

**A COLLECTION OF THOUGHTS
FROM FR. EMMANUEL D'ALZON
(1810 – 1880)**

INTRODUCTION

52 years after its first appearance, the small book entitled, « A Collection of Thoughts from Fr. Emmanuel d'Alzon » produced by Fr. Raphaël Le Gleuher, has been re-edited. In 1968, France, the rest of Europe and a good part of the Western world was going through a period of serious questioning of institutions, public as well as political and religious. As a result of a growing awareness and adoption of new ways of thinking, young people rose up to change the world. Half a century later, one can't be sure that the ideals that characterized this movement of questioning and protest were able to radically transform our world. Taking into consideration the encyclical that Pope Francis has recently given us, *Fratelli tutti*, we cannot but acknowledge that fraternity, equality, and liberty have not prevailed in our world. The pervasiveness of the financial world and the primacy of the economy over the spiritual have fostered the emergence of a world marked by individualism and moral relativism. To be sure, the realities of this world are varied and there is a wealth of generosity and solidarity to be found, but walls and lines of demarcation have proliferated dangerously.

So what can we learn from the thoughts of Fr. Emmanuel d'Alzon at the beginning of this 3rd millennium? As Fr. Gleuher has written, it is a question of discovering « the solid and ever-relevant norms of action for a fruitful apostolic religious life... »

The Assumption, a congregation whose aim is to work for the coming of the Kingdom of God, will find in these thoughts something to feed them for their actions in the world with a perspective that is both demanding and compassionate.

When Raphaël Le Gleuher edited this book, he didn't have at his disposal the wealth of documentation that appeared later on, especially the work of Fathers Pierre Touveneraud and Jean-Paul Perier-Muzet. Today we have 20 volumes of the letters of Fr. d'Alzon which are another mine to be explored in order to find additional precious nuggets. It is my hope in this year 2020, the 175th anniversary of our founding, when we re-edit this collection of thoughts, that it may give rise to a new generation of researchers and historians of the charism. I would like to address this hope especially to young religious, but also to all the friends of the Alliance and to the entire body of the Assumption. Emmanuel d'Alzon has much to say to us and to teach us. Getting a deeper understanding of our sources is a means of being more faithful to our vocation.

Adveniat Regnum tuum !

Rome, October 15, 2020

Very Rev. Benoît GRIÈRE A.A.

*To all those who have so often helped me
and with whom I had the pleasure of discovering
the thought of Fr. d'Alzon,
most of all to the young religious
who have entered the Congregation in recent years,
I am happy to offer this choice of quotations.
I sincerely hope that they will discover herein,
together with the ardent heart of Fr. d'Alzon,
solid and ever-relevant norms of action
for a fruitful apostolic religious life,
in fidelity to the Church
and in the spirit that was present
at our foundation.*

R.L.G. (1968)

PRESENTATION

The works of religious writers of the 19th century have grown very old in our eyes. The writings of Fr. d'Alzon (1810-1880), which were often reconstructed from the notes of those who listened to his presentations, do not spare the reader from all the difficulties usually encountered. In order to find a page of value, worthy to be retained, one has to go through a certain number of less interesting pages, where platitudes abound and which can quickly discourage one.

I don't think I would be wrong in claiming that rare is the religious who has had enough perseverance to read all the works of Fr. d'Alzon published up to this time. Even the « Spiritual Writings » can let people down and seem intimidating. This reaction is understandable; but in so doing it seems to me that we are allowing a good part of what should have constituted the spirit of our religious family to disappear. One of the major reasons for this loss of interest, often unconscious, but at times intentional, is, as I see it, ignorance of what in fact goes to the heart of our spirit: no one has really studied it. Those who condemn it are quite a bit more numerous than those who know it! And, by the way, they aren't the same ones! In such a case it's not very honest to condemn it as not valuable or dépassé; in reading everything that has been published, I have often been surprised by the profound insights of Fr. d'Alzon, beyond the style or context of 19th century thought.

