To the glory of the church's Apostolicity.
6. To the glory and love of the missions of the saints, especially, the apostles, fathers and doctors.
7. For the increase of the virtues of charity, kindness, and chastity, the gift of fortitude, and the missionary spirit.
8. For a more intense enjoyment of the beatitude of those who hunger and thirst for holiness, along with the Holy Spirit's gift of generosity.
9. In union with the holy principalities, archangels and guardian angels. Amen – Alleluia!

1020. For the Noon Prayers – Fourth Hour.

1. We consecrate this fourth period to the Divine Trinity in the Holy Family.

2. To the glory and love of the Circumincession of Divine Persons.
3. To the glory and love of the Christian mystery of the Infancy, Adolescence and Young Manhood of Our Lord Jesus Christ.
4. To the glory and love of the Betrothal, Marriage and Spiritual Union of the Blessed Virgin Mary and St. Joseph.
5. To the glory and love of the church's activities, battles, and divine vigor.
6. To the glory and love of the Communion of the Saints.
7. For the increase of the virtues of prudence, docility and piety, the gift of counsel, and the spirit of social justice.
8. For a more intense enjoyment of the beatitude of the meek of heart, along with long-suffering, a fruit of the Holy Spirit.
9. In union with the holy patriarchs, prophets, Levites, and all the just of the Old Testament. Amen – Alleluia!

1021.Vespers – The Fifth Hour

1. We consecrate this fifth period of the day to the Divine Trinity in the Church Militant.
2. To the glory and love of the Indwelling of the Blessed Trinity in man.
3. To the glory and love of the Christian mysteries of the Transfiguration, Passion and Death of Our Lord Jesus Christ.
4. To the glory and love of the Blessed Virgin's co-redeeming compassion and universal motherhood of all men.
5. To the glory and love of the church's victories, triumphs, and unity.
6. To the glory and love of the Communion of the Saints.
7. For the increase of the virtues of prudence, docility and piety, the gift of counsel, and the spirit of social justice.
8. For a more intense enjoyment of the beatitude of the meek of heart, along with long-suffering, a fruit of the Holy Spirit.
9. In union with the holy patriarchs, prophets, Levites, and all the just of the Old Testament. Amen – Alleluia!

1022.– For the Prayers at Sunset – Sixth hour.

1. We consecrate this sixth period to the Divine Trinity in the Church Suffering.

2. To the glory and love of the Divine Perfections of the Blessed Trinity.
3. To the glory and love of Our Lord Jesus Christ's descent into Limbo, his freeing of the souls of the just, and his Eucharistic life.
4. To the glory and love of the passing of St. Joseph and the Blessed Mother, as well as her resurrection and assumption into heaven.
5. To the glory and love of divine justice, seen in the damnation of reprobates.
6. To the glory and love of the Catholic Church's growth in the world and her catholicity.
7. For the increase in the virtues of fortitude, fidelity, and Laboriosity, the Holy Spirit's gift of understanding, and the spirit of all ascetical and mystical practices.
8. For a more intense enjoyment of beatitude of the pure in spirit, and of faith, a fruit of the Spirit.
9. In union with the holy fathers, doctors and pastors. Amen – Alleluia!

1023.– Evening Prayer – Seventh Hour.

1. We consecrate this seventh period to the Divine Trinity in the Church Triumphant.
2. To the glory and love of the Blessed Trinity's Divine Predilections.
3. To the glory and love of Jesus Christ's glory, at the right hand of the Father, as universal King and Priest, and his second coming at the end of the world.
4. To the glory and love of the Blessed Virgin Mary's Coronation and her Perpetual Visitation to souls.
5. To the glory and love of the flowers and fruits of holiness and our holy church's triumph.
6. To the glory and love of the glorification of the elect.
7. For the increase in the virtues of moderation, perseverance and servitude, the Holy Spirit's gift of Wisdom, and the spirit of all Marian devotions.
8. For a more intense enjoyment of the beatitude of the merciful, as well as modesty, a fruit of the Holy Spirit.

9. In union with the patrons, titulars and protectors. Amen – Alleluia!

1024.-For Night Prayers – At Any Hour.

1. We consecrate this unscheduled exercise to the Divine Trinity in the penitent.
2. To the glory and love of the Divine Trinity in the reconciliation of repentant sinners.
3. To the glory and love of Jesus' Baptism, Mary and the Church's Purification, and the finding of Jesus in the Temple.
4. To the glory and love of the resurrection of the dead and the resurrection of the body at the Last Judgment.
5. To the glory and love of the Motherhood of the Holy Catholic Church for all men.
6. To the glory and love of the conversions of all holy penitents.
7. For the increase of contrition, penance, modesty and tenderness, and the spirit of reparation.
8. For a more intense enjoyment of the beatitude of those who suffer, as well as continence and chastity, fruits of the Holy Spirit.
9. In union with the Holy Innocents, penitents and miracle workers. Amen – Alleluia!

Chapter CXXII

Community

1025. Every community exercise should be announced by the ringing of a warning bell seven minutes before the scheduled time so that all can be prepared and ready, without leaving their place or things in disarray, and, at the same time, this allows time for any other need.

1026. The bell for each devotional exercise will ring in a solemn and pleasant manner for five minutes, namely, three minutes before the scheduled event and two minutes after. At the ringing of this bell, everyone should be at the designated place for prayers, kneeling, as

though to receive a blessing from the bell itself and also to better prepare oneself for prayer.

1027. We would like to have a different bell for each of the seven daily devotional exercises, and an electric warning bell for the seven daily devotional exercises. All the bells together should ring harmoniously, like a choir, for vespers and Mass on the most solemn feasts.

1028. We would like these bells to ring harmoniously in the following manner: two bells simultaneously on the day of the Angels and Patrons Saints, as well as on the arrival of the bishop; three bells on the feasts of the Blessed Virgin and St. Joseph; four bells for liturgical solemnities five bells on Holy Days of Obligation; six bells only on Christmas night, the feast of the Epiphany and Easter, and seven bells will be rung simultaneously only for the devotional exercises of Trinity Sunday.

1029. In all houses, if there are those who have received the Office of Ministries^[414], they will be in charge of all the services of the temple and prayer life, as well as the specific duties of their ministry. In the absence of such commissioned individuals, those who are assigned to this service must make, in advance, a special consecration, in line with and reflecting the particular ministry.

1030. Whenever there is sufficient personnel, we try to eliminate mechanical, automatic signals, especially for the religious services and community prayer, every bell ringer should be a person who, while summoning the others, will also pray for internal graces for all. \

1031. There should be many precise clocks and everyone should have a good watch so that the time for all the activities will be exact and punctual. Adhering to the schedule must be the backbone of all religious observances, being viewed as the superior's first act of authority and the subject's primary act of obedience.

1032. In this section, we list all the pious intentions for every hour of the ascetical day, together with the schedules for the various seasons and annual occurrences; individuals should enrich the list of

intentions by adding more of their own; superiors may modify the schedule, harmonizing it with the needs of the community, the climate, and customs of the country.

1033. Intentions and schedules should be reviewed often until they are almost memorized, and they are almost memorized, and they should be posted visibly. This is a sign of a sensitive conscience, willful determination, and fervent observance. This is one of the most effective aids in their fulfillment, and the basis for the individual and common good.

1034. Generally speaking, every devotional exercise begins and ends with the following two invocations" *Omnes Angeli et Sancti Dei, intercedite pro nobis* – "All angels and saints of God, intercede for us," and *Regina Sanctorum omnium; Mediatrix omnium gratiarum; Mater pulchrae dilectionis, ora pro nobis* – "Queen of all saints, Mediatrix of all graces, Mother of Divine Love, pray for us." To our Eucharistic Lord, we say "Eucharistic Heart of Jesus, unite us perfectly to your adorations, thanksgivings, reparations and prayers, make of us with You, a host of sacrifice to the Divinity and sacrament to the souls."

1035. The first, last and fourth devotional exercise end with "Most Holy Trinity, Virgin Mary, Angels and Saints, bless us (while making the Sign of the Cross)." Also use the brief exorcism: *Exurgat Deus, Maria Immaculata, S. Michael et Joseph et dissipentur inimici nostri* – "Arise O God, O Immaculate Mary, St. Michael and St. Joseph, and dispel our enemies (while making the Sign of the Cross)." Seeking a blessing for one's neighbor, say: "May your blessing, O Lord, descend upon all the souls in Purgatory, our benefactors, and all those who ask for our prayers (while making the Sign of the Cross)".

Chapter CXXIII

From the Sleeping Quarters to the Chapel

1036. Upon awakening, everyone must bless himself with the sign of the cross, so that his first words are an elevation to the Three Divine Persons, and thus, in his personal devotional prayers, he will be focused on the Blessed Trinity indwelling in his soul.

1037. As soon as one awakes, one should say [\[415\]](#) speak, Lord, for your servant is listening R) Lord v) *Ecce ego quia vocasti me: loquere Domine, quia audit servus tuus. R) Domine quid vis me facere? Fiat mihi secundum verbum tuum* – " V) Here I am since you called what do you want me to do? Let it be done to me according to your word."[\[416\]](#)

1038. At the bell for the community rising, the following prayers are said: v) *Benedicamus Patrem et Filium cum Sancto Spiritu. R) Laudemus et superexaltemus Eum in saecula. V) Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. R) Pleni sunt coeli et terra gloria tua: Hosanna in excelsis. V) Gloria Patri et Filio et Spiritu Sancto, r) Cum Maria per Mariam, in Maria. Amen.*

1039. "V.) Let us bless the Father and the Son with the Holy Spirit. R) Let us praise and exult Him forever. V) Holy, Holy, Holy Lord, God Almighty. R) Heaven and earth are full of your glory; Hosanna in the highest. V) Glory to the Father and to the Son and to the Holy Spirit. R) With Mary, through Mary, in Mary. Amen

1040. After the rising bell, the leader will begin the morning hymn. This will not only help in dispelling sleepiness and temptations, but also, since singing is a traditional expression of love, it will help to begin generously this day of divine service.

1041. On Sunday, we will sing: *Veni Sancte Spiritus* – the Sequence for Pentecost, "Come Holy Ghost"; Monday, *Ave Maris Stella* – originally the Vesper Hymn of the Common of the Blessed Virgin: "Hail, Star of the Sea"; Tuesday, the *Benedictus* – The Canticle of Zachary[\[417\]](#); Wednesday, the *Magnificat* – The Canticle of Mary[\[418\]](#); Thursday, *Pange Lingua* – Holy Thursday Sequence: Sing my tongue the Savior's glory; Friday, *Vexilla Regis* – originally the Vesper Hymn for the Feast of the Holy Cross (September 14): "The Banner of the King"; Saturday, the *Te Deum* – the Concluding

Hymn of the Office of Readings: "You are God: we praise you." All other songs will be chosen by the director.

1042. Later, while all are dressing, washing, making beds and putting things in order, the Angelus is recited, along with the four Christian Acts[\[419\]](#) and the twelve Hail Mary's for the morning.

1043. If there is time before the community prayers, all will privately pray either in preparation for mental prayer or some personal Marian devotion, so as not to waste these precious moments in idleness.

1044. Our Angelus prayer consists of 1) reciting the hymn or sequence of the Holy Spirit; 2) the Angelus or Regina Coeli, depending upon the liturgical season; 3) then, what we call our "Nuptial Verse."

1045. Our "Nuptial Verse" is v) Ecce sponsus venit, exite obviam Ei. R) Amen, veni Domine Iesu! – " V) Behold, the bridegroom is coming, let us go out to meet him. R) Yes, come, Lord Jesus!" This is said with the intention of constantly preparing: 1) for Holy Communion; 2) for God's great graces; 3) for death; 4) and as a Spiritual Communion.

1046. Then, kneeling before the main sacred image in the room or the sleeping quarters, we will pray morning prayer, which consists of some acts of religion, the renewal of resolutions, and the intentions from the **Devotional.**[\[420\]](#)

1047. There will also be a brief silent prayer which will include the particular examination of conscience as a preventive measure, focusing on one's principal fault to be corrected or a special virtue to be acquired, as well as the divine inspirations; this will also be a time to think about the topic of the upcoming meditation, along with the practice of the three signs of the cross[\[421\]](#)

Chapter CXXIV

In the Temple – For the Holy Sacrifice

1050. After the preceding, we proceed silently to Mass, Meditation, or study, according to the schedule, which normally will follow the one mentioned here. On the way, we pray silently or with the confrere next to us.

1051. Going through the halls and up and down the stairs, we will recite the Christ Acts, repeating them more than once – time permitting. These also will aid to guarantee silence.

1052. On the eve of the Virgin Mary's feast days, when we are on the stairs or in our comings and goings, we will repeat the first part of the Hail Mary; on the feast itself, we will repeat the second part: Holy Mary, etc, in place of the Christian Acts.

1053. On outings, all will pray privately or with a companion. We recite a decade of the rosary and spend the rest of the time in modest silence, thinking of God and uniting ourselves to the angels of those whom we meet on the street.

1054. When going to the main church for Mass and Communion, we will recite in a low voice, either privately or with a companion, the "*Gradual Psalms*[\[422\]](#) totally or in part, depending on what the distance allows; for this reason, these psalms must be memorized.

1055. On entering the church for the first time of the day, we will genuflect to the Blessed Sacrament, then, with a contrite spirit, we will bless ourselves with holy water and, together or privately, make our adorations with the following prayers:

1056. At the first genuflection: "O Infinite Love, God the Father, be merciful to me a sinner! O Infinite Love, God the Son, be merciful to me a sinner! O Infinite Love, God the Holy Spirit, be merciful to me a sinner!"

1057. At the second genuflection: "O Infinite Love, God the Father, for your own truth and for the Virgin Mary, make me an image of your Word! O Infinite Love, God the Father and God the Son, for your own love and for the Virgin Mary, make me an image of your

Spirit! O Infinite love, God the Father, God the Son and God the Holy Spirit, for your own glory and for the Virgin Mary, make me your perfect image and likeness!"

1058 At the third genuflection: "O Eucharistic Jesus, I believe in you, I hope in you, I love you. O Jesus in the Blessed Sacrament, unite me to your adoration, thanksgiving, reparation and prayer. O Jesus in the Blessed Sacrament, make me, together with yourself, a Sacrificial Host for the Trinity and a Sacrament for mankind.

1059. Then, kneeling in their proper places, they will make a profound bow and remain kneeling without leaning on anything, unless the devotion lasts longer than a half hour.

1060. The sanctuary should be used only for Mass and other sacred functions; we also teach the laity to have great respect for that holy area.

1061. When alone, our first thought on entering a church is to look at the altar and see if any visible service for Jesus is needed, for example, checking that all is in proper order, such as: cleanliness, sanctuary lamp, candles, flowers, and, if needed, render the service with great external reverence and internal love.

1062. When alone in the church, at the genuflections on entering and leaving, we will add the kissing of the ground of God's house, which, for us, is a sign of greater external reverence as well as an act of joyful love for this Divine Encounter.

1063. Once in our place in church, if the Divine Sacrifice does not begin immediately, we can totally or partially anticipate the devotional exercise usually scheduled for around nine o'clock in the morning, we will not anticipate meditation, unless we are certain that there will be at least an uninterrupted half-hour.

Chapter CXXV

The Holy Sacrifice of the Man

1064. During Mass, we will stand for the Introductory Rite, the Gospel, the Profession of Faith, and the Prayer of the Faithful, the Preface, the Lord's Prayer, and the Concluding Rites. We will sit during the first two Readings, the Homily, the Offertory and Thanksgiving after Communion. We will kneel during the Eucharistic Prayer and the immediate preparation for Communion. We also will sit whenever the presiding celebrant sits.

1065. During Mass, it is forbidden to attend to anything other than the Divine Mystery or what may directly foster our participation in it. Consequently, without special permission, our religious are not allowed to use any extra-liturgical prayer books.[\[423\]](#)

1066. The Community Mass must be considered as a quasi-Conventual Mass. We frequently sing the various parts of the Mass, especially on Feasts of Our Lord, the Blessed Virgin, the Angels, St. Joseph, St. John the Baptist, the Holy Apostles, Doctors and Founders. On all other days, we will sing the Sanctus ("Holy, Holy, Holy") for our special aim of purification through the Divine Holiness.

1067. During the Community Mass, other devotions, such as novenas, devotional practices, spiritual reading, litanies, etc. are forbidden. The Divine Sacrifice must not be overshadowed, and those who are present must not be distracted by anything else.

1068. We pray the Mass responses with the acolytes. We will never pray by alternating verses with the celebrant, but always in unison with him, and never overpowering his voice.

1069. We may use the missalette for reciting the entrance antiphon and the Communion verse. We pay the greatest possible attention to the proclamation of the Word of God.

1070. We will follow attentively the Readings without actually reading them. The celebrant of the Community Mass should speak in a loud and clear voice, so that everyone may hear distinctly all those parts of the Mass that the rubrics[\[424\]](#) indicate are to be recited aloud.

1071. Those parts of the Mass which the liturgical directives indicate as private should not be prayed in a voice that can be heard of by those in attendance, the moments of silence within the Liturgy are valuable for mediation, acts of union with Jesus, and as preparation for Holy Communion.

1072. The Community Mass will always be served by two acolytes, properly or liturgically dressed. It is an honor and privilege to render a service during the liturgy of the Mass, and for this reason, it would be preferable to have those who have received the Office of Ministries^[425] first, and, in their absence, the professed.

1073. At the Offertory, one or two members of the Community, other than the acolytes, will bring the ciborium/ciboria^[426] to the altar, genuflecting in front of the altar and then ascending together to the altar and presenting them to the celebrant, avoiding any unnecessary delay.

1074. After the Consecration, the same one or two, in the same way, present the celebrant with the linen covers for the ciboria containing the now consecrated hosts. They will kneel to present them out of respect for the presence of the Lord. Likewise, if necessary, they will remove the empty ciboria and their respective covers, after Communion.

1075. At the beginning of the Eucharistic Prayer, an additional altar server will light a candle and will remain beside the altar from the Consecration until Communion, holding it visibly, this flame being used as a symbol of the faith and love of all those present for the Eucharistic Lord.

1076. At the Offertory of the Community Mass, we will recite in an alternating fashion, two general Offerings of the Most Precious Blood; after the Consecration, we will all sing the Acclamation of Faith.

1077. As an Acclamation of Faith after the Consecration, we will sing: *Homo Quidam* on Sundays, *O Quam Suavis Est* on Mondays, *O Crux Splendidior* on Tuesdays, *Nos Autem Gloriar* on Wednesdays, *O Sacrum Convivium* on Thursday, *Christus Factus Est*

Pro Nobis on Fridays, *Sicut Servus Desiderat* on Saturdays; other Eucharistic songs may be chosen by the director.

1078. After the Acclamation of Faith, we privately and silently begin our preparation for Holy Communion and later our Thanksgiving.

1079. On Thursdays, at the director's direction and if there is no school^[427], we will use the longer Communion preparation and thanksgiving. The former is done before Mass and the latter afterward.

1080. After the Lord's Prayer, all communicants will silently line up in the middle aisle in procession fashion, they will recite aloud the Lamb of God and then, in silence, the prayer used by the celebrant before Communion.

1081. The triple invocation of the Lamb of God can be internally applied to complete purification of any mortal sin, venial sin, and any voluntary imperfection. Likewise, this may be for the purification of all fault and pain due to mortal sins, venial sins and voluntary imperfections.

1082. We will look directly at the host when the celebrant presents it to us with the words, "Behold the Lamb of God," and we will respond, "Lord I am not worthy," and then we will receive the Lord, staying in perfect order.

1083. While reciting the "Lord, I am not worthy, " we can internally reflect on our poor past, our poor present, and, in all humility, our poor future. This can also be applied to the lack of preparation and the indisposition of our memory, intellect and will.

