

LUIS AMIGÓ
Spiritual Thoughts



Fr. Agripino G.

LXXV ANNIVERSARY OF THE DEATH
OF LUIS AMIGÓ (1934-2009)

VALENCIA
2009

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LUIS AMIGÓ
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Edition prepared by
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DEDICATION

With brotherly love, to all the spiritual sons and daughters of Luis Amigó in the LXXV Anniversary of his Death (1934-2009).

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TO THE READER

Dear reader, in the following booklet let me offer you the thoughts of Luis Amigó. This is a reedition of the homonym of 1988, although it has been carefully corrected and extended.

The present volume is a synthesis or collection of the most insistent and repeated thoughts in the documents of my good Father and Founder and, at the same time, provides a welcome service for my spiritual sons and daughters, my brothers and sisters in religion.

Like a Florentine goldsmith, I have been patiently extracting, from the great building that is the Complete Works (Obras Completas) of Monsignor Luis Amigó, what, in my modest opinion, are his most genuine, great, and beautiful thoughts.

With patient work, as if brushing up an ancient mosaic, I have been handling and polishing them, slowly and tardily, with love and affection.

And, also with patient work, I have classified and grouped them with the noble aim of fitting

them into this new building, without denying or being unworthy of their noble origin. However, I am not sure I have completely achieved it.

Undoubtedly, this work has given me a pleasant surprise. Yes, a double and pleasant surprise. Firstly, it has enabled me to confirm the deep spirituality of my Father Founder. Like Mr. Fermín de Pas, the dean of Cathedral of Oviedo in Clarín's La Regenta, he sees everything from up above, from the heights, a bird's eye view; he sees everything from God and in the light of eternity. He sees everything for the greater glory of God, the honour of the Congregation and the salvation of the souls (cf. OC 1829).

And, secondly, my surprise has been doubly pleasant as I have been able to appreciate closely and personally, the welcome coincidence of his spirituality and charisma with the Franciscan Capuchin and Tertiary line.

And that is why, starting with the Trinity, such a beloved mystery for the Saint Patriarch of Assisi (cf FF, 48.61), it is not difficult to appreciate in the thoughts of Luis Amigó, the centrality of his embodied and merciful Christ,

model and redeemer; his seraphic reverence to the Church; his devotion to Grieving Mary and his filial affection for his Father Saint Francis; his cordial experience of fraternity and minority; his lifestyle, in “deep humility, blind obedience and total poverty” (cf OC 1920). Likewise, it is not difficult to appreciate his contemplative and penitential attitude, or the atmosphere of great inner peace that emanates from his entire person.

And, as for the love for his spiritual sons and daughters, directly regarding the development of the mission itself, the Father Founder insistently expresses the need for one’s own spirituality and for an appropriate and profound training for the development of the specific charisma and mission.

His thoughts conclude —the collection of 810 thoughts— with Luis Amigo’s insistent love for his spiritual sons and daughters, so that they love and honour the Mother Congregation, always faithful to the religious vocation itself.

A large number of the forty-eight short chapters that make up the book, are introduced by

reflections from the Rule and Life of the Brothers and Sisters of the Third Regular Order of Saint Francis. Obviously, these are not the thinkings of Luis Amigó himself, rather they arise from what is probably one of his most direct sources. And, apart from its great beauty and precision, it provides a framework for the thinking of Luis Amigó inside the Franciscan school, and, at the same time, it highlights the spiritual and ideological coherence of the Venerable.

Furthermore, this here booklet is directed deliberately towards the spiritual sons and daughters of Luis Amigó, and particularly to those who do not have enough time to study in depth the immense source that is his Complete Works. It is basically practically a reduced and condensed guide of his thinking.

Finally, I must make clear that having transferred them from their natural, logical dwelling place to the present booklet, the thoughts have undergone slight variations. No more than the morally indispensable, so as not to harm the thought itself, nor the grammar in its expression. In any case, everyone of the thoughts has its corresponding affiliation below

it, so that it is easier to find its integrity and paternity.

The only thing left for me is to hope that this booklet is useful to the reader to be able to meditate on the thoughts of Luis Amigó, meditating in order to practice them, practicing them to preach them, setting an example, which, according to the man himself, “is the best way to preach, the strength of persuasion of which is irresistible” (cf OC 1087).

Rome, 1st October, 2008.

FR. AGRIPINO G.

THE LOVE OF GOD

1. *Leaving aside all care and all concern, make an effort, in the best way you can, to serve, love, honour and worship the Lord God with clean heart and pure mind.*

R 7

2. From this love of the Father and of the Son, who love each other with boundless and substantial love, comes the Holy Ghost, third person of the August Trinity, inherent and equal to the Father and to the Son; from it, you can see that love is the life of God.

OC 332

3. Beloved children, everything, in one word, that the Lord has done and provided for in the Creation, both in the order of nature as in the order of grace, expresses clearly his determination for us to take part in his life of love.

OC 338

4. Beloved children, if faith did not teach us, we would not truly be able to imagine that the love of God for his creatures is so strong that he identifies himself with them to the point of dressing himself in the same way as them and abiding by the same hardships and poverty, as we observe in his birth and during his entire life.

OC 514

5. Love: you must see in it, beloved children, the motive that drives man in all his acts, because he was created for

loving, and love is the necessary function of his heart, which cannot live without loving.

OC 331

6. We have to put everything we are, all that we can and all that we are worth at the service of God, from whom we have received it and to whose glory it is ordained.

OC 518

7. He who loves God pays him due tribute in prayer, adoration and exercises prescribed by religion, observing with precision the holy days of obligation and pronouncing with veneration his holy name.

OC 553

8. As our hearts are formed to love, and to love God, love is, as Saint Augustus says, its life. Love is its prime purpose and the centre to which it is naturally directed.

OC 520

9. Use your time in the service of your brothers and sisters, but do not forget that the real love for one's neighbour cannot exist without God's love, and the best way to do others good is to be full of the Spirit of the Lord, which is charity.

OC 2361

10. Now, beloved children, the love that God professes to man is boundless, and is revealed to us in the creation of this great palace of the world, in which he provided not only for the essential necessities of his life, but for much more than he would have liked for his comfort and gift.

OC 510

11. The souls that love God work tirelessly on their own sanctification, which they understand as the best way to glorify him, and they work with zeal to make everyone know him, serve him and love him, without sparing fatigue nor sacrifice.

OC 600

12. The Lord wants and demands a fervent love that absorbs man entirely, so that he loves him with all his heart, with all his soul and with all his strength; and that he loves all the creatures, but in God, through God and for God.

OC 1307

13. Charity should, beloved children, unite us so intimately to our Divine Redeemer, that we would sacrifice ourselves to his service, obeying his Holy Law, in fair correspondence for his own sacrifice and death on our behalf.

OC 849

14. It is not possible to love God without, through Him, loving man, his favourite creation, nor loving the latter with real love of charity and dispensing with God's love. Both loves are like rays that emanate from the same light, like flowers from the same stem.

OC 1044

15. The Lord demands and claims our love with such a great justice, and we should feel so humiliated for the necessity to impose through a commandment, this same love that we owe him and on which our happiness relies.

OC 515

16. He who loves God fears nothing more than offending him, he tries to fulfil his wishes and uses the power of his soul to serve and glorify him.

OC 553

17. This silent but eloquent language of nature, was understood very well by the great Father of the Church when, speaking to the flowers while walking in the countryside, he told them: *Be silent, I know what you want to tell me: to love God.*

OC 507

18. In fact, all of Gods works, both the *ad intra* and the *ad extra*, express that his life is love.

OC 332

THE WILL OF GOD

19. *The brothers and sisters, following the example of the Lord, who placed his will in the will of the Father, bear in mind that they have renounced their own will for God.* **R 25**

20. There is truly nothing we can do in this world as perfect, as holy, as pleasant to the divine eyes as the complete conformity of our will with the divine one.

OC 1336

21. Be aware that only by carrying out his holy will may God be satisfied, and that, as far as we are concerned, this is our salvation; for this we must follow his holy law and try to achieve the level of perfection that he wants from us.

OC 868

22. Following God's will is the greatest act that man can achieve, and in it all the virtues are practised.

OC 829

23. The most perfect work we can do and, therefore, the most pleasant for the Lord, is the one which follows his holy will, which is passed on to us by the Superiors, who are his managers on Earth.

OC 2362

24. Let us beg to God, from where all the light comes, so that He may illuminate us all in these difficult moments and

show us at every moment his holy desire, so we may obey it and follow it. **OC 2266**

25. The Seraphic Father Saint Francis, united, as he was, and devoted to God's will, in the midst of his illnesses and pains, was not only resigned but also happy.

OC 829

26. What else could be more important to man than to have a perfect knowledge of this Supreme Being, in everything related to human knowledge; to return his fine love and to know well his holy will and the precepts that it imposes upon him, to base his whole life upon them, to direct them to his glory?

OC 365

27. Ask the Lord, Your Charities, that the short time of life that I have left I spend it working for the sanctification of my soul, in accordance to the will of God.

OC 1899

28. Yes, my beloved sons, the testimony of good conscience; the conformity to God's will, even in the middle of tribulations, privations and poverty; the flight of vices; the detachment of earthly things; and, above all, the practice of virtue, is the only way to obtain peace.

OC 874

29. When the devil attacks us, in his infernal fury, more than our perdition, my beloved sons, he wants to go against

the Lord's will, which is what saves us all, and leads us to know the truth.

OC 1118

30. No one must boast about goods, favours and graces received from the Lord, which he grants according to his holy will; nor for this reason, must we judge ourselves to be more than his brothers who do not receive them, as this is also because of God's will.

OC 1165

31. Leave everything else in God's hands, where the hearts of all men lie and are moved in the interest of his holy will.

OC 1822

32. All of man's wisdom consists of knowing and carrying out God's will, as the apostle Saint Paul points out by saying: *that ye may prove what is that good, and acceptable, and perfect, will of God (Rm. 12, 2).*

OC 832

33. To Father Laureano, do not stop telling us how you feel. Things get worse everyday. Let happen everything that God allows, but let him have mercy and compassion for us!

OC 1905

34. The growing progress of the secular Third Order and the desire for greater perfection of some souls that wanted to devote themselves to God, drove me for a long time to attempt to establish a Congregation of Tertiary Capuchins

and, believing it was God's will, I started writing, with this aim, some Constitutions, imploring divine help for it.

OC 68

35. The same way that a leaf does not fall from a tree if it is not God's will, nor a hair falls out of our head, everything that happens to us, if it is not God's will, it is his permissiveness to punish our sins.

OC 1923

36. There was only one idea which comforted us and encouraged us not to falter in the consideration of our lack of dignity and insufficiency for such a heavy load; that, as we were told, it was God's express will that we accepted it, he would therefore grant us the grace to endure it.

OC 254

37. The Lord gave us our being, creating us in his own image and likeness, he redeemed us paying the price of the blood of his divine Son, he gave us his holy law, he sent us his divine Spirit, and in Him and by Him, he communicated to us all the help and graces that we needed to save ourselves as saints, which is his holy will upon us.

OC 863

38. Oh, if we were able to penetrate the tabernacle of the Godly Heart! We could contemplate, in him, the divine harmonies of humanity and the divinity of his desires and affections, in accordance with the supreme will of God!

OC 888

THE GLORY OF GOD

39. *Let the brothers and sisters believe sincerely and modestly, and let them have in the heart, and therefore honour, worship and serve, praise, bless and glorify the highest and utmost eternal God, Father, Son and Holy Ghost.* **R 9**

40. I have been able to appreciate and admire, once more, venerable fathers and brothers, your zeal in securing God's glory, working with the utmost interest on your sanctification and on the greatness and prosperity of this Institute.

OC 1989

41. After God's glory, the only aim of everything that exists in this charming palace of the world, is to facilitate the transcendental task of the salvation of man, it is a task to which he wants us to grant full importance and to attend only to this.

OC 834

42. For the glory of God and, so that his holy will, to which nothing and no one can resist, could be seen more clearly, it was necessary for a more humble element to manage to open the doors of Spain to the members of religious orders, for whom they had been closed for so long.

OC 37

43. For a greater glory of God, and a greater confusion and humiliation of my soul, I must begin this account by confessing that, although all my life I was distinguished by the Lord with extraordinary graces and favours,

and was granted an innate inclination for virtue, I was, unfortunately, always ungrateful to his benefits. **OC 1**

44. Christian teaching demands sacrifices from everyone, of material work for some, economic for others, but we must go further than this when we are speaking about the glory of God and about the well-being of the souls redeemed with his very precious blood. **OC 452**

45. As far as I am concerned, I will try to work, with all my interest, in the fulfilment of the difficult task I have been entrusted with, trying not to disappoint the hopes of Your Reverend Fatherhoods and to promote the glory of God, and the honour of our Order, and the progress of this new Very Valuable Province of Christ's Blood. **OC 1598**

46. Let the Divine kindness light the path of the Reverend Fathers of the Chapter so that united in agreement make the right choice for the Provincial government, choosing suitably to promote the glory of God and the honour of our Order.

OC 1720

47. I am happy to know about the good course of those houses in America, and about their willingness to work more and more for the glory of God, although they have to make some sacrifices, they will receive eternal reward for them in heaven. **OC 1800**

48. All of you know about our insufficiency; but we also believe that our good wishes and our ardent will to

encourage and promote the greatest glory of God and the ennoblement of our beloved Valencian Province are not hidden from you. **OC 1615**

49. I do not want to miss such a good occasion to send you my best wishes and my gratitude as a token of your kind regards and your appreciation for Your Reverends and the other mothers and sisters in the school and novitiate, where they are giving so much glory to God. **OC 1799**

50. My dear sons, I implore that, in the same way you have asked for and achieved the extension of my life, please beg with insistence for the continuation of his mercies and the multiplication of his graces, so that I can give him great glory by the sanctification of my soul, in accordance with his holy will, and by attracting countless souls to his service. **OC 1843**

51. And let them know that my fatherly love spreads to all of them and that for all of them I constantly beg the Lord so that everybody, with the loyal fulfilment of our obligations as members of a religious order, bestows great glory upon him. **OC 1912**

52. I wanted to mention the return of those who have left the Sacred College in my biographical notes so that the news of such an event, worthy of God's glory and honourable for our Capuchin Order, did not get lost. **OC 39**

53. I wish them all spiritual and temporal blessings, and long years of life, so that they can bestow great glory upon

God, yielding great merits, of which the Lord will make me part, using with me (through Your Reverends and Your Charities) his endless mercy. **OC 1952**

54. We urge you, beloved sons, to be always faithful to the Lord, so that your zeal for the glory of God and for the well-being of one's neighbour is never lessened, this is a virtue that, following the example of the holy Father, must always encourage any good son of Assisi's Seraph. **OC 2075**

55. We urge all the tertiaries and devout members of the holy Patriarch, of this, our diocese, to try to cooperate and take part in the aforementioned congress, from which we expect to obtain practical results for the glory of God, the good of society and the honour of our Seraphic Order. **OC 2449**

56. As for me, although my heart was lacerated for leaving without support these institutions, which I believe to offer great glory to God, but considering them his work, and therefore thinking that He would protect them, resulting in a greater benefit of these same Congregations, I was not only resigned, but even happy with the arrangements made by my superiors. **OC 124**

57. The works of all Creation each proclaim the glory of God in one way or another, and they sing in unison, a hymn of praise to his infinite power, wisdom and kindness, making us clearly understand that, as kings of the Creation, the love that we owe him is in return for the love he shows us by holding everything under our rule and at our service. **OC 506**

DIVINE PROVIDENCE

58. *Everywhere and in all circumstance, acknowledge that all goods belong to the Very High Lord God, owner of everything, and pay him with gratitude, because all goods come from Him.* **R 31**

59. The ordinary providence of God is usually to mix the favours and graces that he grants us with sorrows and concerns, so that we do not get conceited by the former, nor depressed and angered by the latter; the Lord sent us a plague of cholera in 1885, which wreaked havoc all over Spain.

OC 79

60. The Divine Providence allowed me, although with great sacrifice, to succeed in my aim, and I was granted, as prelate of the Diocese, the deeds to the purchase of the Segorbine church of Saint Mary, September the 1st, 1922. *Laus Deu!*

OC 233

61. Our life depends on Christ to such an extent that not only we would no exist without Him, but He is giving it to us at every moment, being our existence a continuous creation. And we would cease existing, turning to nothingness from where he removed us, at the very instant in which his Divine Providence would stop cooperating in our existence.

OC 309

62. What a beautiful role may the rich man play if he knows how to be a minister of the Divine Providence, feeding the hungry and giving the thirsty something to drink, dressing the naked and, in one word, helping, the needs of his neighbours!

OC 977

63. I know your good heart, John, and the interest that the poor little orphan girls inspire in you, looked after by the poor nuns, with no more resources than the Divine Providence, making sacrifices that you will never be quite able to understand.

OC 1742

64. If the Lord preserves, with fatherly providence, the existence of all living beings, who, without his assistance, would cease existing, this providence is, therefore, like a continuous creation, giving and preserving in Eucharist the life of our soul, strengthening it with the bread of the Angels, which is his own body, and part of eternal life.

OC 779

65. We must all celebrate and remember this year in a special way, it is so comforting to our heart, as it is the first in which the Divine Providence, wanting to reward your merits and work, raised this, your father, so unworthy, to the high dignity of the bishopric.

OC 1753

66. Only the Divine Providence, which even calms the edges of the rough sea, could put an end to the disorders

of our society and guide it through the paths of justice and order. *OC 2219*

67. The Divine Providence, which rules and governs all the creatures of the skies, the land and the seas, and which is very careful with man, not even allowing a hair to fall from his head against its will, is especially fond of people and nations where men strive for the good order of society. *OC 647*

68. Undoubtedly, we have all ended up being Capuchins through Divine Will, being one of the restorers of our Order in Valencia, to whose religious province we all came, in time, sent by obedience. *OC 24*

69. No, the calamities and catastrophes that the people experience do not happen by chance, it is the Supreme Maker, who rules and governs everything with his high Providence, the one who corrects and punishes with them the sins of men and purifies the land, stained with their impiety and abominations. *OC 900*

70. The Divine Providence, which encourages us to make the most of everything, venerable priests, does so to detach our heart from the ties of flesh and blood that usually imprison us, to make us understand the preference with which we must mutually attend the necessities of our brothers of priesthood. *OC 2137*

71. I immediately remembered the words that, when I was in Bayonne, the reverend father Ambrosio had told me: *Chiquet, tú te encargarás de les meues monchetes* [Boy, you will take care of my beloved nuns] and, admiring the Divine's Providence hidden decrees, I offered, of course, to use them in the foundation of the congregation I was planning.

OC 69

72. But the Divine Providence, which, once begun does not give up, found the means to spoil this devilish plan and thus suggested the idea of the Mexican seminarians coming to Spain to continue their studies.

OC 2244

73. *Because of Me, the princes govern and the powerful administer justice.* And, to such an extent does the Lord meet this, that it can be said that the first and main thing that falls under the Providence's control and behaviour are the governments of the nations.

OC 648

74. All such things were extremely difficult, and almost a miracle was needed to achieve some of them, but the Divine Providence wanted to grant me the grace of seeing all of them accomplished, as I will now explain. For everything, let the Lord be blessed and praised.

OC 202

75. 1929 can be considered a year of grace because, added to the sheer jubilar joy of the 50th anniversary of the priestly ordination of the happily reigning Vicar of Christ,

Divine Providence has wanted to add the splendid event of the re-establishment of the temporal sovereignty of the Roman Pontiff. **OC 2255**

76. The milkman had to use great strength to restrain the animal, which was completely blind. It grazed my neck several times and I consider it a miracle that it did not manage to pierce under my beard with its horn, which would have meant my death. Let my holy patron saints be blessed! **OC 5**

77. Therefore, it can be said that the Third Order was the main way through which the Divine Providence transformed the society in the 13th Century. **OC 1037**

78. The rich must use their wealth to protect and serve the poor in their needs, relieving their hardships, because they are like the administrators of the Divine Providence and the fathers of the poor. **OC 1053**

79. It was something admirable to see how, in that little convent of Bayonne, ignored by everyone in Spain, the Lord recruited people from all parts of the country using extraordinary means, as it happened to me and to my fellow companions, as I have said. In this, the plan of the Divine Providence to restore the Order in Spain could be discerned. **OC 32**

JUSTICE AND MERCY

80. *And celebrate the love of the Father for the world, who has created us, redeemed us and, simply for his mercy, he will save us.* **R 9**

81. In the tree of the cross, which symbolizes justice throughout its straight and long trunk, and mercy throughout its arms, was the central point where these two divine attributes converged and created the osculum of peace that saved the human lineage from eternal death.

OC 468

82. The Lord never treats us the way that our guilt deserves, but he tempers the wine of justice with the oil of mercy to such an extent that the words of the prophet are fulfilled: *Let justice and peace give each other a great osculum and embrace (Ps 84, 11).*

OC 725

83. The Lord exercises mercy with the sinner throughout his life, for the desire of the Lord is to save him, and justice starts to exercise its rights when the life of the sinner finishes, because with it, the time for man to earn merit comes to an end.

OC 1365

84. Charity is an excellent way to satisfy the Divine Justice and to attract the Divine Mercy.

OC 2274

85. It could have happened that, due to our ineptitude, we had not found the exact measurement to combine the wine of justice with the oil of mercy in some cases, causing you some upset and suffering. If this had indeed been the case, we earnestly beg you to forgive us.

OC 1719

86. As the Lord intends to attract the people to himself, even for the fear of his justice, he deposes his anger and uses his mercy as soon as he is implored for it.

OC 747

87. When it makes us feel its justice, the Divine Plan is, beloved sons, very evident: God afflicts and troubles the people who move away from Him; but he receives them like a loving father if, repentant, they invoke Him.

OC 646

88. In this way, God's justice was paid in over-abundance, being of infinite value the victim he was offered, and his mercy was satisfied when man, created in his own image and likeness, was pulled from the clutches of death and sin.

OC 467

89. Here, a sigh, a tear of pain dropped at the foot of a crucifix, and any mortification, no matter how small, has an immense value... and they are enough to disarm God's justice and bring upon us, his divine mercy.

OC 382

90. To curtail these ills, we have made use of every prudent means, being more inclined to mercy, in accordance with the advice of the Seraphic Patriarch and more suiting to our character. However, as this turns out to be counter-productive for some, and it could be argued that we increase the evil with our benignancy, we let you know that, from now on, we will put justice in its place, but without forgetting that we are fathers...

OC 1700

91. We have always been inclined towards benignancy and mercy, however, the Superior does not exercise these in all occasions, taking justice into account, because leaving the errors of the subjects uncorrected would be like taking responsibility for them, therefore, many times we have been forced to answer with severity and to punish with a firm hand the abuses and inobservances, transgressing our own character.

