

1900

# 1850 Spiritual Directory of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary

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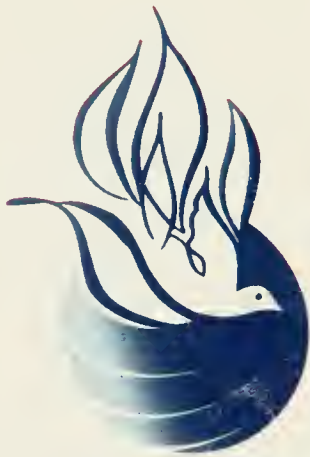
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SPIRITUAL DIRECTORY

OF THE

CONGREGATION

OF THE

HOLY GHOST

AND

OF THE

IMMACULATE HEART

OF MARY.





\*\*\*\*\* FERVOUR \*\*\*\*\* CHARITY \*\*\*\*\* SACRIFICE \*\*\*\*\*

DIRECTORY

OR

SPIRITUAL RULES

concerning the spirit which ought to animate and direct the members of the Congregation of the Holy Ghost and the Immaculate Heart of Mary in their holy vocation and in the accomplishment of the duties imposed upon them by their holy rules and constitutions.

\*\*\*\*\* PART I \*\*\*\*\*

RULES CONCERNING CERTAIN GENERAL DISPOSITIONS WHICH

OUGHT TO ANIMATE THE MEMBERS OF THE CONGREGATION.

CHAPTER I

OF THE LOVE WE OUGHT TO HAVE FOR OUR HOLY VOCATION.

1) In order to increase continually in the love and esteem of their holy vocation, the members of the Congregation ought often to consider that a religious vocation is one of the greatest graces God can give to a soul, or rather they should consider it as the assemblage of His choicest and most precious graces. For according to St. Bernard a soul consecrated to God in the religious state lives a purer life than others; meets with fewer falls than they do, and rises again from them more promptly; it advances along the road to perfection with more discernment and receives more abundantly the dew of heavenly benedictions; it has a greater security with regard to its eternal salvation than people in the world and consequently it has more confidence in facing death; finally, it is purified more quickly from its stains and receives a more magnificent reward.

2) In gratitude for such a great favor they should consider it a sacred duty to bless God for it all the days of their life, and they should never cease returning Him thanks for having chosen them by a special and gratuitous predilection to consecrate themselves to Him in religious life. Nor should they rest satisfied with this. But, fearing to become unworthy of this most precious grace, they should pray without ceasing and should take all possible means to insure their perseverance till the end in their vocation, in spite of the trials and difficulties through which it may please God to have them pass; and they should be especially careful in the beginning and at other periods of trial in their lives.

3) In such moments of trial they should recall to mind that truth which was so apparent to them in periods of calm and repose, that to abandon their vocation would be to put themselves in great danger of losing their souls.

4) Besides being grateful to God for the gift of religious vocation in general, members owe Him special thanks for having called them in so providential a manner to form part of the Society of the Holy Ghost and the Immaculate Heart of Mary, --- a society to which God in His mercy has designed to give a portion of the apostolic mission, and that portion in preference which includes the most abject of unbelieving nations, as well as the unfortunate of every



kind who are the special object of predilection of the Sacred Heart as also of the Immaculate Heart of the Blessed Virgin.

5) They ought also to make use of the means in their power to obtain the grace of living and dying in the Congregation, in which, under the guidance of the Holy Spirit, they have consecrated themselves forever and entirely to the Holy and Immaculate Heart of the Mother of God. They should never cease in their prayers for perseverance, but should be especially fervent in their petitions in the moments of temptation; and they should regard their leaving the society to which they believe themselves called as the greatest evil that could befall them, save only that one which would be more deplorable, their exclusion from the society of the children of the holy and immaculate Heart of Mary.

## CHAPTER II

### OF THE LOVE AND DEVOTEDNESS WE OUGHT TO HAVE FOR OUR CONGREGATION IN PARTICULAR.

1) When Jesus Christ and His Blessed Mother destined us to form part of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, they willed that this society should be our mother in the supernatural order. And in truth we have again been brought forth by her into a new life during our novitiate, into that life of religion and apostolate proper to a member of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, and according to which we ought to regulate our whole lives.

2) Since then the Congregation is our mother in the order of grace it is a sacred duty for us to love her with all our hearts. Jesus and Mary bid us to do it. They wish that this love should always keep on increasing, since it is the natural outgrowth of sanctifying grace in our souls, and of the love we owe to them.

3) Our love for the Congregation ought to be tender, generous, entire, and sovereign; that is, our love for it should predominate over all other affections, and we should prefer its interests to all others, those of the holy Church alone excepted. It is not necessary that this love should be always sensible, but it should be at least sincere, efficacious, practical and constant.

4) If we have this love for the Congregation which has adopted us as its children, we ought to love its rules and its constitutions, its practices, its usages, and its customs; we ought to have at heart its temporal interests and advance them by all means in our power, we ought to interest ourselves in the different works in which it is engaged, and in the good which it does; we ought to have a holy and impartial affection for all its members, Fathers and Brothers, to rejoice in their joy and be sad in their affliction; we ought finally to devote ourselves entirely to the glory of God and the salvation of souls, - each one in the position assigned him.

5) Although the members should have great love for their society they should be careful to avoid all feelings of pride or jealousy. They ought to look upon the society as a poor servant of God and the Church, employed in those works which are the meanest in the eyes of men, and laboring with fidelity and constancy in their accomplishment, in order the better to procure the exaltation of the Church and the glory of her Divine Spouse. They should not be anxious to have the society appear glorious in the eyes of men by the brilliancy of its works, but should content themselves with making it really useful.



6) Although it is their duty to labor for the internal well-being of the society as well as to extend its works abroad, the members ought to guard particularly against fostering a too human desire of seeing it increase its numbers and importance. But they ought to put themselves with all confidence in the hands of their Divine Master and make use only of those means which He may assign to make it more useful in His holy Church.

7) The members of the Congregation should also entertain a sincere respect for other societies and their members and should keep up relations of cordial charity with them. They ought never to repine at seeing them honored and loved by others. Even when they are preferred to their own society they should avoid all discontent, and stifle in their hearts those lower feelings of self-love and jealousy which are the usual marks of weak souls and souls little devoted to God's service. Being filled with a pure and fervent zeal they should rejoice at seeing God's glory achieved, and souls saved no matter what instrument has been made use of to bring it about and that too when it results in a loss to the Congregation.

### CHAPTER III

#### OF THE ESTEEM WE SHOULD HAVE FOR OUR RULES AND CONSTITUTIONS AND OF THE FIDELITY WITH WHICH WE SHOULD OBSERVE THEM.

1) The best way to testify to God and the Blessed Virgin our gratitude towards them for having called us to the religious and apostolic life in the Congregation of the Holy Ghost and the Immaculate Heart of Mary is to observe with fidelity and constancy our holy rules and constitutions. It is also the surest sign of our love and attachment to the Congregation, as well as being the most efficacious means of insuring our perseverance therein.

2) If we wish to observe the rules with the required punctuality, the first requisite is to hold them in great esteem. To possess this esteem for them, we ought to look on them in the light of faith as pointing out to us, after Holy Scriptures, in the surest and clearest way, the path which Divine Mercy has traced out for us wherein we are to carry out His adorable designs.

3) To excite ourselves to their more perfect observance we should often meditate on the great advantages which follow from it. A soul that continually lives a life of regularity has the happiness to serve and glorify God, not as much as He deserves, it is true, for Christ alone was capable of doing that, but at least in the degree that God wishes and requires of us. Such a one has the pledge of God Himself; he avoids all offences and lives faithful to grace; by mortifying his evil inclinations and by keeping far from him dangerous occasions as well as all obstacles to his advancement, he sanctifies even his most indifferent actions; he is a source of edification to his confreres; in a word, he is continually advancing in perfection and amassing numberless merits for heaven.

4) Members of the Congregation, however, should not content themselves with merely following out the rules and constitutions. Each one should do his utmost to cause them to be faithfully observed in the community of which he is a member, in order that the different communities may become, by their regularity, in some degree the living representation of the order and harmony which reigns in heaven.

5) That the observance of the rules and constitutions be holy and agreeable to God, it is necessary that it be universal, that is to



say, it should embrace each and every prescription even the most minute; "iota unum aut unus apex non praeteribita lege donec omnia fiant;" it is necessary, again, that it be constant, that is, continuing not only through the first few years of fervor, but till the last moment of our life: "qui perseveraverit usque in finem hic salvus erit;" again, it is necessary that the observance of the rules be punctual, that is, everything should be done at the time prescribed: "Sciens Jesus quia venit hora etc.;" another requisite is that everything should be performed in the place determined by the rule, if the rule determines it; and finally, it is necessary that everything be performed in the manner prescribed by the rule: "Sic mandatum dedit Mihi sic facio".

6) In order to acquire all the merits attached to the observance of the rules and constitutions, everyone should endeavor to have his obedience actuated by pure and holy motives, such as the desire of pleasing God, of glorifying and imitating our Divine Lord, of working for our sanctification, of keeping alive in the congregation that spirit of holiness without which it cannot be blessed by God nor useful to His Church. Hence the rules ought to be observed willingly and without constraint, with fervor, and finally in a spirit of joy.

7) To arrive at this perfect observance of the rules and constitutions it is necessary to know them; consequently, we should read and carefully meditate upon them. It is moreover necessary to keep continual watch over ourselves especially in the beginning till we have acquired habits of obedience. This is necessary in order to guard ourselves against surprise or forgetfulness; against giving way to weakness or to the impulses of our passions, as well as to prevent our being overcome by human respect. For this reason we should often examine ourselves, especially in the beginning, on the manner in which we observe the holy rules, and we should be particularly attentive to those points whose observance cause us most difficulty, and strive to discover the principles which underlies our neglect. As a final resource we should never allow any fault to pass by without making reparation for it. For we should always make it known to our superior on direction and ask a penance from him and advice for future occasions.

#### CHAPTER IV

##### OF THE DEVOTION WHICH OUGHT TO ANIMATE THE MEMBERS OF THE CONGREGATION.

1) The members of the Congregation ought to be animated in all their actions, of their private as well as their apostolic life, by a profound religious spirit whose mainspring ought to be a solid and deep devotion.

2) That the devotion of the members have a solid foundation, it should not be the result of sentiment or imagination alone. But it should consist of devout practices in harmony with the duties of their vocation, of a loving and confident intercourse with God, and of a sincere and practical desire to imitate Him.

3) In order to animate its members with a holy and profound devotion, and to put at their disposal a most powerful means of sanctification in the fulfilling the duties of their state, the Congregation consecrates them especially to the Holy Spirit, - the Author and Giver of all sanctity, the Inspirer of the apostolic spirit; and it also consecrates them to the Immaculate Heart of Mary which has been superabundantly filled with the plenitude of holiness and





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the apostolic spirit by the Holy Ghost; and which has been the most perfect participator in the life and sacrifice of Jesus Christ her Son, for the glory of God and the redemption of mankind. This two-fold devotion is the special and distinctive devotion of the members of the Congregation.

4) The indwelling of the Holy Spirit will be for each one an abundant source of the graces requisite for the interior and religious life, and a powerful spring of that perfect charity which is the groundwork of zeal and of all other apostolic virtues.

5) All should consider the Immaculate Heart of Mary as a perfect model of fidelity to the inspirations of the Divine Spirit, and of the interior practice of the virtues of the religious and apostolic life. They will find therein a refuge, to which they may have recourse in their labors and difficulties, and to which they may open their hearts with childlike confidence in times of weakness and temptations.

6) We furthermore honor as our patrons St. Peter, St. Paul, and St. John. The first two we ought to serve as models for us in our apostolic labors, and they ought to show us by their example, how to sanctify ourselves for the glory of God and the salvation of souls. St. John, who drew such an abundance of grace from the Holy Spirit and from the Heart of Jesus, and who was given as a privileged child to the Immaculate Heart of Mary, ought to teach us to imbibe from the Sacred Heart of Our Divine Master, an abundance of love and of apostolic zeal, and ought to show us how to be tender and devoted children of the Immaculate Heart of Mary.

7) As regards the rest of the Apostles and apostolic men to whom we owe honor, we should imitate them as models, and endeavor by our prayers and by the piety with which we celebrate their feasts, to draw down their protection on us and on our apostolic labors.