I don't feel capable of carrying our serious research work in this area: to do so, one would have to be both a theologian and a historian. One would also need to be able to discern the underlying spirituality and to express it in today's language. But after an overall reading I am convinced that the thought of Fr. d'Alzon, presented with its essential vision and rid of

everything that reflects the particular context of the 19th century, would still be capable today not only of fully reviving the life of the Congregation but also help to provide it with the new face that it seeks and the dynamism that it has lost to a degree.

As I read Fr. d'Alzon's writings, I took note of several thoughts which immediately caught my attention because of their vigor, or their depth, or simply their style. I limited myself to thoughts that were always short, a maximum of 15 printed lines (as a result of the format adopted and then, as well, because from experience I know that a passage that is too long will simply not be read). That is why I had to drop some excellent passages; besides, I didn't want to choose the best texts, but simply note some of Fr. d'Alzon's thoughts. Fifteen or so religious of every age bracket helped me to retain, from the thousands I had set aside, those which seemed the most interesting: they are the ones that make up the current collection. It is not a question of competing with the thoughts of Chairman Mao, even if the ones we present here are less vacuous, but we thought it would be good to share with our brothers what we found, even if they are only morsels.

It goes without saying that this is not a synthesis of dalzonian thought. Let me also point out that the quotations have been categorized under various titles to facilitate consultation; but nothing is absolute. Certain thoughts could have easily been placed under other titles. but they had to be placed somewhere.

I would like to thank all those who helped me to choose these thoughts. All of them, young, less young, and seniors, found the work interesting. I simply hope that those who open the pages of this booklet, even if by chance, will find the effort beneficial.

Fr. Raphaël Le Gleuher, A.A.

REFERENCES

The reader will find a reference at the end of each quotation:

CA= *Cahiers d'Alzon*, publication of Fr. Bisson, in 17 volumes numbered from 1 to 17

ES = *Ecrits spirituels/Spiritual Writings*, publication of Fr. Athanase Sage, bringing together in some 1500 pages important extracts from the writings of Fr. d'Alzon.

IT= *Instructions aux Tertiaires de l'Assomption* from the years 1878 and 1879, published in one volume in an edition of the Bonne Presse.

After the reference in the CA, the first number indicates the number of the volume of the collection. The following number indicates the page, and the last indicates the paragraph on this page.

After the initials ES and IT, there is no indication of a number, because they consist in only one volume.

OVERALL PLAN

Trinity — Holy Spirit — Jesus Christ — Eucharist

Theological Virtues — Evangelical Counsels

Church — Mary — Apostolate — Education — Zeal

Trials And Gift Of Self — Fiat

Prayer — Contemplation — Recollection

Virtues

Miscellaneous

A

TRINITY # 1 to 9

HOLY SPIRIT # 10 to 15

JESUS CHRIST #16 to 57

- Study
- Imitation
- Love

EUCCHARIST #58 to 65

TRINITY

1

God the Father gave me his Son; God the Son gave himself to me and gave me the love that unites him to the Father; he made me a temple of this love.

(CA 1, 18,2)

2

We are of the family of Jesus Christ; we have the same Father who is God; we have the same brother, Jesus Christ; we have the same Spirit, through whom charity fills our souls. And if this is the case, what are we to do but become worthy of such a Father, of such a Brother, and such a source of Love?

(CA 6,53, 2)

3

Why did God create the world? Because he loved us. Why did he redeem us? Because he loved us. Why did he sanctify us through his Spirit? Because he loves us. Here we have the action of the Father in creation; of the Son in redemption; and of the Holy Spirit in the sanctification of souls.

(CA 5,58,3)

4

Have a great devotion to the Sign of the Cross; as you make it, understand that it is in the name of the Father, and the Son, and the Holy Spirit that you are to act, and, as a result, that you must first of all restore the image of the Holy Trinity within you

(CA, 4,57,2)

5

The reign of God the Father in the universe,
The reign of God the Son in the Church,
The reign of God the Holy Spirit in souls;
Such is, it seems to me, the central idea which must inspire the Assumptionist family.

