

VOLUME I

Be faithful to your faithful lover who is Our Lord. Also be very simple and humble (I:28).

The people of the countryside, oppressed by ignorance and poverty, are deprived of this same assistance so abundant in the cities (I:40).

They go from town to town, passing from village to village, preaching sermons and exhortation to the people (I:41).

Their first and foremost purpose will be to strive for their own perfection and to devote themselves entirely to country people (I:42).

May you be forever a beautiful tree of life bringing forth fruits of love (I:46).

Try to live content among your reasons for discontent and always honor the inactivity and unknown condition of the Son of God (I:54).

What great hidden treasure there are in holy Providence and how marvelously Our Lord is honored by those who follow it (I:59).

I pray that His Divine Goodness may accompany you, be your consolation along the way, your shield against the heat of the sun, your shelter in rain and cold, your soft bed in your weariness, your strength in your toil and finally, that He may bring you back in perfect health and filled with good works (I:65).

May God be pleased to give you His spirit and the grace to act in this same spirit and to bear your troubles in the way He bore his (I:65).

You belong to Our Lord and His holy Mother, cling to them and to the state in which they have placed you (I:71).

It is very difficult to do any good without conflict (I:75).

Our Lord will perhaps draw more glory from your submission than from all the good you could do (I:75).

One beautiful diamond is worth more than a mountain of stones, and one virtuous act of acquiescence and submission is better than an abundance of good works done for others (I:75).

Our Lord wants us to serve Him with common sense and the opposite is called indiscreet zeal (I:79).

God is love and wants us to go to Him through love (I:81).

The spirit of God urges one gently to do the good that can be done reasonably, so that it

may be done perseveringly and for a long time (I:92).

Do you think you will become more capable of drawing near to God by withdrawing from Him than you will by approaching him? (I:108).

Let there appear no sign of division between you (I:110)

You are, as it were, on a stage upon which one act of bitterness is capable of spoiling everything (I:110).

You are trying to become the servant of those poor young women and God wants you to be His own (I:111).

The kingdom of God is peace in the Holy Spirit (I:111).

How fortunate you are to walk on the ground where so many great and holy individuals have trod (I:112).

You must make it understood that the poor are being damned for want of knowing the things necessary for salvation (I:112).

The spirit of Our Lord will be your rule (I:118).

How admirable and adorable are the ways by which God leads his own (I:123).

Oh, what great reason people of good will have to be cheerful (I:145).

Place yourself complete in that holy love which is brought about by trust in God and mistrust of oneself (I:150).

Beg the Lord to bind your hearts together into one, which will be His own, and to strengthen you in your work (I:163).

The countryside is so vast! There are people by the thousand filling up hell. All the ecclesiastics, with all the religious, would not suffice to remedy this misfortune (I:166).

Let us try to act rightly that we shall have reason to trust in the infinite goodness of the Auditor of our Life, our Sovereign Judge (I:172).

Honor the prudence, foresight, meekness, and the exactitude of Our Lord (I:178).

Let us strive to rid ourselves of this miserable sensuality which makes us prisoners of its whims (I:179).

Humility ... may this be our password (I:169).

God does not consider the outcome of the good work undertaken but the charity that

accompanied it (I:205).

How fortunate we are to honor the poor family of Our Lord by the poverty and lowliness of our own (I:206).

Honor God's holy Providence in your conduct by not hurrying or bustling about (I:211).

It is well to take notice of the more ardent affection that agitate your heart so that you can do your best to regulate them by the standard of the holy and ever-adorable Will of God (I:212).

May Our Lord be in our hearts and our hearts in His (I:213).

I praise God for He is so good as to raise up in this century so many good and holy souls for the assistance of the poor common people (I:222)

All the Orders in the Church have the same end, which is charity (I:222).

Let us draw our strength from our weakness which serves as a reason for Our Lord to become Himself our strength (I:226).

It is good pleasure that we adapt ourselves to people's moods, to places and to times (I:238).

Our Lord is a continual communion for those who are united to what He will and does not will (I:233).

All things come to those who wait (I:234).

You have been chosen from all eternity by the Providence of God to be their second redeemer, have pity on them! (I:245).

Must not a priest die of shame for claiming a reputation in the serve he gives God and for dying in his bed , when he sees Jesus Christ rewarded for his work by disgrace and the gibbet (I:276).

Remember, we live in Jesus Christ through the death of Jesus Christ, and we must die in Jesus Christ through the life of Jesus Christ, and our life must be hidden in Jesus Christ and filled with Jesus Christ, and in order to die as Jesus Christ, we must live in Jesus Christ (I:276).

We do not believe people because they are very learned but because we consider them good and love them (I:276).

People will never believe in us if we do not show love and compassion to those whom we wish to believe in us (I:277).

Do not be afraid of undertaking too much of what you can do without coming and going; but fear only the thought of doing more than you are doing and more than God is giving you the means to do (I:290).

We are like the servants of the centurion in the gospel with regard to bishops, insofar as when they say to us: go, we are obliged to go; if they say: come, we are obliged to come; do that, and we are obliged to do it (I:297).

How I fear large numbers and expansion. What reason we have to praise God for allowing us to honor the small number of the disciples of His Son (I:304).

I cannot tell you how much the poor have need of your living a long time (I:307).

Remember that the faults of the children are not always imputed to the parents, especially when they have had them educated and have given them good example (I:314).

In His admirable Providence, Our Lord allows holy fathers and mothers to suffer anguish from their own flesh and blood (I:315).

Sick minds need to be cared for more delicately and charitably than people who are physically ill (I:332).

How true it is that the world is filled with misery! Courage, we must put up with our own and with that of others as long as God pleases (I:340).

The good God, who has ordinarily provided you with everything at the right moment, will not abandon you now (I:342).

As for servants, you must pay them great honor and treat them kindly, cordially, and most respectfully (I:344).

He whom from all eternity has chosen you to assist the poor will preserve you as the apple of His eye (I:346).

Our days are numbered and we cannot add a moment of life to the last one God has determined for us (I:346).

We are lost in admiration at seeing how Providence thinks of your concerns and provides for all that you need (I:346).

Grace is necessary to begin and we need more to persevere to the end (I:346).

We must give our attention mainly to the poor villages, because as far as the towns are concerned, it will never be any different. We are deluding ourselves by dallying in them (I:347).

God is the Master and does all for the best. Let us leave the care of everything to Him (I:350).

We are fortunate enough to resemble Our Lord by going, like Him, now to one place, now to another, to assist the neighbor (I:353).

You must make good use of your health at the present in order to preserve it and fortify it so as to be able to do something else in time (I:355).

There will be two of you for the work, Our Lord and you, and with Him you can do all things (I:369).

Try not to rush around, but do everything gently (I:375).

The most important thing is to have good bread (I:378).

Judge whether the prickly thorns of our human nature do not produce fine roses; they blossom as soon as the sun of justice sheds the rays of its grace upon them (I:404).

When in Rome, you must do as the Rome do and accept the local customs (I:475).

Let us be truly submissive to His good pleasure in the situation of the moment (I:484).

May God make you absolute master of yourself so that you have only one and the same will with God (I:491).

This moderate care for our health does not preclude the obligation we have of generously risking our lives when the salvation of our neighbor is concerned (I:491).

Most willingly do I pray Our Lord to give His holy blessing to our dear Sisters and to grant them a share in the spirit He gave to the holy women who accompanied and cooperated with Him in assisting the sick poor and instructing children (I:503).

They shall try to do good to the souls of the poor while taking care of their bodies (I:504).

Everyone says that the missionary spirit is one of humility and simplicity ... take hold of it (I:518).

That type of illness does not need remedies so much as patience, gentleness, and cheerfulness of mind (I:523).

Those who truly know Jesus Christ crucified would be very glad to pass, as he did, for the least of all people (I:524).

What good will it do us to possess humility with regard to our person if we take pride in our state (I:524).

Grant us the grace to put ourselves in the last place among men and to keep ourselves there (I:524-525).

Bitterness has never served any purpose but to embitter (I:526).

There is no means of profiting by preaching if one does not preach from the depths of compassion (I:526).

Do not be afraid and let us not be in a hurry (I:549).

God is sovereignly glorified by our abandonment to His direction, without our discussing the reason for His Will, except to say that His Will is His reason and His reason is His Will (I:551).

No matter where we are or what we are doing, we will always be tempted and distressed; that is our cross. If we wish to follow Jesus Christ, we must carry it (I:562).

We must act against what is painful and either break our heart or soften it to get it ready for anything (I:579).

God takes away the fear of death from those who have feared it during their live and who have practiced charity toward the poor (I:587).

The works God himself is accomplishing are never spoiled by the inactivity of men and women (I:588).

We should prefer those who are most exacting to those who subscribe to our moods (I:597).

We must hold as an irrefutable maxim that the difficulties we have with our neighbor arise more from our immortalized moods than from anything else (I:597).

VOLUME II

A priest should be more perfect than a religious as such, and a bishop even more so (II:5).

Was it not necessary for Christ to be humbled and brought low before men in order to get him to accept the gentle yoke of His dominion and guidance (II:7).

Roses are not gathered except in the midst of thorn and heroic acts of virtue are accomplished only in weakness (II:22).

How little it takes to be very holy: to do the Will of God in all things (II:47).

There is no act of charity that is not accompanied by justice or that permits us to more

than we reasonably can (II:68).

It is easy to go from deficiency to excess of the virtues, from being just to becoming rigid, and from zealous to inconsiderate (II:84).

Zeal is the soul of the virtues (II:84).

Our Lord proclaims the idleness and sensuality of Magdalen to be more agreeable to Him than the less considerate zeal of Martha (II:85).

We must make a rule that they may not, under any pretext whatsoever, eat what is intended for the poor (II:107).

We must endeavor to have God reign sovereignly in us, and then in others (II:113).

Let us set about stripping ourselves entirely of affection for anything that is not God, be attached to things only for God and according to God, and let us seek and establish his kingdom first of all in ourselves, and then in others (II:122).

Have great confidence in God, really give yourself to Him so that he may direct you and be Himself the Superior (II:140).

Always remember that in the spiritual life little account is taken of the beginnings. People attach importance to the progress and the end (II:146).

Perfection consists in a constant perseverance to acquire the virtues and become proficient in their practice (UU:146).

On God's road, not to advance is to fall back since one never remains in the same condition (II:146).

It is God's plan that those who are to help others spiritually fall into the temptation of mind and body by which others can be tormented (II:152-153).

Zeal which goes outside the enclosure of love of the neighbor is no longer zeal, but the passion of antipathy (II:157).

How good God is to those who detach themselves from the affections of the world to unite themselves to Him (II:160).

I Beg Our Lord to reward you and to increase His love in you (II:169).

I cannot tell you how much alms have diminished here and the difficulty of finding any loans. Everyone is being affected by the misery of the age (II:171).

Your concerns do not depend on a house, but on the continuation of God's blessing on the work (II:189).

Although you do not have so many talents, Our Lord will increase them for you, if He chooses (II:191).

God compensates for and accomplishes in a divine way what men and women are not able to do in a human way (II:199).

Take care of your poor life. Be content with consuming it little by little for Divine Love. It is not your own; it belong to the Author of Life, for love of whom you must preserve it until He asks it of you (II:211).

In order to become soundly virtuous it is advisable to make good practical resolution concerning particular acts of the virtues and to be faithful in carrying them out afterward. Without doing that, one is often virtuous only in one's imagination (II:217).

It is a maxim of ours to work in the service of the people, with the good pleasure of the pastors, and never to act contrary to their wishes (II:226).

Let us trust that Our Lord will bring about what He wishes to be done among us (II:237).

The spirit of the Mission must be to seek its greatness in lowliness and its reputation in the love of its abjection (II:265).

In the seminary there is more need of piety and passable knowledge with an understanding of chant, ceremonies, preaching and the teaching of catechism than of a great deal of doctrine (II:266).

The spirit of God proceeds discreetly and always humbly (II:178).

Our Lord has turned to you for the sustenance of the poor (II:285).

When His Holiness chooses to send the Company to those countries, it will drop everything and go most willingly (II:288).

Would that God had rendered us worthy of spending our lives, as Our Lord did, for the salvation those poor souls so far removed from all assistance (II:288).

God has preserved you as the apple of His eye (II:290).

This Company, like Our Lord, takes spiritual and temporal care of the sick poor (II:306).

The way to make a tree grow very tall is to lop off its branches (II:310).

If necessity urges us to make haste, then let it be slowly (II:310).

Good work, sooner or later speak a much more favorable language than anything done for one's own ostentation and show (II:311).

God's Divine Goodness asks that we never do good in any place to make ourselves look important (II:315).

Never do anything out of human respect (II:315).

The maxims of Jesus Christ and the examples of His life are not misleading: they produce their fruit in due time (II:316).

One must be firm and unchanging with regard to the end but gentle and humble as to the means (II:332).

Our Lord humbles in order to raise up and allows the suffering of interior and exterior afflictions in order to bring about peace (II:350).

The misery of the war is really cooling the enthusiasm of those who could make a contribution (II:358).

The poor common people are starving for the Word of God and are being allowed to die of hunger (II:369).

How happy are those who give themselves to God without reserve to do the works Jesus Christ did and to practice the virtues He practiced (II:389).

All that contributes to the ruin of charity comes from the evil spirit (II:401).

Do not be constrained by the majority opinion. Chose the one that seems best to you, or your own, provided you give an account of this (II:403).

When I said that you must be unwavering as to the end and gentle as to the means, I am describing to you the soul of good leadership (II:403).

We can find no more effective means of letting people see the beauty and holiness of the Catholic religion than by hospitality shown to the sick (II:407).

Charity is the cement that binds communities to God and persons to one another (II: 413).

Whoever contributes to union of hearts in a company binds it indissolubly to God (II: 413).

Let us purge the company of worldly persons and those who are not pleasing in the eyes of God (II:421).

The downfall of most communities comes from the cowardice of superiors in not holding firm and in not purging them of the troublesome and incorrigible (II:422).

The works of God are not sumptuous or showy (II:427).

I no more trust in human means for divine ends that I do in the devil (II:433).

Good living and the good odor of the Christian virtues put into practice draw the black sheep back to the right path and confirm Catholics on it (II:442).

Excess in the practice of virtue is no less imperfect than the lack of it (II:471).

There is a great difference between being a Catholic and being an upright man (II:494).

What great missionaries you and I would be if we only knew how to animate souls with the spirit of the Gospel which should make them conformable to Jesus Christ (II:494).

Grace has its moments (II:499).

Let us abandon ourselves to the Providence of God and be on our guard against anticipating it (II:499).

Be most cordial with everyone and spare nothing for the assistance of the sick members of the Company (II:499).

Let us keep ourselves always dependent on God's Providence since it pleases him and He sees what is best for us (II:517).

Let us abandon ourselves to the direction of God's loving Providence, and we shall be safe from all sorts of inconveniences that our haste may draw down on us (II:517).

Do not let yourself get carried away by the impetuosity of your impulsive ideas (II:520).

What usually deceives us is the appearance of good according to human reason, which never or rarely attains the divine (II:520).

The things of God come about by themselves (II:521).

Wisdom consists in following Providence step by step (II:521).

He who is hasty falls back in the interests of God (II:521).

Oh! What a great evil war is (II:545).

Let us work at storing up good works which we can present to God on that great day (II:569).

There are certain persons who are like millstones turning without any wheat; they catch fire and burn down the mill (II:588).

Remember that Our Lord is the strength and wisdom of those whom He employs (II:

605).

It is true that illness, far better than health, makes us see what we are (II:623).

VOLUME III

I recommend my soul to you that God may be pleased to make it a sharer in the good you are doing (III:25).

I hope Our Lord will look upon the little we have attempted to do as proceeding from charity (III:33).

Now these losses of the Church in the past hundred years give us reason to fear in the present misfortune that in another hundred years we may lose the church entirely in Europe (III:41).

The maxim of the Company to to prefer to suffer a loss rather than go to court (III:42).

Let us not be so little attached to God's service that we yield to a useless fear which may cause us to abandon the task He has given us (III:44).

What price there would be if, under the guise of deference and humility, we were to abandon the honor of God so as not to risk our own (III:44).

Ask God to sanctify you dear soul more and more so that, always and in all things, you may act in a holy manner (III:46).

How many demons the prince of demons has assigned to tempt you (III:50).

Our Lord's work is accomplished not so much by the multitude of workers as by the fidelity of the small number whom He calls (III:67).

We should relinquish to others the good works they offer to do, in the belief, with good reason, that they will do them better than we (III:79).

It is not so important for us to live a long time as to continue in the vocation to which God has called us and to abide by what we have promised God (III:97).

Virtue is not found in extremes, but in prudence (III:102).

What a strange demon is vanity of the mind! (III:108).

Things arrange themselves with time. Only God can have everything to His liking (III:115).

Trials bear the special mark of God's goodness (III:120).

Practice the divine virtue of patience and submission to His good pleasure. It is the touchstone by which He tries you and by it He leads you to His own pure love (III:120).

The persons who want to cure bodily ills and restore health must administer the remedies gradually (III:124).

Where human assistance is lacking, God's abounds (III:135).

Trust fearlessly in God who has called you and you will see that all will go well (III:136).

Be hopeful that in proportion as difficulties increase, God will increase His grace for you (III:136).

Remember that you have God with you, that He fights along with you, and that you will certainly overcome (III:138).

May your words be like seeds sown in their hearts, bearing a hundredfold the fruits of charity and good example to the poor faithful (III:140).

Mistrust of your own strength must be the basis for the trust you should have in God (III:143).

Consider Our Lord close by you and within you, ready to put His hand to the work as soon as you call upon Him for help (III:143).

We owe obedience to the bishops in all things pertaining to our work in the missions, with ordinands, etc, but the spiritual and internal direction belongs to the Superior General (III:153).

Let us work courageously and lovingly for such a good Master as ours; let us imitate Him in His virtues (III:154).

Let us be steadfast and always walk in the ways of God without coming to a standstill (CDD III:157).

Things have to be done gradually. Grace has its small beginning and its progress (III:157).

Let us be steadfast in this precious trust in God, the Strength of the weak and the Eye of the blind (III:159).

Losing this person [Lambert aux Couteaux] is like plucking out one of my own eyes or cutting off my arm (III:169).

We should be satisfied with the state in which we have been placed by the designs of Providence, and in which God blesses us (III:173).

There is no lot in life where there is nothing to be endured (III:173).

When I hear that you are living as true Daughters of Charity my consolation is increased to the extent that only God alone can make you realize (III:181).

God's good pleasure is that those blessed, chosen souls, whom He loves so dearly, should be tempted and afflicted daily (III:182).

May your heart ever taste the sweetness of that of Our Lord (III:190).

Grace imitates nature in many things, making them ugly and unpleasant, but with time she perfects them (III:191-192).

Conscience urges me to limit myself to what I can do and to honor the omnipotence of God by recognition of my own powerlessness (III:198).

I beg Our Lord to bind all of us together in His pure love, so that together we may love Him uniquely, strongly, and eternally (III:203).

The Church has enough solitaires ... her great need is evangelical men who work to purge, enlighten, and unite the Church to her Divine Spouse (III:204).

What would it be like if everything were favorable to us, and what right have poor people like us to expect that we will always be successful (III:206).

Since God is satisfied with our good will and honest efforts, let us also be satisfied with the outcome He gives to them (III:206).

Let us believe that all is going along the best in the world when we take no satisfaction in it (III:206).

What reason can you have for becoming discouraged when things do not turn out right for you (III:207).

The important is to be aware of our weaknesses and to love the humiliation coming from them (III:207).

The fears and mistrust you experience come from nature, and only from a distance do they have access to your heart, which is much more generous than that (III:207).

All of you desire to belong entirely to God, and God also want all of you to belong to Him (III:241).

O God my Lord, please be the bond of their hearts; bring to flower the effects of so many holy affections You cause them to form, and give growth to the fruits of their labors for the salvation of souls. Water with Your eternal blessings this establishment, like a new tree planted by your hand. Strengthen these poor Missionaries in their

fatigue. Lastly, my God, be yourself their reward, and through their prayers spread over me your immense mercy (III:241).

You are a prisoner for charity, or, to put it better, a prisoner for Jesus Christ. What a happiness to suffer for this great Monarch, and how many crowns await you if you persevere to the end (III:242).

Grace strengthens you in order to sanctify you and sanctifies you so that you might encourage others in the ways of salvation (III:258).