8) Although St. Joseph is not usually regarded as the model of apostolic life, nevertheless he ought to be very dear to every member of the Congregation, because he was worthy of so much love from the Immaculate Heart of Mary. By devotion to this great saint, we shall obtain the virtues and the spirit proper to community life, and he should also serve as a model of that interior life which we need so much if we would be true religious and missionaries after the Holy Heart of Mary.

## CHAPTER V

### OF THE SPIRIT THAT OUGHT TO DIRECT THE MEMBERS OF THE CONGREGATION IN THEIR GENERAL CONDUCT.

1) One of the chief and characteristic marks of a member of the Congregation should be a great spirit of faith, manifested in his whole life and in every detail of his conduct. We ought all participate in this spirit in a particular way, since it is the spirit of our Divine Lord to whom we are consecrated.

2) To sustain and develop this supernatural spirit in our souls, we ought often to reflect that to live the life of the senses is to live like a creature deprived of intelligence, with no other guide than his instinct; that to live according to the dictates of reason alone, is to live like men of the world; and that to live by the light of faith is the only true Christian and above all the only true religious life.

3) In order to put this spirit of faith in practice, it is necessary that we do not look on creatures according to the judgement of our senses; and that we do not act according to the inclination or



repugnance we feel towards them; nor even look upon them in the light of reason; but only in the supernatural manner which faith reveals to us.

4) To live the life of faith is to see God in everything and everything in God. It is to adore Divine Providence in trials as well as in prosperity, whether it be the Church or the Congregation, or more especially ourselves who experience them. To live the life of faith is to adore God in the midst of troubles, and sickness, contradictions, and persecutions.

5) To live according to faith, especially in religious life is to see in the rules of the Congregation the good pleasure of God; to see in our superiors His representatives; in our confreres children of the same spiritual family of the Immaculate Heart of Mary. It is to see in our neighbor a soul ransomed by the Precious Blood of Jesus Christ; in the poor the special object of the love of our Divine Master.

6) To live according to faith is to act always for God alone, with the sole view of pleasing Him. To live by faith is to avoid doing anything through custom or through natural inclination, or for our own satisfaction; it is to avoid doing anything out of human respect or from the desire of giving pleasure to others.

7) To build up the life of faith we ought frequently to make acts renouncing our own will, and our natural lights, and to allow ourselves to be illuminated by the light of the Holy Spirit. We ought to renounce human prudence and the wisdom of the world as being opposed to the spirit of Jesus Christ. It is thus that we will gradually become accustomed to a supernatural life, so that we may be able to say in all truth with the Apostle: "In fide vivo Filii Dei".

## CHAPTER VI

### OF THE SPIRIT OF HUMILITY THAT OUGHT TO ANIMATE THE MEMBERS OF THE CONGREGATION IN THEIR GENERAL CONDUCT.

1) The second character distinctive of a member of the Congregation of the Holy Ghost and the Immaculate Heart of Mary is a great spirit of humility. Humility springs from faith. In fact it differs from it only in as much as the knowledge of ourselves by the light of faith makes us see that we are nothing but dust and ashes: "Substantia mea tanquam nihilum ante te"; in as much as it makes us see that we are capable of naught but sin; that we need the divine power in every act that we perform: "Sine me nihil potestis facere". Humility differs from faith only in as much as by faith we perceive that even in the natural order we are nothing without the sustaining power of God: "In ipso enim vivimus movemur et sumus", and especially that we are nothing in the order of grace but abusers of God's gifts, and finally because it is by faith we see that we are nothing at all of ourselves.

2) Possessing a true knowledge of ourselves according to the light of faith, that is to say, knowing our poverty, nothingness and our malice, we should be careful never to give way to the least feeling of vanity or self-complacency. On the contrary, we must strive to entertain sentiments entirely opposed to these, and always remember what we are in reality and how weak we are.



We ought besides to reject as vain and deceitful illusions, all feelings of self-love, all thoughts tending to represent ourselves in a favorable light, and all satisfaction that we take in ourselves.

3) But we should not rest satisfied with possessing the knowledge that faith teaches us regarding ourselves, we should also love to see others possess that knowledge, to have them judge of us and know us, just as God knows us and esteems us, or just as we know and esteem ourselves in moments when we are enlightened by divine faith. Accordingly we should be neither pained nor grieved, nor should we give way to discontent when we see that others do not take sufficient notice of our virtues or of our abilities. Nor should we give way to vanity or complacency when men esteem us or form favorable opinions of us, of our talent, of our judgement, of our knowledge, or of our conduct; but we should call to mind that men judge only by appearances and that the judgements of men are not those of God. We ought besides to represent to ourselves that the more we are undeservedly praised here below, the more confused we ought to be that the real fact will be known one day in the light of that eternal truth which knows no end.

4) We must not think that it is sufficient to know ourselves and have others know us as faith shows us to ourselves, but we must make practical application of it. Our actions with regard to ourselves, our neighbor and God should conform to this knowledge.

5) In the first place we should be just with ourselves. We are just with ourselves if our actions correspond to the idea faith gives us of ourselves; that is, if we act as if we were nothing of ourselves if we have not been saddened and piqued whenever we have been conscious of our weakness, our poverty, our nothingness, our inability to do good, and our inclinations to evil. We are just with ourselves if we have preserved a spirit of patience and humility in the midst of temptations and falls; if we have not been cast down by the sight of our faults, our weakness, and our inconsistency; if, on the contrary, we remained calm; if we had continual distrust of ourselves and of our own strength, and if at the same time we had recourse to heaven confident of receiving help.

6) We are just with ourselves in our relations with others, if we are not put out, if we do not show susceptibility, when we see that men are indifferent to us, that they neglect or forget us; when we find that they speak disadvantageously of us especially if it be our superiors who do so; or again when our superiors admonish us for the fault we have committed. We are open with ourselves if we remain calm and patient under all this knowing that the more we are dispised by men the more will we obtain grace and merit and God's friendship: "Bonum mihi quia humiliasti me", and knowing again that the greatest humiliations to which men can subject us are nothing in comparison to what we have deserved, which divine mercy has, however, spared us.

7) We are just with ourselves if we acknowledge that everything within us in the natural or supernatural order, is entirely owing to the mercy of God. If we refer all to Him, as the sole author of every gift and every good; if we return Him all the glory which belongs of right to God; if reflecting that we are only unprofitable servants doing no more than we are obliged, and at the same time full of sins and imperfections, we refer all praise to God, then we may say that we act justly with ourselves.

8) Though our humility ought to be chiefly in the interior, there are occasions when it ought to manifest itself exteriorly. We ought to avoid putting ourselves or our labors in an advantageous light.



If it is necessary to refer to them we should keep in the background whatever might seem to our advantage. ~~This~~ does not require of us, however, to speak evil of ourselves. There would be even a danger of doing it through pride. For this would only be a more delicate self-love and a less direct means of bringing esteem to ourselves. Again, we should take care not to put ourselves in prominence in order to attract praise or notice. On the contrary we should willingly undertake the lowest and most humiliating offices and employments and seek the last place in everything. We should listen with docility to the corrections and admonitions we receive and not try to palliate our faults by giving excuses, nor should we try to evade them by duplicity or by throwing the blame on others, or by actually lying.

9) In order to make greater progress in humility we should frequently meditate upon its necessity and upon the advantages its practice brings us. Moreover these words of St. Thomas should often form the subject of our reflections: "Although humility is not the most excellent of virtues, still, it occupies the first place because it is the foundation of all the others".

10) Another subject for our consideration should be the special love our Divine Master bore to this virtue. For He willed to be born in a lowly condition, to live in abjection and to die an ignominious death. We know that it is with the humble alone that He is pleased: "Humilia respicit". It is to them alone He promises His glory. In fine it might seem as though He came down from Heaven with the sole purpose of teaching us humility: "Discite a me quia mitis sum et humilis corde". All this tends to show us that humility is the sister of all the virtues, the groundwork of a perfect life, the principle and the safe-guard of all true merit and the mark of the elect.

11) We should next consider how the Blessed Virgin loved and esteemed this virtue. For it was by her profound humility that she ~~drew~~ drew down upon herself the love of her Heavenly Father: "Quia respexit humilitatem ancillae suae: Virginitate fecunda, humilitate concipit". (St. Bernard)

12) Lastly we should always bear in mind the great depth of humility that existed in our Venerable Founder, who ought always to be our father and our model in the Congregation.

## CHAPTER VII

### OF THE SPIRIT OF SIMPLICITY THAT OUGHT TO ANIMATE THE MEMBERS OF THE CONGREGATION.

1) The third distinctive, <sup>CHARACTER</sup> of a member of the Congregation of the Holy Ghost and the Immaculate Heart of Mary is a great spirit of simplicity, a quality very rare among men, even among pious and virtuous persons, but a very striking virtue in our Venerable Founder and one which drew all hearts to him.

2) Simplicity is that quality or disposition of the soul which is the cause of our thoughts, words, and actions being easy, kind and natural, and which moves us to avoid anything that would savor of premeditation in our actions, as well as affectation or artificiality of manners.

3) It is necessary in the first place that this simplicity exist with reference to ourselves. That is, all our duties should be performed with an open heart and a filial confidence in God. We should avoid a too minute sifting of our actions, thereby causing us useless scruples, unless we perceive that our self-love wishes to give us too great an assurance about our state or about God's





dispositions towards us.

- 4) Simplicity should also be employed with regard to our neighbor. We should act towards him with freedom and openness, being ourselves at our ease and putting him at ease with us. We should lay aside at the same time all that secret self-love, which causes us continual fear of speaking or acting falsely, and which causes us to make a thousand reflections and have a thousand anxieties about everything we do, before as well as after.
- 5) This simplicity is shown towards God when we allow ourselves to be at entire liberty with Him; when we have unbounded confidence in our relations with Him, since we know that notwithstanding our weakness and poverty that we find exhibited in everything that we do for Him, still He will not disdain to accept our actions. We should have no other fear than that of losing this spirit of trust, this entire abandonment of our soul, of our actions and of our success to the good pleasure of God, without any further prying into them to see if they are pleasing to Him.
- 6) The virtue of simplicity may be either natural or supernatural. In the first case it is less a virtue than an affair of temperament or character. If we possess this quality naturally we should try to render the disposition supernatural. But if we possess it neither naturally nor supernaturally (at least in a sensible degree) we ought to employ all efforts to obtain it by means of God's grace.
- 7) Though simplicity is the least among virtues, still it is not the easiest acquired. For it is impossible to acquire it without the help of grace, and this we should constantly ask from God and the Immaculate Heart of Mary. We ought, moreover, to perform acts of this virtue on every occasion and again avoid a too minute reflection upon our actions, in order that we may acquire the habit of always walking in the way of simplicity.
- 8) The great means to attain simplicity is to have no other aim in our conduct than that of pleasing God. The more our soul remains fixed upon and occupied with this object, the more will it act with simplicity in God's service, the less reflection will it make upon its own conduct, the less disquiet will it feel as to what it has said or done, or as to what will result from it. Every time we can assure ourselves that we have acted for God, and with the sole intention of pleasing Him, then, if we have consulted prudently before acting, we should leave the result in His hands.

## CHAPTER VIII

### OF THE INTERIOR SPIRIT WHICH OUGHT TO ANIMATE THE MEMBERS OF THE CONGREGATION.

- 1) The fourth distinctive mark of a member of the Congregation of the Holy Ghost and the Immaculate Heart of Mary is a great interior spirit. Jesus Christ has given us a perfect example of this interior life, first in Himself, then in the Blessed Virgin, and finally in our Venerable Father and Founder who possessed it in a very great degree.
- 2) This interior spirit is a disposition which makes us be recollected and causes us to feel the continual presence of our Divine Saviour who dwells in us, and to follow the influence of the Holy Spirit indwelling in us in all that we do.
- 3) Consequently to live an interior life is to maintain oneself continually in the sweet and lovable presence of Our Lord who dwells in us and to unite ourselves to Him to the best of our power.
- 4) To live an interior life is to speak with Jesus in the interior of our soul, to converse with Him by our hearts rather than by our



lips; it is, in a word, to receive only from Him, as our God and our All every impulse and movement of our thoughts, words and actions.

5) To live an interior life is to perform all things; our prayers, our studies, our labors and works of the ministry, our repasts and conversations in the presence of God, and do them in union with Him. It is to go to Him in every event and occurrence of our lives and refer everything to Him as our chief and final end.