1084. During Communion, two other altar servers will hold an altar linen, another two servers will hold candles on each side, and two more will hold purificators, just in case there should be a need for them. While providing these services, they will all kneel when Communion is distributed.

1085. Those installed in Ministries and the professed will receive Communion in the Sanctuary, while all others remain at the

communion railing in the following order: seminarians, sisters and then the lay people.

1086. All those who serve at the altar during Communion will unite themselves to the Seven Spirits assisting at the Throne of God and also with Jesus by acts of perfect love.

1087. During Communion, we will stand and alternate the singing of Eucharistic hymns with the recitation of Eucharistic prayers. Both the hymns and prayers can be in the proper vernacular or Latin. O! How we wish that this Communion would never end![\[428\]](#)

1088. After Communion, everyone will thank the Lord privately in silence. At the end of Mass, we will recite together with all those present the prayers to Jesus Crucified, Christ the King, and the Prayer for Divine Vocations.

1089. We will receive devoutly the Final Blessing of the celebrant and attempt to extend it to the entire day.

1090. For the intercession, it is suggested that everyone pray the three Hail Mary's[\[429\]](#) as an act of praise to the Divine Union of Mary with the three Divine Persons, and thus, she may thank, intercede and love with us and for us, and may obtain Divine Union for us.

1091. Ever maintaining the spirit of adoration and praise, reparation and prayer, we wholeheartedly recite the "Divine Praises," in reparation for all visible sins, especially verbal ones, applying these blessings as a thanksgiving for the Communion we have received.

1092. At the end of Mass, if the celebrant is the Director, we will follow him to the sacristy singing psalms or hymns to conclude our immediate thanksgiving for Mass and Communion. For this purpose, it is necessary to memorize some psalms and hymns so that they can be used without books.

1093. When in the sacristy, we will remain standing in silence in a straight or curved line, while the celebrant removes his vestments,

after which, in the same order and for Communion, we will approach to receive the Kiss of Peace, in the regular liturgical manner^[430].

1094. In giving the Kiss of Peace, the priest will use a religious greeting: *Dominus tecum* – “The Lord be with you” on Sundays, *Lex tecum* – “The Law be with you” on Mondays, *Lux Tecum* – “The light be with you” on Tuesdays, *Caritas tecum* – “Love be with you” on Wednesdays, *Gaudium tecum* – “Joy be with you” on Thursdays, *Crux tecum* – “The Cross be with you” on Fridays, and *Pax tecum* – “Peace be with you” on Saturdays. The response will always be the same: *Et cum spiritu tuo* – “And also with you.”

1095. After this morning peace ritual, everyone will kneel around the celebrant, if he is the Director, and he will give to the individuals and to the community their daily assignments, along with a few words of exhortation, unless he will be preaching the mediation for the Community, then the assignments could be omitted.

1096. Afterward, they return to the church and line up in the same order used for Communion, singing the Antiphon on of the Blessed Virgin while standing, and genuflecting at the final invocation, except during Eastertime.

1097. Thus, when singing the *Alma Redemptoris Mater*, genuflect at the words *Peccatorum Miserere*; with the *Ave Regina Coelorum*, genuflect at the words *Et pro nobis Christum exora*; and with the *Slave Regina*, genuflect at *O Clemens, O pia, O dulcis Virgo Maria*.

1098. After this, they will leave the church by categories or groups, quietly reciting the *De Profundis*^[431], for all the souls in Purgatory, our beloved deceased of the Congregation, and for our benefactors; this is done whenever we leave the church, unless something else is prescribed.

1099. When returning to our rooms – if there is time – we say a rosary of biblical verses selected from those found in the Post-Communion of various Masses, to express thanks for the

Communion already received and intercession for more graces according to one's devotion.

Chapter CXXVI

Reading and Meditation

1100. The sexton must always plan and prepare well everything, like the sacred temple, vessels and vestments, for the Holy Sacrifice of the Mass and other liturgical celebrations. The master of ceremonies for the community, as well as the master of ceremonies for the people, should assign and distribute all the liturgical roles, and they must personally direct the Community and people during the liturgy, be it the Community Mass, the parish Mass, vespers, benediction, etc.

1101. Likewise, the sexton and master of ceremonies, or someone else if necessary, will be responsible for all the other devotional exercise, so that they can plan, prepare, assign and direct everything, and thus the external execution of every part of the divine service will be performed perfectly and edify all present.

1102. The principal part of every devotional exercise is that which is known as mental prayer (this must also be the case in each individual's interior life). The Director, in every retreat, must be most attentive in choosing and designating the spiritual books to be used for the Community devotional practices, texts for meditation, formularies for the examination of conscience, spiritual reading, etc.

1103. The sexton and master of ceremonies will ascertain that every place which is designated for Community meditation, meals, the Martyrology, the tribute, the offertory, etc, will have a beautiful, small bookcase to hold the above mentioned books. Likewise, there will be an elegant lectern or podium for the lector. In every large community, the library will have special sections for ascetical works, hagiography[\[432\]](#), missions, textbooks and recreation.

1104. Only those who know how to read in a clear voice, with expression, proper diction and the intention to inspire holiness, will be assigned as lectors. The lector for spiritual readings or for the liturgy, must not be chosen by turns; this office is not meant to teach people how to read nor train them in public speaking, but rather it is meant for everyone's edification and prayer.

1105. Community reading must have a natural flow, with the proper pauses necessary to give it a conversational flow, we do not want long pauses, as though allowing time for the listeners' reflection. We do not even want prolonged pauses in the reading of the meditation themes or the examinations of conscience, since these tend frequently to convey a sense of fatigue and annoyance. The formularies for the examination of conscience should be read and mediated upon at other times and as an instruction, not as the examination itself.

1106. For the community readings, we will adhere to those indicated by this directory; in general, we always prefer popular catechetical, homiletic and historical texts, more than once a year the explanations of the Ignatian and Sulpician methods of prayer, as well as all the others having church approval, should be read; we should also read the liturgical and mystical explanations of the Holy Mass, Sacraments and all Catholic devotions, as well as the lives and writings of the saints and missionary activities.

1107. Meditation must be done in the morning before beginning any work, even before any spiritual or priestly ministry; it must be done in common by clerics and brothers throughout all the formation years, to be precise, until a brother takes perpetual vows and a cleric reaches the end of the third year of theology. All others will do this privately in their rooms or, with the superior's permission, elsewhere, such as, the garden, the terrace or the chapel.

1108. Meditation must last at least one half-hour, and this does not include the immediate preparation, the brief examination afterwards on how we have heeded the Lord, nor the exhortation or reading which proposes and develops the points of the meditation. It must be a full half-hour of strictly personal, mental prayer. Simple

listening, even though very attentive, reading, and the exhortation are never considered as part of our actual meditation.

1109. Those who meditate in common must not be close to each other. In this way, everyone can easily and completely withdraw from the others and concentrate on the presence of the Lord. While choices are much easier if alone rather than in community, still, everyone must choose (and maintain without much change) a posture, which better fosters recollection.

1110. We prefer that mediation follow Holy Communion. This, however, only if Mass can be celebrated soon after the devotional exercises of the Resurrection, that is, morning prayer, otherwise, meditation should follow morning prayer, regardless of the reasons for postponing the Mass.

1111. Those who are involved in pastoral ministries which preclude the sacred duty of morning meditation, will seek counseling and obey the superior in choosing a meditation time. Everyone, however, should try to schedule his activities a day in advance, so that upon arising he can comfortably meditate before beginning his ministry.

1112. The use of an excellent textbook for private mediation is allowed and even recommended; no one, however, should be satisfied with habitual or frequent mediated readings. While a book may be used the night before for the points of mediation, it should never be used during the half-hour of meditation itself, unless one temporarily unable to mediate, as may happen during some illness or convalescence.

1113. In addition to our obligation, each and every day and hour, to respond to the grace of one's gift of prayer, once a week, everyone will strive to meditate, in depth, on the Last Things^[433], in order to develop a holy fear of the Lord, and also once on the Passion, to develop a holy love of God and arouse liturgical devotion to the Eucharist. Anytime one wants to do more for the Lord, he should always begin with longer and more profound meditations.

Chapter CXXVII

Liturgy of the Hours

1114. At the end of the morning, noon and evening Angelus, we gather in church or chapel, which has the Blessed Sacrament, for the choral praying of the hour, that is , Morning Prayer, Daytime Prayer at noon, and Evening Prayer in the late afternoon.

1115. The local superior may change these times for choral praying of the Hours out of consideration for the in-house duties of the students and the outside ministries in the parish. The schedule, however, should be kept unchanged for at least one Pentecost (period of fifty days) for a real experience and objective evaluation.

1116. The local superior will decide whether to schedule the devotional exercises proper to the Congregation at the same time, but in a different place, so as not to interfere with the Liturgy of the Hours, or have them follow the Liturgy of the Hours, thus creating a quasi-uninterrupted environment of prayer, this latter is preferable.

1117. The previous decision concerns the devotional exercises which are assigned to the same times, not the others, which must be fulfilled at the regularly scheduled time. The seven devotional exercises may be reduced to three for the students, but there is no exception for everyone else.

1016. For the Prayers at Sunrise – The Second Hour.

1. We consecrate the second period to the Divine Trinity in its Second Person, God the Son.
2. To the glory and love of the work of divine redemption through the mission of the Incarnate Word, Our Lord Jesus Christ.
3. To the glory and love of the christen mysteries the circumcision, the Epiphany, and Jesus' Presentation in the Temple.

4. To the glory and love of the Blessed Virgin' Annunciation, Divine Maternity, and Marriage to St. Joseph
5. To the glory and love of the foundation of the church in the New Testament.
6. To the glory and love of the saints formation, especially the apostles, fathers and doctors.
7. For the increase of the virtues of hope, humility and obedience, the gift of piety, and the spirit of Eucharist devotions.
8. For a more intense enjoyment of the beatitude of the peacemakers, and of benignity, a fruit of the Holy Spirit.
9. In union with the dominations, virtues and angelic powers
Amen – Alleluia!

1017.For Morning Prayers – Third Hour.

1. We consecrate this third period to the Divine Trinity in the Third Person, God the Holy Spirit.
2. To the glory and love of the divine work of sanctification, with the mission of the Holy Spirit.
3. To the glory and love of the Christian mysteries of Jesus' Ascension and the Coming of the Holy Spirit on Pentecost.
4. To the glory of the Blessed Virgin's all-powerful intercession and total mediation, along with the universal Patronage of St. Joseph.
5. To the glory of the church's Apostolicity.
6. To the glory and love of the missions of the saints, especially, the apostles, fathers and doctors.

7. For the increase of the virtues of charity, kindness, and chastity, the gift of fortitude, and the missionary spirit.
8. For a more intense enjoyment of the beatitude of those who hunger and thirst for holiness, along with the Holy Spirit's gift of generosity.
9. In union with the holy principalities, archangels and guardian angels. Amen – Alleluia!

1018. For the Noon Prayers – Fourth Hour.

1. We consecrate this fourth period to the Divine Trinity in the Holy Family.
2. To the glory and love of the Circumincision of Divine Persons.
3. To the glory and love of the Christian mystery of the Infancy, Adolescence and Young Manhood of Our Lord Jesus Christ.
4. To the glory and love of the Betrothal, Marriage and Spiritual Union of the Blessed Virgin Mary and St. Joseph.
5. To the glory and love of the church's activities, battles, and divine vigor.
6. To the glory and love of the Communion of the Saints.
7. For the increase of the virtues of prudence, docility and piety, the gift of counsel, and the spirit of social justice.
8. For a more intense enjoyment of the beatitude of the meek of heart, along with long-suffering, a fruit of the Holy Spirit.
9. In union with the holy patriarchs, prophets, Levites, and all the just of the Old Testament. Amen – Alleluia!

1019.Vespers – The Fifth Hour

1. We consecrate this fifth period of the day to the Divine Trinity in the Church Militant.
2. To the glory and love of the Indwelling of the Blessed Trinity in man.
3. To the glory and love of the Christian mysteries of the Transfiguration, Passion and Death of Our Lord Jesus Christ.
4. To the glory and love of the Blessed Virgin's co-redeeming compassion and universal motherhood of all men.
5. To the glory and love of the church's victories, triumphs, and unity.
6. To the glory and love of the Communion of the Saints.
7. For the increase of the virtues of prudence, docility and piety, the gift of counsel, and the spirit of social justice.
8. For a more intense enjoyment of the beatitude of the meek of heart, along with long-suffering, a fruit of the Holy Spirit.
9. In union with the holy patriarchs, prophets, Levites, and all the just of the Old Testament. Amen – Alleluia!

1020.– For the Prayers at Sunset – Sixth hour.

1. We consecrate this sixth period to the Divine Trinity in the Church Suffering.
2. To the glory and love of the Divine Perfections of the Blessed Trinity.
3. To the glory and love of Our Lord Jesus Christ's descent into Limbo, his freeing of the souls of the just, and his Eucharistic life.

4. To the glory and love of the passing of St. Joseph and the Blessed Mother, as well as her resurrection and assumption into heaven.
5. To the glory and love of divine justice, seen in the damnation of reprobates.
6. To the glory and love of the Catholic Church's growth in the world and her catholicity.
7. For the increase in the virtues of fortitude, fidelity, and Laboriosity, the Holy Spirit's gift of understanding, and the spirit of all ascetical and mystical practices.
8. For a more intense enjoyment of beatitude of the pure in spirit, and of faith, a fruit of the Spirit.
9. In union with the holy fathers, doctors and pastors. Amen – Alleluia!

1021.– Evening Prayer – Seventh Hour.

1. We consecrate this seventh period to the Divine Trinity in the Church Triumphant.
2. To the glory and love of the Blessed Trinity's Divine Predilections.
3. To the glory and love of Jesus Christ's glory, at the right hand of the Father, as universal King and Priest, and his second coming at the end of the world.
4. To the glory and love of the Blessed Virgin Mary's Coronation and her Perpetual Visitation to souls.
5. To the glory and love of the flowers and fruits of holiness and our holy church's triumph.
6. To the glory and love of the glorification of the elect.

7. For the increase in the virtues of moderation, perseverance and servitude, the Holy Spirit's gift of Wisdom, and the spirit of all Marian devotions.
8. For a more intense enjoyment of the beatitude of the merciful, as well as modesty, a fruit of the Holy Spirit.
9. In union with the patrons, titulars and protectors. Amen – Alleluia!

1022.-For Night Prayers – At Any Hour.

1. We consecrate this unscheduled exercise to the Divine Trinity in the penitent.
2. To the glory and love of the Divine Trinity in the reconciliation of repentant sinners.
3. To the glory and love of Jesus' Baptism, Mary and the Church's Purification, and the finding of Jesus in the Temple.
4. To the glory and love of the resurrection of the dead and the resurrection of the body at the Last Judgment.
5. To the glory and love of the Motherhood of the Holy Catholic Church for all men.
6. To the glory and love of the conversions of all holy penitents.
7. For the increase of contrition, penance, modesty and tenderness, and the spirit of reparation.
8. For a more intense enjoyment of the beatitude of those who suffer, as well as continence and chastity, fruits of the Holy Spirit.
9. In union with the Holy Innocents, penitents and miracle workers. Amen – Alleluia!

Chapter CXXII

Community

1023. Every community exercise should be announced by the ringing of a warning bell seven minutes before the scheduled time so that all can be prepared and ready, without leaving their place or things in disarray, and, at the same time, this allows time for any other need.

1024. The bell for each devotional exercise will ring in a solemn and pleasant manner for five minutes, namely three minutes before the scheduled event and two minutes after. At the ringing of this bell, everyone should be at the designated place for prayers, kneeling, as though to receive a blessing from the bell itself and also to better prepare oneself for prayer.

1025. We would like to have a different bell for each of the seven daily devotional exercises, and an electric warning bell for the seven daily devotional exercises. All the bells together should ring harmoniously, like a choir, for vespers and Mass on the most solemn feasts.

1026.. We would like these bells to ring harmoniously in the following manner: two bells simultaneously on the day of the

Angels and Patron Saints, as well as on the arrival of the bishop; three bells on the feasts of the Blessed Virgin and St. Joseph; four bells for liturgical solemnities; five bells on Holy Days of Obligation; six bells only on Christmas night, the feast of the Epiphany and Easter, and seven bells will be rung simultaneously only for the devotional exercises of Trinity Sunday.

1027. In all houses, if there are those who have received the Office of Ministries, they will be in charge of all the services of the temple and prayer life, as well as the specific duties of their ministry. In the absence of such commissioned individuals, those who are assigned to this service must make, in advance, a special consecration, in line with and reflecting the particular ministry.

1028. Whenever there is sufficient personnel, we try to eliminate mechanical, automatic signals, especially for the religious services and community prayer; every bell ringer should be a person who, while summoning the others, will also pray for internal graces for all.

1029. There should be many precise clocks and everyone should have a good watch so that the time for all activities will be exact and punctual. Adhering to the schedule must be the backbone of all religious observances, being viewed as the superior's first act of authority and the subject's primary act of obedience.

1030. In this section, we list all the pious intentions for the various seasons and annual occurrences; individuals should enrich the list of intentions by adding more of their own; superiors may

modify the schedule, harmonizing it with the needs of the community, the climate, and customs of the country.

1031. Intentions and schedules should be reviewed often until they are almost memorized, and they should be posted visibly. This is a sign of a sensitive conscience, willful determination, and fervent observance. This is one of the most effective aids in their fulfillment, and the basis for the individual and common good.

1032. Generally speaking, every devotional exercise begins and ends with the following two invocations; *Omnes Angeli et Sancti Dei, intercediti pro nobis*– “All angels and saints of God, intercede for us,” and *Regina Sanctorum omnium; Mediatrix omnium gratiarum; Mater pulchrae dilectionis, orap pro nobis* – “Queen of all saints, Mediatrix of all graces, Mother of Divine Love, pray for us.” To our Eucharistic Heart of Jesus, unite us perfectly to your adorations, thanksgiving, reparations and prayers; make of us, with you, a host of sacrifice to the Divinity and sacrament to the souls.

1033. The first, last and fourth devotional exercise end with: “Most Holy Trinity, Virgin Mary, Angels and Saints bless us (while making the Sign of the Cross).” Also use the brief exorcism: *Exurgat Deus, Maria Immaculata, S. Michael et Joseph et dissipentur inimici nostri* – “Arise O God, O Immaculate Mary, St. Michael and St. Joseph, and dispel our enemies. (while making the Sign of the Cross).” Seeking a blessing for one’s neighbor, say: “May your blessing, O Lord, descend upon all the souls in Purgatory, (while making the Sign of the Cross).”

Chapter CXXIII

From the Sleeping Quarters to the Chapel

1036. Upon awakening, everyone must bless himself with the sign of the cross, so that his first words are an elevation to the Three Divine Persons, and thus, in his personal devotional prayers, he will be focused on the Blessed Trinity indwelling in his soul.

1037. As soon as one awakes, one should say speak, Lord, for your servant is listening R) Lord v) *Ecce ego quia vocasti me: loquere Domine, quia audit servus tuus. R) Domine quid vis me facere? Fiat mihi secundum verbum tuum – " V) Here I am since you called what do you want me to do? Let it be done to me according to your word."*

1038. At the bell for the community rising, the following prayers are said: v) *Benedicamus Patrem et Filium cum Sancto Spiritu. R) Laudemus et superexaltemus Eum in saecula. V) Sanctus, Sanctus, Sanctus, Dominus Deus Sabaot. R) Pleni sunt coeli et terra gloria tua: Hosanna in excelsis. V) Gloria Patri et Filio et Spiritu Sancto, r) Cum Maria per Mariam, in Maria. Amen.*

1039. "V.) Let us bless the Father and the Son with the Holy Spirit. R) Let us praise and exult Him forever. V) Holy, Holy, Holy Lord, God Almighty. R) Heaven and earth are full of your glory; Hosanna in the highest. V) Glory to the Father and to the Son and to the Holy Spirit. R) With Mary, through Mary, in Mary. Amen

1040. After the rising bell, the leader will begin the morning hymn. This will not only help in

dispelling sleepiness and temptations, but also, since singing is a traditional expression of love, it will help to begin generously this day of divine service.