O Divine Goodness, unite in this way all hearts in the Little Company of the Mission, then order whatever you please. Labor will be sweet to them and every task easy; the strong person will relieve the weak one, and the weak will cherish the strong and obtain increased strength for him from God. And so, Lord, Your work will be done as you would like, for the building up of your Church and your workers will multiply, attracted by the perfume of such charity (III:258).

Experience teaches that what is feasible at the beginning is sometimes harmful as things go on (III:272).

We are poor people more liable to turn aside His blessings than to draw them down (III:275).

Honey from your hive flows even into this house and serves as food for its children (III:275).

I think the trouble caused in religious Orders by the brothers arises from the fact that they are kept in too lowly a position (III:319).

Here we want to treat our Brothers as servants, even though it is true to say that most of them are more virtuous than most of us (III:319).

Man's life is nothing but temptation, and no one is exempt from it (III:342).

If temptations are necessary for everyone, they are also a source of merit for those to whom God grants the grace of turning all things to good (III:342).

The apostolic life does not exclude contemplation but encompasses it and profits by it (III:344).

May He who has set you apart to instruct His people in salvation maintain your flock in doing good and preserve your Church without stain or wrinkle under your guidance (III:377).

We should take as a maxim never to be surprised at current difficulties, nor more than at a passing breeze, because with a little patience we shall see them disappear. Time changes everything (III:382).

God raises up and humbles us, consoles and afflicts us, according as he sees us disposed to profits by these states (III:382).

We cannot better assure our eternal happiness than by living and dying in the service of the poor, in the arms of Providence, and with genuine renouncement of ourselves in order to follow Jesus Christ (III:384).

Trials from on high are always salutary (III:385).

Let us rely on Our Lord and allow Him to act since it is He who governs and not we (III:385).

Charity converts necessity into virtue by acquiescing to God's good pleasure in all the afflictions we inevitably suffer (III:398).

The day will come when the Company will have greater credibility and support, and those who can do good for it will have greater charity for it than they do now (III:448).

May God be pleased to give the Company men who are equally zealous in our dear vocation (III:452).

Remember that the means for acting in a useful manner in your office are mistrust of self and confidence in the Lord who, if He needed the help of men for the successful outcome of His plans, would have put in your place a Doctor and a saint (III:464).

The poor who do not know where to go or what to do, who are suffering already and who increase daily, are my burden and my sorrow (III:492).

Our business is to gain heaven; everything else is a sheer waste of time (III:503).

By the grace of God we belong to Him; what else should we desire except to please him? (III:509).

Let us be more careful to extend the empire of Jesus Christ than our own possessions (III:526).

Let us take care of His affairs and He will take care of ours (III:526).

Let us honor His poverty, at least by our moderation, if we do not do so by total imitation (III:526).

God is our All and leads us to Himself by Himself (III:603).

Peace is worth more than all worldly possessions (III:612).

The works of God are not accomplished when we wish them, but whenever it pleases

God (III:613).

God often delays the conclusion of a holy endeavor so that those involved in it might merit the grace by the length of the work, their patience and their prayers (III:614).

We take our temperament with us wherever we go (III:616).

There are some persons who are content with everything and others who are scarcely content with anything. These latter need patience to bear with themselves (III:616).

VOLUME IV

The laborers of the Gospel are treasures who deserve to be well taken care of (IV:3).

All officials are jealous of their authority and only with great difficulty do they recover from wounds in such a tender spot, once they think they have been attacked (IV:12).

It is the daily bread, the bread of the elect, which we must often ask of Him and make every effort to bread and share with the children of the house, the poor, so that they may make good use of their poverty and not lose the kingdom that belongs to them (IV:15).

We belong to God and His Providence, ready to comply with His order as soon as they are made known. Would to Our Lord that they were already known (IV:16).

We have to borrow money to feed ourselves and for the relief of the poor (IV:19).

Nature grows weary of austerity (IV:21).

Perseverance is needed on the narrow path on which we have entered (IV:21).

You have already overcome the greatest difficulties, so you must take courage and hope that God will grant you the grace of overcoming the lesser ones (IV:21).

In order to raise a soul to the highest perfection God allows it to pass through dryness, brambles, and combats (IV:37).

Give yourself to God and declare to Him that you desire to serve Him in the way most pleasing to Him (IV:37).

Our principal aim is the instruction of the country people, and the service we render to the ecclesiastical state is merely accessory to that (IV:48).

A spiritual man rises above covetousness and masters it to the point of depriving himself voluntarily of his own satisfactions, but with difficulty do they succeed in truly loving the hurt that comes to them from other (IV:55).

We are more sensitive to pain than to pleasure, to the prick of a rose than to its fragrance (IV:55).

God be praised that people say the Company knows the things of God but knows men very little (IV:57).

Blessed are those who converse on this earth only to snatch souls from it so as to raise them up to God (IV:57).

Let us strive to distinguish ourselves from others only by great submission, deference, and the practice of the virtues which constitute a true missionary (IV:62).

Happy the missionaries who will persevere in the service that is so hard for them but so profitable for the neighbor (IV:80).

Suspensions are often deceiving (IV:85).

Let us ask God for the grace for all of us to carry our crosses well so that we may be worthy children of that cross which begot us in His love, and by which we hope to praise Him and possess Him forever in the eternity of the ages (IV:88).

How happy are you to be in the state of the beatitude which declares blessed those who suffer persecution for justice's sake (IV:90).

May you always be only of one heart and one mind (IV:96).

People look upon you as servants of God and workers of the Gospel. I mean good servants, and that is why you are esteemed and assisted (IV:117).

Keep alive your determination to go in search of the lost sheep (IV:118).

Let yourself be led by Our Lord; He will govern all things through you (IV:122).

Put your trust in the Lord and following His example, always act humbly, graciously, and in good faith. You will see that all will go well (IV:122).

Three can do more than ten when Our Lord puts His hand to things (IV:122).

Good works are often spoiled by moving too quickly (IV:128).

The good which God desires is accomplished almost by itself, without our even thinking of it (IV:128).

God will do through you alone what all men put together could not do without Him (IV:129).

While you are making progress in the school of Our Lord, He will give you greater

knowledge that what can be found in books (IV:131).

God will give you His own Spirit, and by means of His lights, you will illuminate souls whom vice and ignorance are keeping in the dark (IV:131).

There is nothing good that does not meet with opposition and it should not be valued any less because it encounters objections (IV:132).

God determines some things for certain times, which He does not want at others (IV:139).

Money has been given us to work for the salvation of the people (IV:140).

Peace is never so complete that we may not have something to suffer (IV:171).

Only the Spirit of God, dwelling in your sacred person, could unite justice with charity (IV:178).

The better you serve God, the more likely His Goodness will try you (IV:180).

God sanctifies souls by crosses, just as He has redeemed them by His own cross (IV:180).

Those persons who console you today may humiliate you tomorrow (IV:180).

How pleased Our Lord is with your concern for the relief of His suffering members (IV:202)

I ask Our Lord to redouble your strength, to sustain you with the essence of His Spirit, to gladden you with the hope of His glory and the success of your work, and to fill the family with peace and confidence in His divine guidance (IV:214).

I ask God to give you a twofold share of His Spirit: the first share to unite you to Him, to act in His holy presence and for love of Him; and the other, for the guidance of the souls entrusted to you (IV:220).

Live together as having but one heart and one soul so that by this union of spirit you may be a true image of the unity of God (IV:238).

We should help and support one another and strive for peace and union among ourselves. This is the wine that cheers and strengthens travelers along this narrow path of Jesus Christ (IV:265).

How happy the man of means who uses his wealth and his life for the greater glory of God, from whom he has received them (IV:267).

How happy are those who bear their cross lovingly in imitation of the Master (IV:283).

God Himself will be your support and your courage, all the more complete since you will have no refuge or trust but in Him alone (IV:283).

God providence will never fail us as long as we do not fail in His service (IV:284).

God often wants to build lasting benefits on the patience of those who undertaken them (IV:290).

Happy will we be if God finds us worthy of suffering for justice's sake and if God grants us the grace of loving humiliation and returning good for evil (IV:301).

Our confidence is increasing that God will soon give us peace, according to the maxim that where human means fail, divine operations begin (IV:329).

If we divested ourselves, once and for all, of all self-will, we would then be in a position of being sure of doing the Will of God (IV:329).

Let us have greater confidence in God than we do; let us allow God to steer our little bark; if it is useful and pleasing to Him, He will save it from shipwreck (IV:347).

It is time for you to follow Our Lord along the narrow path of a life in conformity with your vocation (IV:358).

Lost time can never be recovered, death is approaching, the harvest is great, the workers are few, and Our Lord is relying on you (IV:358).

By union and counsel we can achieve anything (IV:360).

Rarely is any good done without difficulty (IV:361).

Courage gentlemen! It is God Himself who has established you in the place and duty where you are. If His glory is your goal, what can you fear, or rather, for what should you not hope (IV:361).

If God does not give us peace, we are on the eve of many evils (IV:371).

What Our Lord guards is well guarded (IV:381).

It seems to me that there is no dwelling place comparable to the one to which you aspire --- that of peace and quiet (IV:382).

We pray well when we remain in the presence of God, with no exertion of the understanding or will (IV:385).

Let us establish ourselves in total dependence on God, trusting that in so doing whatever men say or do against us will turn to the good (IV:387).

Even if the whole world should rise up to destroy us, nothing will happen except what God, in whom we have put our hope, will allow (IV:387).

The poor are our portion, and now that they are coming to us, driven out by the hardships of war, which is emptying the countryside, it seems that we are more obliged to work for their salvation in the present affliction in the place where they are now (IV:392).

All our trust must be in God and we must rest assured that nothing will happen to us that God does not allow (IV:393).

We hope from the goodness of God that peace will come (IV:395-396).

Soup is distributed daily to fourteen or fifteen thousand persons who would die of hunger without this assistance (IV:396).

We can say that this war will be the cause of the damnation of many persons but that God will also make use of it for the grace, the justification, and the glory of many persons (IV:415).

God be praised that you are ready to do His Will in all things and everywhere and to go to live and die wherever He chooses to call you (IV:437).

I hope that God in his goodness will draw strength from these weaknesses and His glory from our miseries (IV:439).

People devoted to the assistance of their neighbor are using all their energy and alms to snatch the poor from the jaws of death and poor girls from occasions of sin (IV:453).

You acquire new merits daily by the unprecedented good you do everywhere and for all sorts of persons (IV:456).

Let us work to become very humble, very patient, very mortified, and very charitable. That is the only way to be highly esteemed (IV:479).

Let us never do anything that does not give glory to God, to that end, let us trample underfoot human respect and self-interest (IV:480).

Those who serve the neighbor at the risk of their lives are like unrefined gold, which becomes visible in fire and which would otherwise remain hidden under ordinary actions and sometimes under faults and failings (IV:493).

Spare nothing to save the life of the souls and bodies of those poor people (IV:511)

It is better to go beyond the limits of charity than to fail in it (IV:513).

Persons who love very much, easily take offense at trifles (IV:558).

The inspirations of God are gentle and peace, inclining us lovingly toward the good He desire of us (IV:569).

VOLUME V

It is no surprise that among the Sisters there are some who become discouraged in the thick of temptation (V:5).

I ask God to be Himself the bond of your souls; for in this case nothing will be able to disturb you, Your work will be lighter, your conversations holier, and you and your spiritual exercises more pleasing to God. In a word, your Little Company will be like a little paradise, diffusing a sweet perfume within and outside of it (V:5).

We should be satisfied with striving to omit nothing which can advance God's work and not blame others for the delay (V:7).

Good is not good if one does not suffer in doing it (V:15).

It is even strongly to be feared that good accomplished without suffering is not a perfect good (V:15).

Perhaps in heaven you will discover that the good you are doing here is one of the most pleasing things you have ever done for God (V:15).

Let us allow God to act; God bring things to completion when we least expect it (V:27).

Let us continue to offer one another to God and to love each other in Our Lord, as he has loved us (V:28).

Since God is the Master of the sea and the winds, I ask God to make them favorable to you, to steer the ship wherever you go, to be your guide and pilot, and, in a word, to lead you safely to your destination (V:37).

I hope that you will all live in peace in order to advance in virtue, lighten each other's burdens, and be a consolation to one another in your heavy labors (V:58).

The wisest persons, surprised by some passion, often say things they later regret (V:63).

It is a source of consolation to us that Our Lord seems to want to use the Company everywhere for the service and relief of the poorest of the poor (V:66).

My only desire is that God may give us the spirit of profound gratitude for so many benefits bestowed on us (V:81).

I ask God that we may apply ourselves constantly to divine matters and the salvation of our neighbor (V:81).

This life is full of annoyances and troubles both of mind and of body; it is a state of continual agitation, which snatches peace of mind from those who think they possess it and eludes those who seek it (V:111).

An honorable man would never abandon his friend in time of need (V:117).

We must conform ourselves to the will of God and adore the wisdom of God's ways (V:117).

Experience has taught us that those who do not conduct themselves well in community do no better as pastors (V:125).

Young people have more aptitude for foreign languages than the older men who find them very difficult to learn (V:128).

There is always great good for those who humble themselves (V:143).

Continue to offer God your work and to raise your heart to Him, asking Him to bless you and telling Him that you want to be faithful to Him always (V:160).

We should hope that God will be more honored by our submission to His providence in awaiting His orders than if we ventured to anticipate them (V:165).

You have good reason to mistrust yourself, but you have greater reason to put your trust in God (V:166).

If you are inclined toward evil you know that God is incomparably more inclined to do good and to do it even in and through you (V:166).

Abandon yourself to God's paternal embrace in the hope that He Himself will accomplish in you what He expects of you and will bless whatever you do for Him. Therefore keep your heart ready to receive peace and joy of the Holy Spirit (V:166).

Everyone is disheartened by sharp reprimands and by the most amiable corrections as well (V:167).

You are Daughters of Charity, but you would no longer be so if you lived amid misunderstanding, aversion, or mistrust of one another. God grant that this may not be the case among you (V:169).

The duty of daughters of Our Lord who live and serve Him together and have only one same intention of making themselves pleasing in the eyes of God, is to cherish, help, and bear with one another while showing mutual respect (V:169).

You have enough to put up with from outsiders and from your duties without creating new trials within the community. These are the most distressing ones and would make of your house a little purgatory, whereas love will make of it a little paradise (V:169).

How many open doors to serve Our Lord! Ask Him to send workers into His vineyard (V:180).

I cannot restrain myself and must tell you quite simply that this gives me renewed, greater desires to be able, in the midst of my petty infirmities, to go and finish my life near a bush, working in some village. I think I would be very happy to do so, if God were pleased to grant me this grace (V:204).

Act like those good pilots who, finding themselves tossed about by the storm, redouble their courage and turn the prow of their ships against the most furious waves of the sea, which seem to rise to engulf them (V:211).

Our Lord is pleased to deprive us of temporal good; may it please His Divine goodness to give us spiritual ones (V:217).

Nature makes trees put down deep roots before having to bear fruit, and even this is done gradually (V:219).

Life is short, the reward is great (V:220).

God's divine goodness is merciful to us when it pleases Him to allow us to encounter blame and public contempt (V:230).

If the glory of the world is nothing but smoke, the contrary is solid good, when it is accepted in the right way (V:231).

We must not toy with promising things to God and then failing to keep our word to Him (V:256).

Life is short; its end is soon in view and God's judgment is fearsome to those leaving this life, of whom it is said: "They have not fulfilled their obligations; that is why the Lord has placed them among those who commit iniquity" (V:257).

It is better to look on in wonder and remain silent at the sight of so many and such incomparable acts of kindness (V:263).

God has been pleased to compose this Little Company of persons of lowly condition and average intelligence. By his mercy, however, they have good will, which, by His grace, is increasing in them daily (V:267).

Those whom providence has called to be the first members of a nascent Company usually strive to put it in the state most pleasing to God (V:315).

Now the state most pleasing to God is that of perfection, the one Our Lord embraced on earth and has the Apostles embrace it. It consists, among other means, of living in poverty, chastity, obedience and stability in one's vocation (V:315).

It is a maxim of the saints that, when, after much prayer and consultation, action has been taken in an important matter involving the glory of God and the welfare of the Church, it must be believed that it is God's will that this be done (V:316).

As far as poverty is concerned the Church instructs that, after using what they need for food and clothing, they should give the surplus to the poor (V:320).

Consider before god whether the aversions some persons have toward the vows do not spring from human nature, which is always seeking freedom (V:321).

Let us give ourselves to God as best we can, expecting only trials and sufferings from our own men, with perfect assurance that they will not be lacking to us if we are faithful to seeing that the Rules and holy customs of our vocation are observed (V:324).

We must humble ourselves in our poverty (V:329).

How I wish that the members of the Mission who are together would do everything in conjunction with one another! This is how friends act, and how much more so should two brothers who live together (V:333).

I am no longer good for anything but to make up for lost time and prepare myself for the judgment of god. How happy I will be if I can find favor in His sight (V:343).

Young plants cannot produce fruits too soon, and if they do, wise gardeners pluck them off and unburden them of them (V:361).

We will always be ready to render service in the way our Rule allows: to go and instruct poor country folk, hear their general confessions, reconcile them with one another, settle their disputes, and organize assistance for the poor who are sick corporally as well as spiritually, by establishing the Confraternity of Charity (V:373).

Be assured that it is not improper for priests of the Mission to demand justice for poor slaves so that they may be given what is being held back from them (V:398).

The works of God have their moment; God's providence brings them about at that time and neither sooner nor later (V:400).

You should at least stifle the outbursts of your own will in those feeling of agitated nature so as not to give in to it in its troubled state for fear of aggravating the evil instead of curing it (V:410).

We are obliged, as Christians, to bear with our neighbor's ill humor and try to temper it (V:412).

If God were please to give this spirit of support and adaptation to each individual, what great union and advantages would this procure for the entire body because we would regard the interest of others as our own! (V:423).

With the strong sustaining the weak, everything would go better (V:423).

How do we know whether God angered by the disorder of His own children of the Church, may not intend to transfer it among the unbelievers (V:425).

We ask God to guide and possess you entirely in time and eternity (V:452).

May God be ever in the center of your heart and give you the strength needed in the present disturbances! (V:435).

Love one another, bear with one another, support one another and be united in the Spirit of God who has chosen you for this great undertaking and will preserve you for its fulfillment (V:441).

Mortification, like all the other virtues, is acquired only by repeated acts (V:443).

God sometimes allows these great disturbances, which unsettle the most secure States, to remind earthly sovereigns that they are answerable to His kingship and are just as dependent as their own subjects (V:449-450).

God raises up and put down wherever He pleases and whomsoever He wishes. It is for us to adore his ways and trust in his goodness (V:450).

I ask Our Lord to be your light and strength in all the events of this life (V:451).

May God be pleased to strengthen you in these hardships, enlighten you in your doubts, and bring you safely to the place where Providence intends to lead your little bark (V: 454).

Trust firmly in God's guidance and encourage your people to have this trust in the present disturbances; the storm will abate, and the calm will be greater and more pleasing than ever (V:454).

You know the will of God cannot be made known to us more clearly in events than when they happen without our intervention or in a way other than we requested (V:459).

Since all these graces have been prepared for you, and our good God, who grants them, desires nothing so much as to lavish them on those who truly want to make use of them, what is there to prevent you from being filled with them, destroying by their power all that remains of the old man in you and the darkness and ignorance of sin (V: 462).

A plowman has to wait a long time before seeing the fruits of his plowing, and sometimes he does not see the abundant harvest his sowing has produced (V:463)

There is no one on earth, no matter how holy, without some inclination to evil. This is the trial of good souls and a subject of merit (V:473).

You must act in such a way that you are also prompted to trust even more in god, for His grace is sufficient to help you overcome the assaults of rebellious nature (V:473).

We are not true Christians if we do not embrace and cherish tenderly the ridicule that will be heaped upon us (V:483).

Begin with something small and have great love for your own abjection. This is the spirit of Our Lord and that is how he acted and that is also the means of attracting his graces (V:485).

Missionaries should strive to remain lowly and unknown and not to make a display and cause others to esteem them (V:485).

Since you are entrusting yourself entirely to God's goodness, you must allow God to continue to work through you (V:490).

When a person is determined to give himself to God without reserve, temporal interests must accommodate themselves to this plan (V:490).

I praise God for the zeal with which yours workers are laboring and for the other graces He bestows on them and, through them, on the people. I ask His Infinite Goodness to grant them the strength of body and mind needed for such an important and arduous ministry as the mission. You are their Moses, raising your hands to heaven while they combat God's enemies, and even their Joshua, sine you fight with them by means of the weapons, assistance and encouragement, and talks you give them (V:505-506).