6) In order to acquire and perfect this interior life, which is so precious in itself and full of sweetness and delight, we ought to employ the following means usually indicated by spiritual writers: (1) A great purity of conscience, that is, a great horror of all sin, of all imperfection and of all infidelity to grace; a great care to persevere in a spirit of repentance and to purify ourselves by the tears and the Blood of Jesus Christ. (2) A great purity of heart, that is, we should live separate from all created things, from all the ease and commodities of life, from our parents, from our friends, and even our reputation. It also includes detachment from all sensible pleasures: from health, from life itself, from loving nothing but Jesus Christ and His Cross. (3) A great purity of spirit, that is, we should be assiduous to avoid all useless reflection on the past, the present, or the future, for fear that a distracted spirit should dry up in our heart the unction of Jesus Christ; it means also that we should employ all means to study and to know Jesus Christ in order thereby to perfect ourselves more and more. (4) A great purity of action, that is, we should not be bothered by things that form no part of our duty; that we should repress in all our actions our natural eagerness and activity; that we should act in all things with becoming calm and dignity in the spirit of Jesus Christ, and that we should do all things in union with Him. It means, moreover, that we should never <sup>ever</sup> one action to perform another, without recollecting ourselves in order to direct our intention, so that we may not act otherwise than Jesus Christ would act if He were on earth and performing the same action. (5) We should apply ourselves faithfully to all exercises of piety, the principal of which are: prayer and examination of conscience. In these we should avoid all routine, haste and dissipation; on the contrary we should pray slowly, and pronounce but few words and ponder them deeply. We should also pause attentively in order to listen to the voice of Jesus Christ and the Holy Ghost.

## CHAPTER IX.

### OF THE GRAVITY AND RELIGIOUS MODESTY WHICH OUGHT TO DISTINGUISH THE MEMBERS OF THE CONGREGATION.

1) Faith, humility, simplicity and the spirit of interior life may be considered as forming the soul of the Congregation, as well as of each of its members in particular; but as these dispositions are more interior than exterior, there ought also to be some visible exterior mark, some seal to designate the members of the Congregation.

2) This should not be any brilliant or striking feature in their exterior life. Their special mark should be a great spirit of modesty manifested in their exterior conduct: "Modestia vestra nota sit omnibus hominibus". This is the true mark which should distinguish a missionary of the Congregation of the Holy Ghost and the Immaculate Heart of Mary.



- 3) Religious modesty is that virtue which causes us to regulate our exterior with the greatest fitness and decorum with regard to our state, our condition or the character with which we are clothed, and to do this from the respect we owe to God, from a sentiment of the dignity of our state, and from a wish to edify our neighbor.
- 4) Since the members of the Congregation have been called to a state which requires a great degree of modesty, they should labor with constant zeal to acquire this beautiful virtue; for its acquisition, in the opinion of the Holy Fathers and the Councils, ought to be the first care and chief occupation of every priest and especially every religious and missionary priest: "Sollicitudo prima ad hoc tendere debet ut exteriorem hominem componat sacerdos".
- 5) Each member of the congregation ought to regulate his life according to the advice of St. Augustine, that there should be nothing in the exterior conduct of priests opposed to the holiness of their state and the edification they owe to their neighbor: "In incessu, statu, habitu, et omnibus motibus vestris, nihil fiat, quod cujusdam offendat aspectum, sed quod vestram deceat sanctitatem". Accordingly they should avoid everything that could wound this virtue either by allowing their eyes to wander too freely, or by imprudence in speech, by an unbecoming dress, by gestures, gait, posture or by any other action.
- 6) And not only should they observe modesty in the presence of others, but also when they are by themselves, for they should remember that God is always present: "Dominus enim prope est".
- 7) In their endeavors to observe the rules of modesty, they should avoid all affectation, and should conform themselves to the rule St. Ambrose lays down on this point; for he wishes us to be composed in our exterior without exhibiting any affectation or artificiality, and without making manifest the pains we take to be so: "Sit purus ac simplex, studium desit atque affectatio, nihil enim factum placet".
- 8) Again in ruling their conduct according to the spirit of modesty the members should take care not to do so through vanity or hypocrisy. They should strive, on the contrary, to be animated by faith alone, and to act thus through respect for the majesty of God: "Modestia vestra nota sit omnibus hominibus ..... Dominus enim prope est". Moreover, they should be modest in their conduct in order to edify their neighbor and to lead him to God: "Ut glorificent Patrem vestrum qui in coelis est", we should be modest again through zeal for our own perfection, and through a spirit of holiness which permits nothing to exist either exteriorly or interiorly which might be an obstacle to our perfection: "Ut sit corpore et spiritu".
- 9) In order to excite us to labor incessantly to acquire this virtue, and to perfect ourselves in it, we ought to reflect on the charming and beautiful traits it added to the life of Our Divine Lord and to those of His saints, --- traits which rendered them sweet and amiable, which made them the admiration of angels and men, and which caused them to be recognized in the midst of the lowly and humiliating circumstances of their lives: "Apparent ante homines ---".
- 10) Besides, modesty adorns and beautifies all the other virtues. It exalts them and causes them to shine still brighter. It gives them their value, and without it there is always something wanting to their perfection.
- 11) Simple and commonplace as it may seem, modesty is nevertheless a divine and celestial virtue, at least if it springs from supernatural causes as it ought, and if the Holy Spirit is its source and principle, for according to St. Paul it is one of His chief fruits:



"Fructus autem Spiritus ..... modestia".

12) To excite in ourselves still more the love and practice of this virtue so essential to a religious of the Holy Ghost and the Immaculate Heart of Mary, we ought to meditate frequently on the great advantages which according to Holy Scripture flow from it.

(1) It preserves in its possessor a filial and respectful fear of God and produces the same effect in the beholder. (2) It draws down from heaven upon him an abundance of spiritual treasures.

(3) It gives him a high idea of the power and majesty of God. (4) It obtains for him eternal life as a recompense. "Finis modestiae timor Domini, divitiae et gloria et vita." (Prov. xxll 4)

13) Finally we should often recall the words of a great saint who tells us that a great means to obtain this virtue is to make known to the Blessed Virgin our desire of imitating her in this respect: "Obsecro si Mariam diligitis, si contenditis ei placere, aemulamini modestiam ejus". (St. Bernard) We should treasure these words in our hearts just as if they had been spoken by our Venerable Father and Founder himself.

\* \* \* \* \*

## P A R T. I I.

THE SPIRIT WHICH OUGHT TO ANIMATE THE  
MEMBERS OF THE CONGREGATION IN THE AC\*  
COMPLISHMENT OF THEIR DUTIES AS RELIGIOUS.

### CHAPTER I.

OF THE RELIGIOUS SPIRIT IN GENERAL.

1) Since the Congregation exists solely for the glory of the Blessed Trinity, and since its members as well as their works are consecrated to it under the auspices of the Holy Ghost and the protection of the Immaculate Heart of Mary, it is necessary that the engagements taken by its members be stamped with the seal of sanctity, that they be cemented together and sanctified by a religious act. This act is to be emitted in the presence of Jesus Christ, and the chief patrons of the Institute, in order that the entry of the members into the society and their perseverance therein, as well as the observance of these engagements be animated by a spirit of religion. This act consists in the religious profession, which itself consists in the emission of the vows.

2) He who has the happiness to give himself to God by the three vows of religion consecrates his whole being to Him without reserve; for he makes a sacrifice of all exterior goods by the vow of poverty; of all the pleasures of the senses, by the vow of chastity; and of the free exercise of his will, by the vow of obedience. Accordingly those who emit the three vows, should be thoroughly penetrated with the thought, that by the religious act thereby performed they belong forevermore to God; that they have given to Him their souls with all their faculties; their bodies with all their pleasures; and in fine, the use of every exterior object. Consequently they can dispose of them only for His greater glory and according to His good pleasure.





Filled with this thought they should conform their lives thereto, in order to be henceforth devoted to the pursuit of holiness and religion, and filled with graces and blessings by Him to whom they belong.

3) Although members are obliged to observe the vows only as they are explained in the Rules and Constitutions, they should be on their guard against limiting themselves thereto. Since by their religious profession they have embraced a state which essentially aims at perfection, they should make it an obligation to strive ceaselessly for that end, by the practice of all the religious virtues. And they should be careful never to allow themselves so much liberty, or to yield so much to their natural satisfaction, as to arrive at that point where one asks himself or puts the question to another, - Is this permitted or forbidden by the vows?

4) But they should not rest satisfied with this. In order to enter more perfectly into the designs of God in their regard in calling them to their holy vocation, they should never say that they have done enough. To procure the greatest possible glory for the Blessed Trinity, and to increase their own glory for the future life, their least actions should be included in the province of the vows, by being animated by motives which spring from them. To excite themselves continually thereto and to attain a greater perfection, they should often reflect how loathesome tepidity is in the sight of God, and more especially in a soul consecrated to Him by religious profession.

5) As the Congregation is essentially religious and apostolic, its spirit and general tendencies do not lead to the particular and exterior practice of the religious virtues. It only requires of its members complete perfection in the practice of these virtues, which is but ordinary as to the exterior as will be seen in the following chapters.

## CHAPTER II.

### OF THE SPIRIT THAT OUGHT TO ANIMATE THE MEMBERS IN REGARD TO HOLY POVERTY.

1) Members of the Congregation should consider Evangelical poverty as one of the most important as well as one of the most fundamental virtues of the religious and apostolic life. Hence they should sincerely strive to attain it and they should be extremely careful not to allow any relaxation to creep into the Congregation with regard to this matter, which is so essential to the perfection of its members, and which makes them fit instruments for the salvation of the souls whom Divine Providence has committed to their care.

2) In the practice of holy poverty they should strive especially to arrive at a perfect detachment from the goods of earth, and an entire indifference with regard to the honors, the position, and the comfort which are the result of wealth. For since they have given themselves to Jesus Christ to continue His divine apostolate under His orders, and especially with regard to the most abandoned souls, they would be greatly wanting in the spirit of their holy vocation if they would preserve any esteem or affection for worldly grandeur and wealth, or the desire of enjoying their fruits.

3) Being then entirely detached from the goods of this world, and possessing no affection for their false glitter, they should never allow themselves to be influenced by the rich or the great. They should not show towards them any attentions, obsequiousness or flattery unworthy of their state; but they should at the same time be prudent in their conduct toward them, and render to each one the honor due to his rank and position in the world.



4) Members should never be ashamed of their poverty before men. For it would be a failing unworthy of an apostle to consider himself as placed below the rich and great of the world by his poverty. They should treat with the modesty, the reserve and the civility which are their due, and should show in their conduct that freedom and dignity of good breeding which should characterize the apostolic man representing Jesus Christ on earth.

5) Since they are consecrated to the apostolate of Jesus Christ, they should labor for His glory, and have no care for their subsistence, keeping their hearts disengaged from all human affairs. They should put all their hope in the Divine Master whom they serve, and their Heavenly Father, who feeds the birds of the air, will reward their loving confidence. Nevertheless, the superiors should exhibit prudence and sollicitude in procuring all necessaries for the missionaries.

6) Through love of poverty they should willingly set aside everything superfluous and be satisfied with the modest necessaries supplied by the community, and in this they should consult not their own judgement but that of their superiors. They should be careful to avoid retaining for their own use any particular object, or receiving presents under the pretext of saving the community some expense.

7) They should never allow themselves to become attached to any object given to them for their use, but should be disposed at all times to give them up at the desire of their superiors.

8) They should be so governed by a love of holy poverty that whenever they are in a situation to choose they should prefer that which is cheaper and more inconvenient rather than that which is better and more costly.

9) They should, moreover, avoid all discontent or complaints whenever it happens, either through forgetfulness or other circumstances, that something is wanting, that may be useful or necessary to them. On the contrary, they should endeavor to support these privations, which are nearly inevitable in the missions; and not imitate those of whom St. Bernard speaks, who wish to be poor; without wanting anything, or without being deprived of any convenience. "Qui pauperes esse volunt". If however any injury to health or any other inconvenience should result from such a privation the superior should be notified in all simplicity.

10) Considering themselves really poor by profession, they should look upon everything placed at their command by the community, as given to them by God Himself or the Blessed Virgin. They receive them and use them as a beggar to whom they are either given or lent; that is with gratitude and respect towards the person who gives, by taking great care of the thing given, since it does not belong to them, but to God and the Blessed Virgin.

11) For the same reason they should endeavor to have the same spirit of poverty in the different employments which they are called to fulfill, avoiding as far as possible, all extra expense; taking good care of the objects confided to their charge; making use of those objects which can conveniently be repaired as do those who are really poor. If, on account of his employment, a member have money in his possession he should be careful not to make use of it for his own personal utility or to make himself agreeable to others.