OC 1719

92. Let us return to our Father, like the Prodigal Son, because he is waiting for us with open arms to embrace us and cover our nakedness with the garment of justice and holiness, and dressed with it, we will be able to enter, after our death, in the feast of glory.

OC 399

93. According to the Prophet, divine justice is a terrible punishment when it lets people feel the weight of its iron rod. However, even this is a merciful punishment, because its aim is to try to achieve reform, the Lord expects in the

same way that a father, after trying milder means, uses punishment to correct his son while he has the hope of reform.

OC 651

94. The Lord, as a loving father, is more inclined to exercise mercy than justice, hence, in the same instant that the people feel stricken by the pain of his justice, they recognize Him and ask him for the forgiveness of their guilt, He forgets their infidelity and, giving them the kiss of peace, like the father to the prodigal son, makes peace, union and calmness return amongst them.

OC 653

95. Its time that we attend the throne of the Lord's mercy, beloved sons, to implore the forgiveness of our sins and of those of the world, that have triggered the arm of his justice, and let us say with a humble and contrite heart: Forgive us, Lord; forgive your people, do not be angry with us eternally. Yes, let us ask the lord, unceasingly, to treat us, not like our guilt deserves, but in accordance with the multitude of his mercies.

OC 658

96. The desire of the Lord to be good with us is such that, when he is forced to punish us, like a loving father, he looks for someone to intervene in our favour, and he feels sorry and complains when he does not find anyone.

OC 758

CHRIST, EXAMPLE AND MODEL

97. *Following Jesus Christ, as St. Francis did, will lead them to do bigger and better things.*

R 1

98. *And see that you make them after the pattern for them, which is being shown you on the mountain (Ex 25, 40). And this is what Jesus Christ tells all of us, the innocent and the guilty, without distinction nor exception, because we all must follow Jesus Christ, through the path of penance and loaded down by his cross.*

OC 1209

99. Pay attention, beloved children, to this Divine Model, and you will not find perturbation in his heart nor agitation in his words, nor reduction in his affection, but you will always see him enjoying an unfaltering peace, as he is the King of Peace: *Princeps pacis*.

OC 892

100. This Divine Messiah wanted to set himself up as a model and example in the practice of each and every virtue which man had to exercise to obtain his eternal salvation.

OC 1231

101. We have to try to imitate our Divine Model in all the virtues in which he sets an example, in such a way that, by

identifying with him, we are able, like the Apostle, to say truly: *I live; yet not I, but Christ liveth in me (Gal 2, 20).*

OC 1339

102. Take into account that it is good for our absolution that we endure oppression, suffering and temptations because through them, our soul is purified, like gold in the crucible, and also through this path our Divine Redeemer wanted to enter his Kingdom, to be our model and example.

OC 1107

103. The Son of God wanted, by living among us for thirty three years, to present himself as the model and example in the practice of the virtues we must exercise, and he tells us through Saint John: *For I have given you an example, that ye should do as I have done to you (Jn 13, 15).*

OC 1172

104. The Lord wants us to follow him, loaded down by our cross, the symbol of penance and mortification. He also followed the same path to enter his Kingdom, in order to encourage us to follow it.

OC 1201

105. For our salvation, this Divine Model chose to be born in extreme poverty, and to suffer its effects of cold, nakedness and contempt, which made him, right from his cradle, the most vile and despised of men, a man who endured great pains and who knows, through experience, the meaning of suffering and concern.

OC 1235

106. The same Word, which became flesh for the redemption of the world, also wanted to set himself as model and example for man, so that he might learn the practice of the necessary virtues for the attainment of his final aim.

OC 1370

107. The submission and obedience of Christ must serve as a model for us to subject our judgement and will to that of our superiors, seeing in every authority, the authority of God, from which they all emanate.

OC 1339

108. Beloved children, everything in us is brought about by the grace of the Holy Ghost, bringing to our soul the peace and calmness that the world is unable to provide, and that was announced by the angels in the birth of Our Lord Jesus Christ, Prince of Peace, who came to bring it to the world, and is his model and example.

OC 879

109. He chose to live among us for thirty three years, so that our redemption was full, and aimed to set us a model and example to which we could lead our life, to assure our salvation, which depends on our good deeds.

OC 1508

110. God, who created man in his own image and likeness, so that we would appreciate Him for eternity, and for whose rescue he sent his own son to the world, dressed in human nature, wanted man to follow and assimilate the

Divine Model and would not recognize as his own those in whom he did not see his Holy Child.

OC 1195

111. I urge you to bring about our salvation, with fear and tremor, as the Apostle says, keeping the promise we made in baptism and imitating our model, Jesus, who must be our Saviour.

OC 1346

112. Beloved children, to this we are compelled by our beloved Redeemer, who seems to be telling us from the crib: *For I have given you an example, that ye should do as I have done to you (Jn 13, 15)*, and this Divine Messiah, by setting himself as our model and example, obliges us to so much.

OC 1237

113. These are, beloved children, the obligations we undertook in baptism. We have to stay away from evil, fighting against the enemies of our salvation with courage; and we have to do good deeds, which consist of keeping God's will, who orders us to follow his divine precepts and to adapt our life to the one of our divine model, Jesus.

OC 1340

PURSUIT OF JESUS CHRIST

114. *Desire nothing but our Saviour, who offered himself through his blood, on the altar of the cross, as a sacrifice and host for our sins, leaving us his example, so that we can follow in his footsteps.* **R 1**

115. Because He is the eternal truth and he cannot deceive himself nor deceive us, we are sure that, by following him, we are not walking along the darkness of error: *he that followeth me shall not walk in darkness, but shall have the light of life (Jn 8, 12).*

OC 480

116. The exercise of the Via Crucis has been the preferred devotion of all Saints and devout souls, because in it we learn practically every virtue that the Divine Master taught us, and we make an effort to carry the cross that He offers us, and with it, we follow Him along the path of bitterness which, for us, is nothing more than this world, called by the Church, very appropriately, *valley of tears.*

OC 1516

117. The Sisters of the Congregation of Tertiary Capuchin Nuns of the Holy Family, following the spirit and the footsteps of Our Lord Jesus Christ, and of his loyal imitator, Our Father Saint Francis, will serve the Lord in mixed life.

OC 2293

118. How happy would the people be if men walked along this path, following the footsteps of his Divine Master! All the horrific problems that concern society would then have a natural and easy solution.

OC 297

119. The Divine Redeemer, hoisting his banner, which is the Holy Cross, calls us and invites us all to follow him. But he does not want soldiers forced into his militia, he wants volunteers, who follow him for love, saying, through Saint Matthew: *If any man will come after me, let him deny himself, and take up his cross, and follow me (Mt 16-24).*

OC 1193

120. The Lord warned us that, to follow him, we had to start by denying ourselves, loving our enemies and doing good to those who hate us and slander us; we should stay awake and pray to avoid falling into temptation; we should not want to treasure earthly goods, that become outdated and transitory.

OC 857

121. Penance, mortification, and the cross, are, at the same time, necessary and repugnant, repudiated by our nature, but imposed by the Lord so that, willingly or by force, we follow Jesus Christ along the path of mortification and with the cross, which will lead us to eternal life.

OC 1204

122. Saints, like real wise men, do not forget the lesson of the Divine Master, who says: *If any man will come after me,*

let him deny himself, and take up his cross, and follow me (Mt 16-24). And this, through the narrow path of mortification and penance, which is the only way for us, sinners, to go to Heaven.

OC 1507

123. To encourage us to overcome all the obstacles that arise in his pursuit, Jesus Christ presents us, beloved children, the example of innumerable saints, who knew how to overcome everything, and, what is even more difficult, knew how to better themselves and deny themselves in order to follow Jesus Christ.

OC 1199

124. If anyone wants to, they should follow him! But, is it not our obligation, since He is our Creator, Redeemer and Saviour? Yes, my beloved children, but the Lord has wanted to provide us with the freedom to act, so that our salvation depends on whether our actions are worthy or unworthy of it.

OC 1506

125. Admire what the Lord tells us through Saint Matthew: *If any man will come after Me...* Isn't this, Lord, our one and only obligation on Earth? Didn't You say that only one thing is necessary, and this thing is salvation?

OC 1189

126. But even the righteous are called upon by the Lord, who wants them to follow Him, loaded down by the cross, along the path of mortification. Therefore, how necessary is it for us, beloved children, being the poor sinners that we

are? It is so necessary that, without it, it is impossible for us to reach salvation, while with it, salvation is assured.

OC 1211

127. But, in what way, and how do we have to follow Jesus Christ? We have to deny ourselves and carry our cross, following his example, my beloved children. This is also what He tells us, through Saint Matthew: *If any man will come after me, let him deny himself, and take up his cross, and follow me (Mt 16-24).*

OC 1194

128. Don't you bear in mind what the divine Redeemer, way, truth and life, tells us categorically? That there are only two ways to reach salvation: innocence and penance, and if anyone wants to follow him, it must be by carrying his own cross?

OC 1505

129. If the majority of people so badly fulfill the precepts of the Lord, to which they are obliged by their profession of Christians, do you think there will be many who really intend to follow the footsteps of Jesus Christ?

OC 1346

IMITATION OF CHRIST

130. *The truly poor in spirit, following the example of the Lord, neither appropriate nor defend anything as their own, keeping it selfishly for themselves.* **R 22**

131. The doctrine and life of Jesus Christ can be imitated, and this imitation is so rigorously obliged that our eternal salvation is linked to it.

OC 282

132. How happy we would be, beloved children, if we never deviated from the path that Christ traces out with his doctrine and example! How free of the danger of committing a mistake we would be if we consulted everything and if we followed the truth of his teachings! How sure we would be of obtaining eternal life if his life informed ours!

OC 314

133. When admiring the unconquered patience with which Christ suffers in silence the most outrageous slanders, insults and torments, we have to make an effort to endure, in the same way, the hardships of this life, necessary for the purification of our soul.

OC 295

134. This divine Liberator wanted to live among us for thirty three years, setting himself up as our guide to teach

us, with doctrine and example, the practice of the necessary virtues to save us.

OC 839

135. In order to imitate Jesus Christ, The Saints wanted to live hidden from and despised by the world, they considered earth's riches as rubbish and they loved loneliness, silence and retreat.

OC 296

136. See here that the Lord, to show us the detachment of all the earthly goods to which our heart is so close, thereby pushing it further away from God, the only object of its love, he wanted to be born in such poverty and abandonment from others, that his poor mother did not even have a shelter, and his birth went unnoticed by the world.

OC 1232

137. With the aim of instilling more respect when carrying out their arduous and difficult mission, and to be similar, even in this, to Our Lord Jesus Christ, Our Father Saint Francis and the Capuchin Fathers, founders of this Congregation will also grow a beard.

OC 2371

138. Individuals, people and nations have made progress morally and materially and have had a more exuberant and prosperous life, as they have adjusted better to the spirit of Jesus Christ, the only one who gives life to the world with his doctrine and example.

OC 275

139. The life of Jesus Christ must be, in any time and circumstances, the rule of our life. Thus, seeing him humiliated in the crib, in the house of Nazareth, in court, and dying like a criminal on a cross, we must learn to find, in the virtue of humility, the real greatness, which men, in vain, look for in pride, pomp and ostentation.

OC 295

140. We can reach God through prayer and call him father with complete confidence, certain that we will not be rejected, because he looks at us in his Only-Begotten Son, copied by Christians, by the grace that justifies him and the virtues that, in imitation of Jesus Christ, sanctify in him.

OC 472

141. For the same reason that this imitation of Jesus Christ is so necessary for our salvation, an imitation which is a duty that we not only forget, but even try to evade, with the excuse that it is impossible to copy his infinite perfection, the Lord presents us all the time with models and examples for our consideration, of our same condition and nature, these are *the saints*.

OC 278

142. The Word is not only our Saviour, but the Leader we have to follow and imitate, because in his imitation relies our eternal salvation. That is why the eternal Father tells us, through the figure of Moses: *And look that thou make them after their pattern, which was shown thee in the mount (Ex 25, 40).*

OC 270

143. The Roman Pontiff, Supreme Minister of the Church, who was entrusted by the Lord to look after all of his flock, taking pity on the ruin and perdition of so many souls, and wanting to damn the people in their vertiginous march to evil, reminds and proposes them this imitation of Jesus Christ, to which the salvation of the world, in which he trusts, is necessarily linked, and *his intention is to restore it all (Ef 1, 10).*

OC 280

144. See, my beloved children, how the Messiah, for whom the Jews waited with the pomp and magnificence of a great king, was born in a despised crib... and, when focusing on such a great humiliation and dejection, you will understand that, with it, the God of Love wanted to force man to imitate him and to uplift him in order to identify with him.

OC 345

145. God's providence is admirable, my beloved children! Man got lost in his desire to be similar to God, as Temptation told him: *ye shall be as gods (Gn 3,5)*, and today, to save himself, he has to necessarily imitate the Son of God, who is *the way, the truth, and the life (Jn 14,6).*

OC 840

CHRIST, OUR REDEEMER

146. *They should desire nothing else but our Saviour, who offered Himself in His own Body and Blood as a sacrifice on the altar of the Cross for our sins, giving us example so that we might follow in His footsteps. R 13*

147. In order to encourage us to suffer and to carry the cross, the eternal Father shows us the model of his Holy Son, who was sold, insulted, slandered, flogged, spited, crowned with spines, and killed on a cross for us.

OC 1209

148. If the divine Redeemer sealed the statement of his love by giving his life for us in this Sacrament, which is a memorial of his Passion, he seems to use up even the very last drop of the fountain of this love, because not only does he offer himself in sacrifice for our sins, but he also gives himself to us as nourishment, and he who receives it is truly able to say, like the Apostle: *I live; yet not I, but Christ liveth in me (Gal 2,20).*

OC 779

149. In order to rescue us and free us, God, did not doubt in giving up his Son, who, with his example, doctrine and death on the cross, could lead us to the glory, and this is the real promised land. *He that spared not his own Son, but delivered him up for us all (Rom 8, 32).*

OC 545

150. *If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also (Jn 15, 18-20).* These are words of great encouragement and effort, beloved children, capable not only of comforting us in tribulation, but also of instilling in us pleasure and holy joy when we consider that we suffer with Christ and for Christ, our master and model.

OC 2277

151. Our main, and I would even say our only duty as children of God, is to fulfil his holy will in everything and for everything. This is what our divine Redeemer taught us and what we continually ask for in the Lord's Prayer by saying: *Your will be done on earth as it is in heaven (Mt 6, 10).*

OC 1336

152. We also have to suffer and endure, we have to live crucified by the mortification of our passions and desires, and we have to die for ourselves and for the world, so that we can enter the glory that He conquered for us.

OC 688

153. The desire for our redemption to be plentiful and overwhelming took the divine Heart to the extreme of suffering outrageous insults and torment and to give his life on a cross so that his blood, of infinite value, would be the price of our redemption.

OC 1177

154. What really matters, my beloved children, is to look seriously at the issue of the salvation of our soul, which is our own exclusive and particular issue that we cannot entrust with others, because only our good deeds will clear for us the entrance to heaven that our divine Redeemer earned for us, and, as Saint Augustus says: *Not even the same that raised us without us will save us without us.*

OC 1353

155. This sacrifice is the same that our Lord Jesus Christ offered to his Holy Father for our love, obeying him until his death, and dying on the cross; therefore, with such a divine example, our sisters must encourage themselves to overcome all the revulsion and difficulties that they may find in obedience.

OC 2347

156. Since the sacrifice of the Son of God, the suffering and endurance of pities and tribulations were no longer considered the patrimony of a damned race, but more like a precious treasure and honour of glory, because of the similarity with Jesus Christ and because of the right that it gives us to his glory.

OC 394

157. This is a year of extraordinary jubilee, my beloved children, in which the Saintly Father opens up the treasures of graces to the faithful, so that, once they have been purified from their guilt, impassioned with the love for He who gave his life on the cross for our love, let us follow our Divine Redeemer, loaded down by our cross, to obtain eternal life.

OC 1515

158. Jesus Christ, having entered his kingdom through the path of mortification, and having opened its doors with the master key of the cross, should be followed by his disciples along the same path, each loaded down by his own cross, like the Master Sovereign himself showed us by saying: *And whosoever doth not bear his cross, and come after me, cannot be my disciple (Lc 14, 27).*

OC 396

159. The suffering and the patience of Christ must make us resigned to the works and the tribulations that are the path of penance we have to walk along, we who have sinned, to reach Heaven.

OC 1339

160. Oh cross, the only hope and salvation for poor sinners! As the Apostle says, it was an object of hatred and shame for Jews and heathens, because criminals hanged from it, but for us Catholics it is, my beloved children, an object of love, veneration and hope, because for our rescue, the divine Redeemer died on it.

OC 1507

LIFE IN THE SPIRIT

161. *Let the sisters and brothers always be mindful that they should desire one thing alone, namely, the Spirit of God at work within them.* **R 32**

162. The sanctifying Spirit purifies us from our sins; it conveys us the life of grace, unifying us with God and making us his holy temple; it instils in us the habit of virtues and, in one word, it enriches us with his divine gifts, so that we can reach perfection and saintliness, which the Lord demands from us.

OC 861

163. The Lord, to perpetuate his high mission among men, established the apostolate, giving his disciples and his successors the same authority that he had received from his eternal Father: *as my Father hath sent me, even so send I you (Jn 20, 21)*. And he sent among them his Divine Spirit who showed them the light, and granted them the grace and aid in order for them to perform his great mission.

OC 1133

164. God also granted us his Holy Spirit, which perfects in us the work of the Divine Word; because, in the same way that the sun gives life and germinates the seed placed in the land, the Holy Spirit makes what the Son of God had started in us, to prosper and reach perfection.

OC 858

165. Beloved children, the Lord also wants us to be saintly: *For this is the will of God, even your sanctification (1^a Tes 4, 3).* The Lord gave us the being, creating us in His own image and likeness; he redeemed us with the price of the blood of his Divine Son; he gave us his holy law; he sent his Divine Spirit and in Him and through Him, he conveyed us all the aids and graces we needed to reach our salvation as saints.

OC 863

166. We have to try not to receive in vain these graces from the Divine Spirit which he conveys all the time, and urged by the Apostle, who says: *beseech you also that ye receive not the grace of God in vain (2 Cor 6, 1);* and work with greater zeal and interest in the conversion of the sinners and so that Jesus Christ is known and loved by everyone.

OC 1143

167. The title of Christians declares us children of our God and Father and heirs to his glory; brothers of God the Son, who embodied himself and died for us, and who, out of his love for us, makes us living temples of God Holy Ghost.

OC 1323

168. The same Lord who tells us through Saint John that he who was brought to life by water and the Holy Ghost cannot enter the Kingdom of God, also expresses, through Saint Luke: *I tell you, Nay: but, except ye repent, ye shall all likewise perish (Lc 13, 5).*

OC 1203

169. Through the sanctifying grace that is acquired in correspondence to the present graces, the Holy Ghost takes possession of the soul, making it beautiful and graceful to the divine eyes.

OC 860

170. The ministers of the Lord make the Divine Spirit descend over our souls in confirmation, which gives us the necessary strength and courage to be victorious in the constant fights we have to endure with our enemies.

OC 1380

171. The Lord continues the teaching of the Christian doctrine through his Divine Spirit, sending him among a number of chosen and predestined men, *and he constituted some, apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers (Ef 4, 11)*, so that they became, with their science and their doctrine, the light that banished the darkness of ignorance and error which surrounds the world, teaching the truth to all people.

OC 436

172. If David, Saint Paul and the prodigal son became so graceful to God and so admirable to men, it was because they had listened to the inner impulse of the Divine Spirit, who demanded their conversion.

OC 860

173. The apostles, penetrated by this divine mission, and fulfilled with that Spirit of life, which transformed them from imperfect men to saints and models of all virtue, from

ignorance to wise men and masters of the true science, and from shy, feeble men to strong men, capable of defying the rages of the world and of hell, they preached and announced Jesus Christ's crucifixion everywhere.

OC 285

174. This Divine Spirit, with its present or predisposing grace, enlightens our understanding and strengthens our will. As happened with the apostles, who were raw and ignorant, shy and cowardly, and the Spirit converted them into great wise men, who, with their preaching, attracted the world to the faith of Christ, and they were so brave and intrepid that they did not fear the tyrants, nor the torments, nor death itself, sealing with their blood the faith they preached. The same has been seen afterwards in an infinite number of martyrs.

OC 859

THE PATH TO PERFECTION

175. *Exhort one another to observe with greater dedication the rule you have professed and to follow faithfully in the footprints of Our Lord Jesus Christ. R 25*

176. As the Lord attends to our weakness and tepid nature, with the aim of encouraging and stimulating us in the path to perfection, he puts in front of our eyes the example of the saints, who, being of our own nature and condition, managed to achieve, through grace, the sublime condition of saintliness.

OC 862

177. God sent his only-begotten son who, with his admirable doctrine, his preaching and his example, showed us the path to perfection, previously unknown to men.

OC 857

178. And now, as I bless my new young followers in Religion and embrace them, along with those who aspire to wear the holy habit, I put them all under the protective cloak of the Holy Mother, so that she can guide them and lead them through the path to the perfection of their souls.

OC 1883

179. After arrogance had made the rebellious angels fall into the abyss and cause the ruin and perdition of men, this

Divine Model wanted to teach us the practice of humility, which is the basis and foundation of all perfection, the only way to please God and obtain his grace.

OC 1234

180. Beloved children, to perpetuate his teachings of eternal life in the world and to assure that the brightness of his divine light that came to enlighten him would never be eclipsed, the Divine Master chose and established his apostles as guides and masters who would teach people the path of salvation.

OC 284

181. You have the path of your sanctification well set in the Rule and Constitutions and in the pious practices established; fulfil them faithfully and they will take you without obstacles, straight to the port of salvation.

OC 1950

182. Early on I used to go to the Hospital on Sundays, accompanied by the friend I have already mentioned, to attend to the cleansing of the sick and, for such purpose, I enlisted myself in the Congregation of Saint Philip of Neri. Afterwards, longing for a greater perfection, we applied for the admission in the School of Christ, located in the Pious Schools.

OC 9

183. Yes, beloved children, the union of our will with the Divine One raises us up to the most sublime level of perfection in the practice of all virtues; because the Lord,

who wants us to be saints in the same way as he is —*ye shall therefore be holy, for I am holy (Lev 11, 45)*—, makes us feel obliged to put them into practice.