You will merit just as much by patiently awaiting the Master's will as by doing it when it is made known to you, since you are ready for anything --- ready to leave, ready to remain (V:528-529).

What a great rest God is preparing for you in heaven, since you take so little on earth, where you are consuming your life for the love of Our Lord, who gave His own for our salvation (V:531).

I ask Our Lord to be your first and second assistant in the mother missions you are going to undertake (V:534).

Since you are not being helped by men, you could not do what you are doing without the hand of God, who not only strengthens you in this heavy work, but also touches the hearts of those who come to you (V:544).

The suffering of Our Lord caused His words to bear fruit, and your crosses will likewise cause the seed you sow to bear fruit in hearts (V:547).

How blessed are those who give themselves to God in this way to do what Jesus Christ did and to practice, after His example, the virtues he practiced: poverty, obedience, humility, patience, zeal, and the other virtues (V:554).

If I had known what it was when I had the temerity to enter it [the priesthood] --- I would have preferred to till the soil than to commit myself to such a formidable state of life (V:569).

The older I get the more convinced I am [of my unworthiness to be a priest] because day by day I discover how far removed I am from the state of perfection in which I should be living (V:569).

How happy are they who give themselves unreservedly to God to do the works that Jesus Christ did and to practice the virtues he practiced (V:585).

To belong to God, it is enough to want to belong to Him in the best way His best children can be, honored with the title of servants of the Gospel (V:593).

God's inspirations are gentle, attractive, and almost imperceptible, whereas the movements of nature and the suggestions of the devil upset and torment the soul by their violence (V:613).

We should consider that everything done for God is important, convinced that there are no insignificant duties in His house and that the least of them, when entrusted to us, honor us too greatly (V:626).

Profound humility is needed in order not to be complacent about progress and public applause (V:635).

We should receive with respect all that God offers us, then examine matters in detail in order to do what is most expedient (V:636).

Our Lord Himself, who has entrusted you with the care of the family, will be your guide. Since it seems clear enough that He has been so until now, we may hope that it will be He who acts in and through you in the future, both at home and abroad. This presupposes your usual fidelity in consulting Him in your doubts, invoking Him in your needs, following His inspirations, trusting in His goodness, and having no other intention than His glory and good pleasure (V:642).

VOLUME VI

God's wisdom has so well ordered things in this world that night follows day, sadness joy, and contradiction applause, so that our mind may dwell on God alone, who is above

all these changes (VI:1-2).

I ask God also to see fit to remedy the needs of your poor suffering Church now being tried by sickness and poverty (VI:10).

God preserve us from ever aspiring to establish ourselves on the ruins of others (VI:30).

Persevere in practicing the virtues well in order to go on growing in the love and imitation of Our Lord (VI:45).

Be very faithful to God in your spiritual exercises, acting in such a way as to make yourself ever more pleasing in God's eyes and loving in the eyes of the poor (VI:45).

Forbearance is the bond of friendship that unites hearts in sentiment and action not only among themselves but in Our Lord, in such a way that they enjoy great peace (VI:51).

The virtue of humility is a good remedy for such antipathies because it makes those who practice it lovable and causes people to have greater esteem for their neighbor than for themselves (VI:51).

Wherever we go, we always take ourselves and our imperfections with us (VI:69).

One of the things required most in a seminary is to have spiritual persons of deep piety to inspire the seminarians with this spirit, for no one can give what he does not have (VI:71).

Is there any virtue that takes precedence over that of risking one's life for the salvation of the neighbor (VI:72).

Not every tree that is planted thrives, and not all the crops sown by the farmer produce (VI:81).

Since God is all good and all wise, He will turn everything to a greater good (VI:113).

Your patience will be crowned and your pains changed into eternal delights (VI:117).

Is it not better to edify those persons by your modesty than by hiding under a piece of fabric for want of humility (VI:130).

Even if you are ridiculed for being different from ordinary people, bless God for giving you the means of bringing down pride and trampling it underfoot (VI:130).

After the storm comes the calm, and God who puts to death and raises to life, makes joy follow affliction and the effects of His power fulfill hopes based on His goodness (VI:140).

The prosperity of the wicked terminates in shame, and the adversity of the just is turned

into glory (VI:140).

God is always the same and deserves to be served now as formerly (VI:144).

You should be more discouraged with suffering some aversion than travelers are with difficulties or sailors with storms. Each strives calmly to weather them so as to arrive at the place he plans to reach (VI:144).

You did not give yourself to God to follow your own inclination but to submit to God's guidance (VI:146).

Love is as strong as death and God alone deserves to be loved and served (VI:157).

May your loving heart belong only to Jesus Christ, fully and always, in time and in eternity (VI:161).

Those who truly love God do not boast about it; on the contrary they fear not loving Him (VI:165).

There is as much a difference between one vocation and another as between the sun and the moon or between day and night because the vocation that does not come from God is only the shadow of a true vocation (VI:176).

According to the world, peace and health are the treasures of life; according to the state in which you are, they are also two sources of good, since they give you the means of serving God and the people better (VI:188).

Was there any one of the Apostles or any one of all the saints who did not need to do violence to himself in order to resist the attacks of the flesh and the world? (VI:193).

Courage, let us be steadfast for now that we are priests, we are obliged to greater perfection and to be of greater assistance to souls (VI:194).

If there is any good in us and in our manner of living, it comes from God, and it is up to God to manifest it, if he thinks it advisable. As for us, however, we are poor, ignorant, sinful men, who should keep ourselves hidden, as being useless for any good and unworthy of consideration (VI:199).

I ask Our Lord, whom you serve so effectively, to be Himself your strength so that you may sustain with vigor and merit the exterior and interior trials you are undergoing and receive the reward promised to those who persevere. This reward is so precious that, in comparison, the suffering of this life seemed to the saints to be only diversions (VI: 213).

May God be pleased to strengthen you with His grace so that, by sanctifying your soul more and more, He will also sanctify, through it, the souls of the people (VI:257).

May it please God to maintain this zeal in the Company and to strengthen you more and more so that your zeal, like a tree of life, may always bear fruit of an eternal duration (VI:308).

This maxim of neither asking nor refusing anything, which keeps us dependent on God and His guidance, can only be pleasing to god, especially because it destroys human sentiments that, under pretext of zeal and of the glory of God, lead us often to undertake works that he neither inspires nor blesses (VI:331).

God knows what is best for us, and He will give it to us at the right time if, like children who have perfect trust in such a good father, we abandon ourselves to Him (VI:331).

Great prudence is required in order not to offend anyone and great charity and humility must be exercised so as to truly edify the congregation (VI:344).

May our Lord be pleased to preserve us from the company of a person who can do the slightest harm to our spirit (VI:369).

I ask Our Lord to be your wisdom and your governance so that all will go well with you and by you, in accord with whatever God may ask (VI:390).

May this same Lord be pleased to enlighten us with His Spirit so we can see the darkness of our own mind and submit it to those whom He has designated to guide us (VI:408).

How fortunate you are to be the instrument of Our Lord in forming good priests (VI:413).

God intends to make a good saint of you in paradise, since He is leading you along the way of the cross (VI:428).

It seems to me that Our Lord is causing you and the acts of patience and conformity to His Will you practice to be regarded with joy by His heavenly court (VI:428).

God be blessed for having willing all earthly things to be uncertain and perishable so that we may seek in Him alone the stability of our plans and affairs because things then turn out well for us (VI:439).

A weathercock is no more subject to the way the wind blows than the mind of man is to exterior agitations, by which he is drawn now to one side and then to another; God permits this to try good persons and to strengthen them in Him (VI:449).

Happy are they whom abandon themselves to God's guidance, confide in His goodness, and remain at peace in the midst of storms (VI:449).

Let us strive to conform our wills to God's will and peace of mind will be one of the many great benefits that will result from it (VI:493).

Put your trust in the grace of God, who will not allow you to sink under the weight of things if you use moderation (VI:497).

Things will be as God pleases; from the ashes of these servants of His, I hope He will create a large number of perfect Missionaries (VI:506).

The practice of charity, such as assisting the suffering members of Our Lord, is to be preferred to all other exercises (VI:514).

May God grant us the grace to abandon ourselves complete into the arms of his Divine Goodness (VI:545).

This is how God usually works: He separates and then reunites; He distances and then brings close together; He takes away and then gives back; lastly, He destroys and restores, leaving nothing permanent in this life (VI:569).

I thank God for your willingness to do His Holy Will, no matter what the cost, with no regard for your own inclinations (VI:604).

VOLUME VII

I ask Our Lord to give you a share of His humility and patience to overcome your difficulties (VII:2).

Our Lord will not let this good work go unrewarded (VII:10).

Now we have many Missionaries in heaven. There is no room to doubt this since they all made the supreme sacrifice of their lives for charity and there is no greater love than to give one's life for the neighbor (VII:15).

May God's good pleasure be always the peace and tranquility of our afflicted hearts (VII:15).

The ashes of these apostolic men will be the seed of a large number of good missionaries (VII:19).

Perhaps Our Lord has permitted these causes of repugnance in order to preach to your yourself and to protect you from the empty satisfactions we imperceptibly seek in our work (VII:21).

Continue always to be a consolation and relief to everyone for the love of Our Lord; by this means you will make yourself very pleasing to Him (VII:31).

We continue to ask God to complete the work of restoring the Congregation to its pristine glory and, above all, to give it peace (VII:36).

Things will be as God so chooses (VII:38).

Seminarians are the treasure of the Church, which God has entrusted to you (VII:44).

May God be pleased to water these new plants and raise on this foundation the edifice of this good work so that gradually it will be able to supply a large number of good workers for the Church of God, especially for all of Italy (VII:55).

I ask Our Lord that this new year may be a happy one for you for eternity and be followed by many other similar ones that will lead you to God, our last end (VII:58).

You are right in have no scruple about missing Mass to assist the poor, for God prefer mercy to sacrifice (VII:66).

Let us finish what we have begun and our Lord will help us (VII:71).

Ask Our Lord for the grace of perfect charity and the spirit of humility that causes us to acknowledge that others are better than we and we are worse than demons (VII:79).

We must continue to do good, even though people of the world may criticize us (VII:105).

What could grace not do if you did not put obstacles in its way? (VII:143).

I ask Our Lord to continue to grant you His graces and to increase them so that you may go on growing from strength to strength (VII:146).

Happy are those who consume their lives for the service of Our Lord, as He Himself consumed His for the salvation of humankind (VII:146).

In the name of God be attentive to the needs of those whom God has entrusted to your guidance (VII:147).

God has riches in abundance; until now, you have lacked nothing; why are you fearful for the future? (VII:171).

We have to quicken our pace and redouble our ordinary exercises on certain occasions when the service of God requires it, and then god does not fail to redouble our courage and strength as well (VII:198).

May all our houses be one single house and all the members have but one heart and one soul (VII:198).

To live according to the Spirit that gives life we must live as our Lord lived (VII:202).

Virtue is virtue only in so far as we make the effort to practice it (VII:203).

God's grace will never fail you (VII:203).

The more you give to Our Lord, the greater blessings you will receive (VII:203).

Our Lord's yoke is easy to those who welcome it willingly and your burden will be light if you compare it with that of Jesus Christ (VII:203).

Put your trust in God's great goodness and offer yourself frequently to God that He may accomplish His good pleasure in and through you (VII:218).

Since progress on your establishment is slow, you must be patient. In this world, things that of their nature must last longer are the ones that take the longest to develop (VII:235).

Never speak disparagingly of those who have contrary opinions (VII:240).

Our happiness lies in the Cross and Our Lord willed to enter His glory only through difficult things He endured (VII:246).

Blessed are those souls who have died in the practice of charity (VII:248).

Provided Missionaries are truly humble, very obedient, mortified, zealous, and filled with confidence in God, His Divine Goodness will use them effectively everywhere and will supply for other qualities they might lack (VII:251).

Do whatever God asks of you and remain at peace; above all, love and support one another in Our Lord (VII:256).

You let go --- or rather, you sent away --- those two young black men who stopped at your house, without welcoming them or having them take a rest (VII:259).

It is to be wished that you might have a little more charity for members of the Company passing through (VII:259).

May Our Lord be pleased to be ever more glorified in and through you, to enlighten you in your doubts, and to strengthen you in your heavy labors (VII:261).

Good friends share the good things and bad things that happen to them (VII:267).

I ask Our Lord to be the Spirit of your spirit and the strength of your arm in order to destroy ignorance and sin, two monster in God's Church (VII:271).

Remember that patience is as necessary to bear with ourselves as charity is to bear with the neighbor. May God be pleased to give us both (VII:291).

Delay has not spoiled anything up until now, and I hope it will spoil nothing in the future (VII:304).

Always tend toward lowliness, and love of your own abjection, and the desire for contempt and shame (VII:305).

By binding yourself entirely to God, Our Lord will bind Himself to you more closely than ever and will be your strength in weakness, your joy in sorrow and your steadfastness in times of indecision (VII:310).

If you are burdened by those vows it is because you do not submit your will to the yoke of Jesus Christ (VII:333).

Every walk of life has its joys and sorrows; we have to drink both of them. Heaven suffers violence and we must renounce ourselves to follow Our Lord (VII:333).

Since God has been pleased to inspire you with this good work and to cause you to cast your eyes on us, His Divine Goodness wills also that we proceed in it simply and wholeheartedly (VII:236).

Our Lord and Master calls all Missionaries to follow Him and through them the people whose salvation is entrusted to their care (VII:342-343).

Let us remain lowly and be glad to be poor because when the world sees us debased in this way, it will despise us (VII:344).

What does it matter where God is served, provided he is served, that it be done on behalf of souls for whom Jesus Christ has died and that it be done through ways most advantageous for them (VII:346-347).

Those who are armed with virtue and with confidence in their Divine Captain will return laden with spoils of the enemy (VII:362).

If you give only very little to the poor out of helplessness, you give a great deal to God out of love since you offer God your own comfort, your heavy labors and your life (VII:380).

We must have a high regard for the promises we make to God and, ever more, for carrying them out (VII:383).

It is not men who make things go well, but God, who sometimes allows them to go differently than the way we would like so as to make us realize that we can do nothing about them or to try our patience (VII:389).

How consoled you will be at the hour of death for having consumed your life for the same reason for which Jesus Christ gave His life --- for charity, for God, for the poor (VII:397).

It remains for you only to join zeal to action and to conform yourself to God's good

pleasure (VII:397).

I ask Our Lord to grant us the grace of considering matters as they are in God and not as they appear apart from Him; otherwise we might deceive ourselves and act other than He wishes (VII:403).

If the world takes something from us on the one hand, God will us something on the other (VII:424).

If you have good will God will give you what you need to serve effectively the ecclesiastical state to which He has called you VII:425-426).

I hope that if we are faithful to God, His blessings will be multiplied for everyone in general and for each one in particular (VII:431).

Desires that come from God are gentle and leave the soul at peace; whereas inspirations of the evil spirit are, on the contrary, harsh and troubling to the person who has them (VII:434).

Love one another ... esteem and respect one another as daughters of Our Lord made in the image of God; bear with one another's little weaknesses as you would wish to be borne with; lastly, comply graciously with one another's wishes and never argue (VII:449).

It is a great happiness to die in the actual practice of charity (VII:450).

God's divine goodness is very pleased with the way you are resisting nature in its inclination for change (VII:470).

I praise God for the good dispositions He gives you to make yourself more and more pleasing in His eyes (VII:471).

You will attain happiness if you practice faithfully humility, gentleness, and charity toward the poor (VII:471).

May God be pleased to strengthen you and to establish great union among you; for you will be even stronger if you are all closely united (VII:473).

I ask God to be your strength so that you make walk to the end of the path He has marked out for you to your last end, which is God (VII:480).

The more we see our own inadequacy, let us think that we have even more than we deserve (VII:483).

Let us ask Our Lord to send good workers into His vineyard and to perfect those who are already in the Company (VII:491).

It is true that everyone naturally wants what is best for himself, whereas Our Lord wants us to prefer the worst (VII:515).

I can only be deeply grieved by the intense sufferings of the poor slaves and by my inability to procure some relief for them; may it please God to have pity on them (VII:523).

We must be satisfied with making the best use of the few talents God has given us without troubling ourselves about having greater or more extensive ones (VII:531).

We do not want to choose our own ways but to walk in those it will please God to set down for us (VII:531).

Let us consider ourselves unworthy of being used by God and of having others think of us, and then we will be well off (VII:531).

Let us offer ourselves to God to do and suffer all things for His glory and the building up of His Church (VII:531).

Let us open wide our hearts and wills in His presence, not deciding to do this or that until God has spoken (VII:532).

It is not the most learned persons who have the best results but rather those who have greater grace from God (VII:534).

We should lament before God at seeing so many needs in the Church and ask the Divine Goodness to be pleased to remedy them and to send good workers into His vineyard (VII:559).

May God, in His mercy, be pleased to fill all of us with faith, charity, and zeal for rendering some small service to His Church! Happy are those who, on these foundations, hope in God and consume themselves for charity (VII:575).

If you want to have peace of heart and a thousand blessings from God, do not listen any longer either to your own judgment or your will (VII:589).

How very precious is a good missionary! God must raise him up and fashion him; that is the work of His omnipotence and His great goodness (VII:626).

One mistake should not be corrected by another (VII:631).

The obligations of justice have priority over those of charity (VII:633).

VOLUME VIII

If priests are good, the people will also be good (VIII:3).

May God in His infinite goodness continue to give and increase His graces in you (VIII:5).

I praise God for the zeal He gives you for the advancement of His glory and the public good (VIII:13).

May God preserve you by His grace (VIII:16).

May Our Lord Himself be your strength and your life as He is to all those whose food is His love (VIII:20).

You are also asked to help the poor people to be able to earn their living in this season by supplying them with implements to gather in the harvest (VIII:27).

I admit that virtue is accompanied by two vices: excess and default (VIII:36).

If you want to know only Jesus Christ crucified, if you want to live only His life, have no doubt that He Himself will be your knowledge and your action (VIII:41).

The religious spirit must have as a point of reference that of Our Lord, who willed to practice radical poverty on earth (VIII:49).

The more persons living in religion distance themselves from poverty, the greater difficulty they will have in maintaining themselves (VIII:49).

Continue to give God all the affection of your heart, the applications of your mind, and the work of your hands (VIII:65).

What great consolation you will one day have for having used such efficacious means to advance the sanctification of souls (VIII:75).

We have begun a program here aimed at making all our Missionaries equally qualified for assignments in seminaries and on the missions (VIII:91).

May it please God, in his infinite goodness, to fill you with His Spirit, in order to make Him known and loved among these poor people who are so disposed to embrace our holy faith (VIII:103).

The detachment God gives you from the things of this world is more valuable than all its precious assets (VIII:111).

If we are faithful to God, we will lack nothing (VIII:112).

Let two men live together and they will have difficulties with one another (VIII:113).

I call evil all those inclinations that turn us aside from the obligations of our vocation

(VIII:126).

Our vocation binds us to follow Our Lord, it obliges us also to renounce ourselves, that is, our will, our judgment, our pleasures, property, relatives, etc (VIII:126).

We have a serious obligation to ask god to make us worthy of rendering to God and the people the services they expect from us (VIII:145).

May God be pleased to grant all of them the grace to go from good to better, and to grant the whole Company the grace to grow in numbers and virtue (VIII:159).

You are God's and God is yours. Oh! what happiness (VIII:163).

One thing to which you should pay close attention is to destroy that evil spirit of drinking, which is a source of disorder among the clergy. To do so, you must strive to make them interior, prayerful persons, who will prefer to converse with God rather than to seek out the company of others, and to carry out their duties rather than remain idle (VIII:168).

Do not be afraid of announcing Christian truths to the people with the simplicity of the Gospel (VIII:173).

The more we are like Our Lord, stripped of everything, the more we will share in His Spirit (VIII:175).

The more we seek, like Our Lord, the Kingdom of God His Father and to establish it in ourselves and in others, the more will the necessities of life be given us (VIII:175).

I pray that God Himself will be the strength of the weak and the virtue of the strong and the prayer of those who are unable to pray (VIII:186).

Live always in God and take care of yourself for His service (VIII:191).

All things are passing, death draws near, and good works are the only things that last (VIII:193).

Give yourselves to God, do not be burdensome, treat every individual with gentleness and respect, always using kind words and requests (VIII:202).

Virtue is so beautiful and amiable that they will be compelled to love it in you, if you practice it well (VIII:209).

Provided God's work is done, it does not matter who does it (VIII:215).

I ask Our Lord to animate all of you with His Spirit so that you may constantly do works that are pleasing to God and useful to His Church (VIII:221).