12) To maintain this spirit of poverty throughout their whole lives and to arrive at greater perfection therein, members should often reflect on the advantages attached to it. It is the first of the Beatitudes: "Beati pauperes"; and again how great are the riches that can be acquired by being truly poor in spirit or rather having the spirit of the truly poor.



13) They should also urge themselves to the perfect practice of poverty, by the remembrance of Jesus Christ their Divine Model, who essentially possesses the plenitude of all things, but who left all to come on earth to espouse poverty, which He loved to such a degree as to wish to be born in its womb and to expire in its arms.

14) To excite in their hearts the love of holy poverty, they should often recall the manner in which it was practiced by our holy founder during his whole life, but most especially during his sojourn at Rome where he laid the first foundations of the Congregation. There his lodging was a garret, his furniture a chair and a table, his bed a straw-mattress spread on the floor, his covering a poor blanket and his pillow a stone. They should also recall to mind the happy poverty of the first years of the Congregation in its cradle at La Neuville.

15) To persevere in the practice and the spirit of holy poverty, they should examine themselves from time to time, and especially on the occasion of their annual or quarterly retreats to see if they have nothing useless or superfluous among the objects of their use; to see if they are not too much attached to these objects, their books, or their furniture; to see if in the spirit of poverty they take a religious care of all that is confided to them for their personal use, or on account of some function they have to fulfill.

### CHAPTER III.

#### OF THE SPIRIT WHICH OUGHT TO ANIMATE THE MEMBERS OF THE CONGREGATION IN THE PRACTICE OF CHASTITY.

1) Although by the religious engagement that members make to God to practice chastity, they are obliged only to renounce for their whole lives the direct impressions of concupiscence, nevertheless, they should strive to resist all the inclinations that are even connected with this concupiscence of the flesh. They should adopt every measure to keep their hearts and their bodies pure and holy in the sight of God, since they have consecrated them to Him by their promise to practice this virtue.

2) To preserve this precious treasure they should have a great sense of their own weakness, and of the numberless dangers which surround them. They should have a continual distrust of themselves, and always guard against their own frailty, never believing themselves secure, even when danger is removed. They should remember that if the fire of concupiscence is once lit, it is extremely difficult to extinguish it. Hence they should be careful to extinguish its least spark as soon as they feel its effects.

3) They should be watchful against all sensations and impressions that flatter the senses; and they should refuse themselves every satisfaction that might enfeeble the soul, and banish from their minds all curiosity which might directly or indirectly endanger the holy virtue of purity, particularly in the sacred tribunal and in their relations with persons of the other sex. They should banish, moreover, from their minds, from their hearts, and from their habits anything that could render them soft and effeminate; and they should above all strive to acquire that spirit of staidness and sobriety, which preserves them from all tenderness and affection, all leanings and satisfactions incompatible with perfect purity, even when these movements and impressions do not seem to be directly animated by evil concupiscence.

4) Above all they should redouble their vigilance over their hearts and their affections, in their ordinary and habitual relations with persons of the other sex, particularly with those of an exalted piety. When such a pious affection is felt for these persons on account of



their virtues or their good qualities, the inclination should be regarded as a subtle temptation. No matter how holy the regard may seem to be, they should not allow it to obtain sway over them, but they should always distrust the feebleness of their hearts and keep before their minds that it is but a hidden ruse on the part of the enemy, and that it will end in evil, though its beginning has been most innocent. In such circumstances there is need of a particular vigilance to keep the mind from preoccupying itself with these persons. Care should be taken not to manifest to them the feelings with which they are regarded, and recourse should be had to the mortification of the senses and a strict reserve in words and demeanor.

5) Members should avoid allowing any attachment to spring up between them and their penitents. They should keep themselves free and disengaged from everything and strive to love Jesus and Mary and to cause them to be loved.

6) In their relations with children the Missionaries should avoid all natural feelings and tenderness which naturally have their origin in the innocence and other qualities of childhood. They should also avoid all affectionate caresses, such as kissing them, embracing them, etc. We should no more seek our satisfaction in the friendship which children inspire, than in any other affection, although it be naturally purer than any other. Nevertheless, they should be treated with kindness and charity according to the example and the precepts of Our Lord Jesus Christ.

7) They should exercise a continual vigilance over themselves in their relations with persons of the other sex. They should behave with modesty and gravity, and be mild and reserved in their conversations with them. They should not engage in useless conversations with them as far as they can avoid them or as far as their spiritual good or the civilities of life require. They should never permit themselves to proceed to any pleasantry, bursts of laughter, or anything that might savor of familiarity. But they should always be grave, calm, and sober. Still they should avoid all austerity, or harsh or abrupt manners, or a dry or indifferent tone of conversation but they should always unite with a becoming gravity a tender charity.

8) They should be most careful over their eyes in order to prevent their hearts from being wounded by the impure darts of concupiscence and their imagination sullied by its phantoms.

9) Members should forego all the delicacies which men of the world make use to procure the satisfaction of the senses. They should make a sober use of creatures even in as far as they are useful and necessary. And they should be particular to have the mastery over their senses not only when in community where they are not able to procure the satisfactions of sensual men, but even outside where these satisfactions are more easily found.

10) All softness and effeminacy of manner is to be avoided. On the contrary, energy, and a modest demeanor, in gait, gestures, and in the manner of acting even when alone should be sought after. Leisure and idleness should be shunned through fear that the enemy will find them ready for his attacks if they are unoccupied.

11) Not only should they strive to preserve their soul pure and spotless from all taint against the holy virtue of purity, but they should avoid with equal care, anything that could give men the least ground for suspicion. They should avoid the appearance of evil by exhibiting a great modesty and reserve in their words and looks, in their manner of doing and acting, and also by eradicating anything that smacks of worldliness, of levity, or of too great freedom.





## CHAPTER IV.

### OF THE SPIRIT THAT OUGHT TO ANIMATE THE MEMBERS IN THE PRACTICE OF OBEDIENCE.

- 1) Since obedience is the soul and essence of religious life, it is consequently in the practice of this virtue, that the perfection in the vocation of the members of the Congregation should consist. Hence they should above all force themselves to become men of obedience.
- 2) They should be so enamoured of obedience as to fear nothing so much as to act according to their own will, not daring except in case of necessity to determine their actions for themselves without the advice of their superiors.
- 3) They should regard as most sad the state of one who does scarcely anything from morning till evening, except his own will or the caprice of his evil nature. They should on the contrary, strive to have all their actions even the least, animated with the spirit of obedience.
- 4) Members should esteem it a great happiness to be able to live in a community, under obedience to a superior, in order that their whole life may be a continual obedience.
- 5) Through love of this precious virtue they should entertain in their souls a great detachment from all charges and employments which necessitate authority; and if one is obliged to accept them, he should do it only through the motive of obedience, loving more to obey than to command.
- 6) They should keep themselves in that disposition which the Apostle requires of all true servants of Christ, that of obeying the least among men, preferring to submit to others than to do their own will, making it their pleasure to satisfy everybody, through love of Jesus Christ their Divine Master.
- 7) They should smother all those suggestions of pride which seek to make us feel ashamed to practice obedience perfectly in the presence of strangers. Each one should obey with as much fidelity and perfection outside of the community as in its interior.
- 8) The older ones among the members, those who have passed through the principal charges and have performed great works for the glory of God and the salvation of souls, those who are possessed of some authority in the Congregation far from being exempt from practicing obedience, they ought to practice it more perfectly and be an example to the others.
- 9) They should not restrict their obedience to what is ~~only~~ formally commanded them by their superiors, but they should carry their love of obedience to such a degree as to obey their least sign. Still more, they should follow their counsels and enter into their least desires, according to the words of St. Bernard: "Altus gradus obedientiae est implere verbum ~~p~~relati propter Deum, altior implere nutum, altissimus implere voluntatem."
- 10) They ought not be satisfied with merely fulfilling the exterior command but to have perfect obedience they should conform their will, as far as they are able, to the will of their superiors, desiring whatever they desire, opposing whatever they oppose, doing everything just as they wish, neither transcending nor diminishing their commands, fulfilling them for the time prescribed or as long as the superior wishes, in a word, having no will but that of their superiors, and that not only in the first few months of religious life but until their last breath.



11) As far as possible their obedience should be gay, joyful and contented, without ever exhibiting their chagrin, displeasure or repugnance. If, however, these feelings arise, involuntarily and instinctively, they should force themselves to trample them under foot at the same time elevating their hearts to God to implore His grace and His help.

12) They should obey with great generosity and fervor and energy of soul, especially when the things commanded are or seem to be painful, difficult, or contrary to nature, and they should moreover banish all laxity or faint-heartedness from their obedience.

13) To render their obedience more perfect and their sacrifice more complete, and to make themselves a veritable holocaust and thereby render themselves more agreeable to God, members should not only immolate their own will but also their intellects by submitting their judgement to obedience, else, as St. Ignatius has it, they would have only one foot in religious life.

14) Consequently, in obeying, they should never take into account the good or bad qualities of him who commands, nor his merit, virtue, character, age, or experience. Their only thought should be, that the superior is for them the representative and the lieutenant of God; "Subjacete praepositis vestris".

15) Before obeying they should never allow themselves to examine or discuss the good or evil motives, the purity of intention, the perfection of the dispositions which decide superiors to determine upon certain commands.

16) They should be none the less obedient to superiors who make ill use of their authority such, as, for example, commanding with pride or haughtiness, with harshness, and sharply without giving any reasons. They should never make use of this as a pretext to exculpate themselves from their faults against obedience, nor the pretext that the superiors do not, <sup>desire it</sup> that themselves ~~do which they~~ command, but in such cases they should recall these words of Scripture: "Qui vos audit, me audit".

17) In order not to weaken this spirit of obedience in themselves, they ought never pry into or examine the command given to see if it is convenient or inconvenient, advantageous or disadvantageous, possible or impossible, useful or hurtful, reasonable or absurd, but they should content themselves with performing it in the presence of God in a spirit of faith and obedience.

18) All should be faithful to combat with care every temptation that nature or the demon may excite in our souls against the submission of our judgement; these should be opposed with no less fidelity than any other temptation against faith, charity, or chastity. And we should always close our eyes to the false light of the flesh, and open them only to the light of faith.

19) To excite in ourselves the love and esteem of perfect obedience we should often meditate on the excellence, the beauty, the value, and the necessity of this virtue, and also upon the advantages, the delights, and the happiness it procures for those who practice it, as well as the evils, the dangers, and the punishments to which those are exposed who fail to observe it.

20) In order to be thoroughly penetrated with the excellence of holy obedience, members need only consider that by the practice of this virtue they sacrifice and devote to God whatever is most noble in man and most excellent on earth, namely: intelligence and will. This it was that caused a great Pope to say: "Magna quidem paupertas sed integritas majus bonum est, sed obedientia maximus .....".

21) They should consider that obedience is not only the first and principal of religious virtues, but that it is according to the words



of Holy Scripture: "Melior est obedientia quam victima", more excellent than sacrifice, which is the most excellent act of the virtue of religion, the greatest virtue after the three theological virtues themselves. St. Gregory makes us see its excellence in the following words: "Per victimas aliena caro; per obedientiam vero propria voluntas mactatur".

22) They should not only consider the excellence of obedience in itself but also, with St. Augustine, as the source, the mother, and the guardian of all the other virtues: "Quae maxima est virtutum, et ut dixerim origo, mater, custosque omnium".

23) They should keep continually before their eyes the example of Our Lord Jesus Christ the master and accomplished model of perfect obedience: "Factus obediens usque ad mortem"; and they should prefer, as St. Bernard says to lose their life rather than disobey: "Dedit vitam ne perderet obedientiam".

24) They should often remember that by obedience they are united to Jesus Christ. Christ Himself has said so. And we are united to Him by the strictest and closest alliance possible in this world: "Quicumque enim fecerit voluntatem Patris mei qui in coelis est, ipse meus frater et soror et mater est".

25) Each one should moreover consider that perfect obedience is the most certain means of assuring us of salvation and of an eternal recompense especially for those who are in the religious state and who will have to render an strict an account to God. It was for this reason that St. Augustine called it: "Scala qua coelum ascenditur, porta paradisi"; --- and why St. Bernard also says: "Tolle propriam voluntatem et infernus non erit".

26) To excite ourselves still more to the practice of this holy virtue, we should often think of how confidently we will appear before the judgement seat of God if we have always been obedient, since according to St. John Climacus obedience renders us impeccable during life and will after death form the subject of our judgement; and by it we will be prepared to undergo the terrible judgement of a God who will search Jerusalem with a burning lamp of jealousy as hard as hell.