1041. On Sunday, we will sing: *Veni Sancte Spiritus* – the Sequence for Pentecost, "Come Holy Ghost"; Monday, *Ave Maris Stella* – originally the Vesper Hymn of the Common of the Blessed Virgin: "Hail, Star of the Sea"; Tuesday, the *Benedictus* – The Canticle of Zachary; Wednesday, the *Magnificat* – The Canticle of Mary; Thursday, *Pange Lingua* – Holy Thursday Sequence: Sing my tongue the Savior's glory; Friday, *Vexilla Regis* – originally the Vesper Hymn for the Feast of the Holy Cross (September 14): "The Banner of the King"; Saturday, the *Te Deum* – the Concluding Hymn of the Office of Readings: "You are God: we praise you." All other songs will be chosen by the director.

1042. Later, while all are dressing, washing, making beds and putting things in order, the Angelus is recited, along with the four Christian Acts and the twelve Hail Mary's for the morning.

1043. If there is time before the community prayers, all will privately pray either in preparation for mental prayer or some

personal Marian devotion, so as not to waste these precious moments in idleness.

1044. Our Angelus prayer consists of 1) reciting the hymn or sequence of the Holy Spirit; 2) the Angelus or Regina Coeli, depending upon the liturgical season; 3) then, what we call our "Nuptial Verse."

1045. Our "Nuptial Verse" is v) Ecce sponsus venit, exite obviam Ei. R) Amen, veni Domine Iesu! – " V) Behold, the bridegroom is coming, let us go out to meet him. R) Yes, come, Lord Jesus!" This is said with the intention of constantly preparing: 1) for Holy Communion; 2) for God's great graces; 3) for death; 4) and as a Spiritual Communion.

1046. Then, kneeling before the main sacred image in the room or the sleeping quarters, we will pray morning prayer, which consists of some acts of religion, the renewal of resolutions, and the intentions from the **Devotional**.

1047. There will also be a brief silent prayer which will include the particular examination of conscience as a preventive measure, focusing on one's principal fault to be corrected or a special virtue to be acquired, as well as the divine inspirations; this will also be a time to think about the topic of the upcoming meditation, along with the practice of the three signs of the cross.

1048. With the first sign of the cross, we ask the blessings of the saints, the Virgin Mary and the Blessed Trinity. With the second, we pray a brief exorcism for all the influences of the devil. With the

third, we pray for our benefactors, the souls in Purgatory, and all those who have requested our prayers.

1049. We will not use the Our Father in community prayers before hearing from the altar the priest solemnly saying: "Jesus taught us to call God our Father, and so we have the courage to say ..."

Chapter CXXIV

In the Temple – For the Holy Sacrifice

1050. After the preceding, we proceed silently to Mass, Meditation, or study, according to the schedule, which normally will follow the one mentioned here. On the way, we pray silently or with the confrere next to us.

1051. Going through the halls and up and down the stairs, we will recite the Christ Acts, repeating them more than once – time permitting. These also will aid to guarantee silence.

1052. On the eve of the Virgin Mary's feast days, when we are on the stairs or in our comings and goings, we will repeat the first part of the Hail Mary; on the feast itself, we will repeat the second part: Holy Mary, etc, in place of the Christian Acts.

1053. On outings, all will pray privately or with a companion. We recite a decade of the rosary and spend the rest of the time in

modest silence, thinking of God and uniting ourselves to the angels of those whom we meet on the street.

1054. When going to the main church for Mass and Communion, we will recite in a low voice, either privately or with a companion, the "*Gradual Psalms* totally or in part, depending on what the distance allows; for this reason, these psalms must be memorized.

1055. On entering the church for the first time of the day, we will genuflect to the Blessed Sacrament, then, with a contrite spirit, we will bless ourselves with holy water and, together or privately, make our adorations with the following prayers:

1056. At the first genuflection: "O Infinite Love, God the Father, be merciful to me a sinner! O Infinite Love, God the Son, be merciful to me a sinner! O Infinite Love, God the Holy Spirit, be merciful to me a sinner!"

1057. At the second genuflection: "O Infinite Love, God the Father, for your own truth and for the Virgin Mary, make me an image of your Word! O Infinite Love, God the Father and God the Son, for your own love and for the Virgin Mary, make me an image of your Spirit! O Infinite love, God the Father, God the Son and God the Holy Spirit, for your own glory and for the Virgin Mary, make me your perfect image and likeness!"

1058 At the third genuflection: "O Eucharistic Jesus, I believe in you, I hope in you, I love you. O Jesus in the Blessed Sacrament, unite me to your adoration, thanksgiving, reparation and prayer. O

Jesus in the Blessed Sacrament, make me, together with yourself, a Sacrificial Host for the Trinity and a Sacrament for mankind.

1059. Then, kneeling in their proper places, they will make a profound bow and remain kneeling without leaning on anything, unless the devotion lasts longer than a half hour.

1060. The sanctuary should be used only for Mass and other sacred functions; we also teach the laity to have great respect for that holy area.

1061. When alone, our first thought on entering a church is to look at the altar and see if any visible service for Jesus is needed, for example, checking that all is in proper order, such as: cleanliness, sanctuary lamp, candles, flowers, and, if needed, render the service with great external reverence and internal love.

1062. When alone in the church, at the genuflections on entering and leaving, we will add the kissing of the ground of God's house, which, for us, is a sign of greater external reverence as well as an act of joyful love for this Divine Encounter.

1063. Once in our place in church, if the Divine Sacrifice does not begin immediately, we can totally or partially anticipate the devotional exercise usually scheduled for around nine o'clock in the morning, we will not anticipate meditation, unless we are certain that there will be at least an uninterrupted half-hour.

Chapter CXXV

The Holy Sacrifice of the Mass

1064. During Mass, we will stand for the Introductory Rite, the Gospel, the Profession of Faith, and the Prayer of the Faithful, the Preface, the Lord's Prayer, and the Concluding Rites. We will sit during the first two Readings, the Homily, the Offertory and Thanksgiving after Communion. We will kneel during the Eucharistic Prayer and the immediate preparation for Communion. We also will sit whenever the presiding celebrant sits.

1065. During Mass, it is forbidden to attend to anything other than the Divine Mystery or what may directly foster our participation in it. Consequently, without special permission, our religious are not allowed to use any extra-liturgical prayer books.

1066. The Community Mass must be considered as a quasi-Conventual Mass. We frequently sing the various parts of the Mass, especially on Feasts of Our Lord, the Blessed Virgin, the Angels, St. Joseph, St. John the Baptist, the Holy Apostles, Doctors and Founders. On all other days, we will sing the Sanctus ("Holy, Holy, Holy") for our special aim of purification through the Divine Holiness.

1067. During the Community Mass, other devotions, such as novenas, devotional practices, spiritual reading, litanies, etc. are forbidden. The Divine Sacrifice must not be overshadowed, and those who are present must not be distracted by anything else.

1068. We pray the Mass responses with the acolytes. We will never pray by alternating verses with the celebrant, but always in unison with him, and never overpowering his voice.

1069. We may use the missalette for reciting the entrance antiphon and the Communion verse. We pay the greatest possible attention to the proclamation of the Word of God.

1070. We will follow attentively the Readings without actually reading them. The celebrant of the Community Mass should speak in a loud and clear voice, so that everyone may hear distinctly all those parts of the Mass that the rubrics indicate are to be recited aloud.

1071. Those parts of the Mass which the liturgical directives indicate as private should not be prayed in a voice that can be heard of by those in attendance, the moments of silence within the Liturgy are valuable for mediation, acts of union with Jesus, and as preparation for Holy Communion.

1072. The Community Mass will always be served by two acolytes, properly or liturgically dressed. It is an honor and privilege to render a service during the liturgy of the Mass, and for this reason, it would be preferable to have those who have received the Office of Ministries first, and, in their absence, the professed.

1073. At the Offertory, one or two members of the Community, other than the acolytes, will bring the ciborium/ciboria to the altar, genuflecting in front of the altar and then ascending together to the

altar and presenting them to the celebrant, avoiding any unnecessary delay.

1074. After the Consecration, the same one or two, in the same way, present the celebrant with the linen covers for the ciboria containing the now consecrated hosts. They will kneel to present them out of respect for the presence of the Lord. Likewise, if necessary, they will remove the empty ciboria and their respective covers, after Communion.

1075. At the beginning of the Eucharistic Prayer, an additional altar server will light a candle and will remain beside the altar from the Consecration until Communion, holding it visibly, this flame being used as a symbol of the faith and love of all those present for the Eucharistic Lord.

1076. At the Offertory of the Community Mass, we will recite in an alternating fashion, two general Offerings of the Most Precious Blood; after the Consecration, we will all sing the Acclamation of Faith.

1077. As an Acclamation of Faith after the Consecration, we will sing: *Homo Quidam* on Sundays, *O Quam Suavis Est* on Mondays, *O Crux Splendidior* on Tuesdays, *Nos Autem Gloriar* on Wednesdays, *O Sacrum Convivium* on Thursday, *Christus Factus Est Pro Nobis* on Fridays, *Sicut Servus Desiderat* on Saturdays; other Eucharistic songs may be chosen by the director.

1078. After the Acclamation of Faith, we privately and silently begin our preparation for Holy Communion and later our Thanksgiving.

1079. On Thursdays, at the director's direction and if there is no school, we will use the longer Communion preparation and thanksgiving. The former is done before Mass and the latter afterward.

1080. After the Lord's Prayer, all communicants will silently line up in the middle aisle in procession fashion, they will recite aloud the Lamb of God and then, in silence, the prayer used by the celebrant before Communion.

1081. The triple invocation of the Lamb of God can be internally applied to complete purification of any mortal sin, venial sin, and any voluntary imperfection. Likewise, this may be for the purification of all fault and pain due to mortal sins, venial sins and voluntary imperfections.

1082. We will look directly at the host when the celebrant presents it to us with the words, "Behold the Lamb of God," and we will respond, "Lord I am not worthy," and then we will receive the Lord, staying in perfect order.

1083. While reciting the "Lord, I am not worthy, " we can internally reflect on our poor past, our poor present, and, in all humility, our poor future. This can also be applied to the lack of preparation and the indisposition of our memory, intellect and will.

1084. During Communion, two other altar servers will hold an altar linen, another two servers will hold candles on each side, and two more will hold purificators, just in case there should be a need for

them. While providing these services, they will all kneel when Communion is distributed.

1085. Those installed in Ministries and the professed will receive Communion in the Sanctuary, while all others remain at the communion railing in the following order: seminarians, sisters and then the lay people.

1086. All those who serve at the altar during Communion will unite themselves to the Seven Spirits assisting at the Throne of God and also with Jesus by acts of perfect love.

1087. During Communion, we will stand and alternate the singing of Eucharistic hymns with the recitation of Eucharistic prayers. Both the hymns and prayers can be in the proper vernacular or Latin. O! How we wish that this Communion would never end!

1088. After Communion, everyone will thank the Lord privately in silence. AT the end of

Mass, we will recite together with all those present the prayers to Jesus Crucified, Christ the King, and the Prayer for Divine Vocations.

1089. We will receive devoutly the Final Blessing of the celebrant and attempt to extend it to the entire day.

1090. For the intercession, it is suggested that everyone pray the three Hail Mary's as an act of praise to the Divine Union of Mary with the three Divine Persons, and thus, she may thank, intercede and love with us and for us, and may obtain Divine Union for us.

1091. Ever maintaining the spirit of adoration and praise, reparation and prayer, we wholeheartedly recite the "Divine Praises," in reparation for all visible sins, especially verbal ones, applying these blessings as a thanksgiving for the Communion we have received.

1092. At the end of Mass, if the celebrant is the Director, we will follow him to the sacristy singing psalms or hymns to conclude our immediate thanksgiving for Mass and Communion. For this purpose, it is necessary to memorize some psalms and hymns so that they can be used without books.

1093. When in the sacristy, we will remain standing in silence in a straight or curved line, while the celebrant removes his vestments, after which, in the same order and for Communion, we will approach to receive the Kiss of Peace, in the regular liturgical manner.

1094. In giving the Kiss of Peace, the priest will use a religious greeting: *Dominus tecum* – "The Lord be with you" on Sundays, *Lex tecum* – "The Law be with you" on Mondays, *Lux Tecum* – "The light be with you" on Tuesdays, *Caritas tecum* – "Love be with you" on Wednesdays, *Gaudium tecum* – "Joy be with you" on Thursdays, *Crux tecum* – "The Cross be with you" on Fridays, and *Pax tecum* – "Peace be with you" on Saturdays. The response will always be the same: *Et cum spiritu tuo* – "And also with you."

1095. After this morning peace ritual, everyone will kneel around the celebrant, if he is the Director, and he will give to the individuals and to the community their daily assignments, along with a few

words of exhortation, unless he will be preaching the mediation for the Community, then the assignments could be omitted.

1096. Afterward, they return to the church and line up in the same order used for Communion, singing the Antiphon on of the Blessed Virgin while standing, and genuflecting at the final invocation, except during Eastertime.

1097. Thus, when singing the *Alma Redemptoris Mater*, genuflect at the words *Peccatorum Miserere*; with the *Ave Regina Coelorum*, genuflect at the words *Et pro nobis Christum exora*; and with the *Slave Regina*, genuflect at *O Clemens, O pia, O dulcis Virgo Maria*.

1098. After this, they will leave the church by categories or groups, quietly reciting the *De Profundis*, for all the souls in Purgatory, our beloved deceased of the Congregation, and for our benefactors; this is done whenever we leave the church, unless something else is prescribed.

1099. When returning to our rooms – if there is time – we say a rosary of biblical verses selected from those found in the Post-Communion of various Masses, to express thanks for the Communion already received and intercession for more graces according to one's devotion.

Chapter CXXVI

Reading and Meditation

1100. The sexton must always plan and prepare well everything, like the sacred temple, vessels and vestments, for the Holy Sacrifice of the Mass and other liturgical celebrations. The master of ceremonies for the community, as well as the master of ceremonies for the people, should assign and distribute all the liturgical roles, and they must personally direct the Community and people during the liturgy, be it the Community Mass, the parish Mass, vespers, benediction, etc.

1101. Likewise, the sexton and master of ceremonies, or someone else if necessary, will be responsible for all the other devotional exercise, so that they can plan, prepare, assign and direct everything, and thus the external execution of every part of the divine service will be performed perfectly and edify all present.

1102. The principal part of every devotional exercise is that which is known as mental prayer (this must also be the case in each individual's interior life). The Director, in every retreat, must be most attentive in choosing and designating the spiritual books to be used for the Community devotional practices, texts for meditation, formularies for the examination of conscience, spiritual reading, etc.

1103. The sexton and master of ceremonies will ascertain that every place which is designated for Community meditation, meals, the Martyrology, the tribute, the offertory, etc, will have a beautiful, small bookcase to hold the above mentioned books. Likewise, there

will be an elegant lectern or podium for the lector. In every large community, the library will have special sections for ascetical works, hagiography, missions, textbooks and recreation.

1104. Only those who know how to read in a clear voice, with expression, proper diction and the intention to inspire holiness, will be assigned as lectors. The lector for spiritual readings or for the liturgy, must not be chosen by turns; this office is not meant to teach people how to read nor train them in public speaking, but rather it is meant for everyone's edification and prayer.

1105. Community reading must have a natural flow, with the proper pauses necessary to give it a conversational flow, we do not want long pauses, as though allowing time for the listeners' reflection. We do not even want prolonged pauses in the reading of the meditation themes or the examinations of conscience, since these tend frequently to convey a sense of fatigue and annoyance. The formularies for the examination of conscience should be read and mediated upon at other times and as an instruction, not as the examination itself.

1106. For the community readings, we will adhere to those indicated by this directory; in general, we always prefer popular catechetical, homiletic and historical texts, more than once a year the explanations of the Ignatian and Sulpician methods of prayer, as well as all the others having church approval, should be read; we should also read the liturgical and mystical explanations of the Holy Mass, Sacraments and all Catholic devotions, as well as the lives and writings of the saints and missionary activities.

1107. Meditation must be done in the morning before beginning any work, even before any spiritual or priestly ministry; it must be

done in common by clerics and brothers throughout all the formation years, to be precise, until a brother takes perpetual vows and a cleric reaches the end of the third year of theology. All others will do this privately in their rooms or, with the superior's permission, elsewhere, such as, the garden, the terrace or the chapel.

1108. Meditation must last at least one half-hour, and this does not include the immediate preparation, the brief examination afterwards on how we have heeded the Lord, nor the exhortation or reading which proposes and develops the points of the meditation. It must be a full half-hour of strictly personal, mental prayer. Simple listening, even though very attentive, reading, and the exhortation are never considered as part of our actual meditation.

1109. Those who meditate in common must not be close to each other. In this way, everyone can easily and completely withdraw from the others and concentrate on the presence of the Lord. While choices are much easier if alone rather than in community, still, everyone must choose (and maintain without much change) a posture, which better fosters recollection.

1110. We prefer that meditation follow Holy Communion. This, however, only if Mass can be celebrated soon after the devotional exercises of the Resurrection, that is, morning prayer, otherwise, meditation should follow morning prayer, regardless of the reasons for postponing the Mass.

1111. Those who are involved in pastoral ministries which preclude the sacred duty of morning meditation, will seek counseling and obey the superior in choosing a meditation time. Everyone, however, should try to schedule his activities a day in advance, so

that upon arising he can comfortably meditate before beginning his ministry.

1112. The use of an excellent textbook for private mediation is allowed and even recommended; no one, however, should be satisfied with habitual or frequent mediated readings. While a book may be used the night before for the points of mediation, it should never be used during the half-hour of meditation itself, unless one temporarily unable to mediate, as may happen during some illness or convalescence.

1113. In addition to our obligation, each and every day and hour, to respond to the grace of one's gift of prayer, once a week, everyone will strive to meditate, in depth, on the Last Things, in order to develop a holy fear of the Lord, and also once on the Passion, to develop a holy love of God and arouse liturgical devotion to the Eucharist. Anytime one wants to do more for the Lord, he should always begin with longer and more profound meditations.

Chapter CXXVII

Liturgy of the Hours

1114. At the end of the morning, noon and evening Angelus, we gather in church or chapel, which has the Blessed Sacrament, for the choral praying of the hour, that is, Morning Prayer, Daytime Prayer at noon, and Evening Prayer in the late afternoon.

1115. The local superior may change these times for choral praying of the Hours out of consideration for the in-house duties of the students and the outside ministries in the parish. The schedule, however, should be kept unchanged for at least one Pentecost (period of fifty days) for a real experience and objective evaluation.

1116. The local superior will decide whether to schedule the devotional exercises proper to the Congregation at the same time, but in a different place, so as not to interfere with the Liturgy of the Hours, or have them follow the Liturgy of the Hours, thus creating a quasi-uninterrupted environment of prayer, this latter is preferable.

1117. The previous decision concerns the devotional exercises, which are assigned to the same times, not the others, which must be fulfilled at the regularly scheduled time. The seven devotional exercises may be reduced to three for the students, but there is no exception for everyone else.

1118. Those bound to the Liturgy of the Hours, when not obligated to important ministries, studies, or preparation for preaching, must participate in all of the Community's devotional exercises which are not scheduled for the same time as the Liturgy of the Hours; when unable to participate with the Community, they will observe these devotional exercise privately or together with others unable to attend.