In God's eyes, it is a benefit to be treated as Our Lord was, although it may seem to be

an evil according to the world (VIII:233).

Words that are not based on truth go up in smoke (VIII:233).

Souls that surrender themselves to Our Lord to do and to suffer all things will be justified by Him and will have the honor and merit of resembling Him (VIII:233).

Trust in God's infinite goodness, and you can be sure that He will strengthen you in the test he will make of your patience (VIII:233).

We must preach Jesus Christ and the virtues as the Apostles did (VIII:237).

We must not guide others by ourselves but by Our Lord, who has sufficient ability for both you and Himself (VIII:268).

I simply ask Our Lord to be the bond of your hearts (VIII:275).

The grace of perseverance is the greatest gift of all; it crowns all others (VIII:293).

A death that finds us arms in hand is the most glorious and most desirable there is (VIII:293).

How great is human weakness and how powerful are the good of this world to tempt us (VIII:296).

I ask the Holy Spirit, who is nothing if not love, and who is the sacred bond of the Father and the Son, to be the soul of your leadership and the gentleness of your words and actions (VIII:318).

God be praised that He is the sole foundation of your hope (VIII:329).

It is God who has called you to life of His life and to continue His work by the practice of charity (VIII:329).

Have God always in view so as to carry out your works according to His intentions, and form your entire interior life according to His example (VIII:329).

Nothing should stop a worker of the Gospel from practicing the virtues proper to his state and from seeking to advance everywhere and in all things the glory of his Master (VIII:329).

All that God does is well done; without this faith, we would be inconsolable (VIII:355).

The poor country folk are our lot (VIII:367).

What a great treasure is a good Missionary and how few people in this world are willing to serve God and His Church in purity of faith, detachment from creatures, and self-

abnegation (VIII:367).

You have a thousand reasons to rejoice in God and to hope for everything from Him through Our Lord who dwells in you (VIII:374).

Be very grateful to God, thank Him often, and ask Him for mercy (VIII:375).

Continue to prefer embarrassment to praise, to mistrust yourself always, and to surrender yourself to God (VIII:379).

Happy will you be to be crucified with Our Lord for the glory of His Father and the salvation of the people, for you will also reign with Him for all eternity (VIII:414).

Our rule prescribing one hour of mental prayer daily make no exception for days of rest (VIII:442).

How long will we be so tender-hearted as not to dare to declare the happiness we have of being visited by God? (VIII:515)

VOLUME XI

Let us strive for humility, especially since the more humble we are, the more charitable we will be toward our neighbor (XI:1).

Charity is the paradise of communities and the soul of the virtues and it is humility that attracts and preserves them (CCCD XI:1).

As soon as we empty ourselves of self, God will fill us with himself (XI:2).

Would we want to be in this world without pleasing God and procuring for Him His greater glory? (XI:2).

What a great thing a good priest is! What is there that a good priest can't do? (XI:6)

The first step for a person who wants to acquire virtue is to become the master of his mouth (XI:8).

If we make poor use of God's graces by neglecting our primary duties, God will take these graces from us (XI:12)

Let us thank God for having given this Community the care of the mentally ill and the incorrigible (XI:17).

Don't think that it's a small thing to be devoted to the relief of those in distress (XI:17).

God uses the most inferior materials for the extraordinary workings of His grace (XI:10).

When a person has personally experienced his own weaknesses and trials, he is more sensitive to the weaknesses of others (XI:18).

Let us bless and thank God for entrusting to us the care of these poor people, for in serving them we see and touch the extent and diversity of human misery (XI:19).

Simplicity is a virtue that makes us go straight to God and to the truth (XI:24).

We are to run to the spiritual needs of our neighbor as if we were running to a fire (XI:25).

How beautiful it is to see poor people if we consider them in God and with the esteem in which Jesus Christ held them (XI:26).

Now I see that the Holy Spirit is guiding the Church since such care is taken in the instruction and salvation of poor village people (XI:29).

Let us seek God alone and He will provide us with friends and with everything else, so much so that we will lack nothing (XI:31).

Let us love God, but let us be with the strength of our arms and the sweat of our brows (XI:32).

Doing good isn't everything; it must be done well, in imitation of Our Lord (XI:43).

Let us live together in great charity and friendliness (XI:99).

Charity finds everything good (XI:110).

Education is necessary and woe betide those who don't use this time well (XI:116).

How hard it is to find an individual who is really knowledgeable and truly humble (XI:116).

We have to study in such a way that love corresponds to knowledge (XI:116).

Isn't it a great mercy of God to welcome us back into His grace after we had rebelled against Him (XI:118).

What seems foolish and contemptible in the eyes of human beings is wisdom in the sight of God! (XI:118).

Let us look upon our imperfections as a special mercy of God (XI:119).

We preach mainly by good example (XI:252).

Simplicity converts everyone (XI:259).

Let's be like that little peasant who was carrying a sack and, seeing his master kneel down to pray did the same, with his little sack on his back. When asked what he was doing, he said, "I'm asking God to do what you're requesting of him; I'm a poor idiot who doesn't know how to say anything to him, so I'm asking him to listen to you; I'd like to say to Him the things that you're saying, but I can't; so I'm offering Him whatever you're saying to Him (XI:262).

Let ask God to give the Company this spirit, this heart, this heart that causes us to go everywhere (XI:264).

Humility is in no way contrary to magnanimity (XI:273).

God does nothing without some good purpose (XI:276).

The depravity of the ecclesiastical state is the principal cause of the ruin of God's Church (XI:279).

O how fortunate we are to be in a Company that professes to run to the relief of the neighbor (XI:331).

The ways of God are incomprehensible and hidden from the eyes of humans, who can't understand them (XI:337).

Let us acknowledge before God that the poor are our lords and masters and that we are unworthy of rendering them our little services (XI:349).

The Little Company strives to serve persons who are poor, the well-beloved of God (XI: 349).

God asks for our good will, a firm, genuine disposition to seize every opportunity of serving Him (XI:357).

No one is exempt from imperfections, for God permits all that to humble us and to make us practice acts of virtue (XI:354).

We should all be so disposed and have this desire to suffer for God and our neighbor and to wear ourselves out for that purpose (XI:357).

We must act moderately and tranquilly and always preserve peace of mind and heart (XI:361).

God takes wonderful pleasure in seeing the suffering of a soul who endures it patiently for love of Him (XI:362).

Let us give ourselves to God to go throughout the world to carry His holy gospel (XI:365).

We must not let difficulties shake us; the glory of the Eternal Father and the efficacy of the Word and Passion of His Son are at stake (XI:366).

How wonderful are the ways of God and how incomprehensible they are to us! (XI:367).

The blood of Christians has been the seed of Christianity throughout the world (XI:368).

Reflect on the worth of an individual animated by the Spirit of God (XI:369).

Let us give ourselves wholeheartedly to God and offer ourselves to Him for whatever ministries in which His Divine Majesty may be pleased to engage us. Let us not be cowards any longer (XI:375).

Let us leave everything to serve God and the neighbor (XI:385).

If we do not have humility, we have nothing (XI:387).

We will never be fit to do God's work if we do not have profound humility (XI:388).

It is not enough to do good, to give alms ... we must in addition do it in the Spirit of Our Lord, in the way Our Lord did it on earth, and purely for the glory of God (XI:389).

Let's work, let's work, let's go to the assistance of the poor country people who are waiting for us (XI:391).

We, too, can have our holy faith respected by living according to God (XI:395).

Poor persons are our portion (XII:4).

Imitate the way Our Lord acted, who began to do before He began to teach (XII:5).

I hope that your past fidelity to these rules and your patience in waiting so long for them will obtain for you from the goodness of God the grace to observe them with greater ease in the future (XII:10).

If the Church's ministers are good and they do their duty, all will go well (XII:13).

We have all been called by God to work on a masterpiece (XII:13).

We must set ourselves aside in order to be in communion with God (XII:13).

We must consult God to learn his language and ask that He himself speak in us and through us (XII:13).

What the eye sees affects us much more than what the ear hears and we believe in a good that we see rather than in one we hear (XII:15).

My intention is always to call you brothers ... that's the term Our Lord used with his Apostles (XII:18).

O human wretchedness! O cursed pride! How much trouble you cause! (XII:21).

God is with the simple and humble; He assists them, blesses their work, blesses their undertakings (XII:21).

12. Missioners are those who have God alone in view, their own salvation and that of their neighbor; those who have no other attachment than the one that unites them more closely to God (XII:23).

What is the meaning of the word missionary? It means a person who is sent (XII:24).

Those suffering from illness in the Company are the blessing of the Company (XII:26).

When learning, the gift of leadership, and sound judgment are found in the same person, what a treasure! (XII:45)

Let us aspire to take Jesus as a model in the way He acted and what He did (XII:76).

The more perfectly we practice virtue, the more pleasing we are to God (XII:69).

Our mission is to make God known to poor persons; to announce Jesus Christ to them; to tell them that the kingdom of heaven is at hand and that it is for persons who are poor (XII:71).

How much our hearts should be on fire with love for this ministry of assisting poor people and for devoting ourselves earnestly to it because the need is so great and God expects this of us (XII:73).

The Church has no worse enemies than priests (XII:76).

It is through priests that heretics have prevailed, vice has reigned, and ignorance has set up its throne among the poor people (XII:76).

If there are any among us who think they are in the mission to evangelize the poor people but not to alleviate their sufferings, to take of their spiritual needs but not their temporal ones, I reply that we have to help them and have then assisted in every way, by us and by others (XII:77).

If Jesus welcomed the mentally ill and fanatics, why shouldn't we? (XII:78).

God, grant us the grace to see things with the same eyes as you do (XII:78).

May we see things as they are, as works of God which God has entrusted to us (II:79).

This Company is from God because people see that it hastens to the relief of the most pressing and neglected needs (XII:80).

Let us give ourselves to God so that He will grant us the grace to stand fast (XII:82).

Let us become interior men and women, forming a strong holy attachment to the service of God (XII:82).

O Savior, teach us to seek our pleasure in you, to love what You loved and to be pleased with what pleases You (XII:95).

May he keep our lamps lit in His presence and our hearts always tending to His love and always devoted to clothing ourselves ever more with Jesus Christ (XII:97).

Let us strive to make ourselves interior men and women so that Jesus Christ may reign in us (XII:111).

We have our Lord's promise that He will take care of all our needs without our worrying about them (XII:112).

Do we have the happiness of having God as our Master, with the result that His virtues find no resistance in us? (XII:113).

Let us say: O king of our hearts, here we are, humbly prostrated at your feet, totally committed to Your obedience and love (XII:113).

Let us keep this lamp always lit in our hearts (XII:116).

Provided that we are faithful to Him we will lack nothing; He himself will live in us, guide, defend and love us (XII:119).

Our works are worthless if they are not vibrant and animated by the intention of doing them for God (XII:129).

We have to strive to raise our hearts to Him in our principal actions in order to consecrate them entirely to Him and do them in conformity to His will (XII:135).

Lord, to glorify you, I want to hear and to do whatever is indicated to me on Your behalf (XII:135).

Go and do what you can for your part and God will do the rest (XII:139).

Of ourselves we can do nothing but spoil everything (XII:139).

True religion is found among the poor. God enriches them with a lively faith: they believe, they touch, they taste the words of life (XII:142).

Everyone loves simple, candid people who do not use subtleties or tricks, who are straightforward and speak sincerely, with the result that whatever they say comes from their heart (XII:142).

Simplicity consists in saying things as we have them at heart (XII:143).

Make good use of prudence, we have to form our judgment on Christian teaching of which are always sure (XII:147).

Doing good is not everything; we have to do it well, after the example of Our Lord (XII:148).

God you see before You a Company that longs only for the grace to observe your teachings, to model itself on Your way of acting and to advance in the ways of holiness You have prescribed for it (XII:150).

Gentleness causes us to master our passions (XII:155).

We need a certain charm and a pleasant countenance so as not to scare anyone away (XII:157).

Despite our knowledge of the beauty and the holiness of humility, we still allow ourselves to get carried away by the violence of pride (XII:165).

Openness to God's will must necessarily be akin to the nature of perfect love (XII:188).

Openness to God's will is the height of holiness (XII:188).

Openness to God's will is the source of all virtues and the death of all vices (XII:188).

We should believe that our peace and glory lie in virtue and our virtue is a resemblance to Jesus Christ (XII:208).

Enlightenment from on high is needed to raise us up in order to show us the height and depth, the breadth and the excellence of God's love (XII:213).

I must be afire with love for those with whom I live and with edifying others by the exercise of love (XII:215).

We are sent not only to love God but to make God loved. It is not enough to love God if our neighbor does not love God (XII:215).

Our vocation is to go, not just to one parish, not just to one diocese, but all over the world (XII:215).

How can a Company inflame hearts with true charity, if the Company itself does not have it? (XII:216).

Those who walk surely are those who do not stray from the path which most of the wise have used (XII:383).

Some people always think well of their neighbor, as much as true charity allows them to do. They can't see virtue without praising it, or a virtuous person without loving them (XII:383).

The life of a missionary should be the life of a Carthusian at home and an apostle in the rural areas (XII:384).

The blood of the martyrs will not be forgotten by God and sooner or later will bring about a new generation of Catholics (XII:385).

Have courage, trust in Our Lord, who will be our help in the work we have begun and in the undertaking to which He has called us (XII:388).

When we have spent all we have for Our Lord and have nothing left, we will put the key under the door and leave (XII:388).

One act of resignation and of acceptance of God's will is worth more than a hundred thousand temporal successes (XII:389).

Once God has begun to do good to a creature, He continues to do so to the end (XII:389).

To conform ourselves in everything to the will of God, and to take all our pleasure in this

is to lead a truly angelic life upon earth, and even to live the very life of Jesus Christ (XII:389).

What is done out of charity is done for God (XII:391).

All those who love the poor in life will have nothing to fear from death ICCD XII:391).

You should realize that someone appointed by God to serve others is not put out by the demands made on him (XII:392).

I am not a man but a poor worm crawling along the earth, not knowing where I am going, but seeking only to hide myself in you, O God (XII:394).

I am a poor blind man unable to take a single step in the way of goodness unless You, O God, extend Your merciful hand to guide me (XII:394).

When human prudence fails, the light of divine wisdom begins to dawn (XII:399).

We should spend as much time thanking God for His favors as we did in asking Him for them (XII:399).

Volume XIIIb

Charity toward the neighbor is an infallible sign of the true children of God (XIIIb:8).

The Christian spirit consists in not pretending anything, but rather in being very sincere, making one's words and works correspond to one's thoughts (XIIIb:162).

All we have to do is walk straight ahead and do well to make everyone our friend (XIIIb:193).

To wear oneself out for God, to have happiness and strength only to consume them for God, is to do what Our Lord Himself did, who exhausted Himself for love of His Father (XIIIb:195).

Virtue loves discernment and can never be excessive-- neither too little nor too much (XIIIb:196).

O my God, how well you know how to direct your work, and how clearly you make it seen that it is Yours! (XIIIb:202).

I ask Our Lord in his goodness to deign to animate you with His true Spirit, so that everything you do and say may be to render Him the service He expects of you (XIIIb:295).

How true it is that a person must be called by God in order to be stable in any vocation whatsoever; otherwise there is nothing but wavering and inconstancy (XIIIb:333).

As we empty ourselves of self and of the desire to be noticed, esteemed, and respected, God will fill our souls with graces and blessings, given to each according to the degree of perfection He demands (XIIIb:337).

Who could understand the height, the depth, the sublimity of the grace by which God renders a soul worthy of being used where and as He wishes? (XIIIb:340).

The art of loving God is to love Him; likewise, the art of acquiring humility is to humble ourselves, and more we advance in this practice, the more we will resemble our Lord (XIIIb:341).

A calling is a choice God makes of some souls to use them for a certain good work (XIIIb:417).

God be praised for granting you the grace of clothing Our Lord in His poor members, most of whom had nothing but rags to cover them and several children were as naked as the back of my hand (XIIIb:428).

You are to be interiorly and continually devoted to working at your spiritual advancement and live as perfectly as you can, always keeping the lamp within you lighted-- I mean a cordial, ardent, and persevering desire to please and obey God (XIIIb:434).

They went from one place to another to meet the needs, not only of the Church workers, but of the faithful who were in distress (XIIIb:436).

A sure way for a Christian to grow rapidly in holiness is a conscientious effort to carry out God's will in all circumstances and at all times (XIIIb:433-434).

Jesus the Lord expects us to have the simplicity of a dove ... this means giving a

straightforward opinion about things in the way we honestly see them (XIIIb:434).

While Christ recommends the simplicity of a dove He tells us to have the prudence of a serpent as well... this means that we should speak and behave with discretion (XIIIb:435).

Doing good isn't everything; it must be done well, in imitation of Our Lord (XI:43).

God asks for our good will, a firm, genuine disposition to seize every opportunity of serving him (XI:357).

Let us acknowledge before God that the poor are our lords and masters and that we are unworthy of rendering them our little services (XI:349).

The Little Company strives to serve persons who are poor, the well-beloved of God (XI:349).

The ways of God are incomprehensible and hidden from the eyes of humans, who can't understand them (XI:337).

O how fortunate we are to be in a Company that professes to run to the relief of the neighbor (XI:331).

The depravity of the ecclesiastical state is the principal cause of the ruin of God's Church (XI:279).

God does nothing without some good purpose (XI:276).

Humility is in no way contrary to magnanimity (XI:273).

Let ask God to give the Company this spirit, this heart, this heart that causes us to go everywhere (XI:264).

Let's be like that little peasant who was carrying a sack and, seeing his master kneel down to pray did the same, with his little sack on his back. When asked what he was doing, he said, "I'm asking God to do what you're requesting of him; I'm a poor idiot who doesn't know how to say anything to him, so I'm asking him to listen to you; I'd like to say to Him the things that you're saying, but I can't; so I'm offering Him whatever you're saying to Him." (XI:262).

Simplicity converts everyone. (XI:259)

We preach mainly by good example. (XI:252)

What seems foolish and contemptible in the eyes of human beings is wisdom in the sight of God! (XI:118)

Let us look upon our imperfections as a special mercy of God. (XI:119)

Isn't it a great mercy of God to welcome us back into his grace after we had rebelled against Him? (XI:118).

We have to study in such a way that love corresponds to knowledge (XI:116).

How hard it is to find an individual who is really knowledgeable and truly humble (XI:116).

Education is necessary and woe betide those who don't use this time well (XI:116).

Charity finds everything good (XI:110).

Let us live together in great charity and friendliness (XI:99).

Let us love God, but let it be with the strength of our arms and the sweat of our brow (XI:32).

Let us seek God alone and He will provide us with friends and with everything else, so much so that we will lack nothing (XI:31).

Now I see that the Holy Spirit is guiding the Church since such care is taken in the instruction and salvation of poor village people (XI:29).

How beautiful it is to see poor people if we consider them in God and with the esteem in which Jesus Christ held them (XI:26).

We are to run to the spiritual needs of our neighbor as if we were running to a fire (XI:25).

Simplicity is a virtue that makes us go straight to God and to the truth (XI:24).

When a person has personally experienced his own weaknesses and trials, he is more sensitive to the weaknesses of others (XI:18).

God uses the most inferior materials for the extraordinary workings of His grace (XI:10).

Charity toward the neighbor is an infallible sign of the true children of God (XIIIb:8).

I ask Our Lord in His goodness to deign to animate you with His true Spirit, so that everything you do and say may be to render Him the service He expects of you (XIIIb:295).

How true it is that a person must be called by God in order to be stable in any vocation whatsoever; otherwise there is nothing but wavering and inconstancy (XIIIb:333).

As we empty ourselves of self and of the desire to be noticed, esteemed, and respected, God will fill our souls with graces and blessings, give to each according to the degree of perfection He demands (XIIIb:337).

Who could understand the height, the depth, the sublimity of the grace by which God renders a soul worthy of being used where and as He wishes (XIIIb:340).

The art of loving God is to love Him; likewise, the art of acquiring humility is to humble ourselves, and more we advance in this practice, the more we will resemble our Lord (XIIIb:341).

A calling is a choice God makes of some souls to use them for a certain good work (XIIIb:417).

God be praised for granting you the grace of clothing Our Lord in His poor members, most of whom had nothing but rags to cover them and several children were as naked as the back of my hand (XIIIb:428).

You are to be interiorly and continually devoted to working at your spiritual advancement and live as perfectly as you can, always keeping the lamp within you lighted-- I mean a cordial, ardent, and persevering desire to please and obey God (XIIIb:434).