27) Members should also recall to mind the fact that obedience is the best and surest means of triumphing over those enemies of our salvation, the world, the devil, and ourselves: "Vir obediens loquetur victorias". (Prov. 21) --- "Loquetur victorias", says Peter of Blois, "de diabolo per obedientiae votum, de mundo, ac de seipso triumphat in Christo".

28) They should not lose sight of the fact that obedience is the best means of drawing down on them the graces of God, and that on the contrary, "Qui se subtrahere nititur ab obedientia, ipse se subtrahit a gratia", as is said in the Immitation of Christ. (Ch. III, 3)

29) They should further meditate on the other advantages which faith shows them to follow from the perfect practice of obedience, for according to the following expression of St. Paul there are many of them: "Obedite praepositis vestris et subjacete eis".

30) Finally they should never forget the crown that obedience received in the person of Our Lord Jesus Christ: "Factus (est) obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et donavit ille nomen, quod est super omne nomen, ut in nomine Jesu omne genu flectatur, caelestium terrestrium et infernorum, et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris". (St. Paul ad Philipp. C. II. 8,9,10.)



## P A R T I I I

OF THE SPIRIT THAT SHOULD ANIMATE THE MEMBERS OF THE  
CONGREGATION IN THE ACCOMPLISHMENT OF THEIR DUTIES AS  
MEMBERS OF A COMMUNITY.

### CHAPTER I.

#### OF COMMUNITY SPIRIT IN GENERAL.

- 1) The members should ever bear in mind that by entering the Congregation they put to a common use all their faculties and accomplishments, corporeal, intellectual, and moral, in order that rightly-constituted superiors might procure the glory of God, by employing them all for the one and the same end, namely, the salvation of the poor and the infidels; in the one and the same spirit, namely, the spirit proper to the Congregation, and under the direction of the same rules, namely, those adopted by the Congregation.
- 2) Owing to this complete donation of themselves into the hands of the Congregation the members lose all right to themselves and to whatever previously belonged to them, so much so that they become members but of the one body which is the Congregation.
- 3) Since, therefore, in virtue of this same abandonment the members cease to belong to themselves they ought ever after to be consistent in their conduct, that is, they ought no longer to live in their own individual lives nor to seek personal satisfactions, but in all things to act with the most absolute dependence upon and in union with the Congregation, living and moving by it alone.
- 4) As in every society the general good of the community should come before individual interests so too in the Congregation the members should ever be mindful of this fundamental principle of all societies and sacrifice with joy their own interests to the general welfare of the institute.
- 5) Faithful to the spirit of the rules and constitutions all should strenuously endeavor to preserve the spirit of submission in the Congregation. Thus the members of the different communities should submit in everything that concerns their offices, to their immediate functionaries and all to their local superiors; these in turn to superiors of provinces; the latter in union with every single member of their respective provinces to the superior general; finally the superior general together with all the members of the Congregation should be in the most complete dependence on the Holy Apostolic See and under the immediate direction of the Sacred Congregation of the Propaganda. This is how all the members of the Congregation form but one body, thinking, feeling, and acting in perfect unity for the glory of God and the salvation of souls.

### CHAPTER II.

OF THE SPIRIT OF UNION AND OF CHARITY THAT SHOULD EXIST  
AMONG THE DIFFERENT PARTS OR COMMUNITIES OF THE CONGREGATION.

- 1) Since then the members of all the communities do form but one body they ought to act towards one another with that interest and





charity which the closeness of their union in the Congregation exacts of them.

2) Consequently they should encourage one another as much as the distance that separates them will permit, mutually transmitting particulars of interest and edification, and answering in language full of charity the letters received.

3) Ever on their guard against feelings of personal envy, and jealousy, they should no less combat strenuously sentiments of Provincial or Community egotism, a tendency just as dangerous and baleful; and one that inclines persons to labor through merely personal motives and for the interests of a particular community, to the detriment of other Provinces or Communities, nay even of the Congregation in general, for which such egotism must necessarily diminish and even destroy ones love and esteem.

4) The members of the different Communities should manifest a particular attachment and devotedness towards the Mother-House by giving her many tokens of respect, of affection, of confidence, and of frequent recourse; of respect towards all her decisions; of affection, by frequent recourse to her; of confidence, in times of particular difficulties, of doubts, etc.; of frequent recourse, in every circumstance, always seeking therein the necessary encouragement and consolation.

5) Under no condition shall anyone judge, criticise, or blame, either the proceedings of the Mother-House, the members therein employed, the administration, or the instructions issued. Nor will anyone attribute, through motives of dissatisfaction, (a thing which sometimes happens) a measure, emanating from a superior authority to this or that member employed near the Superior General.

6) In turn, the Mother-House should evince equal charity and sollicitude for all, by providing for their spiritual needs, by making an impartial distribution of subjects and of resources in accordance with the needs of each house, by treating no one with a predilection or partiality purely human, by instructing, consoling, and encouraging all, and by endeavoring to foster in them a spirit of fervor and of religious and apostolic life.

7) The Mother-Community and all therein employed in the formation of the members of the Congregation and in the direction of other communities, contract by that very act a special obligation of giving good example towards all their confreres, by an exact observance of the rules and by keeping intact the spirit of the Congregation.

### CHAPTER III.

#### OF THE SPIRIT OF UNION AND OF CHARITY THAT SHOULD DISTINGUISH THE MEMBERS IN THEIR RELATIONS WITH ONE ANOTHER.

1) In their dealings with one another the members should be like children of the same family, which is that of Jesus and Mary. They ought to trust one another as brothers filled with the same spirit, namely the spirit of Jesus, and the same sentiments, namely those that animated the Holy and Immaculate Heart of Mary. They ought also to consider as done to Jesus Christ Himself whatever they do to one another. Hence their mutual conduct should be such as they would wish it to be towards Jesus and His Holy Mother.

2) They should therefore, keep constant guard over themselves, never to give way to excitement in their dealings with one another, but always to support with sweetness and patience, and charity whatever pains they may experience from their confreres, avoiding in such circumstances all manifestations of displeasure or coldness, finding fault with themselves rather than with their brethren, and doing every thing in their power to win the affection of those who may have caused them pain.



3) Moreover they should take the utmost care to repel every sentiment of envy and jealousy; should they perceive within themselves even the symptoms of these humiliating vices, their ought to beseech God to preserve them from sentiments so base and so unworthy of a true servant of Jesus Christ; and they should straightway evince the greatest charity and sweetness for those who may have been the object of this vice. Then too they should take good care not to allow the existence of this temptation to appear in their words and actions.

4) Moreover, they should rejoice over the good, God may deign to accomplish by their brethren and leave themselves be in no way dejected if they do not meet with equal success. For this end it is necessary that the desires of their hearts be always pure and directed only to the procuring of God's glory. Animated by this disposition they will be equally content whether this glory is procured by themselves or by their brethren; then too, they will preserve peace and perfect submission in their souls although they find themselves inferior to others, in the possession of the gifts and graces of God and although their ministry prove less fruitful than that of their confreres.

5) No one should occupy himself with the way his confreres perform their functions, especially if this would not tend to edification. Under no circumstances ought he examine into or judge of their motives, but, every one without passing judgement on others should discharge his own duties holily and perfectly. In a word no member should view his confreres in an unfavorable light and much expose his thoughts in case the temptation of rash judgement present itself.

6) Nevertheless, should anyone notice a grievous defect in his confrere, or see him commit a serious fault and one from which no small damage to himself or to the community might result, he ought immediately to acquaint the superior with the matter, without however, entertaining any feeling of rancor against that person, being impelled only by the most perfect charity and a great purity of intention to make this disclosure.

7) A spirit of opposition, of rancor, of mistrust or of indifference towards a confrere must never be manifested by anyone. Nor should natural advantages, talent or other qualities constitute reasons for preference -- All ought to be equally loved, and they same esteem and benevolence shown to all.

8) Far from seeking personal preference or elevation, each one should look upon himself as the least of all, giving preference to everybody else and instead of trying to excel, or of courting the esteem of others from vanity or self-love, he should do his utmost not even to attract their attention upon himself.

9) A charity true and sincere, preferring their confreres to all other men, loving them with a love characteristic of the Holy Heart of their Mother and one that springs from the plenitude of their love for the Spirit of God that dwells within them; finally loving them even as they love themselves, should be the heart and soul of the conduct of the members of the Congregation.

10) This charity should, in the first place, be cordial i.e. not content with appearing only in words and actions it should moreover proceed from a heart truly affectionate and one that is constant and faithful in repelling temptations against charity.

11) In the next place, this charity should be effective i.e. far from being satisfied with possessing it in the heart, every member of the Congregation ought on the contrary to display it by intimate relations with his confreres, rendering them services willingly and kindly whenever an occasion presents itself and treating them all with the greatest possible docility.



12) In the third place, this charity should be simple i.e. it should exclude all affectation - Thus flattering expressions and especially such as might give rise to vanity must never be employed by any one; on the contrary, all should manifest in their words and actions that sincere affection which is distinctive of the true children of God, and not that false charity which characterizes the children of the world.

13) In the fourth place, this charity should be frank and straightforward i.e. in their dealings with one another the members should be always joyful and merry, for true charity is never without a smile that may gladden and console others.

14) In the fifth place, this charity should be modest and grave i.e. it should admit of no giddiness or irregularity of demeanor. Hence there should be no boisterousness, such as pushing one another, etc. indulged in. But all the members should converse with a grave and agreeable modesty seasoned with a sincere and holy joy.

15) In the sixth place, this charity should be respectful i.e. the members should treat one another with all possible respect; hence they ought to be strangers to affectation, familiarity, grossness, and to every other mannerism unworthy of the servants of God.

16) In the last place, the charity of the members of the Congregation should be holy i.e. one confrere should not love another with a view of being loved in return, nor again through merely natural motives, or because he finds satisfaction in loving him.

17) But loving his confreres in God and for God each one should endeavor to cause God to reign in the hearts of his brethern. This is indeed the first duty that charity imposes on the members of the Congregation -- that every member sincerely desire the sanctification of his brethern. With this end in view the members should continually pray for one another and by their good example help one another to advance in perfection.

#### CHAPTER IV.

##### OF THE DISPOSITIONS THAT SHOULD ANIMATE INFERIORS IN RESPECT TO SUPERIORS.

1) If the relations of the members of the Congregation should be those of brothers of the same family, their relations with their superiors should be those of children towards their fathers in the order of faith; for in truth it is Our Father in Heaven whom our superiors represent; it is Jesus Christ our Master and Lord whom they replace in our regard; it is the Holy Ghost and the Mother of God who gave them to us -- and made this a condition of our admission into the Congregation that we obey our superiors just as we would obey God Himself.

2) Penetrated with this light of faith inferiors will find no difficulty in showing the Superiors whom Providence has been pleased to intrust with the direction of the Congregation the respect that is due to them, nor will they in meeting them and on every other occasion fail to testify to them the marks of attention and deference even as they would to the persons of Jesus and Mary who according to St. Bernard attribute to themselves the reverence or contempt we show our superiors.

3) Hence even though the Superiors should not happen to be men of ability, of winning manners, and of great sanctity, the members of the Congregation should none the less respect them because they represent Jesus Christ and hold His place in their regard. Just the same as they would not desist from venerating a Crucifix though made of common material, and imperfectly, because it bears the image of Jesus Christ.