OC 830

184. Always consider, beloved children, that the greatest benefit granted by the Lord, is his having allowed you to be part of his holy Church and having given you zealous guides to show you and lead you through the path of salvation.

OC 575

185. With such good examples, a great desire for a more perfect life started to awaken in me, and therefore I joined Religion.

OC 10

186. Our sacrosanct religion, which is the word of God revealed to men, does not show in its morality anything that does not lead man to the highest perfection; so we would be angels in the world if we followed his maxims and doctrines to the letter.

OC 996

187. The practice of good deeds becomes very arduous and bothersome, and we ascend to perfection as if we were going uphill, while passions and vices drag us to the precipice of evil, with flattering and formidable strength.

OC 1356

188. Now, as the path of the cross is, as we have mentioned, the only thing that can lead us to heaven, the Lord, who wants everyone to be saved, always takes us along

it; therefore, everyone of us will always have to suffer and endure in this valley of tears, until the last days of our life.

OC 1511

189. Since our sinful nature makes it so difficult for us to follow the path to salvation, the Divine Redeemer wanted to make it easier for us by offering himself as a guide and model during his life among us.

OC 1193

190. Jesus Christ is, therefore, our way. A supernatural and divine path like God, because only He, with his merits, could lead us along a natural and sensitive path, to salvation, like the man that we can and must follow and imitate.

OC 294

191. Let us take refuge in penance; it is a secure way of attracting upon us the divine mercy and to give us the necessary grace that we need to leave behind our state of guilt, should we had the misfortune to be in it, or to keep the friendship of the Lord and to make progress on our way to perfection.

OC 386

192. This is what is seen of the ordinary providence of God in the distribution of his graces. And therefore, you see the righteous ascend from virtue to virtue up to the peak of perfection and, on the contrary, the sinners plunge down from abyss to abyss to their eternal damnation.

OC 704

193. We have to take into account that riches are not always an obstacle for perfection and salvation of the soul, because if they are granted by God and they are well used, they increase the merit of our being.

OC 970

LONGING FOR HEAVEN

194. I would be very happy to be able to meet you all, my beloved children, but we will have to leave this for when we reach heaven. Meanwhile, you may each and everyone receive a blessing from your father and servant of God.

OC 1952

195. Man was created by God to be eternally happy by rejoicing with Him in heaven, but he must also be fortunate while his time in this world lasts, by living as closely as possible to God and by having a greater certainty of reaching the eternal beatitude.

OC 478

196. Tell the novices on my behalf, that... I do not forget them either, and that I ask the Lord to make them and me very saintly, so that we can give him great glory, and that, if I do not have the pleasure to see them and meet them personally on Earth, I hope that we are together and we see each other in Heaven.

OC 1786

197. Man, beloved children, who was created by God to be eternally happy with serene vision and enjoyment, feels an innate tendency to desire and search for his own happiness and well-being that can only be found in the service of God. And, if he does not know God, or if he dispenses with him, he searches avidly to satisfy his anxiety to be happy, for

material goods, in which he wrongly thinks that he can find happiness.

OC 1278

198. I would be very happy to be able to see and meet you all personally, however, I consider this very difficult, due to my age and my ailments, so we will have to limit ourselves to living very close in spirit, saving our meeting for heaven, where I am confident that, for the mercy of God, we will live eternally united, rejoicing in the sight of the Lord.

OC 1902

199. Let us learn this lesson thoroughly, beloved daughters, and, through this path we will all certainly reach heaven, where we will see and meet each other, not having managed it in this world, due to the distances that keep us apart.

OC 1916

200. Today a huge abyss and distance keep us apart; but there is no distance that can divide brotherly affection, and through the goodness and mercy of God I expect to see us, quite soon, eternally united in the heavenly homeland.

OC 1906

201. You can presume how great my satisfaction will be to see the Congregation expand with new foundations in which much glory is given to God. I would like to get to know all of these personally, my beloved daughters, but we will have to leave it for heaven. You keep praying for our Spain, as we need it very much.

OC 1933

202. God, who created man for his glory, wanted him to rejoice with Him over time, by means of his service and his love, and in eternity, with his serene vision. Hence, the human heart feels constant longings and looks vehemently for that which can make it fortunate and happy.

OC 959

203. God, beloved children, made us for Himself so that we might glorify him on earth and in heaven, being happy and fortunate with Him, in time and in eternity, and hence our heart cannot find its fill nor its satisfaction, as Saint Augustus says: *You made us, Lord, for yourself, and our heart is restless until it rests in You (Confessions, 1.1).*

OC 351

204. The majority of Christians have no other urge and desire than to rejoice and enjoy themselves, saying almost like the foolish, of whom the book of Wisdom speaks: *Lets crown ourselves with roses before they shrivel (Sap 2, 8);* without noticing that He cannot fulfil the urge for happiness that man feels, which is as ephemeral and changeable as mundane pleasures.

OC 1510

205. Our misfortune was truly immense when we were deprived, by sin, of the love and caress of the Lord who, creating us for himself, instilled the vehement desire to unite us to Him in our heart, which is always restless until it rests in God, as Saint Augustus says: *You made us, Lord, for yourself, and our heart is restless until it rests in You (Confessions, 1.1).*

OC 663

206. The saints, inflamed in the zeal of the divine love, were right not to pardon any sacrifice at all, even their own lives, to obtain the salvation of the souls. How many hardships, insults, slanders, persecutions and torments did the Apostles suffer to establish religion and to take the light of faith to the souls!

OC 1140

207. On this Christmas day, beloved children, we must rejoice, following the example of our father Saint Francis, who was maddened by love, and dismiss every cause for sadness and displeasure; for our beloved Jesus has come for us and has reopened the reign of heaven that sin had closed. Let us be glad, then, beloved children, in the Lord!

OC 1865

THE SALVATION OF SOULS

208. Saints have always shown an ardent zeal for the salvation of their fellow men, for whom they willingly sacrificed their goods, their peace and even their lives, safe in the knowledge that by saving a soul, they were predestining their own.

OC 603

209. We do not need much study or investigation to know the will of God. The Angelic Doctor Saint Thomas tells us that there are three things that God wants from us: first, that we are all saved; second: that we keep his precepts; and third, to see us restored to the state of perfection and holiness in which he created us.

OC 833

210. If mundane people have such an appeal and interest for material matters and business which are transitory and go out of date, and which even when obtained can only be enjoyed for a while, which diligence will be the reason that we will set to assure the salvation of our soul, which is a business of such vital interest?

OC 1252

211. As if this was not enough, he founded his Church as a new paradise, fertilised by seven springs of grace, which are the Holy Sacraments, so that in it, man would find the remedy to his weaknesses and the secure port for his salvation.

OC 1249

212. We have to earn our place in heaven with our deeds, carrying the cross in the pursuit of our Divine Redeemer, as He Himself tells us: *If any man will come after me, let him deny himself, and take up his cross, and follow me (Mt 16-24).*

OC 1506

213. As the feast day of Your Reverence is approaching, I cordially congratulate you, and on the day itself I will beg the Holy Virgin to bestow upon you as many graces as you need for your sanctification, so that you can be the guide that leads many souls to their sanctification and salvation.

OC 1913

214. What value could we think of placing upon our soul, for whose rescue the blood and the life of God Made Man has been given? The price that has been paid for it is infinite, and therefore, its value must also be infinite.

OC 1350

215. To further assure our salvation, Jesus wanted to remain consecrated with us in his Church throughout the centuries, to be our guide, our consolation and our food that strengthen us in the path we have to walk until we reach the port of glory.

OC 1250

216. Beloved children, the saints understood so well that whoever who saves a soul is determining the destiny of his own! It would be an insult to the Lord for us to even think that He might abandon and allow the perdition of those who

willingly work to bring Him the souls that He created for his own glory and rescued with his own priceless blood.

OC 1141

217. Just one look at the Divine Redeemer, who gave his life on the cross for the souls that your charities attend to, will not only encourage you to suffer, but will also make you feel that you can do very little for these souls. Moreover, if he who saves a soul is determining the destiny of his own, does it not console you to have your salvation assured to such an extent?

OC 1941

218. I have been able to appreciate the good disposition of your spirit and the generous will that inspires all of your acts, undoubtedly a product of the interest and preoccupation with which you back up the Lord's intentions to save the poor souls entrusted to you, taking into account that the one who saves a soul is predetermining the destiny of his own.

OC 2075

219. Current society, venerable priests, provides us with a vast domain to exercise the virtue of zeal for the salvation of souls. Not often has there been such ignorance in religious matters nor such great vanity and arrogance.

OC 361

220. Now, beloved congregation, although the Lord entrusted priests with the main mission of securing the salvation of souls, do not think that you are any less obliged, each in his own area of work, and should help to

spread the faith and make Jesus Christ and his doctrine known among men.

OC 1147

221. Today, in spite of our redemption, the salvation of our souls must be the payment for our good deeds, and so the apostle Saint Peter tells us: *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall (2 Peter 1, 10).*

OC 1191

222. Although it pains us, we must confess that we are partly responsible for not being encouraged by the same spirit of fervour and zeal that the Apostles were possessed with to seek only the glory of God and the salvation of souls.

OC 359

223. We trust, beloved children, in the valuable support that our Very Illustrious Council and the Parochial and Beneficial Reverend will give us, with their knowledge and their renowned pity, they who have always shown great zeal for the glory of God and for the salvation of your souls.

OC 262

RESPECT, OBEDIENCE AND SUBMISSION

224. *Always obedient to the Church and firmly established in the Catholic faith, let them live according to the poverty, the humility and the holy Gospel of Our Lord Jesus Christ.*
R 32

225. You must have the utmost veneration for the prelates that rule and govern you at any time, leaving aside their personal qualities, because they are sent by God, who knows, can and wants to give them his aid and his graces for the benefit of the Church and of your souls.

OC 598

226. The obligations that the pastoral position imposes upon us in relation to you, beloved children, imply and point out the ones that you also have reciprocally with your prelate, to whom you owe, as your Father, respect, love, obedience and submission.

OC 263

227. Go to your Mother and Father Superior in all your needs, with the confidence, submission and respect of a child for his parents. Let God free you from seeking and asking for advice outside, against his dispositions, because you will incur the indignation of God, who, through them, directs and governs you.

OC 1834

228. Your affection, veneration and obedience to the ministers of the Lord must be great, beloved children, they

who, in their high mission, look after and try to secure your eternal salvation. You will achieve it by loving them as parents and obeying them in everything like submissive children.

OC 1373

229. Never before have less respect and veneration been shown for the prelates, representatives of God, by their subordinates, who treat them as equals, censoring and criticising all of their acts and ridiculing them in front of both religious and lay people.

OC 1699

230. Love your Prelate with the same love that you professed for us, and respect him with the same veneration that you always felt for us; because no one deserves your love and respect more than the one chosen by the Holy Ghost to rule his Church.

OC 557

231. There is only one thing left for us to do: to thank you expressly and in a very special way, my beloved congregation, as through your docile, submissive and obedient character, you have contributed to smooth things over for us in our difficult position.

OC 576

232. The lord wants the congregation to have the utmost veneration and respect for all prelates and ministers, *I call you not servants; but I have called you friends (Jn 15, 15); because, as Jesus Christ himself says, for the servant*

knoweth not what his lord doeth; for all things that I have heard of my Father I have made known unto you.

OC 1372

233. Respect and venerate the ministers of the Lord, beloved children, to whom the words that He said through Zachary can be especially applied: *for he that toucheth you toucheth the apple of his eye (Zac 2, 8).*

C 1388

234. Beloved children, Man is inclined to respect and love his neighbours, in relation to their qualities, dignity and the benefits that they yield. According to this, how great should your respect, veneration and love be for the ministers of the Lord, your prelates and fathers?

OC 1374

235. At the feet of your Holy Sanctity, protesting, once more, the respect, obedience and submission owed to the Holy Chair, I humbly ask Your Sanctity to bless me, so that I can work fruitfully in the vineyard that I have been entrusted with.

OC 1739

236. If the dignity of the priest, as minister of the Lord, is so respectable and venerable, how much greater must be that of the Supreme Chief of the Church, Vicar of Jesus Christ, and of his brothers, the Prelates, successors of the Apostles?

OC 1385

237. From you, beloved children, we expect that, in accordance with your past, you will profess for us, like you

would for a father, the respect, love and submission, that you always felt for the Prelates that the Lord sent you, and that made their glorious pontificates so fruitful for your souls.

OC 606

238. Saint Athanasius tells us that the veneration of Saint Anthony the Abbot for the priestly state was such that, every time he saw a priest, he kneeled down and he did not stand up again until he had kissed his hand and received his blessing.

OC 1384

239. Veneration and respect are not the only things that are owed to and deserved by Priests, ministers and representatives of the Authority of our divine Redeemer, but consequently, the congregation must profess them submission and brotherly obedience.

OC 1389

240. If the honour and dignity to which the Lord uplifts his ministers is great, no lesser is the responsibility that these accept in the guidance of souls, for which they have to account in before God; and this also requires the gratitude of the congregation to them, shown by the submission and obedience to their rules.

OC 1396

DEVOTION TO THE EUCHARIST

241. *Profess all reverence and all honour to the holy body and blood of our Lord Jesus Christ, and to his holy names and written words.* **R 12**

242. Let us persuade ourselves that today, more than any other, it is necessary to double our efforts so that our spirit of fervour does not decline, and there is nothing more appropriate than the devotion to the Holy Eucharist, which is a fountain of love and of grace, and to Virgin Mary, an aqueduct of this same divine grace.

OC 329

243. The Eucharist is not a prize that someone may deserve, but a remedy for human weakness and debility and a way for the fire of the divine love in our souls to burn brightly, consuming the scum of misery and fault and uplifting them to a greater perfection every time.

OC 2161

244. The Church, in order to encourage the divine love within us, speaks to us, full of joy, about the supreme proof of infinite love that the Son of God gave us, presenting us his very precious body and blood as a delicacy for our soul and secure pledge of salvation.

OC 608

245. Let us not ignore Jesus, who is calling us from the tabernacle. Let us enter his heart through the wound on his side, and build inside it our mansion, so that by living

through Him, with Him and in Him on Earth, we can enjoy his sight in Heaven.

OC 803

246. The aim of the superior is that the Divine Office is prayed to with the greatest seriousness and without haste, with uniformity of voices, making the appropriate, correct pause on the asterisk, and, as the Capuchin Constitutions say, 'without tails nor *falseto*'.

OC 1969

247. To sing the Divine Praises is an angelic occupation, and therefore the superior must try to ensure that this tribute is paid to the Lord with the greatest devotion, attention, seriousness and uniformity of voices.

OC 1993

248. The members of a religious order must try not to spend a day without going to mass and must listen with the greatest devotion, in order to become well impregnated with the spirit of immolation and sacrifice that will make us similar to the Crucified Jesus Christ, which is the base of religious life.

OC 2417

249. Through the mystery of the Eucharist, the Lord managed a greater union with man than through the mystery of Incarnation: because, by incarnating himself in the very pure entrails of the Holy Virgin he became individual flesh, but through the Eucharist, he becomes the flesh and blood of each and every one of those who receive him in the sacrament, and he makes them his own.

OC 787

250. Prepare yourselves as much as you can, beloved children, to receive this venerable Sacrament so that you find no obstacles in the union that the Lord wants to perform with your soul, nor in the torrent of graces that he transmits to his congregation.

OC 795

251. When focusing on the infinite love that Christ feels for us, which obliged him to give himself entirely to us through the Holy Sacrament, we understand that we must only live for him, rejecting our lives and the rest of the world for Him.

OC 295

252. The delicacy becomes the substance of the one who receives it but, on the contrary, Jesus Christ transforms us in Communion, into Himself, in such a way that our flesh and His become one, His precious blood flows through our veins, and His soul and divinity resides in us.

OC 626

253. We would like to establish a daily wake for the Sacrament of Jesus in our reformatories both for the greater glory of God and also for the spiritual good that it will bring the souls.

OC 2077

254. The Divine Office of Our Lady should always be prayed for as a community, although sometimes only a few may be able to attend, due to the occupations of obedience. And it must be done with a medium pitch, with a fairly high intonation, depending on the solemnity of the day.

OC 1993

255. The divine Redeemer also compares his union with the soul through the Communion with the one He has with his Eternal Father: *In the same way that I live through my father of his same life, he tells us, he who eats my flesh lives through Me of my same life (Jn 5, 58).*

OC 788

256. They will try, as our seraphic doctor Saint Bonaventure ordered and practised, to practise everything in advance before reading in public, so that, as the Capuchin Constitutions say, they do not harm the divine by disturbing the listeners, nor provoke the holy angels who are present in the divine praise.

OC 1969

257. The majority of the miracles take place in the procession of the Most Holy, by blessing the sick with Him. As if to show us that, in the sacrament of his love, as the author of grace, He is the sovereign doctor, who can cure all the illnesses of our soul and body, and He wants to cure them through His mother, who He has constituted as the dispenser of all of His graces.

OC 329

258. But our zeal would still be dissatisfied with this, and therefore to perpetuate this memory, we would like to establish some Eucharistic congregation, such as the Wake or another, in the main towns of our diocese.

OC 327

RELIGIOUS AUTHORITY

259. *They are always to have one of them as a minister and servant of the fraternity which they are strictly obliged to obey in all that they have promised the Lord to observe.* **R 26**

260. Weakness is one thing, inseparable from the human condition, and Authority, is another, the nerve of all discipline, the preservative salt that conserves from all corruption, *quid divinum*, and in the same way holy, intangible and adorable, whose presence and respect is life, whose absence, omission or demolition is death.

OC 266

261. Your Reverence, Father Bienvenido, must try to maintain the sisters well united and adhered to the principle of Authority, and instill in them, more and more, the affection for their mother, Religion, and the obedience to their elder Superiors.

OC 1888

262. When the election of a superior is to be done, double your pleas, so that the Divine Spirit rules and directs the mind and will of the electors, so that they get to know and obey the will of God, and they do not introduce in the government of the Congregation those who are not called by Him.

OC 1834

263. I address each and every one of you in particular to encourage you to try to look with the greatest respect and veneration at those who the Lord has chosen to rule and direct you, both in the major and in the minor posts. In them, you must not look at the creature, but at God, whom you obey.

OC 1807

264. Yes, beloved fathers, your authority is sovereign and venerable due to its origin, since you represent God, and it is the most absolute and independent, recognising no limits except for what it is forbidden by the Lord. But you must take into consideration the great responsibility that the government of your family demands.

OC 1077

265. Those of you who are subordinates, must take all sorts of considerations for your major and local prelates, looking at them as representatives of God Himself.

OC 1734

266. Is it in these conditions, beloved children, that the representatives of the Lord are obeyed today? For many His obedience and orders are dead script!

OC 1398

267. The touchstone that will let you recognise, beloved daughters, if the gold with which the enemy pretends to dazzle you is true or false, will always be the principle of Authority that, for nuns, is always the Mother Superior.

OC 1861

268. Let us not deny our participation to the Authorities that desire it, so that our Spain follows the path of peace, order and respect which has already been embarked upon, with the aim of achieving the prosperity and welfare of its citizens. **OC 2266**

269. You must consider subversive any idea or project that tends to drift you away from authority, taking into account that those who are not governed by the head of the Congregation, which is the Mother Superior, will always be considered dislocated members. **OC 1862**

270. Those of you who are set to rule the destiny of the Congregation must work with zeal within your sphere of action, respecting each other's rights, so that the principle of Authority is maintained and the subordinates, in turn, respect you as well. **OC 1734**

271. Let us also bow our heads to the yoke of obedience, because He determines that we all depend on each other, and He wants us to see his holy authority and will in that of our superiors. **OC 1240**

272. A great zeal for the regular observance must encourage the Father Ministers, not allowing the introduction of abuse or relaxation in the care for the Rule and the Constitutions, using with this aim their authority to admonish, mend or punish criminals. **OC 2397**

273. Oh, beloved children, if only man considered the greatness of his mission as head of the family! Because the authority and royalty of his fatherhood cannot be compared to the greatest authorities on Earth, not even royalty, no matter the brilliance, splendour, or magnificence that covers them. **OC 1074**

274. The Father Ministers will use their authority to admonish, mend or punish criminals, ensuring, however, that justice, sweetness and humility are well matched with it, so that the sacred deposit of authority with which God has entrusted them, is used in the edification and not in the destruction of their subordinates. **OC 2397**

275. The Mother Superiors have to be aware that in the use of authority they must proceed with great caution, not imposing precepts of holy obedience to their subordinates easily, only when required by necessity. **OC 2348**

276. The Church declares its sovereign judgement; in other words, it uses, in all the extension of its dominions, its supreme authority, obtained not from men, but from God, from whom all power emerges. **OC 416**

277. The Lord wants this supreme ecclesiastical authority to be respected by men to such an extent that he takes everything done to it as if it had been done to him, saying through Saint Luke: *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me (Lc 10, 16).*

OC 594

HOLY VIRGIN

278. *Let them also remember that the Immaculate Virgin Mary, whose example they are to follow, called herself “the handmaid of the Lord”* **R 17**

279. Try to instil in the children a great love for the Holy Virgin, this is the secret to make great progress in virtue, and, for that purpose, a Marianist Association will be formed with them.

OC 1982

280. Having been granted the privilege by the Sovereign Pontiffs of allowing all the priests to celebrate the mass of the Immaculate Conception on Saturdays, our Order encourages every father of our community to make use of it, honouring our Purest Mother and celestial Patron virgin.

OC 1995

281. All the Graces of his Highness demand a worthy correspondence from his children, who have felt their hearts beat with a surge of gratitude, and thank the Mother of God for her love, whose hands receive all the goods that the Almighty bestows upon the earth.

OC 2255

282. We see woman associated to man in all great works, and even in Redemption the Lord wanted the Holy Virgin to be represented, as co-redeemer of the human lineage. So that man could never reproach her his perdition, taking into

account that, if man ever became lost because of a woman, he owes his salvation to another woman.

OC 923

283. We gave the Holy Virgin a flag as a keepsake of the pilgrimage, and, although I was in a very delicate state, I was still able to sing mass and, in the afternoon, to conduct, from the pulpit, the farewell to the pilgrimage of the Lady.

OC 64

284. Let us approach Jesus Christ through the Venerable Sacrament, our beloved Mother the Holy Virgin through the prayer of the holy rosary and let us wait confidently, beloved children, and we will manage to shorten the the time for the triumph of the holy Church, the conversion of all of its enemies and the sanctification of our souls.

OC 330

285. We beg men who are heads of the house not to stop saying the rosary daily with their children and house-servants so that, as well as setting them the good example that our parents passed on to us, they attract upon them and their children the divine mercy and the necessary graces for their sanctification and salvation, of which the Holy Virgin is depositary and dispenser.