1119. Priests who are available to make the "Offertory of the Most Precious Blood" with the Community will do it after the Daytime Hour and will also pray the rosary after Evening Prayer. Those who are unable to do so will pray the "Offertory" as part of their

thanksgiving for the Holy sacrifice of the Mass, and the rosary during the recreation after dinner. Those who have to walk or travel lengthy distances may pray the rosary during these times, with provision that it be all fifteen decade.

1120.The brothers and those free from other duties will also pray the Liturgy of the Hours with the priests.

1121.For the Liturgy of the Hours, as for our major devotional exercises, we wear the choir habit with sash, cape, and the rosary around the neck, with attention to neatness and order. We wait for those who are late at a designated place outside the church or chapel, so that we can enter together in an orderly and devotional procession.

1122.We will begin to recite the "Lord open my lips" at the entrance to the church by the holy water font, and then slowly recite the Invitatory while processing to our seats. We will kneel for the recitation of the Psalms, and stand for the other parts. At every doxology, as well as the conclusions of the hymns and psalms, we will kneel standing and bow if kneeling.

1123.At the Old and New Testament Canticles, we will raise our voices one tone. Pronunciation must be perfect and the tempo normal but never slow. There is a pause in alternating verses, and a longer one at the end of a stanza.

1124.At the conclusion of the Liturgy of the Hours, the antiphon of the Blessed Virgin will be prayed while processing to her altar; on

Saturdays and feasts of the Blessed Virgin, we will do this carrying lighted candles.

1125.In everything else, be it a weekday or feast, we will observe completely all the liturgical prescriptions as well as those in the Roman Ceremonial. Before leaving the church observe a minute of silent adoration. We will leave the church with the same religious solemnity as when we entered.

Chapter CXXVIII

Mid-Morning

1126.The Third devotional exercise is called "Communion with the Holy Church" and consists of the Sequence of the Holy Spirit and the reading of the Martyrology as vocal prayer, and the choral prayer of a chapter from the Epistles as mental prayer.

1127.The Community gathers in the church, chapel, or other place assigned for this devotional exercise; while the Community waits in silent adoration, the lector, preceded by two other religious companions, goes to the lectern and begins the exercise which he will direct in its entirety; the lector and his companions form the one choir and the community members in the two aisles form the second and third.

1128.In the larger Communities, there will be two companions for the lector on weekdays, four on Sundays and our patronal feast days, and six on the solemnities; these precede the lector when

entering and leaving, and form a semi-circle around him when he is at the lectern, acting as a choir during the choral readings and otherwise leading the Community in the responses.

1129. The lectern must be very elegant and visible, even placed on a small platform; it can be placed at the center or entrance to the sanctuary, whichever looks better. The lector's companions will be beside him but not on the platform.

1130. The lector, with his companions forming the first choir, will preside only at the Martyrology. The superiors will preside at all the other devotional exercises, with the Community forming two choirs by their division in the two aisles of the church, or the section of the semi-circle, depending upon the designated place or the superior's discretion.

1131. The lector begins with the usual act of invocation and union with the angels, the saints, the blessed Virgin, and Jesus in the Eucharist; this act is used at the beginning of the meditations, examinations of conscience, sermons and preparations for the Sacraments, we will add the brief private exorcism.

1132. After the above, the lector will begin the Sequence of the Holy Spirit and the first choir continues it, alternating with the Community. The Sequence is sung on Saturdays, Thursdays and all solemnities. The Sequence final prayer is recited or sung by the priest present, or in his absence the lector.

1133. The lector will next begin the solemn reading of the Martyrology in a loud, clear, vibrant voice, pausing at the end of

each listing so that the choir may respond. He will group together the shorter listing so that the choir may respond; he will group together the shorter listings by pausing after every three lines.

1134. For our Community use in this devotional exercise, we want to obtain the complete Martyrology, that is, the one which adds to the Roman Martyrology the names of the approved saints and blessed proper to certain dioceses and religious orders.

1135. Whenever these other additions make the Martyrology too long, then we revert to the simplicity and brevity of the Roman Martyrology, except in the Novitiate where the longer and more detailed listings are more beneficial for inspiring the novices. It is also recommended that we use the Martyrology of the other religious communities, but only privately and not for this devotional exercise.

1136. Whenever the lector paused during the Martyrology, the first or his choir together responds: "Holy, Holy, Holy, Lord God Almighty, heaven and earth are full of your glory; Hosanna in the highest," and the community choirs will respond by alternating other verses which vary for every week of the Ascetical Pentecost. So, for example, on the first week, at every pause, the first choir may say, "Glory to the Father, and to the son and to the Holy Spirit," and the second may answer with, "Christ overcomes! Christ reigns! Christ leads!," and then, at the end of the entire daily reading, the first and second choirs alternate the following Biblical verses:

1137. ____

___V.) Souls of the just are in the hands of God and no torment shall touch them.

R.) In the view of the foolish they seem to be dead, but they are in peace.

___V.) And if before men they be punished, yet is their hope full of immortality.

R.) Because God tried them and found them worthy of Himself.

___V.) Precious in the eyes of the Lord is the death of these saints.

R.) May my life end with the death of the just. May my last moments be like theirs.

1138. After a pause, in silence and long enough to allow the lector and his companions to process in order to their seats, the presider begins: "Come children listen to me, I will teach you the fear of the Lord." The first choir responds: "I will listen to what the Lord my God says because He speaks of peace to His people," and the other choir answers: "And to His Saints and to those who convert themselves to Him."

1139. Following this there is a reading from the Epistles. More than one chapter can be read at this time, but never less than a chapter. The purpose of this reading is to provide nourishment for the soul;

it could be replaced by a brief religion class or other exhortation. This type of substitution is permitted for all the mental prayers except the half-hour of personal meditation.

1140. These readings must always be done chorally, that is, alternating verses between the two choirs of community members; everyone must have his own book and cannot be satisfied merely by listening to the one reading to the community.

1141. We love to see in our Community those individuals who very patiently and knowledgeably collect religious melodies of different chapters, Abbeys and Monasteries; likewise, we would love to have in the Community very capable and talented composers of new songs, and thus be able to choose from these the more deifying ones for our ordinary and extraordinary prayers.

1142. This choral reading ends with a brief pause, following which the Presider concludes with this abbreviated Litany of the Saints: "O holy angels, archangels and principalities; O holy powers, virtues and dominations; O holy thrones cherubim and seraphim; O holy angels, archangels and principalities; O holy powers, virtues and dominations; O holy thrones, cherubim and seraphim; O holy patriarchs, prophets and Levites, O holy apostles, disciples and evangelists; O holy martyrs, virgins and confessors; O holy fathers, doctors and founders!" and the Community responds: "Pray for us, unite us to you!"

1143. This devotional exercise, with its specified hour, sequence and reading from the Martyrology, is intended to honor the coming of the Holy spirit, the inauguration of the kingdom of divine holiness in the triumph of Christian heroes, and the work of universal sanctification.

Chapter CXXLX

During the Day

1144. Before study periods and classes, all will make the sign of the cross with solemn devotion, then pray the act of love according to the formula of the catechism, and the invocations: "Heart of Jesus, containing all the treasures of wisdom and knowledge, have mercy on us." "Our Lady of good studies, pray for us." "Holy cherubim and seraphim, pray for us." "Holy fathers and doctors, pray for us." Every teacher will use these prayers with his students before each class.

1145. At the end of our study periods, the president begins the prayer: "We give thanks, Almighty God, for all your benefits. You live and reign for ever and ever. Amen." All respond "Lord, teach me goodness, discipline and wisdom, because I have believed in your precepts." "the, the sign of the cross. At the end of each class, every teacher will conclude the lessons by praying, "We give you thanks, Lord" and all respond, "Lord, reward with eternal life all those who do good to us for the glory of your name. Amen." This fulfills our intention to pray for our benefactors, superiors, teachers, writers, etc.

1146. Before and after the three Community meals, or ever if we are eating alone, we recite the customary liturgical prayer, adding to the concluding thanksgiving Psalm 116, "Praise the Lord," which is replaced on Fridays with Psalm 50, the Miserere." On Sundays

and solemnities, we add, "Where there is charity and love, there is God." to the thanksgiving.

1147. For breakfast and any snack, whether with the community or privately, in the house or outside, we say, "bless us, O Lord, and these your gifts which we are about to receive from your bounty through Christ our Lord. Amen." along with a Hail Mary. When we finish, we say, "We give you thanks..." and the Hail Mary. We should be careful never to neglect or shorten these meal prayers. The religious atmosphere of our meals derives from these prayers, along with the silence and reading. Even when we make the exception of eating in someone's house, we will consider it our obligation to say these prayers.

1148. There should always be a brief visit to the Blessed Sacrament before the community meals, as well as before and after recreation and outings. When in a group, this is done in silence. The Presider will decide if when we pray the "Miserere" on Fridays, may be started at the table and continued as we proceed to the chapel. The same hold for the "Where there is charity..."

1149. Before leaving on a group outing, all will pause before a sacred image and pray one Hail Mary. The Presider then says, "Let us proceed in peace" and all respond, "In the name of Jesus, the Lord. Amen." Before leaving on special outings, the Presider says, "May the Lord be with us on our way," and everyone responds, "May His angel be our companion. This thought, devotion and invocation are especially directed to the Archangel Raphael.

1150. Everyone should be aware, especially when outside the house, that the Lord and men expect to see proof of our love in the practice of Christian virtues. Likewise when we are in the world,

enemies try to take revenge for all the losses caused by the religious protected by the safety of more so when we are on vacation, and that is why we discourage vacations only in religious houses, we are saying, "Be watchful and pray so that we may not fall into temptation.

1151. When we are out or on a pilgrimage, we studiously avoid populated areas for greater relaxation; when we must to into populated areas, we observe silence and strict modesty. All our outings should have the purpose of visiting a house of the Lord or a shrine. If there are no shrines where we often go, then we should build one. When we arrive at this destination, we pray briefly or sing a hymn, and then we return in peace and joy to our religious house where Our Lord and the Blessed Mother are awaiting us.

1152. There should be ordinary and extraordinary outing to contemplate the beauties of nature, the scenery, a cave, a lake, flowers, leaves, etc., which deserve to be contemplated more that man's mere works. I would love to know that the walks or outings of our religious are enriched and sanctified by these small, or perhaps grand, contemplations of nature. Superiors should even plan that during the meditations in the open air, in imitation of the hermits in the desert.

Chapter CXXX

Noon

1153. The fourth devotional exercise, known as the “Transfiguration,” consists of the Angelus and the “Marian Tribute” as a vocal prayer; the examination of conscience and the choral reading of a chapter of the Prophet Isaiah as mental prayer.

1154. Every time we go to a church, chapel, or other pious place designated for any devotional exercise, we observe what is prescribed for similar occasions. For the spiritual reading, the Prophet Isaiah is our favorite selection, but the other major and minor prophets, especially their prophecies concerning the work of sanctification, along with the Wisdom Books, are also to be read. The Prophet Isaiah, however, must be read and reread in its entirety throughout the year as the one having the most spiritual teachings and consolations.

1155. As “Marian Tribute,” instead of the one attributed to St. Bonaventure, which we have used for many years, we now use a rosary of biblical verses, selected and grouped thematically, which glorify the Blessed Mother in the Old Testament symbols, figures and types, which are seen and honored more or less directly in the Gospels, the Wisdom Books, and the ministries of the angels. We will recite at least five chapters a day of this tribute, changing them each week of the Pentecost (fifty day period).

Chapter CXXXI

Afternoon

1156. After the tribute, the Presider announces the beginning of the examination of conscience, which is always done in common by all who are in the house. Individuals may use various formularies in private, but they may never be read in common, except for religious instruction. No less than ten minutes will be allowed for individual private reflection and dialogue with the Lord. The examination of conscience ends with an act of contrition being recited slowly by all.

1157. What was said about the Liturgy of the Hours also applies to the spiritual reading from the prophets, other similar exercises of the Community, as well as the "Marian Tribute". When a chapter of the Bible is too short, we read two; the readings for the Community must always be planned and studied in advance.

1158. All these devotional exercises begin and end with an antiphon, verses and special prayers in honor of the Holy Spirit, which vary each week of the Pentecost, as indicated in the "Devotional." The noon exercise ends with the sprinkling with holy water. The community is divided in the simplest manner between the two aisles, and the director, after making any necessary announcements, sprinkles all, almost individually, while employing the special formula which varies every week of the Pentecost.

1159. The seven formulas used for this noon sprinkling will be the first seven Beatitudes of the Gospel. The director kneels and first blesses himself, then stands and sprinkles the Community saying the Asperges me – "Sprinkle me ..." following this he proceeds through the aisles, escorted by two acolytes, sprinkling the

individuals, while reciting one of the Beatitudes, for example ,
"Blessed are the pure in spirit, for theirs is the Kingdom of Heaven."
Everyone kneels for this blessing himself. On Sunday and other
feast days, the Beatitudes may be sung by the community during
the sprinkling.

1160. First Week: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Second Week: "Blessed are the meek for they shall possess the earth." Third Week: "Blessed are those who mourn, for they shall be comforted." Fourth Week: "Blessed are those who hunger and thirst for holiness, for they shall be satisfied." Fifth Week: "Blessed are the merciful, for they shall receive mercy." Sixth Week: "Blessed are the pure of heart for they shall see God." Seventh Week: "Blessed are the peacemakers, for they shall be called children of God."

1161. The presider will conclude everyday with the eighth beatitude: "Blessed are those who are persecuted for doing what god requires, for theirs is the Kingdom of God." And the first choir will add, "Blessed are you when people insult you and persecute you and tell all kinds of evil lies about you because you are my followers." The second choir responds: "Rejoice and be glad for a great rewards is kept for you in heaven. This is how the prophets who lived before you were persecuted."

1162. while leaving the church, we recite as a responsory the following beatitudes: 1) Blessed are the spotless, who walk in the Law of the Lord; 2) Blessed are we, the New Israel, because god has revealed His will to us; 3) Blessed are those who love you, Lord, and those who enjoy your peace; 4) Blessed are those who live in your house, Lord, forever they will praise you; 5) Blessed are those who hear the word of God and put it into practice; 6) Blessed are those servants whom His master will find vigilant when He comes; 7) blessed are those who die in the Lord. Amen!

1163. This litany and the Beatitudes will vary each week of the Pentecost, thus covering all the beatitudes of the Old and New Testament. Everyone should memorize them, use them for the ministerial word, as exhortations and consolations; all the other readings and prayers taken from Sacred Scripture should be used the same way and for the same purposes. The sprinkling with holy water is explicitly intended to ward off the influences of the enemy.

1164. The "Marian Tribute" will be replaced whenever there are special prayers for the various feast days; also during a triduum, which includes a day of preparation and a day of thanksgiving, along with the feast day itself. This is also observed for each and every apostle and evangelist; nine days are observed for the Archangels, and a novena and an octave for the main feast days in honor of St. Joseph and the Blessed Mother. With regard to the solemn feasts of Jesus Himself, we already have the Liturgical Cycles and devotional months, for example, the month of the Holy Name (January), the Sacred Heart (June), the Most Precious Blood (July), etc.

1165. For Community prayers for these occasions, we prefer: 1) prayer with indulgences, if there are any appropriate for that occasion; 2) prayers with a litany format, if there are any approved; 3) seven Glory Be's adding to each the invocation "Saint ..., intercede for us, unite us to you." 4) special rosaries, if there are any very short yet lofty ones; 5) the liturgical hymn with its prayer, mindful that every prayer must be done chorally. In the litanies, the choirs alternate the whole verse, that is, the petition and response.

1166. The fifth devotional exercise is the one at vespers and is called the "Evening Sacrifice." It consists of the hymn of the Cross and the Offerings of the Sacred Heart and Holy Name (vocal

prayer); and the choral reading of a chapter of the Gospel (mental prayer).

1167. The time and content of this exercise are geared to the Agony and is done every day during Lent and every Friday of the year, with the exception of Easter time. This consists of thirty-three very slow and solemn tolls, allowing time for a Glory Be between each one. We listen to this sign praying silently, or by making the Profession of Faith and an Act of Contrition, with one Hail Mary to our Sorrowful Mother.

1168. This exercise begins with the hymn of the Cross. This title does not signify only the *Vexilla Regis*. This hymn should be used minimally during the year so as not to lose its impact during Lent and Passiontide. This principle should be applied to all the other liturgical prayers and melodies associated with particular liturgical times. The Hymn of the Cross serves as a preparation for the *Offerings of the Most Precious Blood*.

1169. Each day we use a hymn of the Cross taken from the liturgy of Passiontide. They should be memorized by the everyone. These hymns are for the following days:

- 1.) Sunday: "*Festivis resonant...*"
- 2.) Monday: "*Ira justa Conditoris...*"
- 3.) Tuesday: "*Saevo dolorum turbine...*"
- 4.) Wednesday: "*Salvate clavi et lancea...*"
- 5.) Thursday: "*Jesu dulcis amor meus...*"
- 6.) Friday: "*Salvete Christi vulnera*

7.) Saturday: "*Moerentes oculi...*"

1170. For the "*Offertory of the Most Precious Blood,*" we all kneel, space allowing, in a circle or semi-circle around the altar, two if necessary. The presider will be the closest to the altar. Every devotional exercise must be done with religious solemnity, but the Offertory deserves this even more, because of its intrinsic value and primacy.

1171. The Offertory is followed by the litany of the Lord. We alternate the litanies of the Holy Name and the Sacred Heart (and some others having church approval, for example, the Blessed Sacrament). If and when one litany is used for an entire month, for example, during the month of the Holy Name (January), or of the Most Precious Blood (July), then the other litany will follow the Offertory. This litany also serves as a preparation for the Gospel Reading, which follows the litany.

1172. for this reading of the Gospel, rather than just the text of one Evangelist, we should use a compilation of the four Gospels (for example, the Diatesseron of Cardinal Lepicier) so that even the smallest detail will be part of our reflections. Superiors will make certain that the library has copies of every possible well-written life of Christ, and everyone will feel obliged to read a different life of Christ each year to nourish his meditations.

1173. for this reading, we follow the same directive prescribed for the other readings. Also, this must be recited chorally, and often, if not always, sung. The director should change the order of these readings with every Pentecost, so that on the afternoons of one Pentecost the Gospels will be read, then the Prophets during the

next, then the Epistles, so that the same reading will never be repeated at the same time year after year.

1174. There will be a minute of silence at the conclusion of the Gospel reading, and then the first choir proclaims: "The two main mysteries of our faith are: 1.) the Unity and Trinity of God; 2.) the Incarnation, Passion and Death of our Lord Jesus Christ. I believe Lord; help my unbelief." The second choir responds: "The two main commandments of our Holy Law are: 1.) You shall love the Lord your God, with all your heart, with all your soul, with all your mind; 2.) You shall love your neighbor as yourself. Heart of Jesus inflame our hearts with your love. We leave the church reciting an Old New Testament Canticle, for example, the *Magnificat* or the *Miserere*.

1175. For private spiritual reading, a chapter of the Bible, a chapter of the *Imitation of Christ*, and a life of a saint are assigned. The time for spiritual reading does not depend on the spur of the moment but should be determined with the counsel and obedience to the Spiritual Director. In addition to the usual opening and closing prayers, the prayers of the Mass of St. Callistus, St. Felix and St. William (with slight changes) are fine additions.