- 4) However, the respect they ought to show their Superiors, in their words, their actions, and their conduct in general, should in no way hinder them from acting towards them with all simplicity, liberty, frankness, and openness of heart just as children towards parents whom they love and do not fear.
- 5) All should combat generously and faithfully, everything that could weaken in them these sentiments of respect, of love, and of obedience. Should temptations contrary to these dispositions appear far from stopping to ponder over them or from considering the character, faults and the general conduct of their Superiors, they ought on the contrary to awaken within themselves sentiments of lively faith in their great dignity and the consequent respect and conduct they merit from their inferiors.
- 6) Under no consideration will they manifest towards their Superiors a spirit of criticism, of cavil, of intrigue, or of opposition, considering this a thing most execrable in a community, most abominable in the sight of God, and most displeasing to Mary should that good Mother be forced to behold such diabolical spirit introduced among the children of her own Immaculate Heart.
- 7) As a general rule the members should not occupy themselves with the public or private conduct of their Superiors. However in case this should become a topic of conversation they will take good care to speak only of praiseworthy acts and such as may produce edification and win for the Superiors the respect due to them, and increase the confidence of the members.
- 8) Animated by a spirit of faith, all should accept with sweetness and humility the observations their Superiors may deem necessary to make to them just as if these were being made by Jesus Christ in person and instead of becoming vexed or dissatisfied with their Superiors on the contrary, they will manifest towards them even greater affection and sweetness of disposition.
- 9) When reprimanded they should not listen to the suggestions of self-love which always seeks to justify and excuse itself. However if innocent and should the glory of God require it, they ought to avow their innocence modestly without scruple and in all simplicity forbearing nevertheless to insist on this point if the excuse be not well received.
- 10) Every member should do his utmost to conform perfectly with the precept of Our Lord: "Obedite praepositis vestris". In order to attain this end he should consider himself constantly beholding Jesus Christ, the Holy Spirit, and Mary making this precept one of the conditions of his admission into the Congregation; "Obedite praepositis vestris ... et cum gaudio hoc faciant non gementes".
- 11) Therefore, far from causing their Superiors pain, and increasing the difficulty of their position, all should do their utmost to console them by their deference, attachment and docility, conscious that their Superiors already have sufficient trouble and a very heavy burden to carry in being obliged to look after and render an account of the conduct of their inferiors: "Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri", without having to bear up with a thousand other annoyances.
- 12) To become desirous of lightening the burden of their Superiors and of making the performance of their duty easier and more pleasing all should think frequently how much happier that person is who has only himself to mind and who is responsible for himself alone than he who is charged with the conduct of others and who will be made to answer for them as well as for himself. To feel this more forcibly it is but necessary to consider oneself in the position of superior obliged to direct and govern inferiors without mortification and docility; ever at a loss as to what means to employ to incline them to act in a manner most beneficial to their welfare; forced to make a careful study





of the way in which a command ought to be imposed, fearful to address them except with the utmost care and reserve for fear of displeasing, nay even irritating them.

13) It will become quite easy for inferiors to spare their Superiors such pains, even to lessen and make agreeable their burden if they only love them from their hearts as they themselves would wish to be loved. For love renders very easy, things by their nature most difficult.

14) We should love all the Superiors whom Divine Providence may deign to give us, and not only those whose natures and characters please us. We should not love the defects and evils we behold in them, but we should love them in the love of Jesus and Mary in spite of their defects and evil inclinations.

15) Moreover, we should love our Superiors not in word only but truly and sincerely and for that reason avoid in our dealings with them, every semblance of falsehood, of dissimulation and hypocrisy, as directly opposed to the true charity of Jesus Christ.

16) Nor should the love we have for our Superiors be only sentimental. It should on the contrary manifest itself in our actions, in the attention we pay them, in the little services we render them, and in the timely foresight we exhibit in every circumstance.

17) Again, our love for our Superiors should be simple and sincere, and appear as such in all our words, actions, and in our conduct in general. It should consequently be free from every manifestation of affected attachment or devotion and from whatever might savor of flattery or adulation. Hence it should be at variance with the insincere and servile attachment and devotion which persons in the world manifest towards those constituted in authority.

18) Finally, we should <sup>have</sup> for our Superiors a pure and holy love, that is, we should not love them with a view of gaining their esteem and affection, nor again, because of the natural satisfaction we find therein, but for God and in God alone.

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P A R T I V.

OF THE SPIRIT AND DISPOSITIONS THAT SHOULD ANIMATE THE MISSION-ARIES IN THE EXERCISE OF THEIR APOSTOLATE AND IN THEIR DEALINGS WITH SOULS.

CHAPTER I.

OF THE GENERAL DISPOSITIONS THAT SHOULD DISTINGUISH THE MEMBERS OF THE CONGREGATION AS TRUE APOSTLES OF JESUS CHRIST.

1) Since, in accordance with the rules and constitutions of the Congregation, the life of its members should be exclusively apostolic, they should bear in mind that in order to correspond with their sublime vocation they ought to be filled with the spirit of Jesus Christ that is to say, with that spirit of sanctity and with that love of zeal which caused Him to sacrifice Himself continually for His Father's glory and the salvation of the world.

2) Fully penetrated with the grandeur and the excellence of this vocation they should always consider themselves altogether unworthy of so great a grace, and absolutely incapable of fulfilling its great and sublime functions. Hence they ought to place all their confidence in the Master who sends them forth and do their utmost to correspond



most perfectly with His wonderful designs in their regard.

3) To enter fully into the designs of God, in calling them to the divine apostolate of souls they should constantly keep this thought present to their minds, that it is the Son of God Himself who is sending them, as the Father had sent Him, to consecrate, devote and immolate Himself for His glory and the salvation of the world.

4) Therefore, when sent on a mission by their Superiors, they should consider themselves as sent by Jesus Christ in person to share with Him the noble work of the salvation of souls, to announce His holy Gospel, to make known His sacred mysteries and His divine precepts, to gain for Him those souls who are tending to their destruction and to fill with His holy love those who observe His precepts.

5) In order that they may be able to correspond with the designs of God in their regard they should remember that before they can establish the Kingdom of God in souls they must first cause it to exist in their own hearts; then serving as examples to others they will indeed be able, as true apostles, to announce the truths of salvation and reap abundant fruit.

6) Hence their life should not resemble that of ordinary Christians who spend their days in the pursuit of private interest and personal satisfactions, but it ought to be truly a life of faith and charity. Hence too, living only in God and for souls, they should consecrate their entire being and every moment of their existence for the object God has in view in sending them, namely the sanctification of souls.

7) Moreover, they should resolve never to seek their satisfaction in the things of earth; to be alike indifferent to greatness, to riches and to pleasures; to consider the things of this world as Jesus Christ considered them; to place all their happiness in procuring the glory of God and the salvation of souls; and not to seek even in this their own satisfaction or listen to the suggestions of self.

8) Having once put their hand to the plough, they should look back no more but seek continually to fit themselves more and more for the work which God has confided to them, by contemning the world, by detaching themselves from everything they hold most dear, in order to belong more perfectly to Jesus Christ, their Master and to the souls He has placed under their care.

9) Although this detachment of the heart does not include affection for their parents or other persons to whom they are bound by good and holy ties, nevertheless, this affection should in no way endanger the freedom of their souls nor their love for Jesus. Thus it should never be to them a cause of sadness or weakness, nor lessen their zeal and devotedness for the salvation of souls.

10) In their correspondence with these persons, the missionaries should be careful not to yield to too tender affection and one that would be calculated to weaken their souls. Thus they should only employ language befitting an apostolic heart and such as would be likely to edify them and produce in their souls salutary desires for their own sanctification.

11) The members of the congregation should also become detached from themselves and from all the things of earth in order to belong only to Jesus and to souls, to attempt with perfect devotedness everything that relates to God's glory and man's salvation, and finally, to possess that force and energy of soul in all their pains and difficulties which characterize the true apostles of Jesus Christ.

12) Having thus made a total renunciation of themselves in order to consecrate their lives to Jesus and to the souls redeemed by Him, they should act in all things as men who do not belong to themselves but only to Jesus Christ their Master, and who are only solicitous about His glory. Hence they ought to beware of taking pleasure in the good



they may behold in themselves or in the good Jesus may deign to work by them, turning with care and simplicity all the gifts they may have received to God's service without cherishing any other sentiments than those of the most profound humility because of their own unworthiness. Moreover, they should not become dejected if they are unable to accomplish all the good they would desire, but only do their utmost to glorify God and procure the salvation of souls, without giving way to discouragement, uneasiness, preoccupation, or to that distrust of themselves which is productive of embarrassment, timidity and of all the other defects which under the false appearance of humility are but the effects of humbled and wounded pride. It is to their Divine Master alone that they will leave the right of blessing their labors, and of accomplishing their desires and that in the time and manner most pleasing to Him, lest in giving way to disquietude they may in reality be more solicitous about themselves than about the glory of Him to whom they belong.

13) On account of this same sacrifice of themselves to Jesus Christ, they should avoid all undue assiduity and disquietude about their health, not paying any more attention to it than obedience and the glory of God require of them.

14) Penetrated by the truth which Jesus Christ taught them by His example and which the Holy Ghost has so deeply engraven on the eminently apostolic Heart of Mary, namely that the life and the soul of a true apostle consists in generosity and in the spirit of sacrifice, they should offer their souls to the Holy Spirit that He may infuse into them a true spirit of apostolic sacrifice by giving them a generous love of that virtue.

15) They should look upon the fear of privations as upon a weakness that ought to make them blush in the presence of Jesus Christ. Hence they should deem themselves happy in being able to make a sacrifice unto God of the conveniences of life, regarding enjoyments as a dangerous poison and one that weakens the soul, deprives it of generosity, of strength, and of that apostolic energy which the Holy Ghost is so anxious to preserve therein.

16) They should look upon pains, afflictions, contradictions and humiliations, as on favors accorded them by God's goodness to make them resemble their Divine Master. They ought, moreover, to profit by these to become grounded in abnegation of themselves and all things and to acquire a perfect submission of their wills to the will of God. Then too, they should endeavor to support these crosses even as Jesus Christ did in order to give them the example, preserving a serene, open and calm spirit in the midst of their pains and agreeableness and gayety in their relations with men.

17) They should look upon vanity as most unworthy of an apostolic man who, since he goes forth in the name of Jesus Christ, ought to be free from all the meanness of the spirit of the world. Hence they should be on their guard against every sentiment of vain complacency in the esteem of men and against the desire so common to vain souls of striving after eminence among their brethren. Hence too, while exercising towards all men a charity full of sweetness and of kindness, and while performing their duties with all the exactness and attention of which they are capable, they should seek to please God alone.

18) Moreover they should allow themselves to be influenced neither by the fear of censure nor by the judgements of men. When subject to the weakness and prejudices of others they will console themselves by the thought that Jesus Christ alone is their Master and their judge, and that they are most happy in being forced to suffer in order thus to become His faithful followers.



## OF THE SPIRIT THAT SHOULD ANIMATE THE MISSIONARIES IN PARTICULAR.

- 1) Having placed all their confidence in the goodness of Jesus, the missionaries should constantly implore Him for the virtue of zeal which is indeed the fundamental virtue of the apostolic life; on their part, they should do their utmost to correspond with God's designs, in the practice of this eminent virtue, by often meditating on the zeal of Jesus, and of the Holy Heart of Mary adorned by the Holy Ghost with the most perfect gifts, by putting into effect all the rules that govern the practice of this virtue as well as avoiding all the faults that could in any way tarnish it.
- 2) A holy, ardent, and deeply rooted love of God is the source, the soul and the aliment of true zeal. The acquirement of this love, therefore, should be the great object of all true missionaries, for it is this virtue that distinguishes them, that makes them ever anxious to minister to the poor and needy souls and that grounds them in the devotion to the Holy Ghost and to the Immaculate and all apostolic Heart of Mary.
- 3) Influenced by this holy love, the missionaries should endeavor to become filled with a great and holy zeal, then, unmindful of fear and apprehension to advance courageously under the guidance of the Holy Ghost, towards the goal which God has designated for them, - namely the establishment of the Kingdom of Jesus Christ in the souls of men. They should moreover labor with confidence and love regardless of repose, of health, of honor, of personal interests, even of life itself, should necessity require this.
- 4) Their zeal should be constant and persevering in spite of pains, fatigue, privations, the opposition of men and all other obstacles.
- 5) A strong desire to glorify God, the effect of the tender love they bear Him, should fill the missionaries with an ardent and energetic zeal in embracing all the means Divine Providence may be pleased to place at their disposal for the conversion and the sanctification of souls.
- 6) Nevertheless they should be ever on their guard against following the promptings of the imagination or of natural impetuosity. True zeal is not to be acquired by natural efforts; it comes into our hearts by the grace of the Holy Ghost through our union with Jesus Christ who is the fountain-head of all zeal.
- 7) This is why true zeal, no matter how ardent it may be, never perplexes the soul. Therefore, inordinate activity, precipitation, embarrassment, preoccupation, and the like defects, which are the signs of an imperfect zeal and one that proceeds rather from their nature than from the purity and sanctity of their lives, as well as the other extremes of the above mentioned faults, should be avoided with the greatest care by the missionaries. Circumstances should regulate the exterior only; the interior of the soul should never cease to be united with God and to act with the most perfect peace.
- 8) To persevere in the peace of their Divine Master, it is necessary that the missionaries avoid all fickleness of mind. Hence it is essential to act with great interior liberty and always to do that which seems most likely to procure the greatest glory of God leaving to Jesus Christ the right of blessing their efforts and of strengthening their undertakings.
- 9) The missionaries should guard equally against what may be called ostentatious zeal, for this zeal is more Pharisaical than Apostolic. An agreeable charity should always accompany the ardor with which they hasten to procure the glory of God, and render their conduct full of the benignity of their Divine Master and Model Jesus Christ.