OC 324

286. Let us interpose the mediation of she who is mother and refuge for sinners, by offering the Holy Virgin our tears, our penance and our purposes to reject sin, so that she can present them before Her divine Son, together with her own

merits and tears, to obtain for us the pardon and the blessings of the Lord, that will make us happy in time and for eternity.

OC 826

287. Holy Mary, the great Queen of Heaven, who had no other will than that of God, by sacrificing her son for the sins of the world, as His justice demanded, shows us her ardent charity for us, poor sinners, for whose rescue she offered her only Son.

OC 829

288. *And whosoever doth not bear his cross, and come after Me, cannot be my disciple (LC 14,27).* This is why the more he loves the righteous, the more abundant is the bitter chalice of tribulation that he gives them to drink, as we see in the Holy Virgin, who we accurately call Queen of Martyrs.

OC 396

289. If the Lord protected his chosen people against its enemies by means of the Holy Ark, it was only the symbol of the real Ark of Alliance, Holy Mary, who is our refuge against the evil spirit and defender of our cause before the court of God.

OC 545

290. There is nothing more accordant to our love for the Holy Virgin and to our desire for the congregation entrusted to our pastoral diligence to become worthier every day of the benefits of such a good Mother, without wasting any occasion to honour her, as the good sons and daughters must do, such as the pilgrimages scheduled to her Sanctuaries.

OC 2257

291. Invoke the Sacred Heart of Jesus, interposing the powerful backing of Holy Mary, mediator of all graces, for herself and for her families and for the Church.

OC 2273

292. The Lord must be given thanks, because he has also bestowed his mercy upon us, warning us of the necessity of turning to Him and imploring his mercy, no longer through a prophet, but through his Holy Mother, the Holy Virgin, who, by appearing in La Saleta and Lourdes, warned us several times of the anger of the Lord and the necessity to appease him through penance.

OC 398

GRIEVING MOTHER

293. *Let the brothers and sisters keep the example of the Blessed Virgin Mary, the Mother of God and of our Lord Jesus Christ, ever before their eyes. Let them do this according to the exhortation of St. Francis who held Holy Mary, Lady and Queen, in highest veneration, since she is 'the virgin made church'.* **R 17**

294. Let the Holy Virgin, Our Grieving Mother, accompany and lead the Very Reverend Mother General and the sisters that are going to the Caroní Mission, so that they attract a great number of souls to Jesus Christ, our life.

OC 1853

295. My very dear children: Even though I can never forget Your Charities, like a father, my memory (and even my love) become greater every year when the festivity of Our Holy Grieving Mother and the foundation day of our Institute arrives.

OC 1753

296. I put the Constitutions in the hands of the Holy Grieving Virgin, who was at the foot of the cross, and she had them until the end of the mass, in which I asked Our Lady to bless and grant her protection and aid to the foundation that was going to be created in her honour.

OC 105

297. Even though I think of you always and at every occasion, my beloved children, in the same natural way that a father can never forget his children, the festivity of our tender mother and the anniversary of the foundation of the Institute renew this memory in a special way, and it seems to make my affection greater every year.

OC 1737

298. All vices and bad habits of the century must be left and eradicated in the novitiate, to be covered with the virtues that the Holy Habit and the new state demand, which is easily reachable with the aid and protection of the Grieving Lady, Mother and Patron of our Congregation.

OC 1943

299. Oh Holy Virgin, Mother of the Unprotected! Bless us, Lady, and do not stop taking care of our necessities. But I especially beg you for the poor lost youth, that they may recognise their mistakes, keep away from the bad companies and manage to become useful to society and save their souls.

OC 1813

300. I am very happy and comforted by the devotion that Your Charity —sister Consolation of Grief— shows for our Grieving Mother, whose name is honoured, because she must be our consolation and secure hope in the hour of our death.

OC 1937

301. Beg for me before the Lord, since I have acted so wrongly and been so ungrateful in return for his benefits and favours, with my sins and infidelities, that I rightly fear his harsh judgements, although I am confident I will obtain mercy through the very valuable intercession of my Holy Mother the Virgin Mary, who, as I ask her, will present her grieving heart and her tears before her Holy Son, to obtain forgiveness and my eternal salvation through them.

OC 239

302. Let us unite in spirit on that day —the Friday of Grief— in the sanctuary of the grievous heart of our Mother and let us ask her with fervour to continue with her blessings, giving light to the prelates and success in their dispositions; giving the subordinates union, zeal and submission, and obtaining forgiveness, through your merits, of the sins of your father and servant of Christ.

OC 1737

303. My dearly beloved in Christ, the festivity of our Grieving Mother is approaching, so pleasant and full of consolation for all of us, for She is the Protector and Patron Saint of our Congregation. But, if every year this festivity is for us a cause for joy, this year is special for me, because I celebrated Mass for the first time on this same day, 50 years ago.

OC 1871

304. We have to pray unceasingly to our tender Mother, who is the only one who was allowed to break the head of the snake and under whose mantle our beloved Congregation

was born, so that she inspires in all of us a true zeal for the glory of God Our Lord to which this Institute is destined.

OC 1754

305. But poverty was no less present the day of my first mass, which I said on the 4th of April, day of Our Grieving Mother, with no other gift than the assistance of the lord Bishop, for whose attention I was very grateful.

OC 48

306. Father J. Calasanz of Llevaneras advised me that the Habit of our order should be complete, in its cloth and colour, and that for the satisfaction of my devotion and desire, it would be enough to place a shield of the Grief of Our Mother on the scapular on the chest.

OC 99

THE HOLY FAMILY

307. I thought at the time that there was nothing special in giving the names of Jesus, Mary and Joseph to the first child I baptized, nor in the fact that he was an abandoned newborn child, but I understood eventually that it had been like an announcement of the foundation of the Congregation of the Holy Family that I did later on.

OC 51

308. I also want the image of the Holy Christ that I have in my office to be worshipped in the church of the Asylum of Masamagrell, and the Tertiary Novices to have the group of the Holy Family in their private oratory.

OC 2453

309. The Church shows Christ in the home of Nazareth, sanctifying family life with his submission and obedience to the Holy Virgin and to the Patriarch Saint Joseph.

OC 608

310. It happened one day that I was shown a picture of the Holy Family, in which the Child Jesus embraced the cross and the Holy Virgin and Saint Joseph were looking sadly at him; Our Lady, with seven swords put through her heart.

OC 213

311. If the individuals who make up the families fulfilled faithfully their respective duties imposed by the Lord, and look to the Divine Family of Nazareth, which is the model

that He gives for its imitation, what joy, what peace and what happiness would be enjoyed in the world and how would these families contribute to the material progress of society!

OC 1096

312. As the family is the fountain that makes up society and the homeland, if it is perverted in its intelligence, corrupted in its heart, vile and mean in its blood, no material progress nor the greatest inventions nor the wisest laws will be enough to hold back the degradation of society and the ruin of the homeland.

OC 1104

313. Fix your gaze on the Holy Family of Nazareth, the model that the Eternal Father gives us all for its imitation. The young must learn submission and obedience from the Child Jesus, with which he gave himself to Mary and Joseph. Mothers must imitate the Holy Virgin in her inwardness, diligence and all-embracing dependence on the Patriarch Saint Joseph. And you, family men, follow the footsteps of the Holy Patriarch in his fatherly preoccupation and solicitude.

OC 1102

314. I was captivated by the picture, and I handed it to Mother Patrocinio, saying to her: *Keep it carefully, because, if the Lord wants the church to be built one day, the image of the Holy Family should be like this, because in it are symbolised our two Congregations.*

OC 213

315. All of his life, Christ set an example of obedience by living for thirty years under the dependence of the Holy Virgin and of the Patriarch Saint Joseph, as if the Creator of heavens and earth was a mere child. **OC 1392**

316. When I considered it was time to order a copy of the picture of the Holy Family, which was to be the main picture on the top altar, I asked the General Mother, Sister Patrocinio from Benisa, for the image I had given her to keep, so that it would be used as a model to make the picture. **OC 224**

317. On the following 19th, when The Holy Family was prayed for, mass was said solemnly, I officiated as Pontifical, and with it, the church of the Asylum of Masamagrell, which had been so longed for, was inaugurated. *Ad multos annos!* **OC 226**

318. I leave the diamond and emerald pectoral cross with its chain, and the ring, a gift from Girona, to the church of the Asylum of Masamagrell, so that it is placed in the ward or on the chest of Child Jesus, of the Holy Family. **OC 2453**

319. As Sister Encarnación from Torrente was sweeping one of the rooms of the house, she saw a printed paper in the rubbish, she grabbed it with curiosity and, seeing that on the other side there was an image of the Holy Family, which she liked very much, she handed it to mother Patrocinio, who, when she saw it, said happily and joyfully: *This is just the image that the Lord Bishop so longed for.* **OC 224**

320. The Lord Bishop also wants the image of the Holy Christ that he has in his office to be worshipped in the church of the Asylum of Masamagrell, and the Tertiary Novices to have the group of the Holy Family in their private oratory.

OC 2453

SERAPHIC LOVE

321. *Within themselves, let them always make a dwelling place and home for the Lord God Almighty, Father, Son and Holy Ghost, so that, with undivided hearts, they may grow in universal love.* **R 8**

322. How many ways is the heart capable of showing its feelings of affection for the beloved object! Already ardent in its desire to be well-known and loved by everyone, as the seraph of Assisi when he cried inconsolably because Love was not loved.

OC 525

323. The chest of the Seraph of Assisi was, basically, a volcano of fire of the divine love and, in order to give it relief, the Lord opened five wounds in his hands, feet and side, making him in his own image; the appearance of which made the sinful ones contrite, the lukewarm souls arouse, and everyone longed to follow and imitate him.

OC 1276

324. The Seraphic Father was consumed to such extent in the flames of charity, the he earned his sacred wounds inflicted by the Lord, they were like so many other craters through which the volcano of the divine love that burned in its chest was relieved.

OC 1019

325. The Teacher must try to imbue herself well of her obligations, meditating upon them in the presence of the Lord. Be inspired by the spirit of charity of Our Lord Jesus Christ and of the Seraphic Father Saint Francis, and try to take care of the spiritual and temporary needs of your novices with maternal solicitude.

OC 2328

326. Imitate the Seraphic Father Saint Francis... in his vehement love for God, which made him cry inconsolably when seeing that love, which is God, was not loved by men, earning himself the transformation into the living image of Jesus Christ, with the infliction of his sacred wounds.

OC 1832

327. The charity of Saint Francis was the flame which lit up the love of God and of the fellow man in the cold and selfish society of the 13th century.

OC 1277

328. Who would be able to express with words how much Francis loved God, says Saint Bonaventure? He seemed to have nothing in common with the creatures and, living in this world, he had already been transformed, by love, in a compensor of Heaven.

OC 1273

329. He who loves God gives him his heart without reservation, consecrates the strength of his soul to his service, and, besides God, nothing attracts him since God

is everything, as the Seraphic Father Saint Francis said: *My God and my all.*

OC 553

330. So simple and affectionate as we are and as we show ourselves with the creatures, and so reluctant and even indifferent in the love that we owe to God! The Seraph of Assisi was rightly regretful when, sobbing, he said to the people who asked about the cause of his pain: *I cry because Love is not loved.*

OC 350

331. The teachers of novices must try to take care of the spiritual and temporary needs of their novices with fatherly attention and solicitude, imitating the spirit of charity of our Father Saint Francis.

OC 2403

332. In order to remove man from the deplorable state of coldness and indifference and to inflame him in the divine love, the Lord renewed the signs of his passion in the Seraphic Father, so that he was the proclaimer of the mercies of the Lord.

OC 1271

333. The flame of the divine love burned in such a way in the Saint's heart, and he was so afflicted to see the ingratitude of men towards the Lord, that he shed abundant tears and was regretful, crying out loud, because Love was not loved.

OC 1272

334. This divine fire penetrated Francis of Assisi like the material fire that penetrates combustible bodies and, by just naming the love of God, this fire became keener and more inflamed in his heart. Therefore, focused his mind on his beloved one, all the creatures were to him like mirrors in which to contemplate his beauty and his kindness.

OC 1274

335. To gain an insight into the charity of Saint Francis, it should be enough to know the epithet that the Church and the congregation give him, by calling him Seraphin, who are the closest spirits to God and the ones who burn the most in his divine love.

OC 1019

336. From here came his continuous ecstasy and rapture, in which the strength of his spirit snatched and lifted up his body in the air, longing to join his loved one. And wishing to communicate to everyone this fire of love for God in which his heart was burning, he told his disciples: *Be everything for love and act always for love!*

OC 1274

BROTHERHOOD

337. *Brothers and sisters should love each other for the love of God, as the Lord says, and let them demonstrate their love through deeds.* **R 23**

338. You must try to establish an intimate union between you, because in it lies the secret of the strength. And for this purpose, you must love each other, as Saint John so insistently encouraged his disciples.

OC 1833

339. The members of a religious order, without taking into account the affected ceremonies of the century, will treat each other with such familiarity and simplicity, and with such religious courtesy, that everyone will see how they love each other with brotherly love, and be edified by it.

OC 2430

340. What the Lord wants and desires from you, beloved children, and earnestly asks the eternal Father for, is that we live united by the links of charity to such an extent that we become one, just as He is with his Eternal Father, and his Eternal Father is with him.

OC 790

341. Oh how great and delightful would life in society be if men loved each other and we lived as brothers! *Ecce quam bonum et quam iucundum habitare fratres in unum.* See how good and delightful it is for brothers to live united (*Ps 132, 1*).

OC 1064

342. In this decree, we see the *Magna Carta* of our liberties, because in our sacred Religion, obeying is reigning; in it we have seen a glorious standard that raises the blessed hand of the Pope-King, inviting us to live, fight and die under one and only discipline and dependence.

OC 1528

343. We must pray unceasingly to our very tender Mother... so that she inspires in us a real zeal for the glory that our Institute is destined to give God Our Lord, and consolidate the brotherly peace and union, so necessary for the progress of this work.

OC 1754

344. If there is not the necessary union or intelligence between Your Charities, or towards the Superior, you should not be surprised if the young people undergoing reform, and who notice everything, find in it a reason to be disrespectful to each other.

OC 1806

345. To settle the agreement of obedience and unity in charity and brotherhood, the new Superiors of the Province of Tolosa were asked insistently to deign to attend the formalities of the union.

OC 1532

346. The spirit of charity and brotherly union is the fruit of grace, and makes man live with his fellows hiding their faults, forgiving their insults and loving them as much as himself.

OC 878

347. It is a sublime sight, loving Father, a sublime and comforting sight, to contemplate so many and so fervent capuchins in the beginnings of our renaissance, so many and so united and so loving of the holy union that has incorporated us to the universal Family, making the words of the Prophet come true: *Quam bonum et quam iucundum habitare frates in unum!* (Ps 133, 1) Behold, how good and how pleasant it is for brethren to dwell together in unity!

OC 1064

348. Keep away from you, beloved children, the differences that distance and alienate. Fuse or merge with each other, so to speak. There must not be personalisms nor opinions that may temper the love that you must profess to each other as sons of the same Father, who is in Heaven.

OC 791

349. Saint Francis instilled in them peace and brotherly charity, that they must exercise with everyone, as the most important virtue of all and for which the disciples of the Lord must be recognised, according to Him.

OC 1015

350. All nuns will treat each other with familiarity and simplicity, calling themselves sisters... and using Your Charity as a form of address, so that everyone knows the union there is between them, and the love that they profess each other, being edified and convinced by the idea that it is very good and joyful that all the brothers live as one, according to the expression of the Real Prophet. **OC 2297**

351. Strengthen between you, beloved children, the bonds of the mutual and brotherly charity that will come to end the dissent that divides you and sterilises your works, for the content and profit of our opponents and the decay and loss of prestige of our sacrosanct Religion.

OC 2168

352. The Apostle Saint Paul encourages brotherly charity by saying that, in the same way that the eucharistic bread that we eat is one, all of those who eat from that same bread must also form one and only body. With this beautiful comparison he gives us a fair idea of the mutual union that he wants to exist between us and with Him.

OC 790

353. What do you need to make just one bread with many different wheat grains? Only one thing: that all the differences disappear, by mixing and grinding the wheat, which will produce a uniform flour and a bread in which the different grains that form it will not be distinguished.

OC 790

354. There should be no personalisms nor opinions that may temper the love that you must profess to each other as sons of the same Father, who is in Heaven, and, feeding yourselves on the consecrated bread, you will form with Jesus and between yourselves, one body and one soul, as our divine Redeemer desires.

OC 791

355. This way, the admirable balance set in the world by the Lord will be re-established, by which, with some individuals managing and administering, and others devoting themselves to manual work, the necessities of society would be fulfilled, and men would live as brothers, helping each other, as sons of the same Father, who is in Heaven.

OC 945

356. Let us prepare to request from His Highness, through penance, the supernatural gift of peace, that transforms the world into a waiting room for Heaven, making its inhabitants look at God, of whom we are all children, in his fellow neighbours, and live together as brothers, tolerating with patience each other's faults.

OC 644

MINORITY

357. *Those who are ministers and servants of our other brethren are to receive them with such love, kindness, and sympathy that our brethren may speak and act toward them just as an employer would with a worker. This is how it should be. The ministers must be servants of all brethren.*
R 27

358. The humility of Saint Francis. This was his characteristic virtue that writers quote as archetype and example. He instilled it in his children to such an extent that he wanted them to be distinguished by the name of Minors.
OC 1018

359. It was and it is the Seraph of Assisi... the whole world's well-doer, for the reform that he introduced in individuals and in society, with his spirit of charity, poverty and mortification.
OC 1267

360. The Brothers will accept reprehension and penance with humility and submission, without excuse and without answering the Prelate in any way, bearing in mind that they have come to the Congregation for no other reason than to cry for their sins and to humiliate themselves before Jesus Christ.
OC 2424

361. The Religious Prelates must not be like gracious princes that become greater with dignity; instead, the heavier their load is, the more humility must bring them down. And remember that they are ministers and servants of their Sisters.

OC 2296

362. You must also try to be ahead of your brothers and sisters in benevolence, in distinction, in support and help, in intelligence, giving them always priority and honour, with the aim of becoming everything for everyone, as the Apostle says.

OC 1833

363. Jesus Christ taught man to have a low opinion of himself, and, considering himself inferior to everyone, to find always the last place, leaving the first and most honorary for his brothers, eliminating, in this way, the cardinal sin of pride and enlivening our spirit through humility, which is a better disposition for grace.

OC 312

364. Our own smallness is certainly the pedestal over which the Lord exalts us; He takes pleasure in uplifting the humble, as he raised the little shepherd David over the throne of Israel.

OC 257

365. In view of this, I arranged for the doorman to receive plentiful donations of bread that people brought to

the convent, and for him to cut it, as if for bread soup, and toast it over fire.

So it was done, and several sacks were filled with bread, which was later used for the meals of the Community and for the stew of the poor, and lasted a long time.

I never saw the convent as well provided with everything as in that time, when scarcity was so great.

OC 82

366. There are about sixty of us, poor capuchins who live on alms, like our Father Saint Francis, and we cannot offer you anything except our sincere gratitude and the worth of our poor prayers before God.

OC 1542

367. God does not distinguish creatures for the greatness of their ministries, but for the greatness of their deeds. Nevertheless, to remain humble, the foundation of every virtue, they will receive despised occupations with greater joy.

OC 2294

368. In view of the obedience, humility, poverty and suffering of the God made man, will not our pride and arrogance be confused, subjecting, for God, our will to every human creature, and suffering with resignation and patience the works and tribulations that the Lord wants to send us?

OC 1236

369. When I knocked on the door of the convent of Bayonne and the doorman Friar Fermín of Ecay, companion of the already deceased founder, opened the door, the impression of seeing him with such a mended habit was so negative, that I even thought of not staying. And the fact is that I did not know at the time the merit of holy poverty, a virtue which characterised that venerable friar, who was considered a saint by everyone.

OC 29

THE SPIRIT OF PRAYER

370. *Our brethren must have a true and humble faith and let them have in their hearts, and love, honour, adore, serve, praise, bless and glorify our most high and eternal God.* **R 9**

371. Prayer is the food of the soul and the foundation of true pity, and therefore, the members of a religious order must put this exercise before the rest and devote to it all the time they can, after carrying out all the works and ministries commended by the holy obedience.

OC 2419

372. Prayer... is the channel that leads to the graces of His Highness, Jacob's ladder by which our petitions go up to Heaven, and come back, dispatched favourably; the key that opens the bosom of God's mercy and the power that supports the arm of justice.

OC 657

373. The Lord's Prayer. See here, beloved children, the briefest prayer and yet, at the same time, the most sublime, the most effective and the most pleasant for God Our Lord, as it was taught by Jesus Christ to his Apostles.

OC 827

374. As the Postulantate is a time of test and preparation for the Novitiate, the postulantes must exercise themselves

during this time in all the exercises that the Community has and practises, and especially in prayer.

OC 2039

375. If prayer is always necessary, there is no doubt that in our times it is much more necessary, to strengthen the priceless gift of Faith and to adapt our acts to the divine will, as to implore it for those of our brothers who have lost it or to whom it was weakened, to recover it, so that they strengthen, recognise and obey the gentle yoke of Jesus Christ.

OC 2267

376. The members of a religious order will work with all their diligence on educating their spirit and on inflaming their will in the love of God through prayer, so that they are able to transmit in this way the fires of the divine love to their fellow men.

OC 2360

377. Prayer is the most effective means to soothe the Lord, to attract his graces towards us and to shatter the power of the enemy.

OC 750

378. The Superiors will try to arrange the tasks of the friars in such a way that they have enough time to look after their souls; and, at the same time, the friars will have to be careful not to spend too much effort on the outside works, losing for this cause the spirit of the holy prayer and devotion, and abandoning their inner life.

OC 2361

379. Man must not neglect his service to the Lord due to work. This is what the Seraphic Father Saint Francis tried to instil in his children, not even wanting them to neglect their spirit of prayer and contemplation for the study of the arts.

OC 1315

380. As prayer is the food of the soul and the basis or foundation of true piety, the nuns must put this saintly exercise before all the rest, and devote to it all the time that they can.

OC 2338

381. By calling over other souls for greater perfection, God wants them to follow in exactly the same steps as his Son, and Our Lord Jesus Christ, who united action with contemplation.

OC 2291

382. The relationship with these youngsters being reformed is very dangerous and clingy, and that is why you must be upon yourselves and request aid repeatedly from the Lord through prayer.

OC 1806

383. For the sake of God, fathers and brothers, try to make good use of time; have spirit of prayer and zeal for the salvation of the youngsters that the Lord entrusts you with, and with it you will see how all your work becomes more bearable.