(ES 162,1)

6

After he created me, God the Father gave me his Son. God the Son gave himself to me to teach me to adore the Father and gave me his Spirit, who is God and who will compensate for my ignorance and cry out in me, « My Father! My Father! » But when will I begin to enter this new life? When will I yield to this torrent of love that the Holy Spirit is pouring within me? When will I go to the Father, and the Son and the Holy Spirit through Jesus Christ, with him and in him? When will I render Almighty God all honor, glory, both now and forever?

(CA 1, 29,2)

7

I have to allow the Blessed Trinity to work in me if the reign of Christ is to be formed in me. Here is a level of contemplation that is completely new: to allow the Blessed Trinity to form Jesus Christ in me, just as it formed Jesus Christ in Mary. And the more supple, obedient, and responsive I am, the more perfect this likeness will become.

(ES 909,4)

8

If I want, if I give myself over, I am called to live in permanent union with the adorable Trinity.

(CA 2, 22, 2)

9

The Holy Spirit has such respect for the soul... that it cannot work by itself; it cedes the power to act to each soul.

(CA 11, 15, 1)

HOLY SPIRIT

10

What is the Holy Spirit? It is the holiness of God who comes to act in your soul so that Jesus Christ may be formed in you...
(CA 11, 13, 1)

11

It is by the Holy Spirit that prayer becomes an act of love and a prelude to eternal union with God.
(CA 17, 68, 1)

12

The Holy Spirit is always there to work in you; unfortunately, you don't listen to him.
(CA 8, 106, 3)

13

The primary remedy against temptation is devotion to the Holy Spirit.
(CA 11, 187, 1)

14

What makes us so unworthy in God's sight is that we do not love enough and do not turn our actions into acts of love. And the reason for our not turning our actions into acts of love is because we don't know how to enter into relationship with that very substance of love, that is the Holy Spirit.

(ES 810, 2)

15

What a pity that we do not have a greater devotion to the Holy Spirit! We could do wonders.

(CA 13, 49, 2)

JESUS CHRIST

STUDY

IMITATION

LOVE

16

Grounding one's devotion to Our Lord on sentiment is simply abominable.

(CA 16, 36,1)

17

There are three ways of going to Our Lord Jesus Christ: 1° by study; 2° by love; 3° by imitation.

(ES 856, 2)

18

In order to love Jesus Christ one must know him; one must study his perfections. They are revealed to us in the Holy Scriptures, whose ultimate end is Jesus Christ: « Christ is the end of the law ».

(CA 1, 34, 1)

19

A religious must study Jesus Christ all the days of his life. The more he gets to know him, the more he must love him. The more he comes to love him, the more he must endeavor to imitate him as perfectly as he can. These are three very simple conclusions which, according to the most elementary principles of the faith, must necessarily follow one from another.

(ES 318, 2)

20

You can't love what you do not know.

(CA 15, 37, 2)

21

False concepts of Jesus Christ produce a false Christianity.

(ES 322, 1)

22

It is ignorance that makes us forget the idea of God.

(CA 5, 23, 3)

23

The more we know God, the more perfect will be our love.
(ES 864, 2)

24

Study and knowledge of Jesus Christ leads us to love.
(ES 857, 2)

25

Woe to me if I do not study in such a way as to know God as my vocation requires of me!
(CA 10, 116, 1)

26

I must study God as much as I am able to...One of the essential conditions of prayer is to know the one I am addressing.
(CA 17, 32, 2)

27

A religious lives in a world that he must know, the supernatural and divine world. Woe to him if he does not have admirable responses from two points of view: admirable with

regard to knowledge and admirable with regard to holiness. He must be both knowledgeable and holy.