They went from one place to another to meet the needs, not only of the Church workers, but of the faithful who were in distress (XIIIb:436).

The Christian spirit consists in not pretending anything, but rather in being very sincere, making one's words and works correspond to one's thoughts (XIIIb:162).

All we have to do is walk straight ahead and do well to make everyone our friend (XIIIb:193).

To wear oneself out for God, to have happiness and strength only to consume them for God, is to do what Our Lord Himself did, who exhausted Himself for love of His Father (XIIIb:195).

Virtue loves discernment and can never be excessive-- neither too little nor too much (XIIIb:196).

A sure way for a Christian to grow rapidly in holiness is a conscientious effort to carry out God's will in all circumstances and at all times (XIIIb:433-434).

O my God, how well you know how to direct your work, and how clearly you make it seen that it is Yours! (XIIIb:202).

I ask Our Lord to give you a share of His humility and patience to overcome your difficulties (VII:2).

Now we have many Missionaries in heaven. There is no room to doubt this since they all made the supreme sacrifice of their lives for charity and there is no greater love than to give one's life for the neighbor (VII:15).

May God's good pleasure be always the peace and tranquility of our afflicted hearts (VII:15).

The ashes of these apostolic men will be the seed of a large number of good missionaries (VII:19).

We continue to ask God to complete the work of restoring the Congregation to its pristine glory and, above all, to give it peace (VII:36).

I ask Our Lord that this new year may be a happy one for you for eternity and be followed by many other similar ones that will lead you to God, our last end (VII:58).

You are right in having no scruples about missing Mass to assist the poor, for God prefers mercy to sacrifice (VII:66).

Let us finish what we have begun and our Lord will help us (VII:71).

Ask Our Lord for the grace of perfect charity and the spirit of humility that causes us to acknowledge that others are better than we and we are worse than demons (VII:79).

We must continue to do good, even though people of the world may criticize us (VII:105).

Let us strive for humility, especially since the more humble we are, the more charitable we will be toward our neighbor (XI:1).

Charity is the paradise of communities and the soul of the virtues and it is humility that attracts and preserves them (XI:1).

As soon as we empty ourselves of self, God will fill us with Himself (XI:2).

Would we want to be in this world without pleasing God and procuring for Him His greater glory? (XI:2).

What a great thing a good priest is! What is there that a good priest can't do? (XI:6).

The first step for a person who wants to acquire virtue is to become the master of his mouth (XI:8).

If we make poor use of God's graces by neglecting our primary duties, God will take these graces from us (XI:12).

Let us thank God for having given this Community the care of the mentally ill and the

incorrigible (XI:17).

Don't think that it's a small thing to be devoted to the relief of those in distress (XI:17).

No one is exempt from imperfections, for God permits all that to humble us and to make us practice acts of virtue (XI:354).

We should all be so disposed and have this desire to suffer for God and our neighbor and to wear ourselves out for that purpose (XI:357).

We must act moderately and tranquilly and always preserve peace of mind and heart (XI:361).

God takes wonderful pleasure in seeing the suffering of a soul who endures it patiently for love of Him (XI:362).

We must not let difficulties shake us; the glory of the Eternal Father and the efficacy of the Word and Passion of His Son are at stake (XI:366).

How wonderful are the ways of God and how incomprehensible they are to us! (XI:367).

The blood of Christians has been the seed of Christianity throughout the world (XI:368).

We will never be fit to do God's work if we do not have profound humility (XI:388).

It is not enough to do good, to give alms... we must in addition do it in the Spirit of Our Lord, in the way Our Lord did it on earth, and purely for the glory of God (XI:389).

Let's work, let's work, let's go to the assistance of the poor country people who are waiting for us (XI:391).

We, too, can have our holy faith respected by living according to God (XI:395).

If we do not have humility, we have nothing (XI:387).

Let us leave everything to serve God and the neighbor (XI:385).

Let us give ourselves wholeheartedly to God and offer ourselves to Him for whatever ministries in which His Divine Majesty may be pleased to engage us. Let us not be cowards any longer (XI:375).

Reflect on the worth of an individual animated by the Spirit of God (XI:369).

Let us give ourselves to God to go throughout the world to carry His holy gospel (XI:365).

Poor persons are our portion (XII:4).

Imitate the way Our Lord acted, who began to do before He began to teach (XII:5).

I hope that your past fidelity to these rules and your patience in waiting so long for them will obtain for you from the goodness of God the grace to observe them with greater ease in the future (XII:10).

If the Church's ministers are good and they do their duty, all will go well (XII:13).

We have all been called by God to work on a masterpiece (XII:13).

We must set ourselves aside in order to be in communion with God (XII:13).

We must consult God to learn His language and ask that He Himself speak in us and through us (XII:13).

What the eye sees affects us much more than what the ear hears and we believe in a good that we see rather than in one we hear (XII:15).

My intention is always to call you brothers... that's the term Our Lord used with his Apostles (XII:18).

O human wretchedness! O cursed pride! How much trouble you cause! (XII:21).

God is with the simple and humble; He assists them, blesses their work, blesses their undertakings (XII:21).

Missioners are those who have God alone in view, their own salvation and that of their neighbor; those who have no other attachment than the one that unites them more closely to God (XII:23).

What is the meaning of the word missionary? It means a person who is sent (XII:24).

Those suffering from illness in the Company are the blessing of the Company (XII:26).

When learning, the gift of leadership, and sound judgment are found in the same person, what a treasure! (XII:45)

Let us aspire to take Jesus as a model in the way He acted and what He did (XII:76).

The more perfectly we practice virtue, the more pleasing we are to God (XII:69).

It is important for us to work constantly at our growth in holiness (XII:70).

How much our hearts should be on fire with love for this ministry of assisting poor people and for devoting ourselves earnestly to it because the need is so great and God

expects this of us (XII:73).

The Church has no worse enemies than priests (XII:76).

It is through priests that heretics have prevailed, vice has reigned, and ignorance has set up its throne among the poor people (XII:76).

If there are any among us who think they are in the mission to evangelize the poor people but not to alleviate their sufferings, to take of their spiritual needs but not their temporal ones, I reply that we have to help them and have them assisted in every way, by us and by others (XII:77).

If Jesus welcomed the mentally ill and fanatics, why shouldn't we? (XII:78).

God, grant us the grace to see things with the same eyes as you do (XII:78).

May we see things as they are, as works of God which God has entrusted to us (XII:79).

VOLUME I

Be faithful to your faithful lover who is Our Lord. Also be very simple and humble (I:28).

The people of the countryside, oppressed by ignorance and poverty, are deprived of this same assistance so abundant in the cities (I:40).

They go from town to town, passing from village to village, preaching sermons and exhortation to the people (I:41).

Their first and foremost purpose will be to strive for their own perfection and to devote themselves entirely to country people (I:42).

May you be forever a beautiful tree of life bringing forth fruits of love (I:46).

Try to live content among your reasons for discontent and always honor the inactivity and unknown condition of the Son of God (I:54).

What great hidden treasures there are in holy Providence and how marvelously Our Lord is honored by those who follow it (I:59).

I pray that His Divine Goodness may accompany you, be your consolation along the way, your shade against the heat of the sun, your shelter in rain and cold, your soft bed in your weariness, your strength in your toil and finally, that He may bring you back in perfect health and filled with good works (I:65).

May God be pleased to give you His spirit and the grace to act in this same spirit and to bear your troubles in the way He bore his (I:65).

You belong to Our Lord and His holy Mother; cling to them and to the state in which they have placed you (I:71).

It is very difficult to do any good without conflict (I:75).

Our Lord will perhaps draw more glory from your submission than from all the good you could do (I:75).

One beautiful diamond is worth more than a mountain of stones, and one virtuous act of acquiescence and submission is better than an abundance of good works done for others (I:75).

Our Lord wants us to serve Him with common sense and the opposite is called indiscreet zeal (I:79).

God is love and wants us to go to Him through love (I:81).

The spirit of God urges one gently to do the good that can be done reasonably, so that it may be done perseveringly and for a long time (I:92).

Do you think you will become more capable of drawing near to God by withdrawing from Him than you will by approaching Him? (I:108).
Let there appear no sign of division between you (I:110).

You are, as it were, on a stage upon which one act of bitterness is capable of spoiling everything (I:110).

You are trying to become the servant of those poor young women and God wants you to be His own (I:111).

The kingdom of God is peace in the Holy Spirit (I:111).

How fortunate you are to walk on the ground where so many great and holy individuals have trod (I:112).

You must make it understood that the poor are being damned for want of knowing the things necessary for salvation (I:112).

The spirit of Our Lord will be your rule (I:118).

How admirable and adorable are the ways by which God leads his own (I:123).

Oh, what great reason people of good will have to be cheerful (I:145).

Place yourself complete in that holy love which is brought about by trust in God and mistrust of oneself (I:150).

Beg the Lord to bind your hearts together into one, which will be His own, and to strengthen you in your work (I:163).

The countryside is so vast! There are people by the thousand filling up hell. All the ecclesiastics, with all the religious, would not suffice to remedy this misfortune (I:166).

Let us try to act rightly that we shall have reason to trust in the infinite goodness of the Auditor of our Life, our Sovereign Judge (I:172).

Honor the prudence, foresight, meekness, and the exactitude of Our Lord (I:178).

Let us strive to rid ourselves of this miserable sensuality which makes us prisoners of its whims (I:179).

Humility ... may this be our password (I:169).

God does not consider the outcome of the good work undertaken but the charity that accompanied it (I:205).

How fortunate we are to honor the poor family of Our Lord by the poverty and lowliness of our own (I:206).

Honor God's holy Providence in your conduct by not hurrying or bustling about (I:211).

It is well to take notice of the more ardent affections that agitate your heart so that you can do your best to regulate them by the standard of the holy and ever-adorable Will of God (I:212).

May Our Lord be in our hearts and our hearts in His (I:213).

I praise God for He is so good as to raise up in this century so many good and holy souls for the assistance of the poor common people (I:222).

All the Orders in the Church have the same end, which is charity (I:222).

Let us draw our strength from our weakness which serves as a reason for Our Lord to become Himself our strength (I:226).

It is good pleasure that we adapt ourselves to people's moods, to places and to times (I:238).

Our Lord is a continual communion for those who are united to what He wills and does not will (I:233).

All things come to those who wait (I:234).

You have been chosen from all eternity by the Providence of God to be their second

redeemer, have pity on them! (I:245).

Must not a priest die of shame for claiming a reputation in the service he gives God and for dying in his bed, when he sees Jesus Christ rewarded for his work by disgrace and the gibbet (I:276).

Remember, we live in Jesus Christ through the death of Jesus Christ, and we must die in Jesus Christ through the life of Jesus Christ, and our life must be hidden in Jesus Christ and filled with Jesus Christ, and in order to die as Jesus Christ, we must live in Jesus Christ (I:276).

We do not believe people because they are very learned but because we consider them good and love them (I:276).

People will never believe in us if we do not show love and compassion to those whom we wish to believe in us (I:277).

Do not be afraid of undertaking too much of what you can do without coming and going; but fear only the thought of doing more than you are doing and more than God is giving you the means to do (I:290).

We are like the servants of the centurion in the gospel with regard to bishops, insofar as when they say to us: go, we are obliged to go; if they say: come, we are obliged to come; do that, and we are obliged to do it (I:297).

How I fear large numbers and expansion. What reason we have to praise God for allowing us to honor the small number of the disciples of His Son (I:304).

I cannot tell you how much the poor have need of your living a long time (I:307).

Remember that the faults of the children are not always imputed to the parents, especially when they have had them educated and have given them good example (I:314).

In His admirable Providence, Our Lord allows holy fathers and mothers to suffer anguish from their own flesh and blood (I:315).

Sick minds need to be cared for more delicately and charitably than people who are physically ill (I:332).

How true it is that the world is filled with misery! Courage, we must put up with our own and with that of others as long as God pleases (I:340).

The good God, who has ordinarily provided you with everything at the right moment, will not abandon you now (I:342).

As for servants, you must pay them great honor and treat them kindly, cordially, and

most respectfully (I:344).

He who from all eternity has chosen you to assist the poor will preserve you as the apple of His eye (I:346).

Our days are numbered and we cannot add a moment of life to the last one God has determined for us (I:346).

We are lost in admiration at seeing how Providence thinks of your concerns and provides for all that you need (I:346).

Grace is necessary to begin and we need more to persevere to the end (I:346).

We must give our attention mainly to the poor villages, because as far as the towns are concerned, it will never be any different. We are deluding ourselves by dallying in them (I:347).

God is the Master and does all for the best. Let us leave the care of everything to Him (I:350).

We are fortunate enough to resemble Our Lord by going, like Him, now to one place, now to another, to assist the neighbor (I:353).

You must make good use of your health at the present in order to preserve it and fortify it so as to be able to do something else in time (I:355).

There will be two of you for the work, Our Lord and you, and with Him you can do all things (I:369).

Try not to rush around, but do everything gently (I:375).

The most important thing is to have good bread (I:378).

Judge whether the prickly thorns of our human nature do not produce fine roses; they blossom as soon as the sun of justice sheds the rays of its grace upon them (I:404).

When in Rome, you must do as the Romans do and accept the local customs (I:475).

Let us be truly submissive to His good pleasure in the situation of the moment (I:484).

May God make you absolute master of yourself so that you have only one and the same will with God (I:491).

This moderate care for our health does not preclude the obligation we have of generously risking our lives when the salvation of our neighbor is concerned (I:491).

Most willingly do I pray Our Lord to give His holy blessing to our dear Sisters and to

grant them a share in the spirit He gave to the holy women who accompanied and cooperated with Him in assisting the sick poor and instructing children (I:503).

They shall try to do good to the souls of the poor while taking care of their bodies (I:504).

Everyone says that the missionary spirit is one of humility and simplicity ... take hold of it (I:518).

That type of illness does not need remedies so much as patience, gentleness, and cheerfulness of mind (I:523).

Those who truly know Jesus Christ crucified would be very glad to pass, as he did, for the least of all people (I:524).

What good will it do us to possess humility with regard to our person if we take pride in our state (I:524).

Grant us the grace to put ourselves in the last place among men and to keep ourselves there (I:524-525).

Bitterness has never served any purpose but to embitter (I:526).

There is no means of profiting by preaching if one does not preach from the depths of compassion (I:526).

Do not be afraid and let us not be in a hurry (I:549).

God is sovereignly glorified by our abandonment to His direction, without our discussing the reason for His Will, except to say that His Will is His reason and His reason is His Will (I:551).

No matter where we are or what we are doing, we will always be tempted and distressed; that is our cross. If we wish to follow Jesus Christ, we must carry it (I:562).

We must act against what is painful and either break our heart or soften it to get it ready for anything (I:579).

God takes away the fear of death from those who have feared it during their lives and who have practiced charity toward the poor (I:587).

The works God Himself is accomplishing are never spoiled by the inactivity of men and women (I:588).

We should prefer those who are most exacting to those who subscribe to our moods (I:597).

We must hold as an irrefutable maxim that the difficulties we have with our neighbor arise more from our immortalized moods than from anything else (I:597).

VOLUME II

A priest should be more perfect than a religious as such, and a bishop even more so (II:5).

Was it not necessary for Christ to be humbled and brought low before man in order to get him to accept the gentle yoke of His dominion and guidance (II:7).

Roses are not gathered except in the midst of thorns, and heroic acts of virtue are accomplished only in weakness (II:22).

How little it takes to be very holy: to do the Will of God in all things (II:47).

There is no act of charity that is not accompanied by justice or that permits us to more than we reasonably can (II:68).

It is easy to go from deficiency to excess of the virtues, from being just to becoming rigid, and from zealous to inconsiderate (II:84).

Zeal is the soul of the virtues (II:84).

Our Lord proclaims the idleness and sensuality of Magdalene to be more agreeable to Him than the less considerate zeal of Martha (II:85).

We must make a rule that they may not, under any pretext whatsoever, eat what is intended for the poor (II:107).

We must endeavor to have God reign sovereignly in us, and then in others (II:113).

Let us set about stripping ourselves entirely of affection for anything that is not God, be attached to things only for God and according to God, and let us seek and establish his kingdom first of all in ourselves, and then in others (II:122).

Have great confidence in God, really give yourself to Him so that He may direct you and be Himself the Superior (II:140).

Always remember that in the spiritual life little account is taken of the beginnings. People attach importance to the progress and the end (II:146).

Perfection consists in a constant perseverance to acquire the virtues and become proficient in their practice (II:146).

On God's road, not to advance is to fall back since one never remains in the same condition (II:146).

It is God's plan that those who are to help others spiritually fall into the temptation of mind and body by which others can be tormented (II:152-153).

Zeal which goes outside the enclosure of love of the neighbor is no longer zeal, but the passion of antipathy (II:157).

How good God is to those who detach themselves from the affections of the world to unite themselves to Him (II:160).

I beg Our Lord to reward you and to increase His love in you (II:169).

I cannot tell you how much alms have diminished here and the difficulty of finding any loans. Everyone is being affected by the misery of the age (II:171).

Your concerns do not depend on a house, but on the continuation of God's blessing on the work (II:189).

Although you do not have so many talents, Our Lord will increase them for you, if He chooses (II:191).

God compensates for and accomplishes in a divine way what men and women are not able to do in a human way (II:199).

Take care of your poor life. Be content with consuming it little by little for Divine Love. It is not your own; it belongs to the Author of Life, for love of whom you must preserve it until He asks it of you (II:211).

In order to become soundly virtuous it is advisable to make good practical resolution concerning particular acts of the virtues and to be faithful in carrying them out afterward. Without doing that, one is often virtuous only in one's imagination (II:217).

It is a maxim of ours to work in the service of the people, with the good pleasure of the pastors, and never to act contrary to their wishes (II:226).

Let us trust that Our Lord will bring about what He wishes to be done among us (II:237).

The spirit of the Mission must be to seek its greatness in lowliness and its reputation in the love of its abjection (II:265).

In the seminary there is more need of piety and passable knowledge with an understanding of chant, ceremonies, preaching and the teaching of catechism than of a great deal of doctrine (II:266).

The spirit of God proceeds discreetly and always humbly (II:178).

Our Lord has turned to you for the sustenance of the poor (II:285).

When His Holiness chooses to send the Company to those countries, it will drop everything and go most willingly (II:288).

Would that God had rendered us worthy of spending our lives, as Our Lord did, for the salvation those poor souls so far removed from all assistance (II:288).

God has preserved you as the apple of His eye (II:290).

This Company, like Our Lord, takes spiritual and temporal care of the sick poor (II:306).

The way to make a tree grow very tall is to lop off its branches (II:310).

If necessity urges us to make haste, then let it be slowly (II:310).

Good work, sooner or later speaks a much more favorable language than anything done for one's own ostentation and show (II:311).

God's Divine Goodness asks that we never do good in any place to make ourselves look important (II:315).

Never do anything out of human respect (II:315).

The maxims of Jesus Christ and the examples of His life are not misleading: they produce their fruit in due time (II:316).

One must be firm and unchanging with regard to the end but gentle and humble as to the means (II:332).

Our Lord humbles in order to raise up and allows the suffering of interior and exterior afflictions in order to bring about peace (II:350).

The misery of the war is really cooling the enthusiasm of those who could make a contribution (II:358).

The poor common people are starving for the Word of God and are being allowed to die of hunger (II:369).

How happy are those who give themselves to God without reserve to do the works Jesus Christ did and to practice the virtues He practiced (II:389).

All that contributes to the ruin of charity comes from the evil spirit (II:401).

Do not be constrained by the majority opinion. Choose the one that seems best to you, or your own, provided you give an account of this (II:403).

When I said that you must be unwavering as to the end and gentle as to the means, I

am describing to you the soul of good leadership (II:403).

We can find no more effective means of letting people see the beauty and holiness of the Catholic religion than by hospitality shown to the sick (II:407).

Charity is the cement that binds communities to God and persons to one another (II:413).

Whoever contributes to union of hearts in a company binds it indissolubly to God (II:413).

Let us purge the company of worldly persons and those who are not pleasing in the eyes of God (II:421).

The downfall of most communities comes from the cowardice of superiors in not holding firm and in not purging them of the troublesome and incorrigible (II:422).

The works of God are not sumptuous or showy (II:427).

I no more trust in human means for divine ends than I do in the devil (II:433).

Good living and the good odor of the Christian virtues put into practice draw the black sheep back to the right path and confirm Catholics on it (II:442).

Excess in the practice of virtue is no less imperfect than the lack of it (II:471).

There is a great difference between being a Catholic and being an upright man (II:494).

What great missionaries you and I would be if we only knew how to animate souls with the spirit of the Gospel which should make them conformable to Jesus Christ (II:494).