OC 1827

384. During prayer, the friars must not focus their attention on the mass nor exercise other acts of devotion that may distract them of the necessary inwardness so necessary for this exercise.

OC 1991

385. As there is no means so adequate to educate the spirit and to achieve virtue as the practise of prayer, which is the mother that breeds every virtue, we entrust the Father Master of novices to try to keep to the Constitutions which refer to the time of prayer that they must have, in addition to the one of Community.

OC 1992

386. The Religious Members must try to save time for spiritual matters and be very punctual and diligent in their attendance to the acts of Community, especially prayer, so that their spirit does not flag due to the variety of occupations they have, nor should they avoid the act routinely and become out of habit.

OC 2082

PEACE OF SPIRIT

387. *Through Our Lord Jesus Christ all things in heaven and on earth have been brought to peace and reconciliation with Almighty God.* **R 12**

388. We greet you with the greeting of peace that the holy angels gave to the world in the arrival of the Messiah. The Seraphic Father Saint Francis used this greeting, telling the people: Let the Lord give you peace, and he recommended its practise to his children. **OC 252**

389. Sound, true peace, beloved children, can only be achieved when you have it with God, with yourself and with your fellow man, and it cannot be reached if the three of them do not go together; And this is the peace that Jesus Christ brought and taught us with his doctrine and example. **OC 880**

390. I wish to greet you with the announcement of peace that the angels gave to the world when the Redeemer was born and that the Lord himself used to greet his Apostles when he appeared to them after having been brought back from the dead: *Peace be with you* **OC 580**

391. Jesus Christ set us at peace with God, but he also taught us to try to achieve the inner peace of the soul, which can only be done, beloved children, through the union of our understanding and will to those of God, the harmonic centre of creation, the beginning and the end of everything. **OC 882**

392. How can society win back its lost peace, calmness, good harmony and happiness? The only way, beloved children, is to revive in it the faith in the divine teachings of our Redeemer Jesus.

OC 984

393. Man will enjoy peace and calmness of spirit as long as his powers and senses fulfil the will of God and his precepts; but, otherwise, it will even escape from him, because there is no peace for the impious: *Non est pax impiis* (Is. 48, 22).

OC 884

394. What happiness and welfare would the world experience if, as the Lord orders, we all loved each other! There would not be quarrels nor discords because the superior would not abuse his authority and the subordinate or inferior would not rise against him, encouraged by the spirit of charity that balances and supports societies.

OC 1054

395. As far as we are concerned, let us try to love each other, as the apostle Saint John orders us, for charity is a precept of God: *Lets love one another since charity comes from God* (1 Io 4, 7), and this way we will fulfil the will of the Lord, we will contribute to social peace and we will be happy temporally and eternally.

OC 1066

396. If such admirable order and arrangement of all beings is observed in the universe, which we could call

universal peace, even though all beings are dependent on one another, its cause is no other than their all-embracing subjection to the laws of the Supreme legislator, who has arranged everything in equilibrium. **OC 883**

397. In order to accelerate the days of mercy and the rebirth of long-awaited peace in our Europe, we must not forget to practise, beloved children, the means to achieve it, which are penance and prayer.

OC 654

398. Note that peace is the fruit of good conscience, of the holy fear of God, of the submission to his divine precepts, of the mutual union and brotherly charity and, in one word, the reward for men that, willingly, serve God and love their fellow men. Without these conditions, you cannot be at peace with God, your fellow men nor yourself.

OC 805

399. There is a good, beloved children, which is desirable above all the things in the world and which the whole of humankind longs. In it, the spirit finds serenity, calm and joy; with it, science, industry and the arts progress; in short, it is the cause and root of uncountable goods and, without it, everything is desolation, disorder and misery, making life itself a heavy burden for man. This good, beloved children, is PEACE.

OC 869

400. Fortunate are the people that listen to the voice of the Church and follow its teachings; because in them virtue flourishes, peace reigns, arts and industries progress and they are, in one word, happy and fortunate.

OC 951

401. The Bishop of Segorbe... is grateful for your prayers and displays of affection, which are reciprocated; and with it, he regrets the discord in the village of Ador, which he loves very much and for which he prays to the Lord, so that they all reach feelings of peace and harmony, and carve out their happiness. ***OC 1802***

402. Like Moses, let us raise our hands towards heaven, and let our eyes, looking up at the lord, shed abundant tears in the request for peace, the precious gift that the Divine Redeemer brought to us, and that the world has lost due to its guilt, although it can recover it through penance. ***OC 813***

403. If our Redeemer had to live hidden and unknown to the eyes of men for thirty years, subject to the obedience of his nourishing father and to the greatest privations, to the point of having to earn his sustenance with the work of his hands, he suffered it all with utmost peace and joy, knowing that that was the will of his Heavenly Father. ***OC 887***

404. Although the impious may seem happy, powerful and calm to the eyes of the world, their peace will be no more than a mundane and temporary peace, not one made up of inner tranquility of the soul, with itself and with God. A peace that, having begun in this life, is made perfect in the next one, the eternal life. ***OC 885***

PENITENTIAL MEANING

405. *Led by the Lord, let a life of penance begin, conscious that we must all be continuously and totally converted to the Lord.* **R 6**

406. It must be a cause for great satisfaction and relief for us, beloved children, to know that, even though it is necessary to drink up even the residue of the chalice of mortification and penance to save ourselves, it is so efficient that it assures the forgiveness of our guilt.

OC 389

407. It can be said that the fast of Saint Francis was perpetual, as he fasted several Lents per year, including the Church fast, which he observed with such severity, that he hardly nourished himself more than with a little bread and water. According to Saint Bonaventure, the Seraphic Father treated his body as an enemy, giving it only what he could not deny it.

OC 1022

408. The mortification and penance of Francis was such that its mere consideration causes admiration and dread, since he had come to an agreement with his senses, to counter them in everything, even in the smallest of their wishes. He kept this resolution until his death.

OC 1289

409. If we could follow the mortified life of Saint Francis step by step, beloved children, and we could enter the sanctuary of his soul, to get to know his inner mortification, we would see that he does not give in to the life of the hermits and that he is rightly called the Penitent of Assisi.

OC 1293

410. The Sisters will try to attend (the holy sacrifice of mass) everyday with great fervour and devotion, to instil in themselves the spirit of immolation and sacrifice which is the foundation of religious life and what makes us similar to the crucified Christ.

OC 2336

411. In fact, what could be better to make men understand their madness when following the false pleasures of the world than the spirit of mortification and penance that is reflected in the institutions of Francis of Assisi?

OC 2445

412. Penance and prayer. See here, beloved children the two wings which will soar us up to the throne of God's mercy, in order to implore forgiveness for our sins and for those of the world, and be sure of obtaining it.

OC 656

413. Francis forbid disordered luxury and the dangerous shows in his Rule to the Tertiaries, and taught them detachment and the disdain from the world and from its pomp and vanity advocating extreme poverty and an austere and rigorous habit, just enough to dress them.

OC 1015

414. Man could only enter heaven along the path of penance and other virtues that would make him worthy of it, in the same way that, along the same path of unbearable mortification and suffering until his death on the cross, the divine liberator had to enter into his glory. **OC 269**

415. The materialistic trends of our century and their perverse doctrines depress the spirit and, at the same time, encourage sensuality and softness, which is why the mere words of mortification and penance frighten the majority of people, including those of the congregation. **OC 377**

416. The saints understood, in their real wisdom, that having Jesus Christ enter his kingdom along the path of mortification and open its doors with the master key of the cross, his disciples must follow him along the same path, each loaded down with their own cross, as the sovereign Master taught them. **OC 396**

417. Mortification or penance is necessary, beloved children, to save ourselves, as the only means to placate the Lord and strengthen our soul to overcome the obstacles set by his enemies and to attract the divine mercies upon ourselves. **OC 397**

418. Saint Bonaventure says about Francis of Assisi: "When it seemed that he had reached the peak of his perfection and that he was already a heavenly man, he searched for new reasons to mortify his senses, as if he had just started to serve God".

OC 1289

419. Such a rare example of mortification caused a great impression on everyone who saw Francis and, comparing their own lives with that of the Penitent Saint, they were encouraged to follow him along the path of penance to pay for their sins. **OC 1294**

420. Even though we may have repented, and we may have also cried for our disordered habits, and confessed our guilt before the feet of Jesus Christ's Minister, are we sure that the truth of our conversion and the accusation of our faults have been accompanied by the necessary pain and intention to obtain forgiveness for them? **OC 1296**

421. If Jesus Christ had not established himself as our guide and master in the practise of the virtues and taught us the path of mortification, penance and love to the holy cross, many more souls would have undoubtedly perished eternally. **OC 1508**

422. This is why the Saint Paul the Apostle only wanted to glorify himself on the cross of Jesus Christ; the Apostles went joyfully to the courts, considering themselves happy to be able to suffer in the name of Jesus; and the Apostles made efforts to suffer the most atrocious torments, convinced that they started being disciples when they suffered for love, as the martyr Saint Ignatius. **OC 395**

423. The mortifications that the Church imposes on us in Lent are fast and abstinence, to beseech the forgiveness of the sins, that, as the Lord says, can only be obtained through penance (*cf Lc 13,5*). **OC 611**

PIETY AND MERCY

424. The Lord should be given infinite thanks for his mercies towards me because, in spite of my infidelities, sins and ingratitude, he always fulfilled me with blessings and graces.

Let all creatures praise him for it! **OC 168**

425. This memory made me admire the great plans of the Divine Providence, who had arranged that I should receive the news of my appointment as bishop on the day of the festivity of our Grieving Mother, and that I should leave the monastery on the same day that I had entered the Order, thirty three years after having worn the habit for the first time.

Let all his creatures bless the Lord for his infinite mercies! **OC 177**

426. Doña Josefa wanted us to keep what remained of her assets, once the masses she had requested had been said, because I would be named bishop, and then I would need everything I could. Let the Lord be blessed for having attended the needs I would have with such anticipation and pay Doña Josefa her charity with an abounding glory!

OC 179

427. In the convent of the Salesas, I was to confirm a nun of the community and a Franciscan friar who had to be ordained, for me it was very meaningful and comforting

to start exercising this ministry with members of religious orders.

Let God be blessed for it all! **OC 184**

428. Once the work on the church of the Asylum of Masamagrell was finished, in which I built a crypt for the burial of my parents and grandparents, I moved the remains of the aforementioned Doña Josefa Giménez Sien, the distinguished benefactor to the work, with the appropriate licenses, on the 16th of January of 1919. **OC 225**

429. The house in question, called The Castle up until then, and a little adjacent house that was given to them by the then Vicar of Massamagrell and some adjoining land, that his father bought from Sister Margarita of Massamagrell, were the basis and plot of the existing building and its orchard.

Let the Lord and his Divine Providence be blessed!
OC 88

430. The offer of the Valenciano-Valero consorts was accepted with great gratitude and, although this work meant a big sacrifice for the Chapter House, this was not given importance and the work was started in order to avoid losing such spontaneous and generous charity. The work lasted around six years.

¡Laus Deo! **OC 222**

431. We blessed the Lord, who was so attentive to our good fortune, and we gave our most sincere thanks to our benefactor. Besides this case, there are many similar cases

that we could mention, for the greater glory of God. Let him be blessed by all his creatures! **OC 92**

432. Such a pleasant and important ceremony was ended by the singing of a solemn Tedéum, giving the Lord thanks for such a unique gift.

Afterwards, we also gave thanks to the dignified authorities and distinguished ladies and gentlemen that honoured us with their presence and contributed with their support.

Laus Deo, Mariae et Francisco! **OC 111**

433. The pilgrimage for the moving of the remains was so solemn, orderly and numerous that everybody said that such a numerous crowd in the Holy Cave had never been seen, and it was not expected to be seen again.

Glory to God and honour to his servant Friar Bonifacio Ferrer, whose merits the Lord will probably reward one day, rising him to the honour of the altars! **OC 218**

434. On the following days, I paid a canonical visit and I appointed the superiors, as up until then, they had all been Novices, in the absence of the capuchin fathers that initially directed them, and therefore, they were only holding their posts provisionally.

Once this was all done, my spirit could rest and bless the Lord for everything. **OC 132**

435. It was always my intention to collect that amount, and use it later to build the church of the Holy Family, as

suffrage for the soul of the aforementioned lady, as I finally did, thank God. **OC 214**

436. The first celebrated mass was prayed together by everyone in the monastery of Torrente. However, although it was prayed, it was very solemn, because each one had an assisting presbyter dressed in a pluvial cloak, and two acolytes with incense burners and another two with small baskets, situated on the elevation, giving incense and throwing flowers at the Lord.

Let God be blessed for so many mercies! **OC 137**

437. I transmitted these ideas and feelings to my friars and reform pupils when thanking them for their show of veneration and affection.

Let the Lord be blessed by all his creatures! **OC 148**

438. As for me, I consider it to be one of the main graces that the Lord has given me, to be able to contribute to the glorification of his great servant, whose surname I am honoured with, being Valencian like he was and having a special fondness for the Cathusian order, into which I asked to enter, although the Lord, through my director, guided me to my beloved Capuchin order.

Let his mysterious plans be blessed! **OC 219**

439. Carrying an umbrella and stepping on mud, we continued with the ceremony, as we could, leaving the land blessed and laying the foundation stone of the church, the work on which started on the first days of December 1916.

Laus Deo! **OC 216**

FRANCISCAN SURRENDER OF PROPERTY

440. *Let them be mindful that they should have only those goods of this world which make us content, as the apostle says, "having something to eat and something to wear".* **R 21**

441. Jesus Christ demands self-denial as the first condition for those who want to follow him, wanting only to fulfil God's will and place their love in Him in such a way that everything they love, within themselves or among others, is only in Him, through Him, and for Him.

OC 1195

442. Jesus Christ commands us to renounce whatever is against his holy doctrine and to deny ourselves and whatever our dishonest nature desires, to follow him along the path of salvation.

OC 1197

443. For this reason, the Lord also sent the Seraphic Father Saint Francis into the midst of that materialistic society, so that he would teach, with his evangelical poverty, the detachment of the earthly things and to look first for God.

OC 1279

444. What so many others could do, will not we be able to do it as well, having the same aid? This consideration must stimulate us, in the fight of our passions, until managing to deny ourselves, to live only in Jesus Christ

and for Jesus Christ, which is the first condition that He demands his followers.

OC 1200

445. Who could be better at instilling in men the detachment of the earthly goods that keep them away from God, than one who, considering them rubbish, renounced them for himself and for his children?

OC 2445

446. Let us try to fill ourselves with the seraphic spirit of love for God and for our fellow man; with the detachment of the earthly things and of mortification, in order to pay for our sins and obtain, in this way, our sanctification and the salvation of our soul.

OC 1296

447. Francisco lived detached from all earthly things, and much more in love with poverty than mundane individuals who are enchanted with material goods.

And, when hearing in the gospel: *Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (Mt 10, 9, 10)*, he exclaimed with great joy: *This is what I was looking for.*

OC 1280

448. Let us imitate the Child Jesus in his poverty and detachment of all material things in such a way that, if the Lord wants to take us along of the path of poverty, we suffer with resignation the lack of them, and, if He wants to take

us through the one of abundance, we do not put our heart in them either.

OC 1239

449. The first Christians gave us an admirable example for us to follow of this disinterest and detachment of earthly goods; to run more freely along the path of perfection and to copy our model Jesus Christ as closely as possible, they sold whatever they had and they put their product at the disposal of the apostles.

OC 971

450. All the saints who founded religious orders, following this example of the first Christians, set out to expel from their children all earthly interest, imposing a vow of poverty on them; in which my Seraphic Father Saint Francis especially distinguished himself.

OC 971

451. Try, beloved children, not to let your heart become attached to the earthly goods with disordered love. If God gives them to you, use them to the benefit of your brothers; considering that the great Father of families has put them in your hands so that, after taking care of your needs, you aid them in theirs.

OC 981

452. And the moment Francis removes his garments to cover himself with a cloth robe, he ties it with a coarse rope and he drops his bag and takes off his shoes to begin to follow apostolic life with the greatest perfection.

OC 1280

453. When contemplating the extreme poverty of He that, being Lord of Heaven and Earth, says: *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head (Mt 8, 20)* we must detach our heart from earthly goods, which he calls thorns that pierce the heart.

OC 295

454. In order to imitate the Seraphic Father in the virtue of poverty, and become his true daughters, the nuns will make an effort to live detached from all earthly things, looking only for God, the only true good.

OC 2349

455. The Novices will do no more than educate and strengthen their spirit by means of prayer and the practise of virtues, especially those which are typical of their state, for example: humility, self-denial, obedience, charity, retirement and silence.

OC 2378

SPIRITUAL JOY

456. *Wherever our brothers and sisters are or wherever they go throughout the world, they should not be quarrelsome, contentious, or judgemental towards others, rather, it should be obvious that they are happy in the Lord.* **R 20**

457. Very Reverend Father, this union is something more, it is like the return of the exiled people that, freed from a deplorable captivity, leave the modern Babylon that oppressed them, to enter, once again, into their country and the house of their father.

OC 1528

458. Pay good attention, my beloved daughters, to the young girl, to see if she is melancholic and sad and walks crestfallen, because joy is one of the signals of true vocation, and this is why Saint Theresa said: *I do not want sadness nor melancholy in my house.*

OC 1921

459. Yesterday was a great day for the entire Congregation, in which the Lady, on her day, wanted the new establishment of our friars in Italy to be blessed and inaugurated by the Very Reverend Father General. It is certainly a reason for great joy for all of us.

OC 1882

460. There is no way we can perfectly describe, Very Reverend Father, such displays of such magnitude, of

maximum joy, extraordinary happiness and total consolation, that we have been able to contemplate through the solemn celebration of the unity of the Order.

OC 1533

461. As if one same joy and one same feeling beat in every heart, it was worth seeing how we enjoyed and we blessed our General Father by praising the Lord.

OC 1529

462. By having the pleasure of contacting our Very Reverend Father General, it is our intention to share our joy with him, and to offer him everything we are, as we are convinced that our union will be always true and one of his best titles for our eternal gratitude.

OC 1530

463. On this Christmas day, beloved children, we must rejoice, following the example of our Father Saint Francis, who was passionate about love, and cast out any reason for worry and sadness from us.

OC 1865

464. Mother Miracle, I understand very well the great sacrifice that it must have meant for you to have to go down from the residence in Sierra Nevada to the one in Guajira, with such different climates, but God is in both places and, in his company, we can and must be joyful, always and everywhere.

OC 1941

465. Our Father Saint Francis said to one of his disciples, who walked crestfallen: *If you have sinned, go and confess and do not be sad; and, if you have not sinned, why are you melancholic? By being so, you show that you are not at ease in the service of the Lord, which is serious grievance for him.*

OC 1921

466. To sum up, the extent of our joy is such, and having the pleasure of communicating with our Very Reverend Father General, it is our intention to share our joy with him, and to offer him everything we are, convinced that our union will be always true and one of his best titles for our eternal gratitude.

OC 1530

467. For our beloved Jesus has come for us and has once more opened for us the kingdom of Heaven, that had been closed by sin. Let us rejoice, then, beloved children, in the Lord!

OC 1865

468. Hearts that know how to feel, and religious members consumed by the zeal for God's glory, could not hide the joy of this triumph, the greatness of this union in which the elderly saw how the offences that impiety has spilled in the way of the life were repaired, and the young, a new horizon, more beautiful and safe, to which they can head their flight.

OC 1527

469. It gave me great satisfaction not only to attend the weddings of my sisters, but also to be able to marry

the three of them myself, and to see that God had blessed them by granting them very religious husbands and perfect conditions, which have brought them their happiness. Let the Lord be thanked for everything!

OC 57

470. In 1867 we celebrated the centenary of our beloved patron saint, the Virgin of the Unprotected, and in those celebrations I cannot express in words how much I enjoyed myself, because there was a delirious enthusiasm amongst the people.

OC 11

471. Tell all the nuns of every one of the houses of our Congregation in America that their father is very grateful and satisfied with them, and that they are very present in his poor prayers and that he loves them in Christ without distinction.

OC 1907

OWN SPIRIT

472. The Congregation is your mother, and has transmitted its spirit to you through its religious life, her character and her predilection for the virtues of humility, simplicity, charity and apostolic zeal, that characterise our Seraphic Order.

OC 1858

473. Each Order and each Congregation has its own spirit, according to the high mission that the Lord entrusts it with; and as a branch of the Franciscan trunk as well as being Capuchin, those of our Institute must be based on deep humility, blind obedience and total poverty.

OC 1920

474. The bishop of Segorbe blesses his beloved daughters, the Superior and Nuns of the Hospital at Ollería, and wishes that, possessed by the spirit of the Seraphic Father Saint Francis, they celebrate with great joy the commemoration of the birth of our Divine Redeemer.

OC 1881

475. It seems very fair to me that the Nuns rejoice in the return of Your Reverence to Colombia, and I think that it can do much good for the Nuns, as the spirit of our Congregation is restored among those eager Nuns of such good will and in search of perfection.

OC 1911

476. Try to include regularly among the readings of the refectory the works of the Order that inspire the seraphic spirit in the friars, and give preference to the lives of the Father Saint Francis and to the other saints of the Order.

OC 1974

477. The friars must try to ensure that their readings are seraphic, that their devotions are seraphic, that the saints of their devotion to whom they set out to imitate are seraphic, and that their love for our Mother Immaculate Mary, fragrant Rose of the Seraphic Garden, is also seraphic.

OC 1978

478. In order to ensure the novices become well rooted in virtue and acquire the seraphic spirit that must encourage the daughters of the Patriarch of Assisi, they will not take part in the external ministries of education and service to the ill until after they are ordained.

OC 2301

479. In the beginnings of that foundation, the Lord did great things through his own means, instilling the Seraphic spirit in the first Nuns, who were to be the basis and foundation of that Institution.

OC 1910

480. They will be given teachers who can teach them, not only with words, but also and more importantly with their example, what the life of the perfect friar and true Tertiary Capuchin means, so that, when doing their vows, they are well prepared for the obligation that they are entrusted with

and instilled of the spirit that must encourage the children of the Seraphic Patriarch.

OC 2376

481. It is remarkable that in our times, through the analogy that they have with the one in which God sent this human seraph to the world, it becomes more necessary than ever to instil in ourselves the seraphic spirit, the only way to mend this society, as the immortal Pontiff Leon the 13th said.

OC 2445

482. With these characters of humility, poverty and charity you will be known as children of the Seraph of Assisi by everyone, continuers of his very great mission, which gives so much glory to God and such abundant fruit for the salvation of human kind.