1176. They are the following: *Concede quaesumus, omnipotens Deus ut ad meliorem vitam Sanctorum tuorum exempla nos provocent; quatenus, quorum solemnia agimus, etiam, actus imitemur. Deus, qui nos conspicias ex nostra inimitate deficer, ad amorem tuum nos misericorditer per Sanctorum tuorum exempla restaura. Deus qui infirmitati nostrae ad terendam salutis viam in Sanctis tuis exemplum et praesidium collocasti: da nobis, ita eorum merita venerari, ut suscipiamus sffragia et vestigial prosequamur.*

1177. we beg you, Lord Almighty, that the examples of your saints may move us to better our lives by imitating the lives of those whose feasts we celebrate! O Lord, you see that we are wanting on account of our weakness! In your great mercy, incite us to your love with the examples of your saints. O Lord, to make our path to salvation easier, you have given us in our weakness the example and the protection of the saints; grant that we may venerate their deeds, so that we may feel the effect of their intercession and may follow in their footsteps. Amen.

Chapter CXXXII

Sunset

1178. the sixth devotional exercise at sunset is called "Communion with the holy Family," and consists of the Rosary, the Litany of the Blessed Mother, and Benediction (vocal prayer,), and the writing of our daily inspirations for spiritual direction (mental prayer).

1179. this begins with the Angelus bell and its prayer. With regard to the Rosary, on solemnities, we use the longer form of recitation, including the reflections and intentions of St. Louis de Montfort's method. At the end of each decade, we pray: "Jesus, Mary and Joseph, meek and humble of heart, make our hearts like unto yours," seeking especially to capture the fruit of humility found in every Christian mystery, since above all we need humility for personal and universal sanctification.

1180. *The Joyful Mysteries:* 1.) The Annunciation of the angel to the Blessed Virgin Mary; 2.) The Visitation of the Blessed Virgin Mary to St. Elizabeth; 3.) the Birth of Jesus Christ in the Stable at Bethlehem; 4.) The Presentation of the child Jesus in the Temple; 5.) The Finding of the Child Jesus among the Doctors in the Temple.

1181. *The Sorrowful Mysteries:* 1.) The agony of Jesus in the Garden; 2.) The Scourging of Jesus at the Pillar; 3.) The Crowning with Thorns; 4.) The Carrying of the Cross to Calvary; 5.) The Crucifixion and Death of Jesus.

1182. *The Glorious Mysteries:* 1.) The Resurrection of Jesus; 2.) The Ascension of Jesus into Heaven; 3.) The Descent of the Holy Spirit upon the Virgin Mary and the Apostles; 4.) The Assumption of the Virgin Mary into Heaven; 5.) The Crowning of the Virgin Mary and the Glory of the Angels and Saints.

1183. For Benediction, all the liturgical norms must be diligently followed. Ordinarily, Benediction is given with the Ciborium, reserving the solemn form with the Monstrance for the Novenas for Christmas and Pentecost, the Octave of *Corpus Christi*, and the seven days of the preparation for the feasts of St. Michael, the Annunciation, the sorrowful Mother, and the Assumption. In our communities and parishes, perpetual adoration is usually done with the tabernacle closed, except on the first Friday of the month in honor of the Sacred Heart, and a few other special occasions approved by the superiors.

1184. In our community recitation of the "Hail Mary," in addition to the two final pauses, we make two more, one at "the Lord is with you," and the other after "sinners." Likewise, when praying the "Our Father," we pause at Likewise, when praying the "Our Father," we

pause at "your kingdom come on earth as it is in heave," and " as we forgive those who trespass against us." When praying the Hail Holy Queen," we pause at each phrase; at every "Glory Be," we bow with devotion.

1185. This devotional exercise, which begins in the church or a chapel, ends at our place for studying, where we have our mental prayer, reflecting on the good inspirations received, and relishing the dialogue of praise and thanksgiving, reparation and intercession, for all the graces received that day, every good admonition and remorse of conscience, every internal enlightenment or assurance, as well as for every external blessing or gift. This type of prayer is partially done by writing down the most relevant happenings for the soul, keeping our spiritual direction uppermost in our minds. This must last for at least fifteen minutes, beginning and ending with the usual signal. Individuals may lengthen this prayer, but never shorten it.

1186. The writing of the inspiration is generally best placed between the Rosary and Benediction, especially when the rosary is not prayed in church (it is permissible to say it outside or walking, but always with one's own designated group, for example, novices, students, etc.). When this exercise does not end with Benediction, it may be ended with a psalm or a part of a psalm.

1187. The writer of a spiritual journal or diary (a "*book of the soul*") and the Spiritual Director who reads it must diligently avoid any literary preoccupation and thought of future publication; it must be written in a concise form, like a telegram, and it must be kept secret; periodically, with the spiritual director's permission, it is to be destroyed, especially if it is not necessary or useful for one to dwell on the past. This "book of the soul" should not be confused with a personal diary, that some may like to keep, nor with the chronicles of the house that someone should always be keeping.

1188. The seventh devotional exercise at night is called the "Ascension," it consists of night prayers, along with the Litany of St. Joseph (vocal prayer), and our general and particular examination of conscience, as well as the preparation of for the next day's meditation and communion (mental prayer).

1189. This devotional exercise takes place at the end of the day. It can be done in the church, a chapel, or a common dormitory. It is the shortest devotional exercise. At night prayers there must always be an explicit preparation for death, an act of perfect contrition, so that everyone will become accustomed to doing this frequently, especially when there is any physical or moral danger. This exercise ends with the Litany of St. Joseph, expressly recited for the intention of a happy death.

1190. The general and particular examination of conscience should last no more than fifteen minutes and no less than ten. During night prayers, as during all other devotional exercises of the day, the confessors should be available for those who wish to go to confession. It is not recommended, however, that individuals make a habit of confessing during meditation.

1191. The examination of conscience ends with the Act of Contrition and preparation for death. Soon after, the Superior, by means of a short exhortation, announces the theme of the next morning's meditation, always adding some reflection on the Eucharist as a preparation for the next morning's Mass and Communion; it ends with the blessing. This blessing, as well as the sprinkling with holy water and the sign of peace in the morning, will be given only by the priest-superior.

1192. The blessing of the community is given with the following formula: “ May the Lord enkindle in your heart the fire of His love. In the name of the Father and of the Son and of the Holy Spirit.” Individuals are blessed with the sign of the Cross over the head and one of the following, rotating them throughout the weeks of the Pentecost: 1) Enter into the joy of your Lord; 2) Friend, ascend higher; 3) Come to me all you who are weary and burdened; 4) Move inwards and lower your nets; 5) Learn from me because I am meek and humble of heart; 6) Come, blessed of my Father; 7) All Religious praise the Lord. Afterwards, everyone leaves in silence.

Chapter CXXXIV

Winter Schedules

September 21st to May 1st

1193. Weekday Schedule:

4:00 – 4:30 am	-	Prayer
4:30 – 5:30 am	-	Mass & Meditation
5:30 – 7:00 am	-	Study
7:00 - 7:30 am	-	Breakfast
7:30 - 9:30 am	-	School
9:30 – 10:00 am	-	Prayers
10:00 – 12:00 pm	-	School
12:00 – 1:00 pm	-	Prayers

1:00 – 1:30 pm	-	Dinner
1:30 – 2:00 pm	-	Recreation
2:00 – 3:00 pm	-	Pilgrimage/Walk
3:00 – 3:30 pm	-	Prayers
3:30 – 5:30 pm	-	Study
5:30 – 6:30 pm	-	Prayers
6:30 – 8:00 pm	-	Study
8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

*** Everyday of the year, the internal and external ministries and the Liturgy of the Hours can take place between the hours of 7:30 am and 1:00 pm, as well as between 2:00 pm and 8:00 pm.

1194. *Holyday Schedule*

5:00 – 5:30 am	-	Prayers
5:30 – 6:30 am	-	Mass and Meditation
6:30 – 8:30 am	-	Study
8:30 – 9:00 am	-	Breakfast
9:00 – 9:30 am	-	Prayers
9:30 – 11:00 am	-	Pilgrimage/Outing

11:00 – 12:00 pm	-	Study
12:00 – 1:00 pm	-	Prayers
1:00 – 1:30 pm	-	Dinner
1:30 – 2:00 pm	-	Recreation
2:00 – 3:00 pm	-	Pilgrimage/Outing
3:00 – 3:30 pm	-	Prayers
3:30 – 5:30 pm	-	Study
5:30 – 6:30 pm	-	Prayers
6:30 – 8:00 pm	-	Study
8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

1195. Sunday Schedule:

5:00 – 5:30 am	-	Prayers
5:30 – 6:30 am	-	Mass and Meditation
6:30 – 8:30 am	-	Study
8:30 – 9:00 am	-	Breakfast
9:00 – 10:00 am	-	Second Mass
10:00 – 10:30 am	-	Free Time
10:30 – 12:00 pm	-	Study

12:00 – 1:00 pm	-	Prayers
1:00 – 1:30 pm	-	Dinner
1:30 – 2:30 pm	-	Recreation
2:30 – 3:00 pm	-	Prayers
3:00 – 4:30 pm	-	Study
4:30 – 5:30 pm	-	Recreation
5:30 – 6:30 pm Prayers	-	Vespers/ Evening
6:30 – 8:00 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

1196. *Schedule for Retreat Days:*

4:00 - 4:30 am	-	Prayers
4:30 – 6:00 am	-	Mass and Meditation
6:00 – 7:30 am	-	Study
7:30 – 8:00 am	-	Prayers
8:00 – 8:30 am	-	Breakfast
8:30 – 9:30 am	-	First Instruction
9:30 – 11:30 am	-	Spiritual Reflection
11:30 – 12:30 pm	-	Second Reflection
12:30 – 1:00 pm	-	Prayers

1:00 – 1:30 pm	-	Dinner
1:30 – 3:00 pm	-	Pilgrimage / Walk
3:00 – 3:30 pm	-	Prayers
3:30 – 5:30 pm	-	Spiritual Exercises
5:30 – 6:30 pm	-	Prayers
6 :30 – 8 :00 pm	-	Study
8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

Chapter CXXXV

Summer Schedule

May 1st to July 31st

1197. Weekday Schedule:

4:00 – 4:30 am	-	Prayers
4:30 – 5:30 am	-	Mass and Meditation
5:30 – 7:00 am	-	Study
7:00 – 7:30 am	-	Breakfast
7:30 – 9:30 am	-	School
9:30 – 10:00 am	-	Prayers
10:00 – 12:00 pm	-	School
12:00 – 1:00 pm	-	Prayers
1:00 – 1:30 pm	-	Dinner
1:30 – 2:00 pm	-	Recreation
2:00 – 3:00 pm	-	Study
3:00 – 3:30 pm	-	Prayers
3:30 – 5:00 pm	-	Study
5:00 – 6:00 pm	-	Prayers
6:00 – 7:00 pm	-	Pilgrimage/ Walk
7:00 – 8:00 pm	-	Study

8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

1198. *Holyday Schedule:*

5:00 – 5:30 am	-	Prayer
5:30- 6:30 am	-	Mass and Meditation
6:30 – 8:30 am	-	Study
8:30 – 9:00 am	-	Breakfast
9:00 – 11:00 am	-	Pilgrimage/Outing
11:00 – 12:00 pm	-	Study
12:00 – 1:00 pm	-	Prayers
1:00-1:30 pm	-	Dinner
1:30 – 2:00 pm	-	Recreation
2:00 – 4:30 pm	-	Study
4:30 – 5:00 pm	-	Prayers
5:00 – 6:00 pm	-	Study
6:00 – 7:00 pm	-	Pilgrimage/ Walk
7:00 – 8:00 pm	-	Prayers
8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

1199. Holyday Schedule:

5:00 – 5:30 am	-	Prayer
5:30- 6:30 am	-	Mass and Meditation
6:30 – 8:30 am	-	Study
8:30 – 900 am	-	Breakfast
9:00 – 10:00 am	-	Second Mass
10:00 – 10:30 pm	-	Free Time
10:30 – 12:00 pm	-	Study
12:00 – 1:00 pm	-	Prayers
1:00 – 1:30 pm	-	Dinner
1:30 - 2:30 pm	-	Recreation
2:30 – 4:30 pm	-	Study
4:30 – 5:00 pm	-	Prayers
5:00 – 6:00 pm	-	Recreation
6:00 – 7:00 pm	-	Study
7:00 – 8:00 pm Prayer	-	Vespers/Evening
8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

1200. *Holyday Schedule*

4:00 – 4:30 am	-	Prayers
4:30 – 6:00 am	-	Mass and Meditation
6:00 – 7:30 am	-	Study
7:30 – 8:00 am	-	Prayers
8:00- 8:30 am	-	Breakfast
8:30 – 9:30 am	-	First Instruction
9:30 – 11:30 am	-	Spiritual Reflection
11:30 – 12:30 pm	-	Second Instruction
12:30 – 1:00 pm	-	Prayers
1:00 –1:30 pm	-	Dinner
1:30 – 3:00 pm	-	Pilgrimage/Walk
3:00 – 3:30 pm	-	Prayers
3:30 – 5:30 pm	-	Spiritual Exercises
5:30 - 6:30 pm	-	Second Meditation
6:30 – 8:00 pm	-	Study
8:00 – 8:30 pm	-	Supper
8:30 – 9:00 pm	-	Prayers

Chapter CXXXVI

Schedule for Summer Vacation

August 1st to September 20th

1201. Weekday

5:00 – 5:30 am	-	Prayers
5:30- 7:00 am	-	Prayer and Meditation
7:00 – 11:00 am Reading, Work	-	Breakfast, Pilgrimage,
11:00 – 12:00 pm	-	Instruction
12:00 – 1:00 pm	-	Prayers

1:00 – 1:30 pm	-	Dinner
1:30 – 3:00 pm	-	Manual Work
3:00 – 4:00 pm	-	Free Time in Silence
4:00 – 6:00 pm	-	Walk/Outing
6:00 – 6:30 pm	-	Prayers
6:30 – 8:00 pm	-	Study
8:00 – 9:00 pm	-	Supper and Prayers

1202. Sunday Schedule

5:00 – 5:30 am	-	Prayers
5:30- 7:00 am	-	Mass and Meditation
7:00 – 11:00 am Second Mass	-	Breakfast, Recreation,
11:00 – 12:00 pm	-	Instruction
12:00 – 1:00 pm	-	Prayers
1:00 – 1:30 pm	-	Dinner
1:30 – 3:00 pm	-	Recreation
3:00 – 4:00 pm	-	Free Time
4:00 – 5:30 pm	-	Recreation
5:30 – 6:00 pm	-	Prayers
6:00 – 7:00 pm	-	Study

7:00 – 8:00 pm	-	Solemn Vespers
8:00 – 9:00 pm	-	Supper and Prayers

Epilogue

Amen! Amen!

1203. Whenever we are depressed by some physical or external happening, or something within us causes a bad mood...we should review carefully if we are living our religious observances.

1204. Whenever we suffer any affliction or feel oppressed on all sides, before seeking any kind of remedy...we should review carefully if we are living our religious observances.

1205. Whenever temptation by the world, the flesh or the devil so assails us that we lose repugnance for sin ... we should review carefully if we are living our religious observances.

1206. Whenever lukewarmness overwhelms us and corruption disheartens us, when the zeal of divine love seems so far away or almost impossible...we should review carefully if we are living our religious observances.

1207. Whenever presumption inflates us, and pride consumes us, when we are guilt ridden to the point of discouragement because all

our efforts seem in vain...we should review carefully if we are living our religious observances.

1208. When our hearts expands with devotion and longs to be nourished with the most sublime and unconstrained intimacy with the Lord..we should strive for perfection in our every religious observance.

1209. When zeal ignites and consumes us and wants soul after soul to be converted into saints for the Glory, Love and Will of God..we should strive for perfection in our every religious observance.

1210. Reparation for our past sins, eradication evil here and now, and our preservation from all future evil depends upon our religious observances.

1211. Our continual spiritual progress, our achievement and enjoyment of the Divine Union, and our every truly effective apostolate also depends upon our Religious observance.

1212. *O my God and my All, Father, Son and Holy Spirit, may your will be done, your love reign, your glory shine, always more in me and in everyone, as in yourself, O my God and my All!*

Amen, Alleluia

[1] **Il Libro dell' Anima di D.Giustino M. Russolillo**, Edizioni Society of Divine Vocations, 1994. pp.351-355.

[2] **Op. cit.**, *Il Libro dell' Anima di Giustino M. Russolillo*, p. 366.

[3] **John 14:6**. Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. [All Scripture quotes are taken from the **New American Bible** (Washington, DC: Confraternity of Christian Doctrine, 1986.)]

[4] **Psalm 16:6**.

[5] Since the ultimate goal of the Vocationist is "...to achieve Divine Union and bring all souls to this Union... (**Constitution, Article 2**)," the Hypostatic Union is like the starting point of our relationship with the three Divine Persons. As the Divine and Human Nature in Jesus are united in the Person of the Son of God, and cannot be separated, so we are called to be one with God in a kind of unbreakable union. **Catechism of the Catholic Church** (New York: Image Book/Doubleday, 1994) #464-469. "*Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to this divinity and consubstantial with us as to his humanity; 'like us in all things but sin.'*" (Council of Chalcedon, 451).

[6] **Romans 6: 3 -5**

[7] **Mark 1:9**. In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

[8] **Colossians 3:3**. "...for you have died, and your life is hidden with Christ God.

[9] **Galatians 3:11**. And that no one is justified before God by the law is clear, for "the one who is righteous by faith will live."

[10] In Fathers Justin's time, it was commonly held that the apostle, St. Paul, was the author of the *Letter to the Hebrews*.

[11] **Hebrews 11:4-6**.

[12] **Ibid. 11:7-8**

[13] **Hebrews. 11:9,10,13**.

[14] **Ibid. 11: 17-19**

[15] **Ibid. 11: 24-26**

[16] **Hebrews. 11: 27-30.**

[17] **Ibid. 11: 33-34.**

[18] **1John 5:4** “for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith.”

[19] The Vocationist takes these words as though addressed to him personally, and makes them the starting point of his calling to be a “*soul spouse of the Trinity.*”

[20] **Hosea 2: 16-17, 21-23**

[21] **Hebrews 12: 1-2.**

[22] “*J.M.*” are Fr. Justin’s initials. All the Vocationists, at the time of their First Vows, add “*Mary*” to their names, plus the mystery or truth to which they are more attracted; Fr. Justin’s full name thus became: Justin MaryRussolillo of the Blessed Trinity.

[23] **Hebrews 11: 6.**

[24] **2 Corinthians 5: 9.**

[25] **Genesis 2:2-3.** “**Since** on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.”

[26][26] **2 Corinthians 4: 6.** For God who said, “Let light shine out of darkness,”

[27] “Outside of himself,” spoken, so as to be heard.

[28] **Genesis 1:3.** “Then God said, “Let there be light,” and there was light.”

[29] **Op. cit.** *Catechism of the Catholic Church*, #254. “*The divine persons are really distinct from one another. ‘God is one but not solitary.’ Father, Son and Holy Spirit are not simply names designating modalities of the divine being, for they are really distinct from one another... ‘It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.’*” This is termed “procession” in the Trinity.

[30] **2 Corinthians 4: 6.** For God who said, “Let light shine out of darkness,” has shone in our hearts to bring to light the knowledge of the glory of God on the face of (Jesus) Christ.

[31] **Opt. cit.** *Catechism of the Catholic Church*, # 153. “Faith is a gift of God, a supernatural virtue infused by him. ‘Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and makes it easy for all to accept and believe the truth.’”

[32] **Revelation 3; 12.** “On him I will inscribe the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God...”

[33] **Revelation 21: 23.** “The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the lamp.”

[34] An old classification divided the Sacraments into: 1) sacraments of the dead: baptism, penance, and, in some cases, anointing of the sick; these are the sacraments that confer the first grace and thus give life to a soul which was dead; and 2) sacraments of the living: Eucharist, confirmation, holy orders, matrimony and anointing of the sick, because, in order to receive them, one must be spiritually alive, that is, in the state of grace.