10) They should remember the words of Jesus to His Apostles: "I send you as lambs in the midst of wolves". Hence they ought to exhibit the greatest sweetness towards all who persecute, hate, seek to resist or injure them. They should be as lambs without any defense against their enemies, well satisfied if these attack their bodies only and if the glory of God be not compromised thereby.

11) They should above all exercise the greatest kindness towards sinners, even the most hardened; towards souls weakened and diseased by their vices and sins; and finally towards rude and resisting souls; always considering themselves the fathers of sinners and the representatives of Jesus Christ the Divine Lamb, before all men.

12) They should strive to put in practice this beautiful maxim of the great apostle namely: "to become all things to all men, in order to gain all to Christ". Hence they ought to endeavor to conform themselves to the dispositions, characters, desires, tastes and views of all men, in order the more easily to instill into their hearts the love of the truths of the Gospel and to fill them with an ardent desire of practicing them. Nevertheless, they should at the same time be careful in no way to act contrary to the rules, to the spirit that should animate them, to the union that ought to subsist between them and their Divine Master and finally to the modest, humble, holy, and profoundly religious life of which, after the example of their Divine Lord, they make profession.

13) They should combine energy and kindness in the exercise of their zeal; they should wage constant war against sin and vice, pursuing them even to their destruction and for this object, arming themselves with the virtue and the power of their Divine Master which He will most truly grant to them if they only remain faithful. However, whilst accomplishing their sacred duties with vigor, they should not fail to order all things with sweetness and suavity after the example of God Himself.

14) Their vigor in action should proceed from God's love, poured into their hearts by the Holy Ghost, and not from their character or natural dispositions. In the exercise of their apostolic vigor, they should be ever careful to preserve themselves in humility, in peace, in charity towards their neighbor and in union with God; avoiding carefully all inflexibility, stubbornness and other similar defects which generally accompany natural generosity and energy.

15) Hence they should not be led on blindly by their energy and ardor, nor employ, without discrimination, all the means that at first sight seem calculated to bring about the accomplishment of their saintly enterprises, but first weigh them carefully, in the presence of Jesus Christ their Master, and then enlightened by His Divine Spirit act in all things with perfect prudence after the example of Him who sent them.

16) In following this rule, they should be careful not to be influenced by worldly prudence. For this reason they ought never to have in view their own interests nor merely the interests of the Congregation nor any other human motive whatever, God alone and His glory should beget and influence all their actions. Thus they will overcome timidity from which motives of self-love ever clings to the surest side; avoid irresolution and other faults of this nature, which characterize the natural man who judges things from a merely natural stand-point and does not allow himself to be directed by divine light.

17) They should however, guided by the rules of wisdom, consider carefully, the extent of their intended project, the difficulties that may assail them, the means most likely to aid them in the surmounting of these difficulties, and in the attainment of the desired end; yet, far from placing their confidence in the means they deem best to be employed for the attainment of success, they will trust in Jesus Christ alone whom they should always keep before their eyes.



18) They should also be on their guard against another defect of human prudence and of false zeal, namely the recurring to artifice, ingenuity, and evasion in order to reach the desired end. The zeal of the missionaries should be guided by a simple, open, and candid prudence -- one that avoids carefully all the resources of purely human industry, as well as all the other paths that stray from that perfect integrity so distinctive of the man of God and so much insisted upon by Our Divine Master.

19) Their simplicity, nevertheless, should not be of such a kind as would incline them to make known their minds to all men indiscriminately, and regardless of circumstances. The missionary should know what things he ought to keep secret, and the time when it is necessary to be reserved.

20) In addition, the missionaries should put in practice this very important rule of prudence, observed by the Apostles and taught by Jesus Christ Himself, namely not to be desirous of surmounting every species of difficulty at once rather to learn when temporarily to yield before an obstacle; or should circumstances and our duties towards God demand it, to know when to put off a matter and wait patiently, only to take it up again when a more favorable opportunity presents itself.

21) When persecuted and humiliated by men they should strive the more to preserve their peace with God and increase their confidence in Him. It should suffice for them to have God bear testimony to the purity of their intentions and to their fidelity though they be not praised and honored by men. Hence they should shun all eagerness and haste, so common to natural men, of justifying themselves. Nevertheless, should the false imputations of their enemies prove hurtful to their ministry or to the glory of God, they ought to avail themselves of the means calculated to destroy these tendencies without, however, giving way to harshness or rancor, keeping themselves, on the contrary, within the limits of humility, modesty, and propriety, even sparing their persecutors, if this be possible, and at any rate, treating them with the utmost charity and kindness.

22) The missionaries should also make great efforts to overcome their defects of character so as in no way to become a cause of offense to those with whom they may come in contact, that their ministry may be without reproach, and that men beholding in them the true servants of Jesus Christ, free from the faults and the weakness so common in the world, may profit by their good example, hear them with confidence, and glorify their Father who is in Heaven.

23) They should avoid with no less care all defectuosities in their manner; hence they ought to be easy of access, open and engaging so as to enable the persons who converse with them to feel at their ease and inspire them with confidence. They should be polite to all, nevertheless, being careful in no way to imitate the refinement of the men of the world, theirs should be a politeness based on charity and on angelic simplicity.

24) They should moreover, be on their guard against every sort of giddiness and never to participate in frivolous amusements; they ought to abstain from joking and such like frivolties whether in or outside of the community.

25) The missionaries should avoid all singularity whether in the choice of favorite expressions, in speaking, in gesticulating, in walking, or in their attitude. This kind of imperfection is always the result of some ridiculous pretension more or less hurtful to the ministers of God. In the missionary everything should be grave, modest, wise, and so adapted to circumstances as never to draw a complaint even from those who have recourse to him most frequently.



OF THE GENERAL RULES THAT SHOULD GOVERN THE CONDUCT OF THE  
MISSIONARIES IN THEIR RELATIONS WITH THE SOULS WHOM THEY  
EVANGELIZE.

- 1) The principle of all our conduct in regard to the souls to whom we have been sent, should be a love full of tenderness, of fortitude, and of compassion, enlivened by an ardent desire of procuring their sanctification and salvation. We should remember that we are the sons of God and that we have been sent to these souls to form them in christian life and to procure for them eternal salvation. Hence we ought to consider ourselves as their servants and be willing to devote to them our entire lives in accordance with the designs of God in our regard.
- 2) All our efforts should tend towards the destruction of sin and of vice, and toward the establishment of the reign of Jesus Christ in the souls of men. Nevertheless, on attaining these efforts among a certain class of people. we should not immediately abandon these people but endeavor to render them all the necessary aid in the future, and to consolidate and perfect our work by strengthening their souls in virtue and in the practice of the maxims of the Gospel.
- 3) Although it is useful and even necessary that by the introduction of human knowledge and all other beneficial means, natural sciences and social virtues be diffused in order to spread abroad and consolidate christianity, nevertheless, since the truths of faith are the one great object of the missionaries zeal, they should make these, from the very start, the foundation of all their labors, well convinced that without faith they will never succeed in establishing social and civil virtues, among the people or bring about the extermination of vice. Yet, at the same time, they ought to teach faith and the natural virtues together in order that thus they may the more easily inculcate into them the holy truths of the Gospel.
- 4) Should it happen that the tribes to whom they have come prove unwilling to listen to their preaching they should not on that account generally speaking, cease to instruct them in the human sciences, with the same charity and care as they would the more faithful ones.
- 5) In general, on account of their tender charity for men and their ardent desire for their salvation, they should let slip no occasion of doing them good not only in what concerns their salvation but even in things that may in one way or another bring them mental or corporal relief.
- 6) Destined by their Divine Master for the poorest and most unhappy souls, they should nourish a particular tenderness towards this portion of the Lord's vineyard. Hence they ought to treat these souls with a great kindness and predelection, procuring for them every help and solace that is in their power, without asking themselves as to whether they are deserving of it or not; often visit them in their poor huts, enter into conversation with them and let slip no occasion of bringing home to their minds the holy truths of the Gospel and of enriching them with every species of spiritual treasure.
- 7) The visiting of the sick should be one of the chief solitudes of their apostolate, these they ought to console, encourage and assist in every possible way, especially if they be very poor and if their malady be painful and disgusting. The missionary should perform this duty and the inconveniences it involves with a joyful, kind and lightsome heart; if the patient is unbaptized he should do his utmost to dispose him for the reception of Baptism; if already a christian he should prepare him



as best he can for the reception of the sacraments in either case sparing no pains to prepare him for a good and holy death.

8) In general, the missionary should have a deep and tender compassion for the afflicted. They ought, therefore, to try and better their condition by every means in their power, and consider it a most grievous fault if they fail to help and console a person afflicted by poverty, sickness or any other ailment.

9) They should constitute themselves the defenders of the weak and helpless, it is especially in these circumstances that the charity and the courage of Jesus Christ should become manifest in them. However, their conduct ought always to be regulated by kindness and a holy prudence, lest the persons against whom they direct their efforts be irritated thereby.

10) Their manner of treating these poor souls, in all their relations with them, should be simple, kind, and cordial; they ought to display towards them a goodness and charity truly paternal, giving them every attention, manifesting the greatest interest in them, and appearing always ready to haer them with pleasure making no exception of persons. In all this they should guard against affectation and be actuated by one only motive namely that of pleasing Jesus Christ whom they have the happiness of representing.

11) They should, moreover, spurn all haughtiness, disdain, indifference, mockery, and those other mannerisms which men of the world are wont to treat these poor and despised people, as totally unworthy of the apostles of Jesus Christ. On the contrary, the more these people appear despised the more should their hearts expand with tenderness and compassion for them and the greater should be the charity they manifest towards them.

12) They should bear with patience and kindness, the rude ways, defects and even the vices of these poor people, showing them on all occasions the same compassionating kindness because of their great misery and endeavoring to cure them of their vices by the kindness they exhibit towards them in their sufferings. However, they should always show them their disapproval and even reprimand them when they notice them doing anything sinful.

13) Although, as a general rule, the missionaries should try and gain the affection and confidence of these people by the holy charity they manifest towards them, nevertheless, they ought to be on their guard not to allow their charity and their kindness to degenerate into weakness. Hence they should endeavor to adapt their conduct to the needs of each one, employing firmness and even rigor when necessary, yet never allowing any signs of passion to become evident --- for it is all important that those who are being reprimanded, should in spite of the severity shown them, see clearly that it is through love that the missionaries censure them.

14) Moreover, they should be careful not to allow their kindness and their simplicity ~~not~~ to become the source of familiarity. Hence it is very necessary that their kindness be always accompanied by a certain gravity and reserve; for in order not to make fruitless their ministry among these rude and uncultivated souls, it is essential that the missionaries preserve a great authority over them; only let this gravity be fraternal and not actuated by haughtiness or affectation.

15) The missionaries should make a careful study of the character, inclinations, tastes and affections of the people among whom they are laboring; for by this means they will be more capable of discovering their vices, the causes of these vices, the means necessary to sway their minds, to find entrance into their hearts and to win their affection and their confidence.

16) They should do their utmost to reclaim these poor souls, by sentiments of faith, from their base and abject views; for these are very





often the cause of their falling into innumerable vices. Moreover, they should endeavor to ennoble their low sentiments and to inspire them with force and energy, exercising, nevertheless, great prudence in this latter respect lest they precipitate them into the opposite excesses and lest they become filled with pride, with the spirit of independence and insubordination.

17) They should also use their utmost influence to establish between the rich and the poor, the whites and the blacks, that christian charity which causes all men to consider themselves brothers in Jesus Christ. Hence they ought to endeavor as much as possible to divest the poor of their mistrust, the rich of their indifference, the whites of their hatred and the blacks of their jealousies. However, in this above all a great prudence is requisite lest the mistakes they commit in trying to bring about this reconciliation lead to the loss of everything else.