Grace has its moments (II:499).

Let us abandon ourselves to the Providence of God and be on our guard against anticipating it (II:499).

Be most cordial with everyone and spare nothing for the assistance of the sick members of the Company (II:499).

Let us keep ourselves always dependent on God's Providence since it pleases Him and He sees what is best for us (II:517).

Let us abandon ourselves to the direction of God's loving Providence, and we shall be safe from all sorts of inconveniences that our haste may draw down on us (II:517).

Do not let yourself get carried away by the impetuosity of your impulsive ideas (II:520).

What usually deceives us is the appearance of good according to human reason, which never or rarely attains the divine (II:520).

The things of God come about by themselves (II:521).

Wisdom consists in following Providence step by step (II:521).

He who is hasty falls back in the interests of God (II:521).

Oh! What a great evil war is (II:545).

Let us work at storing up good works which we can present to God on that great day (II:569).

There are certain persons who are like millstones turning without any wheat; they catch fire and burn down the mill (II:588).

Remember that Our Lord is the strength and wisdom of those whom He employs (II:605).

It is true that illness, far better than health, makes us see what we are (II:623).

VOLUME III

I recommend my soul to you that God may be pleased to make it a sharer in the good you are doing (III:25).

I hope Our Lord will look upon the little we have attempted to do as proceeding from charity (III:33).

Now these losses of the Church in the past hundred years give us reason to fear in the present misfortune that in another hundred years we may lose the church entirely in Europe (III:41).

The maxim of the Company is to prefer to suffer a loss rather than go to court (III:42).

Let us not be so little attached to God's service that we yield to a useless fear which may cause us to abandon the task He has given us (III:44).

What price there would be if, under the guise of deference and humility, we were to abandon the honor of God so as not to risk our own (III:44).

Ask God to sanctify you dear soul more and more so that, always and in all things, you may act in a holy manner (III:46).

How many demons the prince of demons has assigned to tempt you (III:50).

Our Lord's work is accomplished not so much by the multitude of workers as by the fidelity of the small number whom He calls (III:67).

We should relinquish to others the good works they offer to do, in the belief, with good reason, that they will do them better than we (III:79).

It is not so important for us to live a long time as to continue in the vocation to which God has called us and to abide by what we have promised God (III:97).

Virtue is not found in extremes, but in prudence (III:102).

What a strange demon is vanity of the mind! (III:108).

Things arrange themselves with time. Only God can have everything to His liking (III:115).

Trials bear the special mark of God's goodness (III:120).

Practice the divine virtue of patience and submission to His good pleasure. It is the touchstone by which He tries you and by it He leads you to His own pure love (III:120).

The person who wants to cure bodily ills and restore health must administer the remedies gradually (III:124).

Where human assistance is lacking, God's abounds (III:135).

Trust fearlessly in God who has called you and you will see that all will go well (III:136).

Be hopeful that in proportion as difficulties increase, God will increase His grace for you (III:136).

Remember that you have God with you, that He fights along with you, and that you will certainly overcome (III:138).

May your words be like seeds sown in their hearts, bearing a hundredfold the fruits of charity and good example to the poor faithful (III:140).

Mistrust of your own strength must be the basis for the trust you should have in God (III:143).

Consider Our Lord close by you and within you, ready to put His hand to the work as soon as you call upon Him for help (III:143).

We owe obedience to the bishops in all things pertaining to our work in the missions, with ordinands, etc., but the spiritual and internal direction belongs to the Superior General (III:153).

Let us work courageously and lovingly for such a good Master as ours; let us imitate Him in His virtues (III:154).

Let us be steadfast and always walk in the ways of God without coming to a standstill (CDD III:157).

Things have to be done gradually. Grace has its small beginning and its progress (III:157).

Let us be steadfast in this precious trust in God, the Strength of the weak and the Eye of the blind (III:159).

Losing this person [Lambert aux Couteaux] is like plucking out one of my own eyes or cutting off my arm (III:169).

We should be satisfied with the state in which we have been placed by the designs of Providence, and in which God blesses us (III:173).

There is no lot in life where there is nothing to be endured (III:173).

When I hear that you are living as true Daughters of Charity my consolation is increased to the extent that only God alone can make you realize (III:181).

God's good pleasure is that those blessed, chosen souls, whom He loves so dearly, should be tempted and afflicted daily (III:182).

May your heart ever taste the sweetness of that of Our Lord (III:190).

Grace imitates nature in many things, making them ugly and unpleasant, but with time she perfects them (III:191-192).

Conscience urges me to limit myself to what I can do and to honor the omnipotence of God by recognition of my own powerlessness (III:198).

I beg Our Lord to bind all of us together in His pure love, so that together we may love Him uniquely, strongly, and eternally (III:203).

The Church has enough solitaires ... her great need is evangelical men who work to purge, enlighten, and unite the Church to her Divine Spouse (III:204).

What would it be like if everything were favorable to us, and what right have poor people like us to expect that we will always be successful (III:206).

Since God is satisfied with our good will and honest efforts, let us also be satisfied with the outcome He gives to them (III:206).

Let us believe that all is going along the best in the world when we take no satisfaction

in it (III:206).

What reason can you have for becoming discouraged when things do not turn out right for you (III:207).

The important thing is to be aware of our weaknesses and to love the humiliation coming from them (III:207).

The fears and mistrust you experience come from nature, and only from a distance do they have access to your heart, which is much more generous than that (III:207).

All of you desire to belong entirely to God, and God also wants all of you to belong to Him (III:241).

O God my Lord, please be the bond of their hearts; bring to flower the effects of so many holy affections You cause them to form, and give growth to the fruits of their labors for the salvation of souls. Water with Your eternal blessings this establishment, like a new tree planted by your hand. Strengthen these poor Missionaries in their fatigue. Lastly, my God, be yourself their reward, and through their prayers spread over me your immense mercy (III:241).

You are a prisoner for charity, or, to put it better, a prisoner for Jesus Christ. What a happiness to suffer for this great Monarch, and how many crowns await you if you persevere to the end (III:242).

Grace strengthens you in order to sanctify you and sanctifies you so that you might encourage others in the ways of salvation (III:258).

O Divine Goodness, unite in this way all hearts in the Little Company of the Mission, then order whatever you please. Labor will be sweet to them and every task easy; the strong person will relieve the weak one, and the weak will cherish the strong and obtain increased strength for him from God. And so, Lord, Your work will be done as you would like, for the building up of your Church and your workers will multiply, attracted by the perfume of such charity (III:258).

Experience teaches that what is feasible at the beginning is sometimes harmful as things go on (III:272).

We are poor people more liable to turn aside His blessings than to draw them down (III: 275).

Honey from your hive flows even into this house and serves as food for its children (III: 275).

I think the trouble caused in religious Orders by the brothers arises from the fact that they are kept in too lowly a position (III:319).

Here we want to treat our Brothers as servants, even though it is true to say that most of them are more virtuous than most of us (III:319).

Man's life is nothing but temptation, and no one is exempt from it (III:342).

If temptations are necessary for everyone, they are also a source of merit for those to whom God grants the grace of turning all things to good (III:342).

The apostolic life does not exclude contemplation but encompasses it and profits by it (III:344).

May He who has set you apart to instruct His people in salvation maintain your flock in doing good and preserve your Church without stain or wrinkle under your guidance (III:377).

We should take as a maxim never to be surprised at current difficulties, no more than at a passing breeze, because with a little patience we shall see them disappear. Time changes everything (III:382).

God raises up and humbles us, consoles and afflicts us, according as he sees us disposed to profits by these states (III:382).

We cannot better assure our eternal happiness than by living and dying in the service of the poor, in the arms of Providence, and with genuine renouncement of ourselves in order to follow Jesus Christ (III:384).

Trials from on high are always salutary (III:385).

Let us rely on Our Lord and allow Him to act since it is He who governs and not we (III:385).

Charity converts necessity into virtue by acquiescing to God's good pleasure in all the afflictions we inevitably suffer (III:398).

The day will come when the Company will have greater credibility and support, and those who can do good for it will have greater charity for it than they do now (III:448).

May God be pleased to give the Company men who are equally zealous in our dear vocation (III:452).

Remember that the means for acting in a useful manner in your office are mistrust of self and confidence in the Lord who, if He needed the help of men for the successful outcome of His plans, would have put in your place a Doctor and a saint (III:464).

The poor who do not know where to go or what to do, who are suffering already and who increase daily, are my burden and my sorrow (III:492).

Our business is to gain heaven; everything else is a sheer waste of time (III:503).

By the grace of God we belong to Him; what else should we desire except to please him? (III:509).

Let us be more careful to extend the empire of Jesus Christ than our own possessions (III:526).

Let us take care of His affairs and He will take care of ours (III:526).

Let us honor His poverty, at least by our moderation, if we do not do so by total imitation (III:526).

God is our All and leads us to Himself by Himself (III:603).

Peace is worth more than all worldly possessions (III:612).

The works of God are not accomplished when we wish them, but whenever it pleases God (III:613).

God often delays the conclusion of a holy endeavor so that those involved in it might merit the grace by the length of the work, their patience and their prayers (III:614).

We take our temperament with us wherever we go (III:616).

There are some persons who are content with everything and others who are scarcely content with anything. These latter need patience to bear with themselves (III:616).

VOLUME IV

The laborers of the Gospel are treasures who deserve to be well taken care of (IV:3).

All officials are jealous of their authority and only with great difficulty do they recover from wounds in such a tender spot, once they think they have been attacked (IV:12).

It is the daily bread, the bread of the elect, which we must often ask of Him and make every effort to break and share with the children of the house, the poor, so that they may make good use of their poverty and not lose the kingdom that belongs to them (IV:15).

We belong to God and His Providence, ready to comply with His orders as soon as they are made known. Would to Our Lord that they were already known (IV:16).

We have to borrow money to feed ourselves and for the relief of the poor (IV:19).

Nature grows weary of austerity (IV:21).

Perseverance is needed on the narrow path on which we have entered (IV:21).

You have already overcome the greatest difficulties, so you must take courage and hope that God will grant you the grace of overcoming the lesser ones (IV:21).

In order to raise a soul to the highest perfection God allows it to pass through dryness, brambles, and combats (IV:37).

Give yourself to God and declare to Him that you desire to serve Him in the way most pleasing to Him (IV:37).

Our principal aim is the instruction of the country people, and the service we render to the ecclesiastical state is merely accessory to that (IV:48).

A spiritual man rises above covetousness and masters it to the point of depriving himself voluntarily of his own satisfactions, but with difficulty do they succeed in truly loving the hurt that comes to them from others (IV:55).

We are more sensitive to pain than to pleasure, to the prick of a rose than to its fragrance (IV:55).

God be praised that people say the Company knows the things of God but knows men very little (IV:57).

Blessed are those who converse on this earth only to snatch souls from it so as to raise them up to God (IV:57).

Let us strive to distinguish ourselves from others only by great submission, deference, and the practice of the virtues which constitute a true missionary (IV:62).

Happy the missionaries who will persevere in the service that is so hard for them but so profitable for the neighbor (IV:80).

Suspensions are often deceiving (IV:85).

Let us ask God for the grace for all of us to carry our crosses well so that we may be worthy children of that cross which begot us in His love, and by which we hope to praise Him and possess Him forever in the eternity of the ages (IV:88).

How happy are you to be in the state of the beatitude which declares blessed those who suffer persecution for justice's sake (IV:90).

May you always be only of one heart and one mind (IV:96).

People look upon you as servants of God and workers of the Gospel. I mean good servants, and that is why you are esteemed and assisted (IV:117).

Keep alive your determination to go in search of the lost sheep (IV:118).

Let yourself be led by Our Lord; he will govern all things through you (IV:122).

Put your trust in the Lord and following His example, always act humbly, graciously, and in good faith. You will see that all will go well (IV:122).

Three can do more than ten when Our Lord puts His hand to things (IV:122).

Good works are often spoiled by moving too quickly (IV:128).

The good which God desires is accomplished almost by itself, without our even thinking of it (IV:128).

God will do through you alone what all men put together could not do without him (IV:129).

While you are making progress in the school of Our Lord, He will give you greater knowledge that what can be found in books (IV:131).

God will give you His own Spirit, and by means of His light, you will illuminate souls whom vice and ignorance are keeping in the dark (IV:131).

There is nothing good that does not meet with opposition and it should not be valued any less because it encounters objections (IV:132).

God determines some things for certain times, which He does not want at others (IV:139).

Money has been given us to work for the salvation of the people (IV:140).

Peace is never so complete that we may not have something to suffer (IV:171).

Only the Spirit of God, dwelling in your sacred person, could unite justice with charity (IV:178).

The better you serve God, the more likely His Goodness will try you (IV:180).

God sanctifies souls by crosses, just as He has redeemed them by His own cross (IV:180).

Those persons who console you today may humiliate you tomorrow (IV:180).

How pleased Our Lord is with your concern for the relief of His suffering members (IV:202)

I ask Our Lord to redouble your strength, to sustain you with the essence of His Spirit, to gladden you with the hope of His glory and the success of your work, and to fill the

family with peace and confidence in His divine guidance (IV:214).

I ask God to give you a twofold share of His Spirit: the first share to unite you to Him, to act in His holy presence and for love of Him; and the other, for the guidance of the souls entrusted to you (IV:220).

Live together as having but one heart and one soul so that by this union of spirit you may be a true image of the unity of God (IV:238).

We should help and support one another and strive for peace and union among ourselves. This is the wine that cheers and strengthens travelers along this narrow path of Jesus Christ (IV:265).

How happy the man of means who uses his wealth and his life for the greater glory of God, from whom he has received them (IV:267).

How happy are those who bear their cross lovingly in imitation of the Master (IV:283).

God Himself will be your support and your courage, all the more complete since you will have no refuge or trust but in Him alone (IV:283).

God providence will never fail us as long as we do not fail in His service (IV:284).

God often wants to build lasting benefits on the patience of those who undertake them (IV:290).

Happy will we be if God finds us worthy of suffering for justice's sake and if God grants us the grace of loving humiliation and returning good for evil (IV:301).

Our confidence is increasing that God will soon give us peace, according to the maxim that where human means fail, divine operations begin (IV:329).

If we divested ourselves, once and for all, of all self-will, we would then be in a position of being sure of doing the Will of God (IV:329).

Let us have greater confidence in God than we do; let us allow God to steer our little bark; if it is useful and pleasing to Him, He will save it from shipwreck (IV:347).

It is time for you to follow Our Lord along the narrow path of a life in conformity with your vocation (IV:358).

Lost time can never be recovered, death is approaching, the harvest is great, the workers are few, and Our Lord is relying on you (IV:358).

By union and counsel we can achieve anything (IV:360).

Rarely is any good done without difficulty (IV:361).

Courage gentlemen! It is God Himself who has established you in the place and duty where you are. If His glory is your goal, what can you fear, or rather, for what should you not hope (IV:361).

If God does not give us peace, we are on the eve of many evils (IV:371).

What Our Lord guards is well guarded (IV:381).

It seems to me that there is no dwelling place comparable to the one to which you aspire --- that of peace and quiet (IV:382).

We pray well when we remain in the presence of God, with no exertion of the understanding or will (IV:385).

Let us establish ourselves in total dependence on God, trusting that in so doing whatever men say or do against us will turn to the good (IV:387).

Even if the whole world should rise up to destroy us, nothing will happen except what God, in whom we have put our hope, will allow (IV:387).

The poor are our portion, and now that they are coming to us, driven out by the hardships of war, which is emptying the countryside, it seems that we are more obliged to work for their salvation in the present affliction in the place where they are now (IV:392).

All our trust must be in God and we must rest assured that nothing will happen to us that God does not allow (IV:393).

We hope from the goodness of God that peace will come (IV:395-396).

Soup is distributed daily to fourteen or fifteen thousand persons who would die of hunger without this assistance (IV:396).

We can say that this war will be the cause of the damnation of many persons but that God will also make use of it for the grace, the justification, and the glory of many persons (IV:415).

God be praised that you are ready to do His Will in all things and everywhere and to go to live and die wherever He chooses to call you (IV:437).

I hope that God in his goodness will draw strength from these weaknesses and His glory from our miseries (IV:439).

People devoted to the assistance of their neighbor are using all their energy and alms to snatch the poor from the jaws of death and poor girls from occasions of sin (IV:453).

You acquire new merits daily by the unprecedented good you do everywhere and for all sorts of persons (IV:456).

Let us work to become very humble, very patient, very mortified, and very charitable. That is the only way to be highly esteemed (IV:479).

Let us never do anything that does not give glory to God; to that end, let us trample underfoot human respect and self-interest (IV:480).

Those who serve the neighbor at the risk of their lives are like unrefined gold, which becomes visible in fire and which would otherwise remain hidden under ordinary actions and sometimes under faults and failings (IV:493).

Spare nothing to save the life of the souls and bodies of those poor people (IV:511)

It is better to go beyond the limits of charity than to fail in it (IV:513).

Persons who love very much, easily take offense at trifles (IV:558).

The inspirations of God are gentle and peace, inclining us lovingly toward the good He desire of us (IV:569).

VOLUME V

It is no surprise that among the Sisters there are some who become discouraged in the thick of temptation (V:5).

I ask God to be Himself the bond of your souls; for in this case nothing will be able to disturb you, Your work will be lighter, your conversations holier, and you and your spiritual exercises more pleasing to God. In a word, your Little Company will be like a little paradise, diffusing a sweet perfume within and outside of it (V:5).

We should be satisfied with striving to omit nothing which can advance God's work and not blame others for the delay (V:7).

Good is not good if one does not suffer in doing it (V:15).

It is even strongly to be feared that good accomplished without suffering is not a perfect good (V:15).

Perhaps in heaven you will discover that the good you are doing here is one of the most pleasing things you have ever done for God (V:15).

Let us allow God to act; God brings things to completion when we least expect it (V:27).

Let us continue to offer one another to God and to love each other in Our Lord, as he

has loved us (V:28).

Since God is the Master of the sea and the winds, I ask God to make them favorable to you, to steer the ship wherever you go, to be your guide and pilot, and, in a word, to lead you safely to your destination (V:37).

I hope that you will all live in peace in order to advance in virtue, lighten each others' burdens, and be a consolation to one another in your heavy labors (V:58).

The wisest persons, surprised by some passion, often say things they later regret (V:63).

It is a source of consolation to us that Our Lord seems to want to use the Company everywhere for the service and relief of the poorest of the poor (V:66).

My only desire is that God may give us the spirit of profound gratitude for so many benefits bestowed on us (V:81).

I ask God that we may apply ourselves constantly to divine matters and the salvation of our neighbor (V:81).

This life is full of annoyances and troubles both of mind and of body; it is a state of continual agitation, which snatches peace of mind from those who think they possess it and eludes those who seek it (V:111).

An honorable man would never abandon his friend in time of need (V:117).

We must conform ourselves to the will of God and adore the wisdom of God's ways (V:117).

Experience has taught us that those who do not conduct themselves well in community do no better as pastors (V:125).

Young people have more aptitude for foreign languages than the older men who find them very difficult to learn (V:128).

There is always great good for those who humble themselves (V:143).

Continue to offer God your work and to raise your heart to Him, asking Him to bless you and telling Him that you want to be faithful to Him always (V:160).

We should hope that God will be more honored by our submission to His providence in awaiting His orders than if we ventured to anticipate them (V:165).

You have good reason to mistrust yourself, but you have greater reason to put your trust in God (V:166).

If you are inclined toward evil you know that God is incomparably more inclined to do good and to do it even in and through you (V:166).

Abandon yourself to God's paternal embrace in the hope that He Himself will accomplish in you what He expects of you and will bless whatever you do for Him. Therefore keep your heart ready to receive peace and joy of the Holy Spirit (V:166).

Everyone is disheartened by sharp reprimands and by the most amiable corrections as well (V:167).

You are Daughters of Charity, but you would no longer be so if you lived amid misunderstanding, aversion, or mistrust of one another. God grant that this may not be the case among you (V:169).

The duty of daughters of Our Lord who live and serve Him together and have only one same intention of making themselves pleasing in the eyes of God, is to cherish, help, and bear with one another while showing mutual respect (V:169).

You have enough to put up with from outsiders and from your duties without creating new trials within the community. These are the most distressing ones and would make of your house a little purgatory, whereas love will make of it a little paradise (V:169).

How many open doors to serve Our Lord! Ask Him to send workers into His vineyard (V:180).