[35] **1 Corinthians 10: 13.** “No trial has come to you but what is human. God is faithful and will not let you be tried out, so that you may be able to bear it.”

[36] **Romans 10: 10**

[37] **Romans 10: 9.** “for, If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”

[38] **1 Thessalonians 2: 13.** “And for this reason we too give thanks to God unceasingly, that, in receiving the word of God from hearing us, you received not a human word but, as it truly is the word of God, which is now at work in you who believe.”

[39] **Sirach 36: 13.**

[40] **Op. cit.** *Catechism of the Catholic church*, # 1812. “The human virtues are rooted in the theological virtues (**Faith, Hope and Charity**), which adapt man’s faculties for participation in the divine nature: for the theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive and object.”

[41] **Ibid.** # 1805. “Four virtues play a pivotal role and accordingly are called ‘cardinal’; all the other are grouped around them. They are: prudence, justice, fortitude, and temperance.”

[42] **Ibid.** # 1831. “The *seven gifts* of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.”

[43] **Isaiah 6: 8.** “Then I heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” “Here I am,” I said; “send me!”

[44] **Op. cit.** *Catechism of the Catholic Church*, # 2809. “ The holiness of God is the inaccessible center of his eternal mystery. What is revealed of it in creation and history, Scripture calls “glory,” the radiance of his majesty. In making man in his image and likeness, God “crowned him with glory and honor,” but by sinning, man fell “short of the glory of God.” From that time on, God was to manifest his holiness by revealing and giving his name, in order to restore man to the image of his Creator.

[45] “Soul Spouse of the Trinity.”

[46] **Galatians 2: 20.** “Yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.”

[47] **Revelation 4:5.** “From the throne came flashes of lightning, rumblings, and peals of thunder. Seven flaming torches burned in front of the throne, which are the seven spirits of God.”

[48] The Vocationists.

[49] **Matthew 1:23.** “Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel,” which means “God is with us.”

[50] The “*I*” sections, i.e., all the parts in which Fr. Justin uses the first person singular, are inspirations previously recorded for personal use and later deemed appropriate and extended to every Vocationist.

[51] **John 3:30.** “He must increase; I must decrease.”

[52] **1 Samuel 3: 5, 10.** “He ran to Eli and said, “Here I am. You called me.” “I did not call you,” Eli said. “God back to sleep.” So he went back to sleep. (10) the LORD came and revealed his presence, calling out as before, “Samuel, Samuel!” Samuel answered, “Speak, for your servant is listening.”

[53] **Luke 1:38.** “Mary said, ‘Behold, I am the handmaid of the Lord. May it be done to me according to your word.’ Then the angel departed her.”

[54] **Philippines 4: 13.** “I have the strength for everything through him who empowers me.”

[55] **1 Corinthians 9: 22.** “To the weak I became weak, to win over the weak. I have become all things to all, to save at least some.”

[56] **Luke 17: 10.** “So should it be with you. When you have done all you have been commanded, say, ‘We are unprofitable servants: we have done what we were obliged to do.’”

[57] **Matthew 20: 28.** “Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many.”

[58] **Isaiah 6:8.** “Then I heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” “Here I am,” I said; “send me!”

[59] Fr. Justin uses the Latin word for joy, “*Gaudium*,” as the Motto-Program of the Vocationist Spirituality. It is an acronym, with each letter of the word coming from the initial letter of series of words: *Gloria, Amor, Voluntas Dei, In Universo Mundo* – Glory, Love, Will of God, in the entire world.

[60] **Hebrews 12: 2.** “while keeping our eyes fixed on Jesus, the leader and perfector of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God.”

[61] **Isaiah 42: 1.** “Here is my servant whom I uphold, my chosen one with whom I am pleased, Upon whom I have put my spirit; he shall bring forth justice to the nations.”

[62] **Revelation 4:5.** “Seven flaming torches burned in front of the throne, which are the seven spirits of God. The seven spirits of God: the seven “angels of the presence” as in Revelation 8:2 and **Tobit 12:15:** “I am Raphael, one of the seven angels who enter and serve before the Glory of the Lord.” These seven spirits are also represented in the Emblem of the Vocationist Fathers; like them, the Vocationist wish to behold constantly God’s presence and thus live the Divine Union.

[63] “*Our Lady of Divine Vocations*” is the special title given to the Blessed Mother by Fr. Justin and his followers. It is an image of Mary standing on the world, with the Baby Jesus in her right hand, while, with her left hand extended, she protects, under her mantle, two seminarians.

[64] *Vespers* denotes what is now termed *Evening Prayer in the Liturgy of the Hours*.

[65] The feast is celebrated on the Friday after the Second Sunday after Pentecost. Pope Pius IX made this a major feast of the church; it was a simple, private feast when Fr. Justin wrote this work.

[66] Formerly, September 12th, the Vocationists now celebrate *May 10th* as the *Feast of Our Lady of Divine Vocations*.

[67] *March 19th*.

[68] *October 2nd*.

[69] *November 1st*.

[70] *February 22nd*.

[71] *Rogation Days* were special days of penitential prayers; formerly called “*Litanies*,” because the *Litany of the Saints* was sung during the procession. These were held on the feast of St. Mark (April 25th) and on the three days preceding Ascension Thursday. Those who participated in these procession prayed for the protection of the growing crops.

[72] In the old liturgical practice, the most important and significant feasts were commemorated in prayers at Mass for eight days, thus, the eight day (octave) became a second celebration.

[73] The tradition is that the disciples, after the Ascension, remained in the Upper Room or Cenacle (Place of Last Supper) for the nine days until Pentecost. Thus, the Novena or nine days of prayer became a common pious preparation for many feast days.

[74] Trinity Sunday is the Sunday after Pentecost.

[75] In the United States, the Sunday after Trinity Sunday.

[76] *Quattro Tempora* (Four Times) is found in the original of this work. It is the Italian equivalent of the English *Ember Days*. When Fr. Justin wrote this work, four specific times a year the faithful for their purification were called to fast and abstain from meat on Wednesday, Friday and Saturday. These were called Ember Days and followed the first Sunday in the Lent, the first Sunday after Pentecost, the feast of the Holy Cross (September 14th) and the feast of St. Lucy (December 13th).

[77] The week before Palm Sunday

[78] **James 1:17.** “all good giving and every perfect gift is from above, coming down from the Father...”

[79] **Luke 11:1.** “He was praying in a certain place, and when he had finished, one of his disciples said to him “Lord, teach us to pray just as John taught his disciples”

[80] Cf. **Zechariah 12:10.** “I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over as first born.”

[81] The Religious Institute, *Priests of St. Sulpice*, is dedicated to the education and training of men for the priesthood. They teach and practice a special method of mental prayer.

[82] Undoubtedly one of the most well-known and popular methods of mental prayer is that of St. Ignatius of Loyola, the founder of the *Society of Jesus*, i. e., the Jesuits.

[83] **Luke 18:1.** “Then he told them a parable about the necessity for them to pray always without becoming weary.”

[84] **1 Thessalonians 5:17.** “Pray without ceasing.”

[85] **Psalm 119: 164.** “Seven times a day I praise you because your edicts are just.”

[86] The Latin Breviary at the time of Fr. Justin had seven daily prayer hours: Matins and Lauds, Prime, Terce, Sext, None, Vespers and Compline.

[87] Frederick William Faber (1814-1863), a renowned spiritual writer and poet, frequently quoted when Fr. Justin was young. Known best today as the author of the words of the hymn, “Faith of Our Fathers,” which was from his poem “A Pledge of Faithfulness.”

[90] The division of the year into seven Pentecosts and nine Lents was later incorporated in the devotional months, as can be seen in the Spiritual Programs, placed in the Devotional at the beginning of each month. Following the months of the year was deemed more practical.

[91] **Op. cit. *Catechism of the Catholic Church*, # 1802- 1832.** The Supernatural virtues are: faith, hope and charity, and sometimes the seven gifts and twelve fruits of the Holy Spirit are included.

[92] **Ibid. #1973.** “The traditional distinction between God’s commandments and the evangelical counsels is drawn in relation to charity, the perfection of Christian life. The precepts are intended to remove whatever is incompatible with charity. The aim of the counsels is to remove whatever might hinder the development of charity, even if it is not contrary to it.” Of the many counsels in the Gospel, for the religious, three are traditionally vowed: poverty, chastity and obedience. For Vocationists, stability and laboriousness are also part of their commitment.

[93] **Ibid. # 1734, 2340.** An act that enhances the mastery of the will.

[94] **Op. cit. *Catechism of the Catholic Church*. # 1814.** “Faith is theological virtue by which we believe in God and believe all that he has said and revealed to us, and

that Holy Church proposes for our belief, because he is truth itself. By faith ‘man freely commits his entire self to God.’”

[95] **Ibid. # 2545.** “All Christ’s faithful are to ‘direct their affections rightly, lest they be hindered in their pursuit of perfect charity by the use of worldly things and by an adherence to riches which is contrary to the spirit of evangelical poverty.’”

[96] **Ibid. # 1817.** “Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.”

[97] *Laboriosity* is a disposition to be always actively and positively working for the apostolate, especially evidenced by the avoidance of idleness and sloth. Fr. Justin accented this, and it is a unique hallmark of *Vocationists*.

[98] **Op. cit. Catechism of the Catholic Church, #1822-1823.** “Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God. Jesus makes charity the *new commandment*. By loving his own ‘to the end,’ he makes manifest the Father’s love which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive.”

[99] **Ibid. # 2559, 2687.** “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.” “The consecrated life cannot be sustained or spread without prayer; it is one of the living source of contemplation and the spiritual life of the Church.”

[100] **Ibid. # 1806.** “Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it...”

[101] The dispositions of showing respect for a sense of the sacred.

[102] **Op. cit.** *Catechism of Catholic Church*. # **1807**. “Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the ‘virtue of religion.’ Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to person and to the common good.”

[103] **Ibid.** # **1808**. “Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions.”

[104] **Ibid.** # **1809**. “Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will’s mastery over instincts and keeps desires within the limits of what is honorable.”

[105] **Op. cit.** *Catechism of the Catholic Church*. # **2337- 2338**. “Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being.” “The Chaste person maintains the integrity of the powers of life and love placed in him. The integrity ensures the unity of person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech.”

[106] **Ibid.** # **2521**. “Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It is ordered to chastity to whose sensitivity it bears witness. It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their solidarity.”

[107] The Trinity and Redemption

[108] The original uses the Italian word, “*poverello*,” meaning literally a “little poor man,” but commonly used for St. Francis of Assisi.

[109] A discussion which takes place outside of sacramental confession, which called the “internal forum.”

[110] Fr. Justin made a special vow to never waste time.

[111] **Luke 1: 38**. “Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’ Then the angel departed from her.”

[112] **Philippians 4:13.** “I have the strength for everything through him who empowers me.”

[113] As adopted in the **Devotional** published in 1948, the Litany of St. Joseph is now part of our Morning Prayers and the Litany for the Dying is recited at Night Prayers.

[114] **Ephesians 1:22-23.** “And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.”

[115] **Op.cit.** *Catechism of the Catholic Church, #41.* “All creatures bear a certain resemblance to God, most especially man, created in the image and likeness of God. The manifold perfections of creatures – their truth, their goodness, their beauty – all reflect the infinite perfection of God.

[116] In #112 and #113, Fr. Justin names twelve qualities, found in man, which are perfect in God. These perfections, in turn, imply an activity, namely, an “operation.”

[117] **Op. cit.** *Catechism of the Catholic Church, #328-336.* “The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls ‘angels’ is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition.”

“St. Augustine says: ‘Angel is the name of their office not their nature. If you seek the name of their name, it is ‘spirit’; if you seek the name of their office it is ‘angel (messenger)’: from what they are, ‘spirit,’ from what they do, ‘angel.’ With their whole being the angels are *servants* and messengers of God.”

[118] The pious devotion of the *Nine First Fridays* had its origin in the mystical revelations of St. Margaret Mary Alacoque (1647-1690) whose feast is October 16th. She is responsible for spreading the devotion to the Sacred Heart of Jesus throughout the Church.

[119] **Isaiah 6: 1-2.** “In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.”

[120] **Genesis 3: 24.** “When he expelled the man, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.”

[121] **Colossians 1: 16.** “For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him.”

[122] **Jude 1: 9.** “Yet the archangel Michael, when he argued with the devil in a dispute over the body of Moses, did not venture to pronounce a reviling judgment upon him but said, “May the Lord rebuke you!”

[123] **Genesis 48: 16.** “The Angel who has delivered me from all harm, bless these boys...” (First mention of “angel” in Scripture)

[124] **Psalm 34: 7.** “The angel of the LORD encamps around those who fear him, and delivers them.” **Psalm 91: 10-12.** “no evil shall befall you, no scourge come near your tent. For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, so that you will not dash your foot against a stone.” **Matthew 18:**

[125] Sacred Scripture names nine divisions of Angels, and, because Scripture also refers to their singing, the Church has traditionally referred to these divisions as “choirs.”

[126] **Deuteronomy 7: 6.** “For you are a people holy to the LORD your God; the LORD your God has chosen you out of all the peoples on earth to be his people, his treasured possession.”

[127] When Fr. Justin was writing this, religious orders were classified as contemplatives, active or mixed. Mixed signified that there was a combination of contemplation and action (apostolate). Today, religious orders are classified as contemplative or apostolic.

[128] **Op. cit. Catechism of the Catholic Church, # 1030-1032.** “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned..The tradition of the Church, by references to certain texts of Scripture, speaks of a cleansing fire (1 Cor 3: 15; 1 pet 1: 7)...This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: “Therefore (

Judas Maccabeus) made atonement for the dead, that they might be delivered from their sin (2 Maccabee 12: 46).”

[129] It was customary for church bells to be rung at six o’ clock in the morning, noon, and six o’ clock in the evening.

[130] **Matthew 25:6.** “At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’”

[131] **Revelation 22:20.** “The one who gives this testimony says, ‘Yes, I am coming soon.’ Amen! Come, LordJesus!”

[132] Manifestations or displays of God’s Divinity.

[133] **1 Peter 5:8.** “Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour.”

[134] **1 Timothy 6:9.** “Those who want to be rich are falling into temptation and into a trap and into many foolish and harmful desires, which plunge them into ruin and destruction.”

[135] **Luke 12:36.** “be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks.”

[136] **Ibid 22:12.** “He will show you a large upper room that is furnished. Make the preparations there.”

[137] **Matthew 25: 1-13.** Parable of the ten wise virgins, waiting for the bridegroom, and their lamps.

[138] *Cf. Matthew 25:1-13.*

[139] **Matthew 25:6.** “At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’”

[140] **Matthew 4:1.** “Then Jesus was led by the Spirit into the desert to be tempted by the devil.” *Cf. Mark 1: 12-13, Luke 4:1-2.*

[141] **Isaiah 61:10.** “I rejoice heartily in the LORD, in my God is the joy of my soul; For he clothed me with a robe of salvation, and wrapped me in a mantle of justice, Like a bridegroom adorned with a diadem, like a bride bedecked with her jewels.”

[142] *February 2nd.*

[143] The ten salutations of the “*O Antiphons*,” that is, the proper antiphon for Evening Prayer from December 17th to 23rd: O Wisdom, O Lord (Aodnai), O Flower of Jesse’s stem, O Key of David, O Royal Power, O Radiant Dawn, O Sun of Justice, O King of all Nations, O Keystone, O Emmanuel! These all include the acclamation: “Come!”

[144] Epiphany means “manifestation,” thus, the other manifestations of the Divine in our lives.

[145] Although a common practice in the past, with the reform of the Liturgy by *Vatican Council II*, the celebration of the Eucharist is reserved for the main altar. In fact, additional altars in a church are no longer permitted. The one altar is seen as a representation of Christ himself and should be revered as such with a bow (Altar Piety), even when not being liturgically employed.

[146] In Rome, during Lent, the faithful would gather every day at a different church, which was called the “station.”

[147] Crosses without the corpus (Body of Christ) were common in Europe until World War II. They had instead, various instruments of the Passion, such as, nails, drops of blood, a ladder, a rooster, a jar of water, etc. It varied according to the devotion of a particular town, church or artist.

[148] Fr. Justin and the Vocationists prefer Christian names for the days of the week, thus, Sunday is the Lord’s Day, Monday is Angel’s Day, Tuesday is Apostles’ Day, Wednesday is Mary’s Day, Thursday is Host’s Day, Friday is Cross’ Day, and Saturday is the Sabbath.

[149] **Revelation 12:7.** “Then war broke out in heaven; Michael and his angels battled against dragon. The dragon and its angels fought back...”

[150] In the old format of the breviary, *vespers* signifies today’s Evening Prayer, *nocturne* signifies one Reading from the Office of Readings, and *lauds* signifies Morning Prayer.

[151] **Luke 23:34:** “Father, forgive them, they know not what they do.” **Ibid. 23:43:** “Amen, I say to you, today you will be with me in Paradise.” **John 19:26:** “Woman, behold, your son.” **Ibid. 19:27:** “Behold, your mother.” **Ibid. 19:28:** “I thirst.” **Luke 23:46:** “Father, into your hands I commend my spirit” **John 19:30:** “It is finished.”

[152] Cf. **Matthew 26:36-27:61; Mark 14:32-15:47; Luke 22:39-23:36; John 18 and 19.** Fr. Justin preferred the unified account of the Passion as can be found in *Devozionale Ordinario*.

[153] The Prophecy of Simeon, The Flight into Egypt, Jesus lost in the Temple, Meeting on the way to Calvary, Crucifixion and death, Jesus is placed in the Arms of his Mother, and Jesus placed in the tomb. This devotion is also called the *Via Martis* (The Way of the Mother).

[154] “At the cross her station keeping”

[155] “Banner of the King.”

[156] In all permanent altars there should be what is called an “altar stone,” in which are sealed relics of martyrs. The chalice and paten rest on the altar stone during the celebration of the Liturgy of the Eucharist, recalling the liturgy in the catacombs on the tomb of martyrs.

[157] **The Catholic Almanac** (*Our Sunday Visitor, Inc., Huntington, Indiana*). “A catalogue of martyrs and other saints, arranged according to the calendar. The *Roman Martyrology* contains the official list of saints venerated by the Church.”

[158] **Luke 1:46-55.**

[159] The former liturgy permitted the celebrant to incorporate several prayers under one conclusion or ending at the opening and closing orations. The practice is discouraged in today’s liturgy.

[160] In Fr. Justin’s day, the entire Mass was in Latin, and the Offertory Prayers, the Eucharist Prayer, and the Communion Prayers were all said quietly by the priest. This certainly applies to the times or periods of silence stipulated in today’s liturgy for the Penitential Rite, after the “Let us pray,” after the Reading, etc.

[161] Given that this work was first published in 1937, the use of the missal and the active participation of the laity encouraged by Fr. Justin was quite unique and forward looking. This did not become common practice in the United States until 1950’s.

[162] The *Sanctus Candle* was lit to alert all in the Church that the most sacred part of the liturgy was taking place and reverence was to be shown.

[163] The communion plate (paten) was more commonly used in the United States, before the Introduction of the practice of receiving in the hand.

[164] **Deuteronomy 4: 48.** “from Aroer on the edge of the Wadi Arnon to Mount Sion (that is Hermon).” Sion (or Zion) is the City of David, the fortified city that enjoys God’s protection. It is a Figure of the Church, which is often referred to as the “New Sion.”

[165] “Matins” in today’s Office is called the Office of Readings. Formerly, a typical Matins was composed of three nocturnes, each one having three psalms and a reading. The intentions hereto referred could be applied instead to one of the three psalms. These intentions cover the major breaks with the Roman Catholic Church: schismatics: the Orthodox, heretics: the Protestants and Oriental Orthodox, e.g., Copts, Jacobites, who are Monophysites, that is, deny that there is a human nature in Christ, defined by Council of Chalcedon in 451, and Islam (Moselm, Mohammedans), which acknowledges Jesus as the last great prophet before Mohammed.