OC 1832

483. In the spirit of Francis of Assisi the Saint Patriarch, a spirit which is perpetuated throughout the centuries in his children, the antidote for all the ills that our society suffers is indeed found; this is the reason why his sanctity Leon the 13th recommended it so effectively and, after him, the ruling Pontiff.

OC 2449

484. As for my proposition to become the head of the Tertiary Capuchin Friars, which I suggested to Your Reverence, I am of the opinion that it is not only convenient, but almost necessary, to instil in this Institute the spirit that must encourage it, to fulfil the aims of the institution and

to ensure it does not lose the pure capuchin character of its foundation, by the introduction of others in its regime and government. **OC 1546**

485. We must pay special attention to those virtues by which our seraphic Father distinguished himself for being like the characteristics of our order. **OC 1817**

486. The spirit of the Seraphic Father is, as Pope Leo the 13th indicated, the only one that can restore our society, as it did in the 13th century. And for that reason we must study it thoroughly and instil it in ourselves in order to imitate it. **OC 1269**

487. To make yourselves worthy of such a great mission, beloved children, you must try to form your spirit correctly and to adapt your life to the model that the Lord presents us in the Seraphic Father Saint Francis. **OC 1832**

488. The friars must try to instil the seraphic spirit in themselves, it is the only thing that can transform our current society, as Our Sanctity Father Leo the 13th says, it is a spirit that we, with our special vocation, have been called to imitate. **OC 1978**

489. I suppose that all three of them, who know well the spirit of the Congregation, will try to instil it in all of those good nuns, encouraged, as they are, by very good wishes. **OC 1913**

BROTHERLY CHARITY

490. *As they announce peace with their words, let them make sure they have more within their own hearts. No one should be brought to wrath or insult on their account, rather all should be moved to peace, goodwill and mercy through their gentleness.* **R 30**

491. They will love each other with that holy love so recommended by our Lord Jesus Christ, who said that his disciples have to be known for it, and by our Seraphic Father Saint Francis who wanted us to feel it more intensely and strongly than the love a mother professes for her carnal child.

OC 2297

492. You must also distinguish yourselves, beloved daughters, in unity and brotherly charity, both virtues so recommended by our Seraphic Father, and without which the religious orders would not be able to subsist, for they are the tie that unites them and the spirit that enlivens them.

OC 1819

493. The Rule of the Third Order begins by calling those brothers who profess it, so that they do not forget the union that they must have between them, and forbids admission for those who are not lovers of harmony.

OC 1036

494. Besides this, we earnestly recommend you union and brotherly charity by which, as the Lord says, we have to be known as his disciples. *OC 1806*

495. But, look, in the same way that this union is linked to the strength and the power of the Religious Institutes, the infernal spirit that hates them so much tries to introduce in them, through all the ways that its maliciousness and cleverness suggest, the germ of discord to weaken their strength and end their lives. *OC 1861*

496. Differences in character, temperament, education and nationality that are observed even in the heart of carnal families, must not in any way put an end nor even undermine in you the sense of mutual union and charity, virtues for which, as the Lord says, we must be recognised as his disciples. *OC 1860*

497. One of the main duties of every superior is to try, at all costs, to achieve the faithful accomplishment of regular observance, the exact fulfilment of the respective duties of their subjects and the promotion among them of charity and mutual union, which are the symbols of God's children and of the bond of religion. *OC 1634*

498. You must consider that united we stand, divided we fall; and that, as the Lord says, every kingdom divided against itself is brought to desolation. For this reason, the common enemy makes an effort to introduce rupture and quarrels in religious communities.

OC 1808

499. Treat your sisters as if they were your superiors; do not pay attention to their faults to censure them, but try to have your eyes always fixed on their virtues, to imitate and ennoble them. Try to give them preference in everything, wishing to be the last yourself, *and doing everything to gain them favour in Jesus Christ*, as the Apostle says.

OC 1819

500. One of the main methods that you must use is the intimate and maternal union with each other, without which the destruction and ruin of the Congregation would be inevitable. Because, as Jesus Christ says: *Every kingdom divided against itself is brought to desolation (Lc 11.17)*.

OC 1860

501. I am singularly glad for the peace and tranquillity of our personnel. This peace is a special gift that the angels announced to the world in the coming of the Redeemer and we must try to achieve it at all costs, because without it we would certainly go to ruin.

OC 1749

502. You must try to achieve this union, which is a guarantee of peace, beloved daughters, by identifying totally with your superiors, who are the angels sent by the Lord to look after you and to lead you to perfection through the path of the regular observance of your Rule and Constitutions.

OC 1820

503. Love each other, beloved daughters, as the Lord commands; and, by suffering and forgiving each other's

faults, which we all have, you will keep, as far as you are concerned, the great harmony that must reign in the Communities.

OC 1808

504. Above all, you must be united, as a tight bundle, by the close tie of charity. This way, you will become strong and formidable before your enemies, since strength is in union; and, on the contrary, ruin and death are brought about by division.

OC 1734

505. I had noticed some time ago that peace was being lost among our friars, which is something I truly deplored and which we all have to work on, to stop this evil. As for me, I am ready to avoid it, using every means within my reach, because my conscience tells me so, for the good and the continuing success of the work that the Lord has entrusted me with.

OC 1794

506. The Ecclesiastes says: *a threefold cord is not quickly broken (Ecl 4, 12)*. How solid should the one that binds and unites you to each other be, you who profess the same faith, belong to the same Congregation and are daughters of the same mother Spain?

OC 1860

SIMPLICITY AND HUMILITY

507. *As a sign of their conversion and consecration to gospel life, they are to clothe themselves plainly and to live in simplicity.* **R 6**

508. This is why the Lord transmits his divine light to the ignorant and humble, confusing those who are conceited with a vain science; He gives strength, to the weak and the waifs, confronting those who call themselves strong spirits and He exalts the humble and little ones to bring down those who are arrogant and haughty.

OC 256

509. With the same diligence and eagerness with which the arrogant one looks for honours, Francis despised them; he preferred to be considered simple than to see his humility diminished.

OC 1018

510. Yes, beloved children, the humility of Christ has to destroy and to kill in us the spirit of arrogance, which is a cause of our perdition and ruin, as it was for the rebel angels in Heaven and for our parents in Paradise.

OC 1339

511. The church of our convent in Totana, although far from being luxurious, has, nevertheless, some things that are not in accordance with the poverty and simplicity that must stand out in all the churches of our order.

OC 1628

512. The Lord Bishop wants the following words engraved on the gravestone of his tomb, after his name and date of his death,: *Homo humus, fama fumus, finis cinis.*

OC 2452

513. When has there ever been less humility and submission among the friars, who become lost causes by not even accepting well the paternal reprimands of their superiors?

OC 1699

514. Please receive the portrait that, at your request, this poor sinner, your father, has sent you, and embraces and blesses you.

CI, cartas inéditas (unpublished letters)

515. Do not pay attention to the instrument that God has used to give you the laws; because the more vile, the less it deprives the Lord of his glory, and He is the only one who take responsibility for this work.

OC 1734

516. Your Reverence, make yourself humble and consider yourself unable to do anything, because we cannot do anything or have anything, our sufficiency comes from God. And, for his great works, he always uses those who will not take away his glory because they believe that they are unable to do anything.

OC 1909

517. In order to preserve yourselves in humility, the foundation of every virtue, you will take on more joyfully the most unpleasant tasks.

OC 2294

518. Because those who live in the house of the Lord do not have to care about pomp and vanity, the nuns are encouraged to dress themselves with the most vile and poor cloth that exists in the country in which they live, so that everything in them preaches poverty and contempt for the world.

OC 2309

519. Try to look after the spiritual and temporary needs of your Novices, with paternal care and diligence, imitating the spirit of charity of our Father Saint Francis, and at the same time, you will, with good sense, put them on trial, in both outer and inner mortification, and also in humility and contempt for themselves.

OC 2403

520. The Sisters will receive admonishment and penance with humility without excusing themselves nor answering back in way to the Prelate, bearing in mind that they have come to the Congregation to nothing more than to cry for their sins and to humble themselves in Jesus Christ.

OC 2335

521. In order to maintain intact the precious treasure of chastity, you should always have your body and spirit mortified; remain humble and do not trust yourselves, and

expect the conservation of the sublime prerogative of the Spouses of Jesus Christ only in God.

OC 2354

522. The Superior General will need to be mellow and humble in his heart, following the example of our Lord Jesus Christ so that, with the first of these virtues, he gains the heart of his subjects, and with second, he remains dignified in the knowledge of his own baseness and misery, without claiming anything good for himself, but referring everything to God, from whom every perfect gift comes.

OC 2384

523. As a sign of humility, and to be better prepared to receive the Lord, they will mutually request pardon, before arriving at the sacred table, for the lack of charity that they may have committed and for the bad examples that they may have set.

OC 2422

524. During this time, I was bothered by the enemy with the temptation of arrogance; he wanted to make me see that I would be elevated to a higher dignity; such thoughts mortified me very much and I rejected them as sins against humility.

OC 161

525. In the midst of so much rejoicing and happiness among the others—for his election as bishop—it was such the impression of fear, confusion and stupefaction that seized me, that I cannot explain it in words.

OC 172

THE PATH TO THE CROSS

526. *Whenever our brethren commit a sin they must perform a penance of internal contrition immediately, then confess openly to a priest. They should also do worthy deeds that demonstrate their repentance. R 13*

527. In the situation that we are going through in our beloved Fatherland, both the Church and the Religious Orders, Your Charities will understand that: there is no greater satisfaction than to know we are suffering for the love of God, who is the one who wants us to follow him along the path of the cross and of tribulation.

OC 1915

528. The wall of separation that sin has built between God and us can only be demolished with the spade of mortification and penance and with the crowbar of the cross.

OC 1203

529. You will see, beloved children, that there is nobody without suffering and without a cross to bear in the world, because the Lord wants all of us to be saved. But his infinite wisdom provides the work and tribulations of his creatures for the forces of his spirit and the aid that He wants to grant them.

OC 1205

530. Do not forget either that the holy cross is the straight and sure path to sanctification.

OC 1916

531. Oh, yes! The cross was the merciful altar where, with the victim's loss of health, all human nature was offered, and where the immaculate Lamb wiped with its blood the pact of ancient prevarication. From it come salvation and all good.

OC 687

532. Let us take in and embrace the Holy Cross, the wood of salvation, which will take us from the tempestuous sea of this world to the safe port of our eternal salvation.

OC 1212

533. This is also why, beloved children, the Holy Mother Church, so interested in the salvation of her children, frequently reminds us of the need to embrace the cross of penance, and even forces us to do so, especially during Holy Lent.

OC 1512

534. The holy exercise of the Stations of the Cross is the most pleasing of all to God after holy mass, it is the most suitable to inflame our heart with the love of a God who gave his life for our love and for our salvation, by dying in the cross.

OC 1516

535. The more the Master loves the righteous, the more abundantly He makes them drink from the bitter chalice of tribulation, as we see in the Holy Virgin, who we rightly call the Queen of Martyrs.

OC 396

536. We should distance ourselves, beloved children, from glorifying ourselves with anything that it is not the cross of Jesus Christ. Let us love it and live crucified with it for the world, and the world for us, as the Apostle says (cf. Gal. 6, 14).

OC 1509

537. Continue fervently every day along this path, prepared to suffer any setback or tribulation with resignation, inherent to those who work for God, and who will be rewarded a hundredfold in Heaven.

OC 1799

538. There is no doubt that all of us must make use of the cross, for in this way the Lord arranges it for our sanctification, and we have to do it with resignation, and even with joy, because with it we must go to heaven.

OC 1806

539. Take into account, dearest father, that the life of the Religious Tertiary Friar is one of great abnegation and sacrifice, as these are required in every grade of the apostolate of Jesus Christ, and therefore a great spirit of faith and a true love of God is necessary so as not to fade in the venture.

OC 1826

540. I send you my warmest greetings, Your Reverence, and with Your Reverence, all of the nuns for the coming Christmas and New Year. I hope that the Lord grants us very happy feasts, embraced to the cross that the Lord presents us.

OC 1907

541. Without cross, there is no glory,
and with cross there is no eternal crying,
sanctity and the cross are one.
There is no cross which has not got a saint,
Nor a saint without any cross.

OC 1806

542. The little crosses that often gift each other, are the means by which the Lord forges our sanctification, because the Lord wants the members of religious orders to be martyrs, with the slow martyrdom that we confer each other, and normally without willing it nor thinking about it.
Let God be blessed for everything!

OC 1855

543. There is no doubt that they must have suffered very much, and therefore their spirits would sometimes flag; but they must already be convinced, and they will be able to see more clearly that all the works of the Lord bear that same mark.

OC 1855

544. Christ, our Master and model, tells us: *Blessed those who are subject to the persecution of the law, because the reign of Heaven will be theirs (Mt 3, 10)*. And, as we aspire to this happiness, we must not avoid following Jesus Christ, with our chests broadened and, come what may, nothing must frighten us away.

OC 2277

545. Let us love the cross, beloved children, the wood of salvation, which will save us from the shipwreck in the tempestuous sea of this world and will guide us to the port of the eternal salvation.

OC 690

546. I have been very happy with the good news that Your Reverence has given me about the development of Sister Leonor's illness. Let God make sure she recovers completely, if it is convenient for His glory! But if not, embrace one another with the cross, which is the real path towards heaven.

OC 1935

547. The more perfect the creature is, and the more it loves and serves God, the heavier is the cross that God imposes on it, with the intention that its reward in heaven is greater.

OC 1205

548. Our life is a life of sacrifice, beloved Mother, and not having a fixed abode is not a minor one, for we depend on obedience, but it is the Lord who rules us by it, and everything that He arranges must always be for the benefit of our soul, and therefore we must always say: Lord, let your will be done in everything!

OC 1919

549. We also have to suffer and endure, to live crucified by the mortification of our sins and appetite and to die for ourselves and for the world, so that, resurrected with Christ, we can enter the glory that he conquered for us.

OC 688

POVERTY

550. *All brothers and sisters must zealously follow the poverty and humility of Our Lord Jesus Christ. Though rich beyond measure, He stripped Himself of all worldly goods for our sake and with the holy virgin, His mother, Mary, He chose poverty in this world.* **R 21**

551. What will we say about the love of Francis for holy poverty? It was probably greater than any other saint has had for this virtue, which he called her queen and lady. And he longed for it so much that he asked for it and obtained it from the Lord for himself and for his Order.

OC 1021

552. Francis practised poverty with such severity, and he loved it to such extent that, when he saw a beggar who appeared to be poorer than him, he was moved to tears, because he did not want anyone to be poorer than him. And he decided to marry himself to it, making it the basis and foundation of his Order.

OC 1283

553. Do not fear, beloved daughters, that by practising the virtue of poverty you will ever be in need of anything for yourselves, your houses or the work that you are entrusted with, because the Lord knows, can, and wants to give you a hundred times what you do without for his love.

OC 1811

554. The poverty that the Sisters profess will shine everywhere. And the General Superior will punish any

abuse in this matter severely during her visit, forbidding the use of everything that opposes poverty and franciscan simplicity.

OC 2351

555. The poverty of Christ has to teach us to dismiss or even despise earthly goods, for they cannot satisfy the heart of man, on the contrary, they are thorns that prick him, as the Divine Master says.

OC 1339

556. I order the friars themselves to profess a great love for holy poverty, the wife who was gifted to Our Father Saint Francis and to our beloved Mother, so that I cannot say about them what Saint Bernard said about the false prophets, which is this: *they want to be poor in such a way that there is nothing lacking them.*

OC 2015

557. Another virtue in which our Seraphic Father stood out among the other saints was poverty, which he loved so much that he became married to it, and asked the Lord for it, for himself and for his sons.

OC 1818

558. The spirit of poverty must encourage this Congregation, and begging must be the only patrimony of the Nuns, thereby showing themselves to be disconnected from any material interest.

OC 2299

559. We earnestly recommend love and diligence for the safeguard of holy poverty to all the members of our religious order. And remember that we must live as poor people because of our profession, and those who do not want to lack anything are not really poor, as Saint Bernard says.

OC 2100

560. Otherwise, although we are not in the midst of plenty, nevertheless, due to God's mercy and aid, we have what we need to maintain ourselves in a moderate lifestyle, without reaching, on the other hand, strict poverty.

OC 1727

561. Most of all, I am very grateful for the many prayers that you offer up to the Lord in our benefit, and for the triumph of our Holy Mother the Church, so persecuted in our beloved Spain. I am very grateful for your good will in helping somehow with our poverty, but I warn you that the money from that Republic is not accepted here.

OC 1926

562. I will do everything in my power to send a small object to those friars, as Your Reverence suggests, although, as Your Reverence must already know, here we cover our necessities with great difficulty, as our only income is the stipend from the celebration.

OC 1944

563. The love that our Seraphic Father Saint Francis professed for poverty, above the rest of the virtues, was such, that he established it as his foundation and wanted it

to become the distinctive quality of his Sacred Religion, and he gave it as the mother of his children, choosing it as the wife he had been gifted, to whom he always was faithful, as he says himself.

OC 2433

564. Although the sisters, through their vow of poverty, cannot deprive themselves completely from the right to own, they must, however, practise in their customs the most absolute poverty. Everything will be shared and they will not be able to give nor lend anything, inside or outside the house, without the license of the Prelate.

OC 2349

565. As the Sisters have made themselves voluntarily poor for the love of Jesus Christ, they are thereby established, in the same way, as heirs of the patrimony that the Lord has deposited for the poor in the hands of the rich; this is, the alms, which they will ask for from door to door, for the love of God.

OC 2350

566. In the moments when the friars are obliged to deprive themselves of their holy habit, the priests will wear a full-length suit, in the same way as clergymen do, in the region where they live; and the coadjutor brothers, a secular suit which must be black, and they have to try to display in it poverty and modesty with decency and cleanliness.

OC 2370

567. Then, to imitate the Seraphic Father in this virtue of poverty, which is what must make them his sons, the friars will make an effort to live detached from all the earthly things, and look for nothing more than God, the only true good.

OC 2433

568. The poverty that the friars profess will shine in everything that they use, and in the building of the houses or apartments destined for their living. The General Superior will forbid, during the Visit, the use of everything that opposes Franciscan poverty and simplicity.

OC 2435

569. And Francis married himself to it, establishing it as the basis and foundation of his Order, the first religion to profess it in common, because, although it was known and practised previously by the friars, they did not profess it in common.

OC 1283

OBEDIENCE

570. *Our brothers and sisters promise obedience and reverence to the Pope and the Holy Catholic Church. In this same spirit they are to obey those called to be ministers and servants of their own fraternity.* **R 3**

571. The greatest and most pleasant sacrifice to the divine eyes is the vow of obedience that the religious souls do, because through it they deny themselves, renouncing for ever their own will and subjecting themselves to the will of others through their love of God.

OC 2347

572. In order to overcome our displeasure in subjecting our will to the will of others, even if they are superiors, the Lord subjected himself to obey his own creatures: *And he was subject unto them (Lk 2, 51).*

OC 1233

573. This virtue of obedience, beloved daughters, is the basis of religious life, and without it there is only confusion and disorder, which lead the institutes to decay and discredit and to a sure death.

OC 1817

574. By depriving themselves of their own will and judgement, the subjects will make an effort to serve their fellow men in those ministries that they have been entrusted with by the holy obedience.

OC 2362

575. Obedience: see here, beloved children, the virtue whose practise is the most unpleasant for human nature, because for its observance, man has to declare an open war against what he cares about the most: his pride, his judgement and his will.

OC 1390

576. All nuns must look with extreme veneration and respect and pay unlimited obedience to the General Mother, as a representative of our Seraphic Father Saint Francis, and go to her for every need with the confidence with which children go to their mother.

OC 2296

577. The friars must also think that God does not distinguish between creatures for the greatness of their ministries but for the greatness of their works; nor has he to ask for explanations of how much, but of how well they have worked. Therefore, they must throw themselves joyfully into the arms of the holy obedience, and in it abandon all their cares.

OC 2362

578. You know well how much the Seraph of Assisi distinguished himself in obedience, even saying that he would obey a novice, if he was placed as his guardian, as willingly as he would obey the oldest and most decorated father of the Order.

OC 1817

579. Obedience is an extremely important virtue, intimately connected and united with charity, the queen of all virtues, because the testimony of love that we profess to God has to be indeed founded in the fulfilment of his holy will, expressed in his divine precepts.

OC 1393

580. The obedience of the faithful towards their prelates and ministers of the Lord must be quick, blind and voluntary; this means that there must be no delay nor hesitation, no objections nor excuses, and they do not obey by force, but with satisfaction and even joy, as at the same time they are obeying God himself.

OC 1397

581. For their part, the Friars must try to place themselves like children in the hands of holy obedience, having no judgment against it and granting neither hesitation nor delay in its fulfilment, because they must think that they are not obeying the creature, but the Creator Himself.

OC 2348

582. Do not listen and much less follow the perverse doctrines spreading nowadays against the virtue of obedience, which, unfortunately, find followers even in the religious communities.

OC 1807

583. Beloved daughters, do not forget that the obedience that you promised in your profession, which constitutes you as nuns, was towards the Mother General, who accepted

it for herself or for her representative in the name of the Congregation and to whose authority you are subjected.

OC 1862

584. Do not burden further the heavy load that they carry on their shoulders with your bad behaviour; rather, you should try to help them carry it, as if you were Cyrenaics, which you will do if, by practising the humility of our Seraphic Father, you behave in a submissive, docile and obedient manner.

OC 1808

585. In imitation of our Father Saint Francis, you must be ready and willing to obey even the last of the Sisters, if this is the wish of your Superior, just as you would obey the most elderly and dignified member of the Congregation.

OC 2347

586. You must bear in mind that, for everything, your norms are drawn up in the Rules and Constitutions, and that you must only pay obedience to your Superiors, to whom the Lord will shed the necessary light in each particular case for the good government of the Congregation.

OC 1820

587. If through baptism we have been elevated to the high dignity of being children of God, as such we must owe him submission and obedience, which all the beings of creation pay to his name; for this we must not stray whatsoever from the laws that the Lord imposed on them.

OC 1335

PROVIDENTIAL MEANING

588. *Whether in sickness or in health, they should only want what God wishes for them. For all that happens to them let them give thanks to our Creator.* **R 23**

589. Counting on no more resources, but trusting the Divine Providence that sustains even the birds in the sky, we opened the Asylum of Masamagrell on the 9th day of August of the same year 1885.

OC 86

590. Don Faustino came to me one day and began to question me about the means on which I counted for the sustenance of the friars. I answered him that I only counted on the Divine Providence, the only means in which our Seraphic Father Saint Francis trusted when founding the Order.