I cannot restrain myself and must tell you quite simply that this gives me renewed, greater desires to be able, in the midst of my petty infirmities, to go and finish my life near a bush, working in some village. I think I would be very happy to do so, if God were pleased to grant me this grace (V:204).

Act like those good pilots who, finding themselves tossed about by the storm, redouble their courage and turn the prow of their ships against the most furious waves of the sea, which seem to rise to engulf them (V:211).

Our Lord is pleased to deprive us of temporal good; may it please His Divine goodness to give us spiritual ones (V:217).

Nature makes trees put down deep roots before having to bear fruit, and even this is done gradually (V:219).

Life is short, the reward is great (V:220).

God's divine goodness is merciful to us when it pleases Him to allow us to encounter blame and public contempt (V:230).

If the glory of the world is nothing but smoke, the contrary is solid good, when it is accepted in the right way (V:231).

We must not toy with promising things to God and then failing to keep our word to Him (V:256).

Life is short; its end is soon in view and God's judgment is fearsome to those leaving this life, of whom it is said: "They have not fulfilled their obligations; that is why the Lord has placed them among those who commit iniquity" (V:257).

It is better to look on in wonder and remain silent at the sight of so many and such incomparable acts of kindness (V:263).

God has been pleased to compose this Little Company of persons of lowly condition and average intelligence. By His mercy, however, they have good will, which, by His grace, is increasing in them daily (V:267).

Those whom providence has called to be the first members of a nascent Company usually strive to put it in the state most pleasing to God (V:315).

Now the state most pleasing to God is that of perfection, the one Our Lord embraced on earth and had the Apostles embrace it. It consists, among other means, of living in poverty, chastity, obedience and stability in one's vocation (V:315).

It is a maxim of the saints that, when, after much prayer and consultation, action has been taken in an important matter involving the glory of God and the welfare of the Church, it must be believed that it is God's will that this be done (V:316).

As far as poverty is concerned the Church instructs that, after using what they need for food and clothing, they should give the surplus to the poor (V:320).

Consider before God whether the aversions some persons have toward the vows do not spring from human nature, which is always seeking freedom (V:321).

Let us give ourselves to God as best we can, expecting only trials and sufferings from our own men, with perfect assurance that they will not be lacking to us if we are faithful to seeing that the Rules and holy customs of our vocation are observed (V:324).

We must humble ourselves in our poverty (V:329).

How I wish that the members of the Mission who are together would do everything in conjunction with one another! This is how friends act, and how much more so should two brothers who live together (V:333).

I am no longer good for anything but to make up for lost time and prepare myself for the judgment of God. How happy I will be if I can find favor in His sight (V:343).

Young plants cannot produce fruits too soon, and if they do, wise gardeners pluck them

off and unburden them of them (V:361).

We will always be ready to render service in the way our Rule allows: to go and instruct poor country folk, hear their general confessions, reconcile them with one another, settle their disputes, and organize assistance for the poor who are sick corporally as well as spiritually, by establishing the Confraternity of Charity (V:373).

Be assured that it is not improper for priests of the Mission to demand justice for poor slaves so that they may be given what is being held back from them (V:398).

The works of God have their moment; God's providence brings them about at that time and neither sooner nor later (V:400).

You should at least stifle the outbursts of your own will in those feeling of agitated nature so as not to give in to it in its troubled state for fear of aggravating the evil instead of curing it (V:410).

We are obliged, as Christians, to bear with our neighbor's ill humor and try to temper it (V:412).

If God were pleased to give this spirit of support and adaptation to each individual, what great union and advantages would this procure for the entire body because we would regard the interest of others as our own! (V:423).

With the strong sustaining the weak, everything would go better (V:423).

How do we know whether God angered by the disorder of His own children of the Church, may not intend to transfer it among the unbelievers (V:425).

We ask God to guide and possess you entirely in time and eternity (V:452).

May God be ever in the center of your heart and give you the strength needed in the present disturbances! (V:435).

Love one another, bear with one another, support one another and be united in the Spirit of God who has chosen you for this great undertaking and will preserve you for its fulfillment (V:441).

Mortification, like all the other virtues, is acquired only by repeated acts (V:443).

God sometimes allows these great disturbances, which unsettle the most secure States, to remind earthly sovereigns that they are answerable to His kingship and are just as dependent as their own subjects (V:449-450).

God raises up and puts down wherever He pleases and whomsoever He wishes. It is for us to adore His ways and trust in His goodness (V:450).

I ask Our Lord to be your light and strength in all the events of this life (V:451).

May God be pleased to strengthen you in these hardships, enlighten you in your doubts, and bring you safely to the place where Providence intends to lead your little bark (V:454).

Trust firmly in God's guidance and encourage your people to have this trust in the present disturbances; the storm will abate, and the calm will be greater and more pleasing than ever (V:454).

You know the will of God cannot be made known to us more clearly in events than when they happen without our intervention or in a way other than we requested (V:459).

Since all these graces have been prepared for you, and our good God, who grants them, desires nothing so much as to lavish them on those who truly want to make use of them, what is there to prevent you from being filled with them, destroying by their power all that remains of the old man in you and the darkness and ignorance of sin (V:462).

A plowman has to wait a long time before seeing the fruits of his plowing, and sometimes he does not see the abundant harvest his sowing has produced (V:463)

There is no one on earth, no matter how holy, without some inclination to evil. This is the trial of good souls and a subject of merit (V:473).

You must act in such a way that you are also prompted to trust even more in God, for His grace is sufficient to help you overcome the assaults of rebellious nature (V:473).

We are not true Christians if we do not embrace and cherish tenderly the ridicule that will be heaped upon us (V:483).

Begin with something small and have great love for your own abjection. This is the spirit of Our Lord and that is how he acted and that is also the means of attracting his graces (V:485).

Missionaries should strive to remain lowly and unknown and not to make a display and cause others to esteem them (V:485).

Since you are entrusting yourself entirely to God's goodness, you must allow God to continue to work through you (V:490).

When a person is determined to give himself to God without reserve, temporal interests must accommodate themselves to this plan (V:490).

I praise God for the zeal with which your workers are laboring and for the other graces He bestows on them and, through them, on the people. I ask His Infinite Goodness to grant them the strength of body and mind needed for such an important and arduous

ministry as the mission. You are their Moses, raising your hands to heaven while they combat God's enemies, and even their Joshua, since you fight with them by means of the weapons, assistance and encouragement, and talks you give them (V:505-506).

You will merit just as much by patiently awaiting the Master's will as by doing it when it is made known to you, since you are ready for anything --- ready to leave, ready to remain (V:528-529).

What a great rest God is preparing for you in heaven, since you take so little on earth, where you are consuming your life for the love of Our Lord, who gave His own for our salvation (V:531).

I ask Our Lord to be your first and second assistant in the mother missions you are going to undertake (V:534).

Since you are not being helped by men, you could not do what you are doing without the hand of God, who not only strengthens you in this heavy work, but also touches the hearts of those who come to you (V:544).

The suffering of Our Lord caused His words to bear fruit, and your crosses will likewise cause the seed you sow to bear fruit in hearts (V:547).

How blessed are those who give themselves to God in this way to do what Jesus Christ did and to practice, after His example, the virtues he practiced: poverty, obedience, humility, patience, zeal, and the other virtues (V:554).

If I had known what it was when I had the temerity to enter it [the priesthood] --- I would have preferred to till the soil than to commit myself to such a formidable state of life (V:569).

The older I get the more convinced I am [of my unworthiness to be a priest] because day by day I discover how far removed I am from the state of perfection in which I should be living (V:569).

How happy are they who give themselves unreservedly to God to do the works that Jesus Christ did and to practice the virtues he practiced (V:585).

To belong to God, it is enough to want to belong to Him in the best way His best children can be, honored with the title of servants of the Gospel (V:593).

God's inspirations are gentle, attractive, and almost imperceptible, whereas the movements of nature and the suggestions of the devil upset and torment the soul by their violence (V:613).

We should consider that everything done for God is important, convinced that there are no insignificant duties in His house and that the least of them, when entrusted to us, honor us too greatly (V:626).

Profound humility is needed in order not to be complacent about progress and public applause (V:635).

We should receive with respect all that God offers us, then examine matters in detail in order to do what is most expedient (V:636).

Our Lord Himself, who has entrusted you with the care of the family, will be your guide. Since it seems clear enough that He has been so until now, we may hope that it will be He who acts in and through you in the future, both at home and abroad. This presupposes your usual fidelity in consulting Him in your doubts, invoking Him in your needs, following His inspirations, trusting in His goodness, and having no other intention than His glory and good pleasure (V:642).

VOLUME VI

God's wisdom has so well ordered things in this world that night follows day, sadness joy, and contradiction applause, so that our mind may dwell on God alone, who is above all these changes (VI:1-2).

I ask God also to see fit to remedy the needs of your poor suffering Church now being tried by sickness and poverty (VI:10).

God preserve us from ever aspiring to establish ourselves on the ruins of others (VI:30).

Persevere in practicing the virtues well in order to go on growing in the love and imitation of Our Lord (VI:45).

Be very faithful to God in your spiritual exercises, acting in such a way as to make yourself ever more pleasing in God's eyes and loving in the eyes of the poor (VI:45).

Forbearance is the bond of friendship that unites hearts in sentiment and action not only among themselves but in Our Lord, in such a way that they enjoy great peace (VI:51).

The virtue of humility is a good remedy for such antipathies because it makes those who practice it lovable and causes people to have greater esteem for their neighbor than for themselves (VI:51).

Wherever we go, we always take ourselves and our imperfections with us (VI:69).

One of the things required most in a seminary is to have spiritual persons of deep piety to inspire the seminarians with this spirit, for no one can give what he does not have (VI:71).

Is there any virtue that takes precedence over that of risking one's life for the salvation of the neighbor? (VI:72)

Not every tree that is planted thrives, and not all the crops sown by the farmer produce (VI:81).

Since God is all good and all wise, He will turn everything to a greater good (VI:113).

Your patience will be crowned and your pains changed into eternal delights (VI:117).

Is it not better to edify those persons by your modesty than by hiding under a piece of fabric for want of humility (VI:130).

Even if you are ridiculed for being different from ordinary people, bless God for giving you the means of bringing down pride and trampling it underfoot (VI:130).

After the storm comes the calm, and God who puts to death and raises to life, makes joy follow affliction and the effects of His power fulfill hopes based on His goodness (VI:140).

The prosperity of the wicked terminates in shame, and the adversity of the just is turned into glory (VI:140).

God is always the same and deserves to be served now as formerly (VI:144).

You should be no more discouraged with suffering some aversion than travelers are with difficulties or sailors with storms. Each strives calmly to weather them so as to arrive at the place he plans to reach (VI:144).

You did not give yourself to God to follow your own inclination but to submit to God's guidance (VI:146).

Love is as strong as death and God alone deserves to be loved and served (VI:157).

May your loving heart belong only to Jesus Christ, fully and always, in time and in eternity (VI:161).

Those who truly love God do not boast about it; on the contrary they fear not loving Him (VI:165).

There is as much a difference between one vocation and another as between the sun and the moon, or between day and night, because the vocation that does not come from God is only the shadow of a true vocation (VI:176).

According to the world, peace and health are the treasures of life; according to the state in which you are, they are also two sources of good, since they give you the means of serving God and the people better (VI:188).

Was there any one of the Apostles or any one of all the saints who did not need to do violence to himself in order to resist the attacks of the flesh and the world? (VI:193).

Courage, let us be steadfast for now that we are priests, we are obliged to greater perfection and to be of greater assistance to souls (VI:194).

If there is any good in us and in our manner of living, it comes from God, and it is up to God to manifest it, if he thinks it advisable. As for us, however, we are poor, ignorant, sinful men, who should keep ourselves hidden, as being useless for any good and unworthy of consideration (VI:199).

I ask Our Lord, whom you serve so effectively, to be Himself your strength so that you may sustain with vigor and merit the exterior and interior trials you are undergoing and receive the reward promised to those who persevere. This reward is so precious that, in comparison, the suffering of this life seemed to the saints to be only diversions (VI: 213).

May God be pleased to strengthen you with His grace so that, by sanctifying your soul more and more, He will also sanctify, through it, the souls of the people (VI:257).

May it please God to maintain this zeal in the Company and to strengthen you more and more so that your zeal, like a tree of life, may always bear fruit of an eternal duration (VI:308).

This maxim of neither asking nor refusing anything, which keeps us dependent on God and His guidance, can only be pleasing to God, especially because it destroys human sentiments that, under pretext of zeal and of the glory of God, lead us often to undertake works that he neither inspires nor blesses (VI:331).

God knows what is best for us, and He will give it to us at the right time if, like children who have perfect trust in such a good father, we abandon ourselves to Him (VI:331).

Great prudence is required in order not to offend anyone and great charity and humility must be exercised so as to truly edify the congregation (VI:344).

May our Lord be pleased to preserve us from the company of a person who can do the slightest harm to our spirit (VI:369).

I ask Our Lord to be your wisdom and your governance so that all will go well with you and by you, in accord with whatever God may ask (VI:390).

May this same Lord be pleased to enlighten us with His Spirit so we can see the darkness of our own mind and submit it to those whom He has designated to guide us (VI:408).

How fortunate you are to be the instrument of Our Lord in forming good priests (VI:413).

God intends to make a good saint of you in paradise, since He is leading you along the way of the cross (VI:428).

It seems to me that Our Lord is causing you and the acts of patience and conformity to His Will you practice to be regarded with joy by His heavenly court (VI:428).

God be blessed for having willed all earthly things to be uncertain and perishable so that we may seek in Him alone the stability of our plans and affairs because things then turn out well for us (VI:439).

A weathercock is no more subject to the way the wind blows than the mind of man is to exterior agitations, by which he is drawn now to one side and then to another; God permits this to try good persons and to strengthen them in Him (VI:449).

Happy are they who abandon themselves to God's guidance, confide in His goodness, and remain at peace in the midst of storms (VI:449).

Let us strive to conform our wills to God's will and peace of mind will be one of the many great benefits that will result from it (VI:493).

Put your trust in the grace of God, who will not allow you to sink under the weight of things if you use moderation (VI:497).

Things will be as God pleases; from the ashes of these servants of His, I hope He will create a large number of perfect Missionaries (VI:506).

The practice of charity, such as assisting the suffering members of Our Lord, is to be preferred to all other exercises (VI:514).

May God grant us the grace to abandon ourselves complete into the arms of his Divine Goodness (VI:545).

This is how God usually works: He separates and then reunites; He distances and then brings close together; He takes away and then gives back; lastly, He destroys and restores, leaving nothing permanent in this life (VI:569).

I thank God for your willingness to do His Holy Will, no matter what the cost, with no regard for your own inclinations (VI:604).

VOLUME VII

I ask Our Lord to give you a share of His humility and patience to overcome your difficulties (VII:2).

Our Lord will not let this good work go unrewarded (VII:10).

Now we have many Missionaries in heaven. There is no room to doubt this since they all made the supreme sacrifice of their lives for charity and there is no greater love than to give one's life for the neighbor (VII:15).

May God's good pleasure be always the peace and tranquility of our afflicted hearts (VII:15).

The ashes of these apostolic men will be the seed of a large number of good missionaries (VII:19).

Perhaps Our Lord has permitted these causes of repugnance in order to preach to yourself and to protect you from the empty satisfactions we imperceptibly seek in our work (VII:21).

Continue always to be a consolation and relief to everyone for the love of Our Lord; by this means you will make yourself very pleasing to Him (VII:31).

We continue to ask God to complete the work of restoring the Congregation to its pristine glory and, above all, to give it peace (VII:36).

Things will be as God so chooses (VII:38).

Seminarians are the treasure of the Church, which God has entrusted to you (VII:44).

May God be pleased to water these new plants and raise on this foundation the edifice of this good work so that gradually it will be able to supply a large number of good workers for the Church of God, especially for all of Italy (VII:55).

I ask Our Lord that this new year may be a happy one you for eternity and be followed by many other similar ones that will lead you to God, our last end (VII:58)

You are right in having no scruples about missing Mass to assist the poor, for God prefers mercy to sacrifice (VII:66).

Let us finish what we have begun and our Lord will help us (VII:71).

Ask Our Lord for the grace of perfect charity and the spirit of humility that causes us to acknowledge that others are better than we and we are worse than demons (VII:79).

We must continue to do good, even though people of the world may criticize us (VII:105).

What could grace not do if you did not put obstacles in its way? (VII:143).

I ask Our Lord to continue to grant you His graces and to increase them so that you may go on growing from strength to strength (VII:146).

Happy are those who consume their lives for the service of Our Lord, as He Himself consumed His for the salvation of humankind (VII:146).

In the name of God be attentive to the needs of those whom God has entrusted to your guidance (VII:147).

God has riches in abundance; until now, you have lacked nothing; why are you fearful for the future? (VII:171).

We have to quicken our pace and redouble our ordinary exercises on certain occasions when the service of God requires it, and then God does not fail to redouble our courage and strength as well (VII:198).

May all our houses be one single house and all the members have but one heart and one soul (VII:198).

To live according to the Spirit that gives life we must live as our Lord lived (VII:202).

Virtue is virtue only in so far as we make the effort to practice it (VII:203).

God's grace will never fail you (VII:203).

The more you give to Our Lord, the greater blessings you will receive (VII:203).

Our Lord's yoke is easy to those who welcome it willingly and your burden will be light if you compare it with that of Jesus Christ (VII:203).

Put your trust in God's great goodness and offer yourself frequently to God that He may accomplish His good pleasure in and through you (VII:218).

Since progress on your establishment is slow, you must be patient. In this world, things that of their nature must last longer are the ones that take the longest to develop (VII:235).

Never speak disparagingly of those who have contrary opinions (VII:240).

Our happiness lies in the Cross and Our Lord willed to enter His glory only through difficult things He endured (VII:246).

Blessed are those souls who have died in the practice of charity (VII:248).

Provided Missionaries are truly humble, very obedient, mortified, zealous, and filled with confidence in God, His Divine Goodness will use them effectively everywhere and will supply for other qualities they might lack (VII:251).

Do whatever God asks of you and remain at peace; above all, love and support one another in Our Lord (VII:256).

You let go --- or rather, you sent away --- those two young black men who stopped at your house, without welcoming them or having them take a rest (VII:259).

It is to be wished that you might have a little more charity for members of the Company passing through (VII:259).

May Our Lord be pleased to be ever more glorified in and through you, to enlighten you in your doubts, and to strengthen you in your heavy labors (VII:261).

Good friends share the good things and bad things that happen to them (VII:267).

I ask Our Lord to be the Spirit of your spirit and the strength of your arm in order to destroy ignorance and sin, two monsters in God's Church (VII:271).

Remember that patience is as necessary to bear with ourselves as charity is to bear with the neighbor. May God be pleased to give us both (VII:291).

Delay has not spoiled anything up until now, and I hope it will spoil nothing in the future (VII:304).

Always tend toward lowliness, and love of your own abjection, and the desire for contempt and shame (VII:305).

By binding yourself entirely to God, Our Lord will bind Himself to you more closely than ever and will be your strength in weakness, your joy in sorrow and your steadfastness in times of indecision (VII:310).

If you are burdened by those vows it is because you do not submit your will to the yoke of Jesus Christ (VII:333).

Every walk of life has its joys and sorrows; we have to drink both of them. Heaven suffers violence and we must renounce ourselves to follow Our Lord (VII:333).

Since God has been pleased to inspire you with this good work and to cause you to cast your eyes on us, His Divine Goodness wills also that we proceed in it simply and wholeheartedly (VII:236).

Our Lord and Master calls all Missionaries to follow Him and through them the people whose salvation is entrusted to their care (VII:342-343).

Let us remain lowly and be glad to be poor because when the world sees us debased in this way, it will despise us (VII:344).

What does it matter where God is served, provided he is served, that it be done on behalf of souls for whom Jesus Christ has died and that it be done through ways most advantageous for them (VII:346-347).

Those who are armed with virtue and with confidence in their Divine Captain will return laden with spoils of the enemy (VII:362).

If you give only very little to the poor out of helplessness, you give a great deal to God out of love since you offer God your own comfort, your heavy labors and your life (VII:380).

We must have a high regard for the promises we make to God and, ever more, for carrying them out (VII:383).

It is not men who make things go well, but God, who sometimes allows them to go differently than the way we would like so as to make us realize that we can do nothing about them or to try our patience (VII:389).

How consoled you will be at the hour of death for having consumed your life for the same reason for which Jesus Christ gave His life --- for charity, for God, for the poor (VII:397).

It remains for you only to join zeal to action and to conform yourself to God's good pleasure (VII:397).