[166] In the 1963 revision of the Liturgy of the Hours, Prime was abolished, the intention being to accent Lauds as the official Morning Prayer of the church. In Pope Paul VI’s apostolic constitution *Laudis canticum* (November 1, 1970) replaced *Terce, Sext, None With Daytime Prayer*. The present format of the *Liturgy of the Hours* was published in Latin on April 11, 1971.

[167] In the tradition Latin Roman Liturgy, a prayer at the beginning of the Eucharistic Prayer (or, as it was called, Canon of the Mass) during which the celebrant extended his hands, palms down, over the “*oblate*,” the gifts. The laying on of hands was also used over the “scape-goat” for atonement of one’s sins (**Leviticus 16: 21.** “Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat’s head. He shall then have it led into the desert by an attendant.”).

[168] **John 19:26- 27.** “When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home.”

[169] The Tridentine Mass only two readings: the Epistle and the Gospel.

[170] The Creed of the ancient church of Alexandria, Egypt one of the earliest, attributed to Athanasius (295 – 373), the bishop of Alexandria and great defender of faith, especially against Arian heresy.

[171] *Ipsissima verba* is a common expression for the exact words of the Lord.

[172] This distinction would no longer apply in light of the revised Liturgy of the Hours and use of the vernacular.

[173] Here too, Fr. Justin was greatly ahead of his time, not only in allowing the use of translations, but the inclusion of the brothers and sisters, a practice many orders and communities began only after *Vatican II*.

[174] In Scholastic Theology, every thesis or truth had to be proved from Scripture, from the Fathers of the Church, and from the Teaching of the Church.

[175] **Luke 2:19.**

[176] Fr. Justin believes in the philosophical principle that *Bonum est diffusivum sui* – “What is good by its very nature spreads out.” He freely takes from all the Schools of Spirituality, and wants his followers to generously share what they find good and useful .

[177] **1 Peter 5: 8.** “Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for (someone) to devour.”

[178] **Matthew 13: 25.** “while everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off.”

[179] **Matthew 26:41.** “Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.” And **Mark 14: 38.**

[180] **Ibid. 25: 13.** “Therefore, stay awake, for you know neither the day nor the hour.”

[181] **Luke 12: 43.** “Blessed is that servant whom his master on arrival finds doing so.”

[182] **Luke. 12: 45.** “But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, to eat and drink and get drunk...”

[183] **Matthew 25: 14 – 30.** (26-27) His master said to him in reply, ‘You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the banks so that I could have got it back with interest on my return?’”

[184] *Cf.* **Luke 19: 12 – 27.**

[185] **Matthew 21: 33 -42.** “(38) But when the tenants saw the son, they said to one another, “This is the heir. Come, let us kill him and acquire his inheritance.”

[186] **Ibid. 25: 6.** “At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’”

[187] **Ibid. 25: 1.** “Then the kingdom of heaven will be like ten virgin who took their lamps and went out to meet bridegroom.”

[188] **Matthew 25: 11-12.** “Afterwards the other virgins came and said, ‘Lord, Lord, open the door for us!’ But he said in reply, ‘Amen, I say to you, I do not know you.’”

[189] **Ibid. 18: 33-34.** “Should you not have had pity on your fellow servant, as I had pity on you? Then in anger his master handed him over to the tortures until he should pay back the whole debt.”

[190] **Ibid. 25: 30.** “As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.”

[191] **Matthew 25: 23.** “His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’”

[192] **Ibid. 25: 28.** “Now then! Take the talent from him and give it to the one with ten.”

[193] **Luke 19: 17.** “He replied, ‘Well done, good servant! You have been faithful in this very small matter; take charge of ten cities.’”

[194] **Matthew 25: 21.** “His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’”

[195] **Revelation 2: 23.** “Thus shall all the churches come to know that I am the searcher of hearts and minds and that I will give each of you what you works deserve.”

[196] **Luke 12: 37.** “Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them.”

[197] **John 14: 2.** “In my Fathers’ house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you?”

[198] **Matthew 22: 2.** “The kingdom of heaven may be likened to a king who gave a wedding feast for his son.”

[199] **Ibid. 22: 11.** “But when the king came in to meet the guests he saw a man there not dressed in a wedding garment.”

[200] **Revelation 14: 13.** “I heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now on.” “Yes,” said the Spirit, “let them find rest from their labors, for their works accompany them.”

[201] “Way of the Cross”

[202] **Matthew 25: 40.** “And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’”

[203] *The Spiritual Exercises of St. Ignatius Loyola* (Founder of the *Society of Jesus*, commonly known as the Jesuits), completed in 1533, is one of the great masterpieces of ascetical theology. It is the fruit of the saint’s own experiences and meditations and was used to guide himself and others toward spiritual perfection. Divided into four weeks of meditations and four key meditations: the *Kingdom of God*, the *Two Standards* (Christ and Satan), the *Three Classes of Men*, and the *Three Modes of Humility*), the whole retreat is informed and crowned by the central positive principle of the imitation of Christ.

[204] **Psalm 34: 8.** “O taste and see that the LORD is good; happy are those who take refuge in him.”

[205] **Luke 2: 19.** “And Mary kept all these things, reflecting on them in her heart.”

[206] **Acts 6: 4.**

[207] Until the Publications of *Catechism of the Catholic Church* in 1994, the *Catechism of the Council of Trent* was the only officially published catechism of the universal church.

[208] *Munda cor meum* is the prayer recited by the priest or deacons before proclaiming the Holy Gospel at Mass. Based on **Isaiah 6: 5-6:** “ Then I said, “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet

my eyes have seen the King, the LORD of hosts!” Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar.”

[209] Canonical terms for areas in which the number of catholic faithful has grown to the point of almost becoming a diocese, a sign of great missionary success.

[210] Title given to person at the first stage of the official canonization process.

[211] Reference here is here to the practice in the Tridentine Liturgy of ringing bells at the *Holy, Holy, Holy (Sanctus); Hanc Igitur*; Elevations of the Host and Chalice, and *Lord I am not worthy (Domine, non sum dignus)*. The purpose was to call for reverence at these sacred moments and also indicate that they were occurring, since the Celebrant was not facing the people and the prayers were recited in a very low voice.

[212] *First Vespers* would correspond to what is now *Evening Prayer* for the day before the actual feast.

[213] *High Mass* signified a Mass at which there were singing, especially: the *Kyrie, Sanctus, Benedictus and Agnus Dei*, this, in contrast to a *Low Mass*, which was only recited.

[214] **Op. cit.** *Catechism of the Catholic Church*, # 2447.

“The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrong patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God.” Cf. **Matthew 25: 31-46**.

[215] At the time of Fr. Justin’s writing this, pens, such as the ball-point with self-contained link, did not exist. The “Fountain Pen,” as it was called, was the only means of writing in ink, and it was not a cheap item. Receiving one was a very special gift and occasion.

[216] Like the Fountain Pen, a watch was an expensive item and possessing one might have been considered a luxury or offense to Religious Poverty.

[217] Matthew 28:18. “He said to them, ‘Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents (with their hands), and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover.’”

[218] Exodus 20:2.

[219] Mark 16:15-18

[220] Mark 16:15

[221] Matthew 28:20. “teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

[222] Ibid. 19:21. “Jesus said to him, ‘If you wish to be perfect, go, sell what you have and give to (the) poor, and you will have treasure in heaven. Then come, follow me,’” Cf. Luke 18:22; Mark 10:21.

[223] Mark 16: 15. “He said to them, ‘Go into the whole world and proclaim the gospel to every creature.’” Cf. Matthew 28:18-20; Luke 24:47; John 20:21.

[224] Ibid. 16:15. “the ones going into the whole world.”

[225] 2 Corinthians 11:28.

[226] “Teach all nations!” Matthew 28:19-20. “Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

[227] 1 Cor. 4:15. “Even if you should have countless guides to Christ, yet you do not have many fathers, for I became your father in Christ Jesus through the gospel.”

[228] John 17:3. “Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ.”

[229] Acts 6:4. “whereas we shall devote ourselves to prayer and to the ministry of the word.”

[230] Habakkuk 2:14; Isaiah 11:9

[231] Isaiah 52:7.

[232] “Baptizing”

[233] “You will baptize in the Holy Spirit.”

[234] “To observe all.”

[235] Mark 16:17. “These signs will accompany those who believe: in my name they will drive out demons...”

[236] Mark 16:17. “...they will speak new languages.”

[237] Ibid. 16:18. “They will pick up serpents (with their hands)...it will not harm them.”

[238] Psalm 91:13. “You shall tread upon the asp and the viper, trample the lion and the dragon.”

[239] Mark 16:18. “They will lay hands on the sick, and they will recover.”

[240] Mark 16:18. “...and if they drink any deadly thing, it will not harm them...”

[241] Matthew 10:16. “Behold, I am sending you like sheep in the midst of wolves: so be shrewd as serpents and simple as doves.”

[242] Ibid. 6:28. “And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,”

[243] Luke 24:47. “and that repentance, for the forgiveness of sins, would be preached in his name to all nations, beginning from Jerusalem.”

[244] Matthew 28:20. “teaching then to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

[245] Romans 8:31. “What then shall we say on this? If God is for us, who can be against us? If God is for us, who can be against us?”

[246] 1 Corinthians 9:22-23. “To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it.”

[247] Acts 1:6. “Lord, are you at this time going to restore the kingdom to Israel?”

[248] Acts 1:7. “It is not for you to know the times or seasons.”

[249] Acts 6:4.

[250] Acts 22:15. “for you will be his witness to all the world of what you have seen and heard.”

[251] John 15:26. “When the Advocate comes home I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify me.”

[252] Revelation 22:20. “The one who gives this testimony says, ‘Yes, I am coming soon.’ Amen! Come, LordJesus!”

[253] Luke 24:49. “And (behold) I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high.”

[254] Acts 1:14. “All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.”

[255] Op. cit. Acts 1:14. “All these devoted themselves with one accord to prayer.”

[256] Ibid. “...together with some women, and Mary the mother of Jesus, and his brothers.”

[257] Luke 24:50-51.

[258] John 20:17. “Jesus said to her, ‘Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am going to my Father and your Father, to my God and your God.’”

[259] Matthew 5:19. “Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.”

[260] Third Orders, also called Secular Orders, are societies of the faithful living in the world who seek to deepen their Christian life and apostolic commitment in association with and according to the spirit of various religious institutes. The orders are called “third” because their foundation followed the established of the first (for men) and second (for women) religious orders with which they are associated.

[261] A group of individuals recognized by the church as being committed to a deeper prayer life and apostolic ministry.

[262] An association whose members practice a particular form of religious devotion and/or are engaged in some kind of apostolic work.

[263] Servants of the Saints was the very first name chosen for the Vocationists.

[264] Ordinaries signifies bishops who have jurisdiction over a particular diocese or archdiocese. Auxiliary bishops are not ordinaries.

[265] Catholic Action is a movement in the church which began during the reign of Pope Leo XIII (1878-1903) and look to the participation and collaboration of the laity with the hierarchy, especially through the practice of the Christian virtues and the spiritual and corporal works of mercy. It is the forerunner of most lay apostolic organizations. It was such a force in Europe that encyclicals were written about it by Pius X (Il Fermo Proposito, June 11, 1905) and Pius XI (Non Abbiamo Bisogno, June 29, 1931). Its influence in the United States began in the 1930's.

[266] Its objective is the catechesis of persons from early childhood through adult life. Dates from the publication of the encyclical letter Acerbo Nimis by Pope Pius X in 1905. He directed that programs be established in every parish. This was incorporated into the 1917 Code of Canon Law and reaffirmed by the Second Vatican Council in the Decree on the Bishops' Pastoral Office in the Church, and given direction by the publication of the National Catechetical Directory in 1971.

[267] Also known as the Enthronement of the Sacred Heart, which is an acknowledgement of the sovereignty of Jesus Christ over the Christian family, and this is expressed by the installation of an image or picture of the Sacred Heart in a place of honor in the home, accompanied by an act of consecration.

[268] Religious Orders and Congregations established after the fifteenth century are known as Institutes of Consecrated Life. Members of these are called Religious and commit themselves, by public vows, to observance of the evangelical counsels of poverty, chastity and obedience in a community kind of life in accordance with rules and constitutions approved by church authority. Though commonly called "orders," the word strictly refers to ancient groups such as: Benedictines, Franciscans, Dominicans, Carmelites, Trappists and Augustinians.

[269] For example, Cistercians (Trappists), Camaldolese and Carthusians are all very strict observers of the Benedictine Rule, Discalced Carmelites of the Rule of Carmel.

[270] Matthew 10:1-2. "Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every

illness. The names of the twelve apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John;”

[271] Luke 10:1. “After this the Lord appointed seventy (-two) others whom he sent ahead of him in pairs to every town and place he intended to visit.”

[272] The Liturgical book, now called the Sacramentary, which contained the celebrant’s prayers at Mass, along with general instructions and ceremonial directives, and the Readings and scriptural responsories. Since 1970 (1974 in the United States), the Readings and responsories are contained in the Lectionary.

[273] A book of prayers and ceremonies used in the administration of the sacraments and other ceremonial functions.

[274] Green, purple, red, rose, white, gold and black (used at funerals and Masses for the dead until 1970, when replaced with white).

[275] (1) The diocese of the Pope, Rome. 2) The pope himself and/or the various officials and bodies of the Church’s central administration at Vatican City-the Roman Curia-which act in the name and by authority of the pope.

[276] Op.cit. Catechism of the Catholic Church, #88. “...when (the Church) proposes truths contained in divine Revelation or having a necessary connection with them, in a form obliging the Christian people to an irrevocable adherence of faith.”

[277] Ibid. #2033. “...a deposit composed of a characteristic body of rules, commandments, and virtues proceeding from faith in Christ and animate by charity. Alongside the Creed and the Our Father, the basis for this catechesis has traditionally been the Decalogue (Ten Commandments) which sets out the principles of moral life valid for all men.”

[278] Ibid. #1996-97. “Grace is favor, the free and undeserved help that God gives us to respond to His call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.” Grace is a participation in the life of God.

[279] Ibid. #2006-11. The right to a supernatural reward for good works freely done for a supernatural motive by a person in the state of and with the assistance of grace.

[280] (Matthew 5:3-12) Ibid. #1716-29. “The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are the paradoxical promises that

sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints.

[281] This canon is from the 1917 Codex Juris Canonici.

[282] Footnote 2, page 332.

[283] In the original, the word is "heretics," a theological technicality, but a term seldom employed in the present ecumenical atmosphere.

[284] Op. cit. Catechism of the Catholic Church, #302-03. "The universe was created 'in a state of journeying' (in statu viae) toward an ultimate perfection yet to be attained, to which God has destined it. We call 'divine providence' the dispositions by which God guides his creation toward this perfection... The witness of Scripture is unanimous that the solicitude of divine providence is concrete and immediate; God cares for all, from the least things to the greatest events of the world and its history."

[285] Matthew 6:31-34. "So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek Your heavenly Father knows that you need them all. But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil."

[286] Matthew 10:42. "And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple, Amen, I say to you, he will surely not lose his reward." Cf. Mark 9:41.

[287] Luke 6:38. "Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."

[288] Op.cit. Catechism of the Catholic Church, #1906. "By common good is to be understood 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.' The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority."

[289] The Concise Columbia Encyclopedia, edit. 1992. "Naturalism, in philosophy, a position that attempts to explain all phenomena by means of strictly natural (as opposed to supernatural) categories. Generally considered the opposite of idealism,

naturalism looks for causes and takes little account of reasons. It is often equated with Materialism, Positivism, and Empiricism. Some naturalists (e.g., Comte, Nietzsche, and Marx) have professed Atheism, while others (e.g., Aristotle, Spinoza, and William James) have accepted some form of a deity.” When Fr. Justin was writing this, naturalism was popular secular philosophy, which was considered a grave threat and condemned by the Church.

[290] Articles 846 to 849 (in italics) are taken from *The Life of Father Roothaan*.

[291] Judges 14:14. “Out of the eater came forth food, and out of the strong came forth sweetness.”

[292] Fr. Justin suggests that we select the greatest pain, suffering, excitement or joy of the previous day and offer it to God at the Offertory of the Mass, so that something of ours can be placed on the paten and offered to the Lord.

[293] 1 Corinthians 9:22. “To the weak I became weak, to win over the weak. I have become all things to all, to save at least some.”

[294] St. Bernard of Clairvaux (c. 1090-1153) was born near Dijon France. He was an abbot and a monastic reformer, called the second founder of the Cistercian Order. He was a mystical theologian with great influence on devotional life. He was canonized in 1174 and proclaimed a Doctor of the Church in 1830, with the title Mellifluous Doctor, because of his eloquence. His feast is August 20.

[295] Material evil is had when the deed, etc. is wrong or evil in itself, for example, lying. Formal evil is had when the intention is also wrong or evil, be the deed or object good or bad, for example, fasting to impress others.

[296] St. John the Baptist. Matthew 3:11. “I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I.”

[297] Psalm 62:5-6. “For God alone my soul waits in silence, for my hope is from him. He alone is my rock and my salvation, my fortress; I shall not be shaken.”

[298] Matthew 2:13. “When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, ‘Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him.’”

[299] Luke 2:42-52. “(48) When his parents saw him, they were astonished, and his mother said to him, ‘Son, why have you done this to us? Your father and I have been looking for you with great anxiety.’”

[300] Luke 2:52. “And Jesus advanced (in) wisdom and age and favor before God and man.”

[301] Circumcision was and is a ceremonial practice symbolic of initiation and participation in the covenant between God and Abraham. The purification was a ceremonial practice for the cleansing of women forty days after childbirth. In this instance, both are cited since Jesus did not need circumcision to belong to God and Mary did not need cleansing, since she was undefiled, but, nonetheless, they both submitted without complaint and thus not be exceptions in any manner. In this spirit, Vocationists are asked to do the same in their lives.

[302] Preventing grace, *gratia preveniens*, is an actual grace, that is, a supernatural help of God, which enlightens and strengthens the person to do good and to avoid evil, but it is not a permanent quality, like sanctifying grace. The preventing grace is one which aids us in avoiding the occasions of sins.

[303] Matthew 13:52. “And he replied, ‘Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old.’”

[304] The Virgin Mary appeared three times in 1830 to St. Catherine Labouré in the chapel of the motherhouse of the Daughters of Charity of St. Vincent de Paul, Rue de Bac, in Paris. She commissioned Catherine to have made the medal of the Immaculate Conception, now known as the *Miraculous Medal*, and to spread devotion to her under this title. In 1832, the medal was struck according to the model revealed to Catherine. *The Miraculous Medal was part of the religious habit of both the Vocationist Father and Sisters.*

[305] Revelation 12:1 “A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her had a crown of twelve stars.”

[306] **Op.cit** *Catechism of the Catholic Church* #491, “Through the centuries the Church has become every more aware that Mary, “full of grace” through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: “The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of human race preserved immune from all stain of original sin.”

[307] This is an old translation, but the common and accepted Catholic translation during Fr. Justin’s time. The verse is Genesis 3:15. “I will put enmity between you

and the woman, and between your offspring and hers; He will strike at your head while you strike at this heel.”

[308] John 19:26 “Where Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Cf John 20:2; 21:7; 21:20.

[309] The American Heritage Dictionary 1. a) Pictorial illustration of a given subject, b) The collected representations illustrating a subject.

[310] Genesis 3:19

[311] The American Heritage Dictionary n. A crown or headband worn as a sign of royalty

[312] Ibid 12:7-8 “Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven.”