#### CHAPTER IV.

#### OF THE SPIRIT IN WHICH THE MISSIONARIES SHOULD ADMINISTER THE SACRAMENTS AND PERFORM THEIR OTHER SACRED FUNCTIONS.

1) In the administration of the sacraments and in the performance of all their other sacred duties, the missionaries ought to exhibit the greatest respect and be animated by the most profound sentiments of faith. Hence they should shun dissipation, precipitation, and an immoderate activity, their exterior conduct far from disclosing anything that might be mistaken for negligence, carelessness or indifference, should bear ample testimony to the importance of the actions, they are performing, by displaying every mark of the care, the modesty and the propriety with which they acquit themselves of them. During these times vivacity, bad humor, the imperfections of their character, as well as every other sign of their poor human nature, ought to disappear, and they should take great care to conduct themselves with the same respect, and the same sense of religious feeling every time that they are occupied with holy things or present in a church, and do their utmost to inspire the faithful with these same sentiments.

2) Their devotion, their sentiments of religion, of faith and of love should be redoubled especially when offering the Holy Sacrifice of the Mass. A priest at the altar should resemble an angel in heaven, he should act as if he really beheld with his bodily eyes the wonders that take place on the Altar, and Him who is present there.

3) The priest should follow the custom established by the saints, for the celebration of the Holy Sacrifice of the Mass. He should avoid being too slow, without, however, appearing to be making haste, and endeavor, little by little, to acquire that modesty and graceful ease which are so well calculated to inspire those present with devotion without in the least wearing them. On no account should he admit of precipitation in words or movements.

4) Except in cases of necessity, he should not ascend the Altar without proper preparation; and after Mass make at least a quarter of an hour's thanksgiving. During these precious moments he ought to lay aside all exterior preoccupations and without seeming in any way harsh defer all those who might wish to speak with him, to some other time.

5) As the proper administration of the sacrament of penance is of the greatest importance, the missionaries should do their utmost to acquit themselves worthily of this sacred duty. They ought to manifest in the confessional the same charity towards all and refuse none.

6) They should betake themselves to the tribunal of penance as soon as called, if this be at all possible, and never oblige their penitents to wait, except for very exceptional reasons. If constrained to put them



off to some other time they should do so with the utmost kindness and charity. However, they ought to try and regulate the hours for hearing confessions so as to satisfy the needs of their penitents without inconveniencing them and so as to reserve sufficient time for the performance of their own occupations.

7) They should be careful to show no signs of ennui, pain or discontent in regard to their penitents, be it in their presence or in their absence, no matter how difficult it may be to direct them.

8) They ought to hear and direct these very persons who cause them the most importunity and sorrow with the greatest kindness, encouraging rather than reprimanding them. And in case severity should be necessary, making them feel the enormity of their sins without causing them undue and detrimental shame.

9) They should also avoid in the confessional and especially whilst the person is confessing ~~their~~ his sins, every manifestation of impatience, and of surprise as well as every other demonstration which would be calculated to disturb or frighten the penitent.

10) After the confession of his sins, they should give each penitent a short, precise and impressive instruction and one that may serve him as rule for his future conduct.

11) They should forbear speaking in the confessional of matters foreign to the sacrament of penance or to the direction of souls.

12) Nor should they retain their penitents too long especially if they be persons of the opposite sex, but satisfy only their more absolute needs and then dismiss them. This rule, though always good ought to be most strictly followed should any human attachment either on the part of the confessor or of the penitent become noticeable. If the roundabout-way the penitent may have of telling his sins induce the confessor to request him to confess with more brevity, he should be careful not to prove too urgent or troublesome in this demand during the confession itself, but afterwards kindly instruct the penitent as to the manner in which he ought to confess his sins so as to be clear and concise.

13) It is necessary for the confessor to be on his guard against self-love and not to yield to discontent should he find himself abandoned by penitents. These ought to be given full liberty to address themselves to whomsoever they may wish. Hence, no confessor should feel discontented if they avail themselves of this privilege, at least when he does not see clearly that a change of confessors would be detrimental to their souls. If he has doubts on this point he ought first to examine before God to what extent he may oppose their desires and then act with prudence and reserve.

14) The missionaries should be most careful in no way to sin against the Secret of Confession. Hence they ought not to speak in a vague and general manner of things that may in any way refer to the confessions they have heard, although the persons present may have no idea of the penitents whom they had confessed.

15) Nor again, should they make things pertaining to the holy tribunal of penance the subjects for light conversation, even if no others but ecclesiastics be present. Above all they should beware of making their penitents, be they present or absent, the objects of amusement or pleasantry.

## CHAPTER V.

### OF THE MANNER IN WHICH THE MISSIONARIES SHOULD FULFILL THEIR DUTIES AS PREACHERS OF THE WORD OF GOD.

1) Since the missionaries are the apostles of Jesus Christ, sent to preach in His name the doctrines of salvation which He Himself brought



into the world, they should first have these truths well rooted in their own hearts and then proclaim them even as Jesus Christ proclaimed them.

2) Thus, they should frequently meditate upon the truths contained in the Holy Gospels and in the other writings of the Apostles, in order to acquire a perfect knowledge of Jesus Christ and His doctrine either taught by Him in person, or made known to us by the Holy Spirit. With the aid of prayer and recollection, they will find therein an exact knowledge of the qualities and dispositions which distinguished Our Lord and His holy Apostles as ministers of the Word of God.

3) The end they should propose to themselves in preaching, ought to be to lay open to men their perverseness, to inspire them with a horror of sin, to instruct them in the truths of salvation and to induce them by all the means that zeal and holy eloquence put at their disposal, to embrace with fervor and practice these truths.

4) To obtain these results, they should abstain from making their discourses very dry or reasoned. The eternal truths and the other articles of faith together with the mysteries of the Word made Flesh and crucified for the salvation of the world, ought generally to constitute the scope of their sermons. Thus they should try and ground their hearers in the fundamental doctrines of christianity and make use of these as the levers in order to lift up souls from the dungeons of vice and as of a precious balm in order to fill their hearts with confidence and love; in other words they should fill the sinner with great horror for his sins to estrange him from evil habits; with great confidence in the mercy of God and with a deep sense of God's love for sinners, to render sweet the yoke God may deign to impose upon him.

5) Their preaching should be full of zeal and fervor. Hence they ought to abstain from the use of superfluous and high-sounding phrases but employ such only as their hearts profoundly penetrated with divine love and with great zeal for the sanctification of souls may dictate to them.

6) Therefore, whilst preparing their sermons rather than confide in science and careful study, they should unite the subject-matter of their discourse, in a sweet recollection, to an ardent love and zeal of their Divine Master, then, penetrated with these sentiments, they ought to give themselves up to the impulses of their fervor, enliven with ardor the truths they are to proclaim and thus pour them into the hearts of their hearers.

7) They should not, however, manifest equal zeal and ardor in all their words but adapt to each truth its proper sentiment and the one they would desire to excite in the hearts of their auditors, - yet drawing them all from the same source of love, of recollection and of union with their Divine Master.

8) Their preaching should be holy, i. e. they ought always to announce the word of God and not their own word; hence they should not aim to employ the industries of human eloquence for the obtaining salutary results, but speak as men filled with divine grace and endeavor to reproduce their own sentiments in the hearts of their hearers, in order that they too may act in conformity with these inspirations of divine grace.

9) In addition to putting feeling in their words, they should try, moreover, by gesture, by the expression of their countenance and by the general bearing of their body, to bring out still more forcibly, and to instill yet more deeply into their hearers, the feelings of their own hearts.

10) Their action, however, ought not to be the result of any previous reckoning of the mind but it should proceed from the powerful emotions they experience in their souls and always be conformed to their words and to the sentiments they wish to produce in others.



11) They should not follow the methods of those who endeavor to captivate the mind by general and speculative truths or to strike the imagination by emphatic words. Apostolic preaching is solid and practical, it impresses the mind by just appealing to the heart, by moving it and by making it taste and love the truths which are being proclaimed.

12) Their preaching should be simple, and appear as such in the thoughts, gestures, and style. The secret of their eloquence which ought to be totally apostolic, should rest in feeling vividly the truths which they are about to proclaim, and in rendering them just as their Divine Master has imprinted them on their hearts, without paying much attention to the manner of expounding them and without being very studied as regards the turn they give to their phrases and ideas.

13) Nevertheless, they should admit of no negligence in any of these particulars but on the contrary, carefully correct all the defects they may chance to notice in themselves and even pay some attention to their style and delivery, lest this negligence take away from the effect which their words ought to produce.

14) It is very necessary that their reasoning be solid, logical, clear and so adapted to the capacity of their hearers as to be followed without difficulty.

15) The simplicity of their discourses ought in no way to detract from the dignity which is called for by the truths they are preaching. Thus they should be on their guard against everything that is commonplace but express the truths of salvation just as they feel them, with all possible dignity, and conform their manner to the minds ~~their~~ they are endeavoring to enlighten.

16) Being the heralds of truth and by that very fact the antagonists of the world, the demon and his works, they should display in all their discourses an energy and a generosity truly apostolic; despising every species of fear and weakness, and animated by the spirit of their Divine Lord they should speak with the power He has give them, for the destruction of sin and vice, and for the reclaiming of mankind from his evil ways; uniting on all occasions the unction of grace with the energy of their words. By this means they will avoid the useless care which only gives rise to feebleness and pusillanimity. Nevertheless, they should be always on their guard against passionate declamations and invectives and above all against personal allusions.

17) In their capacity as ministers of the Word of God they should always act with all the dignity and grandeur of the Soul of their Divine Master by whom they have been sent, and speak "tanquam potestatem habentes". They ought always to strive and overcome vain and ridiculous fears and the troubles that they may meet with, speaking in the name of their Master and representing Him before their hearers they should impress them by the superiority of their truly apostolic character and never lower their esteem for the Word of God by any natural weakness of theirs. Perfect modesty should, moreover, always accompany their preaching. Hence they should avoid with the utmost care every semblance of haughtiness and courage inspired by pride.

18) They should prepare most carefully their sermons and even their catechetical instructions, when this is at all possible; and never, except in cases of absolute necessity, mount the pulpit without previous preparation, lest they become the victims of pride or of presumption. Every one may prepare his sermons in the way that suits him best, be it by writing the entire discourse and then memorizing it, or by writing out only the plan of it, or finally by preparing it only in his mind without committing any part of it to writing.

19) In preparing their discourses they should not content themselves with merely considering in the abstract, the truths they wish to speak of, they should, moreover, apply them in a practical way to the needs,





the vices, and the characters of their hearers. For this reason they ought to endeavor to become well acquainted with the dispositions, the manners, the customs and the inclinations of their people and then adapt the Word of God accordingly.

20) They should as much as possible, prepare their sermons in the spirit of prayer with piety and recollectedness before God, and keep themselves in this state both while gathering the material of their discourse and while arranging it. It would also be useful for them to place themselves, during this time, in the midst of the people whom they intend to address later on, and to animate themselves with the same sentiments they would wish to entertain whilst actually delivering their sermon.

21) But it is especially during the immediate preparation of their discourse that they endeavor to become animated with these sentiments. Hence they ought not, during this time, to satisfy themselves with the mere refreshing of the memory, for this has a tendency to destroy interior recollection and to remove the affections of the heart.

22) Whilst using all the necessary means to make their preaching become beneficial to their hearers, they should be very careful that they themselves do not suffer any spiritual detriment thereby. Hence they ought to be on their guard against vanity, self-complacency, and every other human satisfaction, for these are very apt to appear and if indulged in, would tend to destroy in them that spirit of sanctity which should animate them. They should, therefore, examine themselves frequently on these different points after each sermon, and be ever anxious to die more and more to themselves. They should also avoid speaking of their sermons in order not to yield to the illusions of pride and of its author the devil, who, under many vain pretexts, seeks to inspire them with a vain complacency in themselves.

23) Just as during a sermon it is necessary to address oneself to the heart, so during a catechetical instruction it is very important to speak mostly to the intellect. In these instructions great clearness, conciseness, and solidity must be constantly aimed at. Nevertheless, whilst employing all the means necessary to make the truths that form the scope of these instructions understood, the missionary should not fail also to make use of some pleasing words to make them be relished by those who hear them.

24) In catechising, the missionaries should employ simple and conversational language. They should become, as it were, children whilst addressing children, expound the holy truths of religion in the language of children, and in order to make them the better understood use similes, parables, and such other means that are likely to strike their imaginations and thus find entrance into their minds.

25) They should avail themselves of every means to make these instructions interesting to the children and cause them to take pleasure in them. They ought to excite them to emulation without, however, filling them with sentiments of pride or vanity.

26) They should maintain good order and silence in these catechism classes; thus whilst treating each child in particular with kindness and affection they should exercise an active vigilance over the class keeping themselves at all times within the limits of moderation.



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