I ask Our Lord to grant us the grace of considering matters as they are in God and not as they appear apart from Him; otherwise we might deceive ourselves and act other than He wishes (VII:403).

If the world takes something from us on the one hand, God will give us something on the other (VII:424).

If you have good will God will give you what you need to serve effectively the ecclesiastical state to which He has called you VII:425-426).

I hope that if we are faithful to God, His blessings will be multiplied for everyone in general and for each one in particular (VII:431).

Desires that come from God are gentle and leave the soul at peace; whereas inspirations of the evil spirit are, on the contrary, harsh and troubling to the person who has them (VII:434).

Love one another ... esteem and respect one another as daughters of Our Lord made in the image of God; bear with one another's little weaknesses as you would wish to be borne with; lastly, comply graciously with one another's wishes and never argue (VII:449).

It is a great happiness to die in the actual practice of charity (VII:450).

God's divine goodness is very pleased with the way you are resisting nature in its

inclination for change (VII:470).

I praise God for the good dispositions He gives you to make yourself more and more pleasing in His eyes (VII:471).

You will attain happiness if you practice faithfully humility, gentleness, and charity toward the poor (VII:471).

May God be pleased to strengthen you and to establish great union among you; for you will be even stronger if you are all closely united (VII:473).

I ask God to be your strength so that you make walk to the end of the path He has marked out for you to your last end, which is God (VII:480).

The more we see our own inadequacy, let us think that we have even more than we deserve (VII:483).

Let us ask Our Lord to send good workers into His vineyard and to perfect those who are already in the Company (VII:491).

It is true that everyone naturally wants what is best for himself, whereas Our Lord wants us to prefer the worst (VII:515).

I can only be deeply grieved by the intense sufferings of the poor slaves and by my inability to procure some relief for them; may it please God to have pity on them (VII: 523).

We must be satisfied with making the best use of the few talents God has given us without troubling ourselves about have greater or more extensive ones (VII:531).

We do not want to choose our own ways but to walk in those it will please God to set down for us (VII:531).

Let us consider ourselves unworthy of being used by God and of having others think of us, and then we will be well off (VII:531).

Let us offer ourselves to God to do and suffer all things for His glory and the building up of His Church (VII:531).

Let us open wide our hearts and wills in His presence, not deciding to do this or that until God has spoken (VII:532).

It is not the most learned persons who have the best results but rather those who have greater grace from God (VII:534).

We should lament before God at seeing so many needs in the Church and ask the

Divine Goodness to be pleased to remedy them and to send good workers into His vineyard (VII:559).

May God, in His mercy, be pleased to fill all of us with faith, charity, and zeal for rendering some small service to His Church! Happy are those who, on these foundations, hope in God and consume themselves for charity (VII:575).

If you want to have peace of heart and a thousand blessings from God, do not listen any longer either to your own judgment or your will (VII:589).

How very precious is a good missionary! God must raise him up and fashion him; that is the work of His omnipotence and His great goodness (VII:626).

One mistake should not be corrected by another (VII:631).

The obligations of justice have priority over those of charity (VII:633).

VOLUME VIII

If priests are good, the people will also be good (VIII:3).

May God in His infinite goodness continue to give and increase His graces in you (VIII:5).

I praise God for the zeal He gives you for the advancement of His glory and the public good (VIII:13).

May God preserve you by His grace (VIII:16).

May Our Lord Himself be your strength and your life as He is to all those whose food is His love (VIII:20).

You are also asked to help the poor people to be able to earn their living in this season by supplying them with implements to gather in the harvest (VIII:27).

I admit that virtue is accompanied by two vices: excess and default (VIII:36).

If you want to know only Jesus Christ crucified, if you want to live only His life, have no doubt that He Himself will be your knowledge and your action (VIII:41).

The religious spirit must have as a point of reference that of Our Lord, who willed to practice radical poverty on earth (VIII:49).

The more persons living in religion distance themselves from poverty, the greater difficulty they will have in maintaining themselves (VIII:49).

Continue to give God all the affection of your heart, the applications of your mind, and the work of your hands (VIII:65).

What great consolation you will one day have for having used such efficacious means to advance the sanctification of souls (VIII:75).

We have begun a program here aimed at making all our Missionaries equally qualified for assignments in seminaries and on the missions (VIII:91).

May it please God, in his infinite goodness, to fill you with His Spirit, in order to make Him known and loved among these poor people who are so disposed to embrace our holy faith (VIII:103).

The detachment God gives you from the things of this world is more valuable than all its precious assets (VIII:111).

If we are faithful to God, we will lack nothing (VIII:112).

Let two men live together and they will have difficulties with one another (VIII:113).

I call evil all those inclinations that turn us aside from the obligations of our vocation (VIII:126).

Our vocation binds us to follow Our Lord, it obliges us also to renounce ourselves, that is, our will, our judgment, our pleasures, property, relatives, etc (VIII:126).

We have a serious obligation to ask God to make us worthy of rendering to God and the people the services they expect from us (VIII:145).

May God be pleased to grant all of them the grace to go from good to better, and to grant the whole Company the grace to grow in numbers and virtue (VIII:159).

You are God's and God is yours. Oh! what happiness (VIII:163).

One thing to which you should pay close attention is to destroy that evil spirit of drinking, which is a source of disorder among the clergy. To do so, you must strive to make them interior, prayerful persons, who will prefer to converse with God rather than to seek out the company of others, and to carry out their duties rather than remain idle (VIII:168).

Do not be afraid of announcing Christian truths to the people with the simplicity of the Gospel (VIII:173).

The more we are like Our Lord, stripped of everything, the more we will share in His Spirit (VIII:175).

The more we seek, like Our Lord, the Kingdom of God His Father and to establish it in ourselves and in others, the more will the necessities of life be given us (VIII:175).

I pray that God Himself will be the strength of the weak and the virtue of the strong and the prayer of those who are unable to pray (VIII:186).

Live always in God and take care of yourself for His service (VIII:191).

All things are passing, death draws near, and good works are the only things that last (VIII:193).

Give yourselves to God, do not be burdensome, treat every individual with gentleness and respect, always using kind words and requests (VIII:202).

Virtue is so beautiful and amiable that they will be compelled to love it in you, if you practice it well (VIII:209).

Provided God's work is done, it does not matter who does it (VIII:215).

I ask Our Lord to animate all of you with His Spirit so that you may constantly do works that are pleasing to God and useful to His Church (VIII:221).

In God's eyes, it is a benefit to be treated as Our Lord was, although it may seem to be an evil according to the world (VIII:233).

Words that are not based on truth go up in smoke (VIII:233).

Souls that surrender themselves to Our Lord to do and to suffer all things will be justified by Him and will have the honor and merit of resembling Him (VIII:233).

Trust in God's infinite goodness, and you can be sure that He will strengthen you in the test he will make of your patience (VIII:233).

We must preach Jesus Christ and the virtues as the Apostles did (VIII:237).

We must not guide others by ourselves but by Our Lord, who has sufficient ability for both you and Himself (VIII:268).

I simply ask Our Lord to be the bond of your hearts (VIII:275).

The grace of perseverance is the greatest gift of all; it crowns all others (VIII:293).

A death that finds us arms in hand is the most glorious and most desirable there is (VIII:293).

How great is human weakness and how powerful are the goods of this world to tempt us (VIII:296).

I ask the Holy Spirit, who is nothing if not love, and who is the sacred bond of the Father

and the Son, to be the soul of your leadership and the gentleness of your words and actions (VIII:318).

God be praised that He is the sole foundation of your hope (VIII:329).

It is God who has called you to life of His life and to continue His work by the practice of charity (VIII:329).

Have God always in view so as to carry out your works according to His intentions, and form your entire interior life according to His example (VIII:329).

Nothing should stop a worker of the Gospel from practicing the virtues proper to his state and from seeking to advance everywhere and in all things the glory of his Master (VIII:329).

All that God does is well done; without this faith, we would be inconsolable (VIII:355).

The poor country folk are our lot (VIII:367).

What a great treasure is a good Missionary and how few people in this world are willing to serve God and His Church in purity of faith, detachment from creatures, and self-abnegation (VIII:367).

You have a thousand reasons to rejoice in God and to hope for everything from Him through Our Lord who dwells in you (VIII:374).

Be very grateful to God, thank Him often, and ask Him for mercy (VIII:375).

Continue to prefer embarrassment to praise, to mistrust yourself always, and to surrender yourself to God (VIII:379).

Happy will you be to be crucified with Our Lord for the glory of His Father and the salvation of the people, for you will also reign with Him for all eternity (VIII:414).

Our rule prescribing one hour of mental prayer daily makes no exception for days of rest (VIII:442).

How long will we be so tender-hearted as not to dare to declare the happiness we have of being visited by God (VIII:515).

VOLUME XI

Let us strive for humility, especially since the more humble we are, the more charitable we will be toward our neighbor (XI:1).

Charity is the paradise of communities and the soul of the virtues and it is humility that attracts and preserves them (CCCD XI:1).

As soon as we empty ourselves of self, God will fill us with Himself (XI:2).

Would we want to be in this world without pleasing God and procuring for Him His greater glory (XI:2).

What a great thing a good priest is! What is there that a good priest can't do (XI:6).

The first step for a person who wants to acquire virtue is to become the master of his mouth (XI:8).

If we make poor use of God's graces by neglecting our primary duties, God will take these graces from us (XI:12)

Let us thank God for having given this Community the care of the mentally ill and the incorrigible (XI:17).

Don't think that it's a small thing to be devoted to the relief of those in distress (XI:17).

God uses the most inferior materials for the extraordinary workings of His grace (XI:10).

When a person has personally experienced his own weaknesses and trials, he is more sensitive to the weaknesses of others (XI:18).

Let us bless and thank God for entrusting to us the care of these poor people, for in serving them we see and touch the extent and diversity of human misery (XI:19).

Simplicity is a virtue that makes us go straight to God and to the truth (XI:24).

We are to run to the spiritual needs of our neighbor as if we were running to a fire (XI:25).

How beautiful it is to see poor people if we consider them in God and with the esteem in which Jesus Christ held them (XI:26).

Now I see that the Holy Spirit is guiding the Church since such care is taken in the instruction and salvation of poor village people (XI:29).

Let us seek God alone and He will provide us with friends and with everything else, so much so that we will lack nothing (XI:31).

Let us love God, but let it be with the strength of our arms and the sweat of our brows (XI:32).

Doing good isn't everything; it must be done well, in imitation of Our Lord (XI:43).

Let us live together in great charity and friendliness (XI:99).

Charity finds everything good (XI:110).

Education is necessary and woe betide those who don't use this time well (XI:116).

How hard it is to find an individual who is really knowledgeable and truly humble (XI:116).

We have to study in such a way that love corresponds to knowledge (XI:116).

Isn't it a great mercy of God to welcome us back into his grace after we had rebelled against Him (XI:118).

What seems foolish and contemptible in the eyes of human beings is wisdom in the sight of God! (XI:118).

Let us look upon our imperfections as a special mercy of God (XI:119).

We preach mainly by good example (XI:252).

Simplicity converts everyone (XI:259).

Let's be like that little peasant who was carrying a sack and, seeing his master kneel down to pray did the same, with his little sack on his back. When asked what he was doing, he said, "I'm asking God to do what you're requesting of him; I'm a poor idiot who doesn't know how to say anything to him, so I'm asking him to listen to you; I'd like to say to Him the things that you're saying, but I can't; so I'm offering Him whatever you're saying to Him (XI:262).

Let ask God to give the Company this spirit, this heart, this heart that causes us to go everywhere (XI:264).

Humility is in no way contrary to magnanimity (XI:273).

God does nothing without some good purpose (XI:276).

The depravity of the ecclesiastical state is the principal cause of the ruin of God's Church (XI:279).

O how fortunate we are to be in a Company that professes to run to the relief of the neighbor (XI:331).

The ways of God are incomprehensible and hidden from the eyes of humans, who can't understand them (XI:337).

Let us acknowledge before God that the poor are our lords and masters and that we are unworthy of rendering them our little services (XI:349).

The Little Company strives to serve persons who are poor, the well-beloved of God (XI:349).

God asks for our good will, a firm, genuine disposition to seize every opportunity of serving him (XI:357).

No one is exempt from imperfections, for God permits all that to humble us and to make us practice acts of virtue (XI:354).

We should all be so disposed and have this desire to suffer for God and our neighbor and to wear ourselves out for that purpose (XI:357).

We must act moderately and tranquilly and always preserve peace of mind and heart (XI:361).

God takes wonderful pleasure in seeing the suffering of a soul who endures it patiently for love of Him (XI:362).

Let us give ourselves to God to go throughout the world to carry His holy gospel (XI:365).

We must not let difficulties shake us; the glory of the Eternal Father and the efficacy of the Word and Passion of His Son are at stake (XI:366).

How wonderful are the ways of God and how incomprehensible they are to us! (XI:367).

The blood of Christians has been the seed of Christianity throughout the world (XI:368).

Reflect on the worth of an individual animated by the Spirit of God (XI:369).

Let us give ourselves wholeheartedly to God and offer ourselves to Him for whatever ministries in which His Divine Majesty may be pleased to engage us. Let us not be cowards any longer (XI:375).

Let us leave everything to serve God and the neighbor (XI:385).

If we do not have humility, we have nothing (XI:387).

We will never be fit to do God's work if we do not have profound humility (XI:388).

It is not enough to do good, to give alms ... we must in addition do it in the Spirit of Our Lord, in the way Our Lord did it on earth, and purely for the glory of God (XI:389).

Let's work, let's work, let's go to the assistance of the poor country people who are waiting for us (XI:391).

We, too, can have our holy faith respected by living according to God (XI:395).

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Poor persons are our portion (XII:4).

Imitate the way Our Lord acted, who began to do before He began to teach (XII:5).

I hope that your past fidelity to these rules and your patience in waiting so long for them will obtain for you from the goodness of God the grace to observe them with greater ease in the future (XII:10).

If the Church's ministers are good and they do their duty, all will go well (XII:13).

We have all been called by God to work on a masterpiece (XII:13).

We must set ourselves aside in order to be in communion with God (XII:13).

We must consult God to learn his language and ask that He himself speak in us and through us (XII:13).

What the eye sees affects us much more than what the ear hears and we believe in a good that we see rather than in one we hear (XII:15).

My intention is always to call you brothers ... that's the term Our Lord used with his Apostles (XII:18).

O human wretchedness! O cursed pride! How much trouble you cause! (XII:21).

God is with the simple and humble; He assists them, blesses their work, blesses their undertakings (XII:21).

Missioners are those who have God alone in view, their own salvation and that of their neighbor; those who have no other attachment than the one that unites them more closely to God (XII:23).

What is the meaning of the word missionary? It means a person who is sent (XII:24).

Those suffering from illness in the Company are the blessing of the Company (XII:26).

When learning, the gift of leadership, and sound judgment are found in the same person, what a treasure! (XII:45)

Let us aspire to take Jesus as a model in the way He acted and what He did (XII:76).

The more perfect we practice virtue, the more pleasing we are to God (XII:69).

It is important for us to work constantly at our growth in holiness (XII:70).

Our mission is to make God known to poor persons; to announce Jesus Christ to them; to tell them that the kingdom of heaven is at hand and that it is for persons who are poor (XII:71).

How much our hearts should be on fire with love for this ministry of assisting poor people and for devoting ourselves earnestly to it because the need is so great and God expects this of us (XII:73).

The Church has no worse enemies than priests (XII:76).

It is through priests that heretics have prevailed, vice has reigned, and ignorance has set up its throne among the poor people (XII:76).

If there are any among us who think they are in the mission to evangelize the poor people but not to alleviate their sufferings, to take of their spiritual needs but not their temporal ones, I reply that we have to help them and have then assisted in every way, by us and by others (XII:77).

If Jesus welcomed the mentally ill and fanatics, why shouldn't we? (XII:78).

God, grant us the grace to see things with the same eyes as you do (XII:78).

May we see things as they are, as works of God which God has entrusted to us (II:79).

This Company is from God because people see that it hasten to the relief of the most pressing and neglected needs (XII:80).

Let us give ourselves to God so that He will grant us the grace to stand fast (XII:82).

Let us become interior men and women, forming a strong holy attachment to the service of God (XII:82).

O Savior, teach us to seek our pleasure in you, to love what You loved and to be pleased with what pleases You (XII:95).

May he keep our lamps lit in His presence and our hearts always tending to His love and always devoted to clothing ourselves ever more with Jesus Christ (XII:97).

Let us strive to make ourselves interior men and women so that Jesus Christ may reign in us (XII:111).

We have our Lord's promise that He will take care of all our needs without our worrying about them (XII:112).

Do we have the happiness of having God as our Master, with the result that His virtues find no resistance in us? CCD XII:113).

Let us say: O king of our hearts, here we are, humbly prostrated at your feet, totally committed to Your obedience and love (XII:113).

Let us keep this lamp always lit in our hearts (XII:116).

Provided that we are faithful to Him we will lack nothing; He himself will live in us, guide, defend and love us (XII:119).

Our works are worthless if they are not vibrant and animated by the intention of doing them for God (XII:129).

We have to strive to raise our hearts to Him in our principal actions in order to consecrate them entirely to Him and to them in conformity to His will (XII:135).

Lord, to glorify you, I want to hear and to do whatever is indicated to me on Your behalf (XII:135).

Go and do what you can for your part and God will do the rest (XII:139).

Of ourselves we can do nothing but spoil everything (XII:139).

True religion is found among the poor. God enriches them with a lively faith: they believe, they touch, they taste the words of life (XII:142).

Everyone loves simple, candid people who do not use subtleties or tricks, who are straightforward and speak sincerely, with the result that whatever they say comes from

their heart (XII:142).

Simplicity consists in saying things as we have them at heart (XII:143).

Make good use of prudence, we have to form our judgment on Christian teaching which are always sure (XII:147).

Doing good is not everything; we have to do it well, after the example of Our Lord (XII:148).

God, you see before You a Company that longs only for the grace to observe your teachings, to model itself on Your way of acting and to advance in the ways of holiness You have prescribed for it (XII:150).

Gentleness causes us to master our passions (XII:155).

We need a certain charm and a pleasant countenance so as not to scare anyone away (XII:157).

Despite our knowledge of the beauty and the holiness of humility, we still allow ourselves to get carried away by the violence of pride (XII:165).

Openness to God's will must necessarily be akin to the nature of perfect love (XII:188).

Openness to God's will is the height of holiness (XII:188).

Openness to God's will is the source of all virtues and the death of all vices (XII:188).

We should believe that our peace and glory lie in virtue, and our virtue is a resemblance to Jesus Christ (XII:208).

Enlightenment from on high is needed to raise us up in order to show us the height and depth, the breadth and the excellence of God's love (XII:213).

I must be afire with love for those with whom I live and with edifying others by the exercise of love (XII:215).

We are sent not only to love God but to make God loved. It is not enough to love God if our neighbor does not love God (XII:215).

Our vocation is to go, not just to one parish, not just to one diocese, but all over the world (XII:215).

How can a Company inflame hearts with true charity, if the Company itself does not have it? (XII:216).

Those who walk surely are those who do not stray from the path which most of the wise

have used (XII:383).

Some people always think well of their neighbor, as much as true charity allows them to do. They can't see virtue without praising it, or a virtuous person without loving them (XII:383).

The life of a missionary should be the life of a Carthusian at home and an apostle in the rural areas (XII:384).

The blood of the martyrs will not be forgotten by God and sooner or later will bring about a new generation of Catholics (XII:385).

Have courage, trust in Our Lord, who will be our help in the work we have begun and in the undertaking to which He has called us (XII:388).

When we have spent all we have for Our Lord and have nothing left, we will put the key under the door and leave (XII:388).

One act of resignation and of acceptance of God's will is worth more than a hundred thousand temporal successes (XII:389).

Once God has begun to do good to a creature, He continues to do so to the end (XII:389).

To conform ourselves in everything to the will of God, and to take all our pleasure in this is to lead a truly angelic life upon earth, and even to live the very life of Jesus Christ (XII:389).

What is done out of charity is done for God (XII:391).

All those who love the poor in life will have nothing to fear from death (XII:391).

You should realize that someone appointed by God to serve others is not put out by the demands made on him (XII:392).

I am not a man but a poor worm crawling along the earth, not knowing where I am going, but seeking only to hide myself in you, O God (XII:394).

I am a poor blind man unable to take a single step in the way of goodness unless You, O God, extend Your merciful hand to guide me (XII:394).

When human prudence fails, the light of divine wisdom begins to dawn (XII:399).

We should spend as much time thanking God for His favors as we did in asking Him for them (XII:399).