[313] Revelation 12:17 “The dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God’s commandments and bear witness to Jesus.”

[314] The *Mystical Body* is a doctrine of the Church, which states that, as all the members of the human body, though many form one body, so also are the faithful in Christ. 1 Cor. 12:12 “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ.” CF 1 Cor. 12:27; 2 Cor. 5:10; Ephesians 4:12.

[315] Ephesians 5:23 “For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body”.

[316] Revelation 12:14 “But the woman was given the two wings of the great eagle, so that she could fly to her place in the desert, where, far from the serpent, she was taken care of for a year, two years, and a half-year.”

[317] Revelation 13:12, 14-15. “It wielded all the authority of the first beast in its sight and made the earth and its inhabitants worship the first beast, whose mortal wound had been healed. IT deceived the inhabitants of the earth with the signs it was allowed to perform in the sight of the first beast, telling them to make an image for the beast who had been wounded by the sword and revived. It was then permitted to breathe life

into the beast's image, so that the beast's image could speak and (could) have anyone who did not worship it put to death.”-

[318] Ibid 13:18 “This calls for wisdom”

[319] Revelation 14:12 “Here is a call for the endurance of the saints, those who keep the commandments of God and hold fast to the faith of Jesus.”

[320] Op.cit *Catechism of the Catholic Church* #969. “This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation.... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix (Vatican Council II's *Lumen Gentium*, 62).”

[321] Genesis 2:18. “The LORD God said: “It is not good for the man to be alone. I will make a suitable partner for him.”

[322] Revelation 7:9 “After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.”

[323] St. Louis de Montfort (1673-1716) was a French priest and the founder of the *Sisters of Divine Wisdom* in 1703, and the *Missionaries of Company of Mary* in 1715. He wrote *True Devotion to the Blessed Virgin* and was canonized in 1947. His feast is April 28.

[324] St. John Eudes (1601-1680) was a French priest who founded the *Sisters of Our Lady of Charity of Refuge* in 1642 (like their offshoot, the Good Shepherd nuns, they are consecrated to the rescue of women from a sinful life), and the *Congregation of Jesus-Mary* (the Eudists) in 1643. He played a leading part in propagating devotion to the Sacred Hearts of Jesus and Mary, and thereby combated the Jansenist heresy, which concealed from its followers the depths of the love of God. He was canonized in 1925, and his feast is August 19.

[325] Luke 14:9 “and the host who invited both of you may approach you and say, “Give your place to this man,” and then you would proceed with embarrassment to take the lowest place.”

[326] John 19:27 “Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home.”

[327] John 19:27. “Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home.”

[328] See *Chapter VII*.

[329] See *Article 975*

[330] John 19:26-27 “When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.’ Then he said to the disciple, “Behold, Your mother,” And from that hour the disciple took her into his house.”

[331] A *Martyrology* is a catalogue of martyrs and other saints, arranged according to the calendar. The *Roman Martyrology referred to here*) contains the official list of saints venerated by the Church. Additions to the list are made in beatification and canonization decrees of the Congregation for the Causes of Saints.

[332] Luke 2:19, “And Mary kept all these things, reflecting on them in her heart.”

[333] The feat of the Transfiguration of the Lord is observed on August 6. It commemorates the revelation of his divinity by Christ to Peter, James and John on Mt. Tabor (Matthew 17:1-9). The feast, which is very old, was extended throughout the universal Church in 1457 by Pope Callistus III. It is a revered Holyday of Obligation in the Easter Catholic and Orthodox Churches.

[334] Op.cit *The Catholic Almanac*, p. 309 *’he Franciscan Crown* is a seven decade rosary used to commemorate the seven

Joys of the Blessed Virgin: the Annunciation, the Visitation, the Nativity of the Lord, the Adoration of the Magi, the

Finding of the child Jesus in the Temple, the Apparition of the Risen Christ to his Mother, the Assumption and

Coronation of the Virgin. Introduced in 1422, the Crown originally consisted only of seven Our Fathers and 70 Hail

Mary’s were added to complete the number 72 (thought to be the number of years of Mary’s life), and one Our Father,

Hail Mary, and Glory be to the Father are said for the intention of the pope.”

[335] The seven decades rosary beads were never actually used in the history of the *Vocationist Fathers and Sisters*. Idealism gave way to practicality.

[336] Devotion to the Sacred Hearts of Jesus and Mary began in the Middle Ages, and was given great impetus in the 17th century by the preaching of St. John Eudes, who was the first to celebrate a Mass and Divine Office in honor of each.

[337] Op.cit *Catechism of the Catholic Church*, #488. “God sent for his Son,” but to prepare a body for him, he wanted the free cooperation of a creature. For this, from all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee... The Father of mercies willed that the Incarnation should be preceded by assent on the part of the predestined mother, so that just as a woman had a share in the coming of death, so also should a woman contribute to the coming of life.” This includes the concept of the next phrase: predestination, that is, selected beforehand.

[338] “From an ancient tradition, going back even to the second century, the parents of the Virgin Mary are known by the names Joachim and Ann. Devotion to St. Ann is found in the sixth century in the East, and by the tenth century it was widespread in the West. St. Joachim was likewise honored, but at a more recent date.” Their feast is July 26 **The Liturgy of the Hours** (New York, Catholic Book Publishing Co 1976) Vol. III< p. 1555.

[339] Mary’s time in the womb of St. Ann

[340] An old legend stated that St. Ann, the mother of Mary, gave her to the temple as an act of thanksgiving to God that she and ST. Joachim did not die childless, thus the references to Mary’s presentation and life in the temple, and the pious notion of a first offering.

[341] Luke 1:34 “But Mary said to the angel, ‘ How can this be, since I have no relations with a man?’”

[342] Matthew 1:24 “When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home”.

[343] Luke 1:30-31 “Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.”

[344] Ibid 1:39-40 “During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth.”

[345] Matthew 1:20 “Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, ‘Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her.’”

[346] Luke 2:4 “And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem because he was of the house and family of David.”

[347] Ibid-2: 6-7 “While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger.

[348] Ibid 2:15 “When the angels went away from them to heaven, the shepherds said to one another, ‘Let us go, then, to Bethlehem to see this thing that has taken place, which the Lord has made known to us.’”

[349] Matthew 2:1, 11 “When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem...and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.”

[350] Luke 2:21 “When eight days were complete for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb.”

[351] Luke 2:22-24 “When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, ‘Every male that opens the womb shall be consecrated to the Lord, ‘ and to offer the sacrifice of ‘a pair of turtledoves or two young pigeons,’ in accordance with the dictate in the law of the Lord.”

[352] Ibid 2:34-35 “and Simeon blessed them and said to Mary his mother, ‘Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.’”

[353] Ibid-2: 39-40 “When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.”

[354] The Roman Missal, (Turnhout, Belgium: Brepols’ Catholic Press) p. 1401. Prior to the liturgical reforms of Vatican II, this feast was celebrated on September 12. “It was instituted by Pope Innocent X! To commemorate a victory over the Turks at the walls of Vienna in 1683. After the Holy Name of Jesus, no name is so dear to every Christian as that of Mary, his Mother and our Mother. By invoking it we shall obtain protection, light and strength. To encourage devotion to the holy Name of Mary, the Church grants an indulgence of 300 days to those who devoutly invoke it.”

[355] Op.cit *The Roman Missal*, p 1373. “In honoring the Immaculate Heart of Mary, we pay tribute to her burning love for God and Her Divine Son and to her maternal love for everyone of the human race. This devotion has been on the increase in the Church for centuries but after the apparitions of Fatima in 1917 the movement was intensified. In 1942 Pope Pius XII consecrated the whole world to Mary’s Immaculate Heart and in 1944 established the feast in its honor on August 22.” This feast is now celebrated on the second Saturday after Pentecost.

[356] Matthew 2:13 “When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him.”

[357] Matthew 2:15 “He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, “Out of Egypt I called my son.”

[358] Ibid 2:19-20 “When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt and said, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.”

[359] Matthew 2:21-23 “He rose, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee. He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He shall be called a Nazorean””

[360] Luke 2:41-42 “Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old they went up according to festival custom.”

[361] Ibid 2:43-45 “When the festival was ended and they started to return the boy Jesus stayed behind Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day’s journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him.”

[362] Ibid 2:46 “After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions”,

[363] Ibid 2:51-52 “He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced (in) wisdom and age and favor before God and man.”

[364] Mark 6:3 “Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon! And are not his sisters here with us? And they took offense at him.”

[365] See note above Luke 2:51

[366] St. Joseph is traditionally called the “Patron of a Happy Death,” because of the presumption that he died in the presence of Jesus and Mary.

[367] John 2:1 “On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there.”

[368] Matthew 12:46 “While he was till speaking to the crowds, his mother and his brothers appeared outside, wishing to speak with him.”

[369] Acts 1:14 “All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.”

[370] John 19:25 “Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala.”

[371] An ancient tradition, which is commemorated in the *Fourth Station* of the devotion of *The Way of the Cross*.

[372] John 19:25 “Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas and Mary of Magdala”.

[373] Ibid 19:26 “When Jesus saw his mother and the disciple there whom he loved, he said to his mother “Woman, behold your son”.

[374] Ibid 19:30 “When Jesus had taken the wine, he said, It is finished,” And bowing his head, he handed over the spirit.” CF Mark 15:39, Matthew 27:54-56, Luke 23:47-49.

[375] Ibid 19:38 “After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body”.

[376] Matthew 27:59-61 “Taking the body, Joseph wrapped it (in) clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb”.

[377] The presence of Mary after the resurrection can be deduced from Acts 1:14: “All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.”

[378] Acts 1:13-14 “When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. (14) All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.”

[379] Ibid 2:1,3,4 “When the time for Pentecost was fulfilled, they were all in one place together. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enables them to proclaim.

[380] The Catholic Almanac, (Huntington, Indiana *Our Sunday Visitor Inc*) p. 260. “The final facet of Mary’s holiness is the assumption, her union body and soul, with the risen Christ in the glory of heaven, defined as dogma by Pope Pius XII in 1950. By the sixth century, the feast of the Assumption was being celebrated in the East, a development from a still earlier August 15 feast that had been known as the Memory of Mary (like the birthdays into heaven of the martyrs), as the Passing of Mary, and as the Dormition of Falling Asleep of the Mother of God. There is no compelling biblical testimony; the appeal is to the concordant faith of the Church, convinced that the promise of the resurrection of the flesh in union with the risen Savior has already been fulfilled for the Mother of the Lord, who gave him human birth in her pure body and was his loyal disciple unto the end”.

[381] Lumen Gentium 59 *cf* Pius XII *Munificentissimus Deus* (1950) “Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of

her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of Lords and conqueror so sin and death.”

[382] There invocations name the nine Choirs of Angels

[383] Revelation 4:5 “From the throne came flashes of lightning, rumblings, and peals of thunder. Seven flaming torches burned in front of the throne, which are the seven spirits of God.” *These seven spirits are represented in the Emblem of the Vocationist Fathers.*

[384] The fathers of the chosen people in the Old Testament, Abraham, Isaac and Jacob, and sometimes Jacob’s youngest son, Joseph, who is considered as the end of the Patriarchal Period of the Old Testament.

[385] A Prophet is an inspired intermediary who communicates divine revelation to God’s people. There are four Major Prophets: Isaiah, Jeremiah, Ezekiel and Daniel, and twelve Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The distinction, major/minor, lies in the length of the books.

[386] The Jut are the people whom God established with a covenant on Mt. Sinai, through Moses, and who recognized and served God as the one living and true God, the provident. Father and just judge, and looked forward to the coming of the promised Savior.

[387] The Apostles were the twelve men selected, trained commissioned by Christ to preach the Gospel, to baptize, to stewards of his mysteries. They were the first bishops of the church. Matthias was elected to fill the place of Judas. Paul became an apostle by a special call from Christ. Barnabas was also called an apostle.

[388] Disciple is a term used sometimes in reference to the apostles but more often to a larger number of followers (70 or 72) of Christ mentioned in Luke 10:1

[389] The Evangelists are the authors of the four Gospels: Matthew, Mark Luke and John. John and Matthew were apostles; Luke and Mark were closely associated with the apostles.

[390] The Fathers of the church were theologians and writers of the first eight centuries who were outstanding for sanctity and learning, for example, St. Clement, St Ignatius, St Ambrose, St. Augustine, St. Jerome, etc. Some Fathers are also Doctors of the church.

[391] The Doctors of the church were ecclesiastical writers of eminent learning and sanctity who have been given this title because of the great advantage the Church has derived from their work, for example, St. Albert the Great, St. Anselm, St. Thomas Aquinas, St. Catherine of Siena, etc.

[392] A Pastor is a saint who is an ordained minister charged with responsibility for the doctrinal, sacramental and related service of God's people, a bishop or a priest.

[393] A Virgin designates those saints who observe perpetual sexual abstinence for the love of God, singled out by Christ for high praise (Matthew 19:10-12).

[394] Martyr is a Greek word for 'witness,' and denotes a saint who voluntarily suffered death for the faith or some Christian virtue. All the apostles, except St. John, were martyrs. *The Roman Martyrology* lists almost all the known and recognized martyrs of the Church.

[395] The Holy Innocents are the infants who suffered death at the hands of Herod's soldiers

[396] Penitents are those saints who are known for their religious, personal actions, which were performed solely for love and surrender to God. While this is proper to every saint, some are more notable because of the heroic nature of their penances, for example, St. Francis of Assisi, St. John of the Cross, St. Paul of the Cross, St. Rita of Cascia.

[397] St. Anthony of Padua, St. Nicholas, St. Gerard Majella, St. Joseph of Cupertino, etc.

[398] St. Aloysius Gonzaga (1568-1591) was a Jesuit student who died nursing plague victims. He is the official Patron of Youth and his feast is June 21. St. Dominic Savio (1842-1857) pupil of St. John Bosco, known for his virtue and purity, his feast is May 6; St. Maria Goretti (1890-1902) model of purity, for which she was stabbed to death, and her feast is July 6.

[399] Those saints who during their lives established Religious Orders and Congregations, for example, St. Benedict, Dominic, the Dominican; St. Ignatius of Loyola, the Jesuits, and the Servant of God, Fr. Justin the Vocationist.

[400] A saint who lived in complete isolation, being devoted to religious exercises and severe penances, for example, St. Paul the first Hermit, St. Anthony the Hermit, St. Paul of the Cross. Sometimes called 'anchorites,' in early Christian times they were

the forerunners of the monastic orders. Today, the Carthusians and the Camaldolese are the best-known hermits.

[401] Cenobites refers for saints who lived what we would call the monastic life, that is, a life shared in common with others. In 318, St. Pachomius established the first foundation of the cenobitic life, as compared with the solitary life of hermits.

[402] A Monk is a member of a monastic order, for example, the Benedictines, who binds himself by religious profession to stable attachment to a monastery, the contemplative life and the work of their community. St. Benedict, St. Bernard of Clairvaux, St. Romuald (founder of Calmaldolese), St. David (patron) of Wales).

[403] St. Francis of Assisi, St. Paschal Baylon, St. Benedict the Black, St. Crispin of Viterbo, St Martin de Porres, St. Charles of Sezze.

[404] Clergy who belongs to a religious institute. St. Frances Caracciolo, St. Cajetan, St. Anthony Mary Zaccaria.

[405] St. Camillus de Lellis, St. Alexis, St. John of God.

[406] Originally, there were knights who were at the same time monks, and professed vows. The sole example today would be the Knights of Justice of the Order of Malta. All others employing such a title belong to the secular orders known as the Pontifical Orders of Knighthood. True Knight Saints: St. Adjutor (d.1131), St. Wenceslaus (d.935).

[407] St. Francis Xavier (1506-1552) Spanish Jesuit, Patron of the Missions; St. Cyril (d. 869) and St Methodius (d.885), called the Apostles of the Slavs; St. Columba (521-597) early Irish missionary; St. Anthony Mary Claret (1807-1870) founder of the Claretians.

[408] Contemplatives are oriented to divine worship and service within the confines of their communities, by prayer, penitential practices, other spiritual activities and self-supporting works. Examples are: Trappists, Carthusians, Carmelite and Poor Clare nuns. St. Clare of Assisi, St. Theresa of Avila, St. John of the Cross, St. Peter of Alcantara, St. Therese of Lisieux.

[409] In the old Canon Law (1917), Religious Orders were classified as contemplative, active and mixed life (combining both elements of contemplative and active life. The new Canon Law (February 3, 1983) has only two categories of Religious Orders: *Contemplative and Apostolic*.

[410] Biblical and Theological studies.

[411] “*Three Hours*” (The traditional name for this devotional practice for Good Friday is the *Tre Ore*. It represents the three hours Christ was on the Cross, and is composed of various readings and devotions on the Passion of Christ. *Fr. Justin wanted all the Vocationists to do this devotion on the First Friday of every month.*

[412] This chapter is taken from the catechism of the **True Devotion to Mary** by St. Louis Marie de Montfort.

[413] Philippians 2:7 “Rather, he emptied himself, taking the form of a slave, coming in human likeness;”

[414] The Office of Ministries is the first step toward priesthood. Formerly, this would refer to a cleric in Minor Orders: Porter, Lector, Acolyte and Exorcist.

[415] 1 Samuel 3:5,10. “He ran to Eli and said, “Here I am You called me.” I did not call you, ‘Eli said. ‘ Go back to sleep.’ So he went back to sleep. (10) The Lord came and revealed his presence, calling out as before, ‘Samuel, Samuel!’ Samuel answered, ‘Speak, for your servant is listening.’”

[416] Luke 1:38 “Mary said, ‘Behold, I am the handmaid of the Lord. May it be done to me according to your word.’ Then the angel departed from her.”

[417] Luke 1:68-79

[418] Ibid. 1:46-55

[419] The prayers known as the Acts of Faith, Hope, Charity and Contrition.

[420] A prayer book written by Fr. Justin and still used by the Vocationist Fathers and Sisters.

[421] See *Article 1036*

[422] “*Gradual Psalms*” are the processional **Psalms 120-134**, known as “*Songs of Ascent*” because they were sung by the pilgrims on their way to the festivals in Jerusalem.

[423] This rule of Fr. Justin should be appreciated not only as correct and proper, but truly visionary, for in his time, it was a quite singular and unique departure from the common practice, which even fostered praying the rosary and other devotions during Mass, since it was mostly in silence and in Latin.

[424] A *rubric* is an approved directive for the celebration of Mass and/or the Sacraments. The word derives from the Latin word for “red” the color in which they were printed in the Missal.

[425] In the past, the Church assigned ministerial duties to men in several orders, such as, Sub deacon, Acolyte, Exorcist, Lector and Porter. On September 14, 1972 Pope Paul VI abolished the orders of porter, exorcist and Sub deacon and decreed that laymen can be installed (rather than ordained) in the Ministries of acolyte and lector. A man now enters the clerical state only upon ordination to the diaconate.

[426] This was before the Offertory Procession was reinstated by *Vatican II*. Now the wine also may be brought to the altar.

[427] In all major seminaries, as well as in our Vocationaries, Thursdays was celebrated as the day of the Eucharist and of the Priesthood, and, as such, was a day off from school – classes were held also on Saturdays.

[428] Approximately 1,000 persons receive communion every day in St. George’s Church in Pianura, where Fr. Justin was pastor from September 20, 1920 until the date of his death, August 2, 1955.

[429] When Fr. Justin was writing, three Hail Mary’s were said after every Mass. These were first ordered by Pope Leo XIII in 1884 for the protection of the Church and the conversion of sinners.

[430] Today, this is not done anymore since the Sign of Peace is part of the Mass.

[431] Psalm 129

[432] “Hagiography” is the life of a saint.

[433] Four Last Things: “Death, Judgment, Heaven and Hell.