OC 101

591. All the nuns will work without exception on the tasks they are given by the holy obedience, remembering that God does not distinguish creatures for the greatness of their ministries, but for the greatness of their works.

OC 2294

592. The question of finding accommodation where the Community could be established was also resolved by the Divine Providence, who persuaded the owner of the

Monastery of El Puig favourably to my request, and who lent it to us for free for as long as we wanted to live in it.

OC 103

593. And the abundance of food which the Divine Providence gave us in such circumstances was such that there were days in which the tables of the refectory were full of bread; for this reason I had to say to the doorman that, despite being very grateful for the alms of the faithful, we could not receive more bread.

OC 82

594. I continued experiencing this Providence in the two three-year periods that I was the guardian in Ollería, a time in which I ensured not only the needs of the community were attended to, but I could also make many improvements and work in the convent.

OC 140

595. My transfer was, naturally, a terrible test sent by the Divine Providence for both my friars and nuns of the Congregation, and many tears were shed.

OC 123

596. And as everything, without a doubt, was work of the Divine Providence, the arrangements soon gave happy results, as we were given the opportunity to found in our old convent of Antequera.

OC 37

597. I had to implore the help of benefactors, so that they could aid me with their alms, and I have to confess that, for the glory God, his Divine Providence moved hearts in such a way that we were never lacking in anything. Let God be blessed for everything!

OC 139

598. Now I want to put on record the episode of the multiplication of the bread, which occurred during the guardianship of Father Estanislao of Reus, and which shows the special Providence with which the Lord took care of the needs of the convent of the Magdalena. Let the providence and the mercy of the Lord be blessed!

OC 67

599. I have to confess that I was always —unfortunately— very ungrateful for the Lord’s aid, as my poor soul was a frequent victim of the enemy in the tenacious fight that the spirit of evil fought against it. But, let thanks be given to the Lord, who always offered his hand to raise his Divine Providence upon me!

OC 1

600. *What do you want me to say, father! We only fulfil the orders that we are given.* As I heard this, I raised my eyes to heaven and I said: *Then God will provide!* And thus it was, because the news that the friars of the convent of the Magdalena were suffering from hunger spread like wildfire through the towns of the region, and people came from everywhere loaded with bread and other food.

OC 81

601. After having read some book or other about the Carthusians, all five of us were inclined to enter into this order. But, how different from ours were the plans of the Divine Providence! Except for José Guzman, we were all taken by the Lord, in different times and through different paths, to the Capuchin Order.

OC 17

GRATITUDE TO GOD

602. *In every place and circumstance, let them acknowledge that all goods belong to the most high Lord and Ruler of all things. Let them always give thanks to Him from whom we receive all goods.* **R 31**

603. To show in some way our gratitude to God for such a great gift and to pay him due thanks for it, we ensure that a triduum of thanksgiving is celebrated in all our convents as soon as possible. **OC 1614**

604. When addressing Your Charities for the first time, we want above all, and fulfilling a sacred duty, to increase further your gratitude towards God, the giver of all good, from whose liberal hand we have received the valuable benefit of the restoration of our Province of the Precious Blood of Christ Our Lord, so desired by all. **OC 1612**

605. Help us all, then, to give thanks to God for such singular mercy and to work with interest and by common consent for the good and prosperity of our Congregation so that the moral and material progress that His Holiness and our Cardinal Protector expect is seen in it. **OC 1762**

606. And I am also grateful for you to have seen that in the rose bush planted by our Congregation in Italy, there are two new roses, which will probably be very pleasing to the Lord and which will attract with their fragrance of virtues many souls to his service. **OC 1925**

607. Help me give thanks to the Lord and may each and every one of the nuns of the house receive the blessing of this, your father and servant in Christ.

OC 1791

608. Let us bless the Lord for the grace that he bestowed on his servant —the Father José Calasanz of Llevaneras— and let us engrave his sublime teachings and examples in our soul.

OC 1795

609. I earnestly beg you to help me, like good children, to implore first of all the pardon of the Lord for my ingratitude and, after, to give him thanks for his mercies and benefits.

OC 1866

610. At the moment, a building is being built in Paterna for a charity dining hall and cells for the sisters. As you will imagine, it is all financed through donations. Let us bless the Lord for it and give him thanks.

OC 1798

611. I will have another reason for gratitude towards the divine kindness in the coming year, and I beg you to help me give thanks to the Lord for it; it is this: that the date of the fiftieth anniversary of my ordination in the priesthood, or golden anniversary, and that of my first mass, are approaching.

OC 1865

612. There is no doubt that your anticipated profession of perpetual vows is a singular grace that demands your gratitude to God and to your superiors, having offered the same distinction to Your Charity.

OC 1810

613. These considerations must arouse in you, beloved sisters, gratitude towards the Lord, who chose you to be part of this Congregation, and at the same time a great zeal and interest in trying to achieve the greatness and prosperity of your beloved mother. *OC 1859*

614. Let us bless the Lord for everything! And you, beloved children, be always very thankful for the grace that has been granted to you, and you must not be idle, but you must work every day with a greater zeal for the glory of God, becoming worthy of the highest dignity. *OC 1812*

615. Help me, then, beloved daughters, to give thanks to the Lord for the great gift of the approval of the Constitutions and never forget the advice of this your father, who, as such, loves and blesses you. *OC 1863*

616. In the first place, beloved sons and daughters, we encourage you to always show yourselves very grateful for the singular mercy that the Lord had on you, bringing you into the world and navigating you to the port of Religion. *OC 1829*

617. On the 22nd of September of this year 1914 I also had the great satisfaction of being able to inaugurate the church of my Tertiary Capuchin Nuns of Altura, a task that I found had been started on my arrival to Segorbe but had stopped due to a lack of resources, and which I had to finish at my own expense. Let thanks be given to the Lord!

OC 206

618. How great should our gratitude towards God our Lord be for such a great sacrifice, which is showing us his divine law and setting the path along which he have to walk to achieve our salvation?

OC 501

619. You must appear grateful for the grace of the Lord, faithfully paying back and thereby increasing this divine treasure, since the Lord says through Saint Luke *that unto every one which hath shall be given (Lc 19,26)*.

OC 720

620. How great should our gratitude towards the Lord be, beloved children, if with the proper attention we considered his preferred love towards us!

OC 1221

621. As the alms received were so opportune, I wanted to know who the benefactor was, so I could thank him, and I asked the doorman to find out; but the man answered that he had been ordered not to say who sent it.

OC 91

622. The greatness of the dignity to which the Lord elevated us, incomparable with any other on earth, and the sublime mission that he entrusts us with increase, in a way, the feelings of gratitude in our soul, and the greater the feelings are, the more we appreciate the gratuity of these gifts.

OC 581

GRATITUDE TO MEN

623. The happiness and joy that those good nuns of America felt when they saw you return to the Custody, must not surprise you, because Your Charity was chosen by God, through obedience, to educate the spirit of those nuns, who, for this same reason, hold you in great esteem, and if they had not, they would be ungrateful and would not be fulfilling their duty.

OC 1909

624. Give thanks to the Order, your mother, and working continuously for its greatness and honour, thus reciprocating God's plan when He called us to it, because with this you will assure your salvation.

OC 1812

625. You must be extremely grateful to all your directors and to the people who are interested in the good of the Congregation and you must reciprocate their love, by praying for them very much to the Lord.

OC 1820

626. Above all, I will never get tired of recommending your gratitude and love towards our beloved Congregation. The Lord has used it to give you your satisfying life as a nun that you enjoy, and that distinguishes you from the rest of the Institutes.

OC 1858

627. I also want to thank you for your kind wishes during Easter and on my feast day, and, above all, for the prayers that you have offered up to God in my favour, which I need very much. **OC 1843**

628. We were received by the town of Torrente with great shows of affection and rejoicing, which those people have always unequivocally shown, and to which we will be eternally thankful. **OC 120**

629. The Lord, who never abandons his people, moved the heart of the priest Fr. Francisco in such a way that, satisfied with the small produce of our few properties, he committed himself to be with us, and kept his promise until his death during the 1885 cholera. God will have rewarded, without a doubt, his act of charity! And we will be eternally thankful. **OC 16**

630. Don Pedro Soto said to me: *I will write to Rome so that they send the bulls and put them on my account.* I was extremely thankful for his kindness, which is why I have never forgotten nor will ever forget him in my poor prayers and in the bidding prayers of the Holy Mass, so that the Lord will fully reward his charity. **OC 173**

631. The work was paid for by the virtuous Don Gonzalo Valero and his wife Doña Vicenta Valenciano at their own expense, and whose parents gave the Congregation the houses that were used for its foundation. For this reason I tried to obtain permission for them and their parents to be buried in this church, as a sign of gratitude. **OC 220**

632. I had the great satisfaction to be able to bless the church of the Asylum of Segorbe on the 30th day of that month; the ceremony was carried out in great solemnity and with great attendance of the faithful and rejoicing of its worthy founders Don Gonzalo Valero and Doña Vicenta Valenciano, whom the Lord must reward for their great sacrifice and their inexhaustible zeal.

OC 223

633. The Lord digned to hear your pleas in our favour and he restored our health, no doubt so that, by making better use of our time at his service, we might assure our eternal salvation. Let a thousand thanks be given to the Lord and to you, beloved children, for whose mediation we have been granted this gift!

OC 1264

634. For the division of the present province of Toledo in the two old ones of Valencia and Andalusia; and also, and in the name of all the Valencian friars, I give Your Most Reverend thanks, as I also give them to all of the Most Reverend Definition.

OC 1591

635. During our first meeting as Definers of the new Province of the Most Precious Blood of Christ, and after giving thanks to the Almighty for such a fortunate event, we also gave Your Most Reverend a vow of warm thanks for the keen interest that the reconstitution of our old and dear Province has always inspired in you.

OC 1957

636. Afterwards, the Solemn Pontifical mass was sung, and I was able to give the papal blessing, as I had been authorised by the Holy Father in the most beautiful letter that he addressed me, an unmerited distinction that I will never be able to thank enough.

OC 1874

637. Of all the shows of affection that I receive from Your Reverends, beloved daughters, what I am most thankful for and need most are your prayers, which, be in no doubt, I reciprocate, because, for me, there is no difference between Spaniards and Americans, as you are all very beloved daughters in Christ for me.

OC 1927

638. I am very thankful for your signs of gratitude and filial affection, which, like a father, I reciprocate by asking the Lord to overwhelm you with blessings so that, being good children of the Father Saint Francis, you will assure your eternal salvation.

OC1982

639. Undoubtedly, it was the Lord who spoke for me, expressing the gratitude that they should have for their mother the Capuchin Order, from whom they had received religious being.

OC 129

640. Beloved children, you must always show gratitude for the motherly diligence of such a good mother, help her in her ventures which favour your brothers with the generosity and charity that she instils in you, accepting gently and submissively her teachings of eternal life, on which your happiness is based.

OC 954

THE SPECIFIC MINISTRY

641. *The brothers and sisters have been called to heal the wounded, to bandage those who are bruised, and to reclaim those who have strayed.*

R 30

642. And, of course, I send you many blessings, and ask the Lord to ensure your chosen tasks are fruitful for the promotion of the great work of the reform of youth that the Lord has entrusted our Congregation with.

OC 1891

643. Your Reverends cannot imagine how much satisfaction and joy I am given from the moral and material progress of our Congregation in Italy, and it would overwhelm me if the Lord could let me see an establishment in Rome, where we could have the General Procuration and a reformatory where the goal of our Congregation could be seen.

OC 1894

644. Having a prison in this town, it is our will and desire is that two or three friars go everyday, alternating weekly, to instruct the prisoners, to console to them and to even take care of their needs as far as possible.

OC 2047

645. The church encourages the heroism with which that pleiad of virgins consecrated to the Lord willingly sacrifice their youth, their fortune and hopes, to devote themselves entirely to the service of their fellow people in

the orphanages, asylums and hospitals where, as mothers, they are the consolation and providence of their refugees.

OC 943

646. The ministries to which this Congregation is especially devoted are: the instruction of adults and infants in sciences and arts; attending to the sick, especially at home, and the regime and management of jails and prisons.

OC 2360

647. Friar Luis Amigó was personally persuaded of the urgent and utmost necessity to return to the righteous path, through Christian education, those youngsters who had been pervaded with false doctrines and bad examples and were far from the path of truth and virtue. He founded two institutes, applying all of his effort and aided by the divine grace.

OC 1780

648. It would be very good to open —when you are ready to do so— a small school for the instruction of children, and this would capture the affections of the population.

OC 1840

649. For the ill who are weakened by the lack of means to take care of their ailments, the Church has hospitals all around, where, at the same time as they provide the necessary care for their illness, they bring the peace and calmness to their spirits by means of the nuns who are entrusted with their care.

OC 943

650. Do not fear to perish on the steep mountain faces and precipices in which you will often have to put yourselves to save the lost sheep; nor be frightened by the thorny bushes and ambushes in which the enemy will try to snare you, because you can be sure that, if you manage to save a soul, you are predetermining yours. **OC 1831**

651. I am glad that we are in agreement in our desire to reform the youth, it is a work of extreme importance at all times, but particularly in these societies which are so perverted.

CI, cartas inéditas (unpublished letters)

652. We must do all for all, as the Apostle says: *Omnibus omnia factus sum (1 Cor 9, 22)*, lifting the fallen, aiding the needed, consoling the sad, helping the ill and correcting and advising those who need it. **OC 1166**

653. The priests will take care of the spiritual management of prisoners; of helping the dying, especially those entrusted to the care of the Congregation, and of secondary education. The coadjutor brothers will be devoted to the care of the ill and of prisoners, to elementary education and to the instruction of arts and crafts. **OC 2362**

654. The Sisters will serve the Lord in mixed life, devoting themselves sometimes to the sweetness of contemplation, and other times, with the maximum diligence and preoccupation, to the aid of the corporal and spiritual needs of the fellow people in the hospitals, asylums or centres of

education, particularly orphanages, and Missions among the unfaithful. **OC 2293**

655. Several young people of this province, encouraged by a great zeal and charity towards their fellow people, wish to get together and form a religious Congregation of simple vows and devote themselves to the education of sciences, arts and crafts; to the government and management of the jails and prisons, and to the attendance of the ill, especially at home. **OC 1543**

656. The Congregation of my Capuchin Tertiary Friars, founded in Spain in 1889, is giving, thank God, abundant fruits among the young people of different walks of life, which is most appreciated and becoming well-known everywhere, as the work of God.

CI, cartas inéditas (unpublished letters)

657. These victims were the precious, firm stones upon which I later wanted to build the Asylum of Massamagrell. Because, indeed, once the epidemic was over, we saw that there were many children without shelter due to the death of their parents, and moved by compassion, I thought that we could take them in. **OC 86**

658. The Missionary Friars of La Guajira requested with great insistence that our Tertiary Nuns should go to the mission for... the instruction and education of the girls, and even more so as they were intending to found Orphanages and would need to be in charge of the girls.

OC 164

THE ATTITUDE OF THE GOOD SHEPHERD

659. The Lord chose us among thousands, and he instilled the same authority in us as his Apostles, so that, as diligent shepherds, we may run after the lost sheep, and lead it to the fold, keeping it away from the poisoned pasture that its enemies present it with.

OC 1136

660. You, my beloved sons and daughters, whom He has constituted as the young shepherds of his flock, are the ones who must go after the lost sheep until it is returned to the fold of the Good Shepherd.

OC 1831

661. And, if we pay attention to the acts of his public life, we will be able to appreciate even better the peace and joy that overflowed from his divine heart when fulfilling the will of his Eternal Father. Look at him climbing the mountains and crossing the hills, like a loving shepherd, looking for the lost sheep.

OC 889

662. Above all, we want to show you the love that we profess to you through Jesus Christ. Love for which we will give our life, if necessary, for each and everyone of you, in imitation of the Apostle John, whose words we have chosen as motto of our shield: *and I lay down my life for the sheep (Jn 10, 15).*

OC 251

663. We urge the religious institutes of contemplative life to multiply their prayers to the Highest, so that He makes fruitful the works of the Missionaries and of their helpers, bringing forward the time at which the scattered sheep enter the fold of the Supreme Shepherd of the souls, and there is in this world no more than a single fold and a single Shepherd.

OC 2250

664. Today we must not only try to attract those who live distanced from Jesus Christ, enveloped in the errors of gentility, idolatry and heresy, so that they may know Him and follow Him, but our main task has to consist in returning to the fold of the Divine Shepherd so many Christian souls that live apart from Him.

OC 1137

665. The Lord lived among us for thirty three years, leading a hidden life, full of sacrifice and deprivation; the last three years of his life, as a Good Shepherd, he went in search of the lost sheep, to return them to the fold of his Celestial Father.

OC 666

666. It is also our duty to watch over you, our beloved herd, like a diligent shepherd, to prevent the voracious wolves that, as Saint Peter says, surround us looking with avidity for something to devour, from making you their prey, drawing you apart from the fold of the Good Shepherd.

OC 260

667. Look at him climbing the mountains and crossing the hills, like a loving shepherd in search of the lost sheep.

OC 889

668. For four thousand years, humanity groaned inconsolably, like a sheep without a shepherd, devious and errant from the true path and dying of starvation in the barren loneliness of its sin, without finding anyone to look on it with compassion nor a heart to love it.

OC 940

669. With good reason the Roman Pontiff... raises his voice to ask all of us to work with zeal in the highest and most noble mission of leading souls to the fold of Jesus Christ, from which the majority live so far.

OC 1138

MORALISATION

670. I had not forgotten the work of the foundation of a congregation of Tertiary Friars dedicated to the moralisation of the convicts; on the contrary, I had it very present in my mind and in my heart.

OC 98

671. We have to be very worried about the luck of so many unhappy people who, dazzled by convenient misconceptions and pernicious doctrines, move away from the lap of their affectionate mother, the Catholic Church.

OC 320

672. In an instant, the idea crossed my mind and was fixed in it, maybe through divine inspiration; to complete the work with the foundation of a congregation of Capuchin Tertiary Friars who dedicated their lives to the care and moralisation of the prisoners in the penitentiaries.

OC 83

673. In order to promote further the glory of God, and with the aim of giving you norms and rules of conduct for certain things, with which you can rule yourselves in the arduous task of the moralisation of the youngsters that you have been entrusted with, we have come to give the following orders:

OC 2075

674. Be fearful, beloved children, of the strict demands that the Lord will make on the education that you will have given your children. For this reason, you must watch them very carefully in order to separate them from bad company, which is usually the cause of perdition of the young people.

OC 1430

675. Very soon, the news was spread and young people began to arrive, requesting to be admitted to be part of the new congregation, undoubtedly attracted by the goal of taking care of the instruction and moralisation of the convicts.

OC 100

676. Every modification, reform or new method for the instruction or moralisation of the children which the directors judge necessary to introduce, must have the approval and the consent of the local superior.

OC 2035

677. Saint Rita is not a school, but a house of reform and protection, which is not attained through study but through moralisation and work.

OC 2068

678. Friar Luis Amigó founded two institutes of the Third Order, one male and the other female, so that the friars and nuns of both Institutes, full of zeal, would reform youngsters who have deviated from the path of good, both in the natural and supernatural sense, and would renew them in Christ by all means.

OC 1780

CATECHESIS

679. Among all the types of preaching, the most excellent, the most important and the most necessary is, undoubtedly, the catechesis or teaching of the catechism.

OC 2222

680. The preaching and teaching of the doctrine of Jesus Christ which is contained in the catechism, is undoubtedly, beloved children, the most excellent and important of all the works which we can do, both religiously and socially.

OC 365

681. The teaching of the Christian doctrine is, beloved children, the most excellent of the works that you can do for the glory of God, and for the good of the fellow people and of society, and to which your Prelate earnestly encourages you.

OC 374

682. Let us instruct the people, beloved children, in the eternal truths and duties that the doctrine of Jesus Christ teaches them, so that we may liberate them from the perdition to which they are led by the modern doctrines of the mundane.

OC 368

683. We must earnestly request the following from the friars, although we realise that they already do so: That they do not neglect the teaching of religion to their students, who must have this subject in the forefront of their education.

OC 1468

684. Try to instruct yourselves well in the Christian doctrine and try to fulfil the obligation to teach it to your children; and you must listen to the explanations that your parish priest will give you about it. *OC 1006*

685. The students of religious schools are usually more regular in their attendance; therefore the benefit that can be obtained from them in relation to religious instruction is greater. *OC 469*

686. There would be such happiness if this holy doctrine—the Christian doctrine—was better understood and was better practised in the world! Nothing else would be needed to end all ambition, envy, hatred and quarrels that divide men. *OC 367*

687. The friars and nuns must have, as a special goal, to instil in the students, particularly in the most outstanding ones, the desire to transmit to others their knowledge of the Christian doctrine, so that, from these schools, there may be assistants for the catechesis of the parish priests. *OC 1470*

688. As for the instruction of the Coadjutor Brothers, I must add that there should be much work on the Christian doctrine and on religious urbanity. *OC 2046*

689. If you check all canonical legislation you will find, in all times and all ages, many orders that dictate and recommend catechetical instruction, not only to those in

charge of the healing of the souls and to the simple priests, but also to the faithful of both sexes. **OC 2222**

690. Yes, beloved priests, the Divine Master is addressing you when he says: *Go ye therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you (Mt 28, 20-21)*, these lines can be found in the small but sublime and admirable book of the Christian doctrine. **OC 370**

691. We remind all the priests of our diocese that, by all the means that their zeal for the love of God and for the salvation of the souls suggest, they must encourage, spread and take active part in the teaching of catechism. **OC 2223**

692. Once more we have to draw attention to our beloved collaborators in the great mission of the salvation of the souls, to the religious instruction of their parishioners, and especially the one called catechesis. **OC 2270**

693. Teach the Christian doctrine! It is the highest mission by which you can become like the co-redeemers of the human blood-line by leading the souls to their eternal salvation. **OC 370**

694. Remember and put into practice what the Seraphic Father Saint Francis orders to his children in his Rule: *Preach the vices and the virtues, the pain and the glory, with the briefness of a sermon; because the Lord made the brief word on Earth (2R 9, 3-4)*. **OC 1145**

695. We address those who know perfectly well the wrong that religious ignorance causes; our intention is only to raise the alarm of the Shepherd to his shepherd boys, so that the flock does not get lost due to the lack of true light that illuminates the path of the life of the congregation.

OC 2270

696. Up until now, school was a precious aid of the parish priest in the obligation of the teaching of the Christian doctrine, which was mainly his concern, because the teachers, generally being good Catholics, do not neglect giving the children the appropriate religious instruction.

OC 2270

697. We must teach them, then, the doctrine of Jesus Christ, not with subtleness of speech and words of human wisdom, as the apostle says to the Corinthians, but with the most persuasive of reasons, which is spirit and virtue.

OC 363

698. Venerable priests, intensify your enthusiasm for preaching and, in order to make it fruitful, announce the divine word with unction and fervour, with simplicity and without rhetorical figures.

OC 1145

699. The Catechism, that book of gold that reminds us that we come from God and that He is our final goal, and which we spread; ...I say that the compendium of theological science begins its instructions by asking us: are you Christians?

OC 455

WITH DOCTRINE AND EXAMPLE

700. The inherent duties in the pastoral responsibility that has been imposed on us are many and great, beloved children, and all can be summarised in these words of the Divine Master: *Ye are the salt of the earth... Ye are the light of the world (Mt 5, 13-14)*, by which we are ordered to grace with example and doctrine the part of the flock entrusted to us.

OC 258

701. The superior general is the head and guide for the entire Congregation and, above all, the father of all the friars, this is why he must work very hard for its prosperity, both spiritual and worldly, and lead his subjects by example and doctrine in the norms of the community.

OC 2384

702. We can assure you that we are ready to make any necessary sacrifice to lead you through the path of abnegation and example, though it may be dark and humble, trusting on your sincere co-operation and on the positive and effective community of everyone.

OC 267

703. If you want your children to be devote, pious, humble, long-suffering, respectful, you must lead by example, for this is the best preacher whose strength of persuasion is irresistible.

OC 1087

704. The sovereign Master, the perfect model for those who preach in his name, began his greatest mission of saving humankind by providing practical, living examples of the virtues: *Jesus began to work and to teach (Hech 1, 1).*

OC 258

705. Before receiving the Lord, as a sign of humility, you will ask for each other's forgiveness for the lack of charity that you may have committed and for the bad examples that you may have given.

OC 2340

706. The Mistress should test them sensitively, both in inner and the outer mortification, in humility and scorn for themselves, leading by example in these and other virtues, so that her own life is a perennial preaching and a norm of conduct for the novices.

OC 2329

707. Dear priests, you must be, above all, an exemplary model and teach the faithful the practical exercise of all the virtues, since, without example, your preaching will not be of any use to them, rather it will be rejected.

OC 1146

708. Paying attention only to the glory of God and to the good and benefit of the Congregation, you must choose those nuns who will be the most capable, prudent and exemplary so that, with doctrine and example, they can govern their subjects.

OC 2326

709. Do not forget that the religious instruction that you give to your children must be accompanied by your good example, without which your lessons and reprimands will fall on deaf ears.

OC 1430

710. Let us try to be, from now on, models and examples of virtue and to attract, with words and acts, many souls to the Lord so that ours may shine like stars in the glory.

OC 1188

711. We must never forget that, in the same way that the stability and the solidity of a building depend, to a large extent, on its foundation, from our virtue and good example depend the strength and stability of the moral building of the Province of the Precious Blood of Christ that is built upon us, its foundation.

OC 1616

712. The world needs righteous souls that, with the examples of their holy lives, counterbalance the bad examples and scandals of the mundane.

OC 1174

713. You must remember that nobody gives what he or she does not have and, if you are to teach others the knowledge of virtue, it is necessary that you practice it, because in this way, even without much work, they will follow your lessons, because example is the best preacher.

OC 1816

714. Parents have to try to serve as an example for the education of their children, so that they do not destroy on the one hand what they build on the other.

OC 1087

715. There is no doubt that good example is what has the most influence on the human heart and is the most effective exaltation for the practice of good.

OC 1085

EMULATION AND WORK

716. *Those poor brothers and sisters, who the Lord has had the grace to serve and work for, should, in turn, serve and work faithfully and conscientiously.* **R 18**

717. Emulation stimulates and encourages children, and is ordinarily beneficial in the application of their studies, therefore the most suitable means of emulation should be selected from experience and from industry. **OC 2054**

718. And, for greater stimulus amongst the children, the names of the guards of honour will be displayed every week on a chart that, for that purpose, will be placed in the chapel. **OC 2077**

719. Besides the nature of the human heart, the most beautiful means to stimulate the children, both in the practise of virtue and in the application to studies or to work, is to awaken a sense of emulation among them. **OC 2049**

720. As it is impossible for men on the path to heaven to be elevated by God and to fulfill the law of work given by God to man as a penance for his sins, the novices must, outside the time destined to spiritual exercises, spend the rest of their time doing manual labour. **OC 2378**

721. As a stimulus and incentive for work, and to take care, as far as possible, of the future of the poor children, I order that a third or quarter of what they are expected to earn, be reserved in their benefit. **OC 2069**

722. When classifying children from the different orders, age will not be taken into account, rather their moral qualities, because not only will different orders not necessarily be grouped together in the same class, workshop, etc., but also we expect that the good will awaken a sense of emulation, which is what we aspire to with this classification. **OC 2051**

723. The grace to pass from one order to another will be granted by the local superior, after listening, for that purpose, to the opinion of the directors or people in charge of the child in the school, workshop, etc. and the act will be disguised with some solemnity and will take place in days of great festivity to further interest the children. **OC 2052**

724. It is true that man must not, for this reason, neglect work that God imposed on him as punishment for his sins, but must take it, work tirelessly and offer it up as penance, in service to the Lord. **OC 1315**

725. In order to stimulate the children, and at the same time as a sanction for those who have not been well-behaved, every month the marks that they deserve in relation to mercy, study and work will be displayed in public. **OC 2030**

726. We want the friars to make use of this means to encourage emulation in the children, because experience will teach them that, with it, they will obtain more of the children than with any other type of punishment. **OC 2054**

CIRCUMSPECTION AND SILENCE

727. *Let the brothers and sisters be gentle, peaceful and unassuming, mild and humble, and speak respectfully to all in accord with their vocation. Wherever they are, or wherever they go throughout the world they should not be quarrelsome, contentious, or judgmental towards others.* **R 20**

728. Silence is one of the virtues that the religious soul must try hardest to achieve, for the great benefits that it brings us, and for the even greater troubles from which it frees us.

OC 2332

729. If the friars must act with great circumspection and care, especially with words, at all times and in all places, they must be much more careful when they are outside their home.

OC 2425

730. I highly recommend the effective fulfilment of the Constitutions in relation to regular and evangelic silence, which is the guardian of the other virtues.

OC 1980

731. You must always go ahead of your students in the daily Communion, in the practise of prayer, in religious modesty, in the circumspection of language and in all the virtues that must stand out in a good friar. **OC 1805**

732. You will also try to ensure that the rules of discretion and charity, so necessary in every religious community, are rigorously kept.

OC 2333

733. Silence is the guardian of all virtues and, without it, we cannot have any true virtue, because, as the apostle Saint James says *the Religion of he who does not know how to hold back his tongue is vain (Ja 3, 2)*.

OC 2332

734. Try to go well mortified, in seclusion and in silence, with your mind set on holy thoughts, and when speaking with secular people, try to leave them always inspired.

OC 2425

ORDER AND HARMONY

735. Beloved children, when The Almighty Lord created all beings from nothing, he gave each one the mission which they should carry out in the plan of his Divine Providence, for the good order and harmony that he wanted to reign in the world. ***OC 1402***

736. The practice of charity between fellow men would make the world like a premature heaven, reigned by justice, peace, order and morality, which are the basis of the well-being and the moral and material progress of nations. ***OC 1054***

737. The good order and harmony of the religious institutes depend, to a large extent, very beloved Fathers and Brothers, on the zeal, vigilance and pastoral diligence of their superiors. ***OC 1968***

738. I order the friars to show strict punctuality and observance of the community acts and rigour when following the schedule set in this visit, because in this way, the house will shine with the harmonious concert that gives the name of Regular Orders to the religious institutes, because in them everything is ordered and measured by the Rule. ***OC 2018***

739. Those who have been given authority must work tirelessly to eradicate principles and ideas contrary to justice

and order that cause so much disruption, so that peace and union between the citizens reign in the towns.

OC 1169

740. The nations do everything without God, they do not want to recognise his power nor be subject to his laws. Is it not strange to see so much disorder, impiety, indifference, and unrestrained passions in individuals?

OC 820

741. We also raise our voices in this holy time of *Advent*, in which we prepare to commemorate the coming of the Redeemer, to warn you and admonish you, beloved children, that outside the spirit of Jesus Christ there is no moral or material progress possible, only confusion, disorder and eternal death.

OC 281

742. So that the friars can have more time to take care of their occupations, and that there is more order in everything, stated times for the entrance of the children of the village will be designated.

OC 2036

743. The order and balance that God wanted to reign in the world would be re-established with mutual respect between rich and poor people, and with the due dependence of some beings on others, peace would be reborn.

OC 973

744. All men should focus their attention on the precept of love, especially those who have been entrusted with the government of peoples and nations, if they want order, justice, morality and peace to reign in society.

OC 1151

745. May uniformity reign among you; it is so inspiring and contributes to maintaining order, and you must avoid, at all time, the introduction of arbitrary practices and customs that may cause disorder and confusion in the Congregation.

OC 1967

746. Encouraged by a great zeal and interest for the house, you must try to become able to do everything yourselves and, without dwelling on difficulties, act in everything as if its good order and government depended only on your diligence and preoccupation.

OC 2063

747. Unrest, disorder and anarchy reign everywhere in society, and in all of its classes, because, on leaving Jesus Christ aside, man finds himself in darkness.

OC 1167

748. Order and clarity must shine in your accounts, and in this matter one should be extremely rigorous, especially in houses that, like this one, depend on a governing body, to which the accounts must be rendered.

OC 2066

749. Every day the foolishness of those who boast their title of Catholic or Lover of order, is gaining in notoriety, as they favour the press—the enemy of religion and destructor of social order—with their money.

OC 2275

750. So that the canonical visits are not reduced to a mere formality, but give the desired practical results in the reform and correction of defects and in prescriptions directed at achieving the good order and government of the Institute,

it is ordered and commanded to the local superiors to make them be read in public refectory several times a year.

OC 2074

751. But, what misfortune! Men draw apart from the will of God, underestimating his holy law, and thereby creating the confusion and disorder that reign in the world.

OC 852

752. The two great ills that threaten the world nowadays are: the thirst for gold and the loss of faith; these are ills that translate into the disturbance of the social order that can be seen everywhere and into a general offensive against our Holy Mother the Church, which is the best guarantee of peace and social justice.

OC 2272

753. We trustingly hope that you receive in good faith these orders that through the Lord we have judged necessary to give you, venerable parents and brothers, for the good order and regime of the Congregation, and that you will put them into practice with the maximum diligence.

OC 2059

754. And would not an admirable order reign in the world if we all followed rigorously the law of God!... We would all love each other like brothers and sisters, and enmity, hatred and quarrels would disappear; and we would guard the moral and material interests of other people as if they were our own.

OC 851

LOVE AND HONOUR TOWARDS THE CONGREGATION

755. Have a great esteem for your Mother Congregation, beloved sons and daughters, in which the Lord presents a vast domain in the education of youth in which you should work for his glory. *OC 1831*

756. You will have been already able to appreciate, by the appointment of new superiors in the Chapter and obligations in the houses, how much your Mother Congregation loves you and takes care of you. You must also love it, daughters of mine! And you must always live united and adhered to it, honouring its obligations to the letter and not hesitating to make sacrifice for its prosperity and honour. *OC 1844*

757. In the same way that a child shows affection for his mother before thousands of other women, no matter how poor she is, and even though they may be richer and better dressed, because he recognises that he has received his life from her; in this way your love, diligence and interest must be placed in the Congregation, within which the Lord wanted to put you. *OC 1858*

758. If there was ever a difference of opinion, consider that, for everything, you have your norms drawn up in the Rule and the Constitutions, and that you only owe obedience to your superiors. *OC 1820*

759. Look upon the laws of the Institute with extreme veneration, these are laws by which you are considered to

be Tertiary Capuchin Friars and whose fulfilment is the manifest will of God. **OC 1734**

760. All your religious perfection is based on the faithful observance of the Rule and Constitutions. **OC 1835**

761. The Lord demands nothing less of us than our sanctification; and your mother, Religion, also expects from Your Charities, that you honour her and help her with her work. Do not ever forget this, so that *grace upon grace can be added* and one day, the Congregation can say: *you are my crown.* **OC 1810**

762. My blessing and my prayers accompany you everywhere you go, and in them, my beloved children in Christ naturally have preference, and, as Your Reverends are sacrificing yourselves for the good and honour of the Congregation, it is clear that you must have a special place in my prayers. **OC 1928**

763. State clearly which authors and texts must be studied, always giving preference to those who are Franciscan, so that the young ones become filled with the spirit and love for the order and they consider their vocation further. **OC 2367**

764. Be aware of the fact that the Lord links this love and faithfulness towards the Congregation with the graces that must make you worthy in his holy eyes and even elevate you to the greatest perfection and to the highest sanctity. **OC 1858**

765. The Lord, beloved sons and daughters, has already drawn up, in the Rule and the Constitutions, the path that you must follow for His glorification, for the salvation of many souls and for the sanctification of yours. **OC 1835**

766. With your fidelity you will give the glory that the Lord expects from you in the salvation of so many lost souls; you will honour your Mother, the Seraphic Religion; and you will be assured of your eternal reward, that was promised to you in your religious profession. **OC 1736**

767. I would like to tell you many more things, beloved daughters, so that they may be remembered in your hearts in memory of your father, who loves you in Christ Jesus and who wishes your great holiness for the glory of God, for the honour of our Congregation and for the salvation of many souls that the Lord will put under your guidance and guard. **OC 1820**

768. Nobility obliges, beloved children. And what it obliges Your Charities to do is to carry out the sacred ministry that you have been entrusted with, with which you will give glory to God, bringing to his service many souls, and they will honour Your Mother the Congregation. **OC 1814**

769. I put you all under the mantle of our Very Holy Mother so that she may guide you and lead you through the path of the perfection of your souls, so that afterwards you can spread the essence of the virtues, attracting many souls to the service of the Lord, and giving with it much glory and honour to our Mother Religion in the beloved nation of Italy. **OC 1883**

770. I have also read the kind letter from Your Reverend and I am very happy about the growing progress of this seraphic family that will undoubtedly give much glory to God in Italy and honour to our Mother Congregation. **OC 1892**

771. Congratulations to all, but especially to Your Reverends, who are the only true stem that produces such beautiful flowers, that, with time, will undoubtedly give seasoned fruits that will honour our Congregation in Italy. **OC 1944**

772. God will want them to imitate the zeal, fervour and activity of the first disciples of the Seraphic Father, who were also twelve, so that they spread the fruits of our Congregation around the entire beloved nation! And let the Lord grant them the longevity of the venerable priests, whom you speak about in your letter, so that they can give much glory to God and honour to our Congregation. **OC 1895**

773. I beg you, beloved daughters, both the superior and the rest of the nuns of the house, that you always take into consideration with each other the intention of God who brought you to religion, for this gave Him much glory by sanctifying your soul. **OC 1916**

774. Willingly accept, beloved children, these changes that have been founded on the experience of many years, and will certainly contribute to give a greater glory to God and enhance our Congregation. **OC 1965**

EDUCATION

775. Even more than the number, what interests us is the holy and perfect education of the future ministers of God. This is what we must watch above all and with all our attention.

OC 2197

776. Three houses will be designated as seminaries, where the friars will be instructed in the arts or in skills that they will later be devoted to, or else in the sciences related to the state or occupation in which they are placed by the holy obedience.

OC 2367

777. Truly, my dear, taking responsibility for the education of the nuns is a difficult role, for they must prove very useful to the Congregation at some future date and give much glory to God.

OC 1919

778. In order to fulfil the holy duty of instructing, encouraging and correcting you, and, as a father, ensure that you faithfully fulfil the duties of your high mission and do not disappoint the aims that the Divine Providence has set for you, I always choose to address my words to you in public and in the form of a circular letter.

OC 1857

779. The education of the young people called by God to devote themselves to the priesthood certainly ranks first

among the main duties of our apostolic ministry; because they have to be the leaders who guide the peoples along the paths of salvation.

OC 2106

780. In one of these seminaries the friars destined to the priesthood will receive instruction in philosophical and theological sciences. In another, those who are to become teachers will be trained in primary school teaching. And, finally, in the other, those who will be in charge of the workshops will be instructed theoretically and practically, in arts, crafts and skills.

OC 2367

781. The novices will be under the direction of a teacher, a nun who is discreet, cautious, observant and illuminated in the path of virtue, and who can teach them, not only with words, but also and especially through deeds, about what the life of the perfect nun and true Tertiary Capuchin entails.

OC 2302

782. The spiritual and temporary good and prosperity of the Congregation depends, to a large extent, on the teachers of novices, in charge of educating the heart and the spirit of the youngsters according to the own spirit of the Congregation.

OC 2402

783. Tell the Franciscan mother that her spirit must not fade in the very important position that she has been entrusted with, educating the spirit of the novices for the aims of the Congregation, and tell all of them that they must

make an effort to obtain the seraphic spirit, which is alone in being capable of restoring society.

OC 1904

784. I recommend that the teacher of the novices and his helper take a diligent care in educating the novices according to the characteristic spirit of the Institute, because the spiritual and temporary good and prosperity of it depends on them.

OC 2042

785. The friars who are devoted to their studies must pay as much care and attention as possible, so that afterwards they can excel and be useful to the Congregation. And, so that they have enough time to study, the superior must try to avoid putting them in positions that take up too much of their time.

OC 2007

786. Friars devoted to their studies must be diligent in using the time that they have available, guarding their conscience against the neglect of important and relevant activities for the glory of God and for the good of the Institute. And the superiors will try to be very watchful upon this point.

OC 2025

787. As ignorance is the cause and origin of the spiritual ruin and perdition of the majority of men, I earnestly commission the friars to take diligent care in educating well the youngsters entrusted to their care, in reading, writing and arithmetic.

OC 2033

788. I reiterate once more the importance of assiduity in their study and that under no circumstances they leave the hours appointed for them, nor the hours of class, although some may be unable to attend due to their occupations.

OC 2064

789. Our main care and preoccupation is the seminary, the school where they have to be educated and instructed in the necessary sciences and virtues to be able to grace souls with doctrine and example.

OC 2106

790. We ardently beg that the superiors and teachers in the Lord consider the serious position that weighs upon their shoulders, because the prosperity of the whole diocese, the divine cult and the salvation of the people depend almost exclusively on the good education of our pupils.

OC 2197

791. The superior will have to assign the students jobs which are compatible with their studies so that they get used to working at the same time, and the students must, on their part, try to be so subjected to obedience that they put themselves willingly in his hands.

OC 2007

VOCATION AND FIDELITY

792. One of the most pleasing and accepted works of charity to the divine eyes is, undoubtedly, the one which aims to favour the vocation of young people.

OC 2113

793. Do not let yourself be blinded by pride, it is a bad advisor; and do not take notice of the promises of laymen, and believe that, until God changes his mind, the mission of Your Reverence is within the order, to which He called you with a special vocation.

OC 1674

794. The criticisms and unusual circumstances which we are going through and the imminent danger of expulsion in which we find ourselves, are a reason for the spirits of the lazy and weak to flag, and an excuse for those who have lost their vocation to leave.

OC 1705

795. You must remain firm to your vocation, holding in great esteem your calling to the continuation of the Seraphic Father.

OC 1736

796. The Bishop of Segorbe blesses his beloved children and, in spite of the contradictions and sense of sadness that surround us, he sincerely congratulates them and encourages them not to flag in their vocation and ventures; because God is with us and, with Him, we will overcome everything.

OC 1901

797. There can be no doubt that the Lord punishes more strictly the sins and infidelities of those who are part of his so-called selected group; in the same way that he is especially fond of them and has lit their path to him more brightly and bestowed upon them more abundant graces to serve him and obtain their salvation.

OC 1698

798. Given the urgent need for a Seraphic school at this time in which religious vocation is so scarce, the establishment of the Seraphic school in the convent of Monforte has been approved for as soon as possible.

OC 1605

799. Be faithful observers of your Rule and Constitutions and try not to let anybody surpass you in it, and so you will achieve the aim that the Lord set out for you when He called you to religion, which is that you are saved as saints, calling many souls to his glory.

OC 1835

800. I encourage you all to be faithful to your vocation and to make your vocation and your election true with good deeds, as the apostle Saint Peter says.

OC 1816

801. You must be able to understand the pleasure and joy that your letters have given me. For this, I give you the warmest greetings, and I wish that you are very faithful to the Lord so that his will is completely fulfilled, which is that of your sanctification.

OC 1930

802. You must remain firm in your vocation, and appreciate the fact that you have been called to the school of the saint who, as the Divine Redeemer told the venerable Margaret of Alacoque, is the most similar to his Divine Heart.

OC 1736

803. Venerable and dear fathers and brothers, once the canonical visit to the house at Carabanchel was finished with the grace of God, and having taken account of its state, we congratulated each other on seeing the fidelity with which you fulfil the plans that the Lord has for you.

OC 2060

804. The ultimate and true cause for the decrease of ecclesiastical vocation is the hostility against the clergy from so many parts and in so many ways, the lack of human appeal of the ecclesiastical state nowadays, the greater earthly advantages that other states and jobs offer, with fewer years of studies, dissuading many from going down the path of the Sanctuary or persevering on it it. ***OC 2196***

805. I do not doubt, venerable parents and brothers, considering your credited fidelity, that you will fulfil your orders willingly and that you will put them into practice with scrupulous assiduity.

OC 2074

806. Despite the adverse circumstances that surrounded me, my inner calling to religion did not stop, no matter how impossible I judged its accomplishment. And with the

support of some good souls I continued my studies, with my mind focused on the cloisters.

OC 16

807. As there are many paths to God, it is appropriate, that each should continue with irrevocable intention along the path that he started, in order to be perfect in his profession.

OC 1735

808. Do not ever think that you have done a great service and honour to the Congregation by entering into it, because you have been the ones who have been favoured by the Lord with a special call that distinguishes you from so many others, who perhaps would have been more thankful for the graces of the Lord and would have responded to them with greater fidelity.

OC 1829

809. Full of joy for having been given permission, and accompanied by my friend Manuel Tomás, we decided to depart together and go to the monastery to visit the Jesuit Father Llopart whom we had already consulted about our vocation.

OC 22

810. Under no circumstance will the postulants, let alone the friars, work in the fields, because this does not conform to our Institute or to religious decorum and dignity, and would diminish the respect in which the friars are held by laymen, and would even diminish their very vocation.

OC 2041

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«You, my beloved children, are the ones who have to go after the lost sheep until it returns to the shelter of the Good Shepard (oc.1831). »

J. P. Long, Bishop