(CA 12, 63-64)

28

(As far as I am concerned I) must study the perfections of God which I am called to enjoy through meditation and contemplation.

(CA 15, 152, 1)

29

One learns to know Jesus Christ through study and meditation. It is impossible, without possessing these two means, to know the Divine Master well enough to speak of him properly. It is good to study Jesus Christ but such study is susceptible to a certain dryness. Meditation without careful study gets lost in a wave of false mysticism. Study and prayer together produce fruitful results.

(CA 4, 97, 2)

30

Here, to be sure, is a vast topic of reflection: to seek in the knowledge of Jesus Christ the means of knowing God better, of resembling him better and of reconciling ourselves with him since the great Mediator between God and man is Jesus Christ in his humanity: « For there is one God. There is also

one mediator between God and the human race, Christ Jesus, himself human » (I Tim 2:5).

(CA 17, 66-67)

31

It can be said...that here below, for the man of faith, there is life to be drawn from Jesus Christ, and the more the soul, by faith, seeks to know Jesus Christ in order to imitate him, the more life will flow from the heart of the one who said, « I am the Life » into the one who, through faith, desires to receive this divine life.

(CA 15, 148, 1)

32

This is the wonder of it all: studying Jesus Christ allows us to know the Savior. The more one knows him, the more one loves him. The more he loves him, the more he wants to imitate him. But, in order to imitate him better, one must study more and so it is that one progresses in this triple effort of study, love, and imitation. And look at the result! “If anyone loves me, he will keep my word,” and he adds, “*Et Pater meus diliget eum; et ad eum veniemus et apud eum mansionem faciemus*; And my Father will love him and together we will come to him and set up our abode with him” (Jn 14:23).

(ES 326,2)

33

What is essential is that you love Our Lord much and all that he loved, that is to say, the Blessed Mother and the Church.

(ES 722, 2)

34

Not only must I not attach myself to anything that prevents me from loving Jesus with every ounce of my strength, but out of love for him I must love all that he loved most. And the the great loves of Our Lord on earth were Mary his Mother and the Church, His Bride, which he won by shedding his blood.

(CA 1, 24, 2)

35

The best way to acquire freedom of heart is to place the love of Our Lord deep within our soul.

(CA 11, 121, 2)

36

It is a question of applying, to all that we do, this beautiful law of charity which must be the living sign of Jesus Christ in us.

(CA 5, 152, 2)

37

The sole motive of our dedication must be Jesus Christ; it is for love of him that we must do everything.

(ES 1372, 2)

38

In order to love Jesus Christ one must love what he brings.

(CA 11, 115, 1)

39

It's not enough to say that one loves Jesus Christ; one must prove it the way that he wishes him to prove it. He himself said, "*Si quis diligit me, sermomen meum servabit*; If anyone loves me, he will be true to my word" (Jn 14:23).

(ES 324, 2)

40

Why did Joseph and Mary welcome their crosses with such great love? Because they had hearts so free as to love nothing more than Jesus Christ, to welcome anything that he sent them, their crosses included.

(CA 11, 116, 2)

41

Jesus' love did not end in the face of betrayal and ingratitude; he does not withdraw his gifts...he keeps on loving.

(CA 14, 61, 4)

42

If you look at the cross from the viewpoint of love, where will you find a greater testimony to love for sinners than this? The weight of Jesus' love is the weight of the Cross.

(CA 14, 113, 2)

43

One desires to please those one loves. If my heart is totally the Lord's, I must desire to please him and my desire must match my love for him. And what he desires most is that I be a saint. So, if I only have a weak desire to be perfect, it means I love him too little.

(CA 1, 51, 1)

44

It is inadmissible that I should not make every effort to imitate Jesus Christ, who made himself my model.

(CA 15, 120, 4)

45

To the apostle life was Jesus Christ (*editor's note*: d'Alzon often spoke of St. Paul as the « Apostle »). To a religious, life is also Jesus Christ; he must take His side. If he is not the living copy of the Divine Savior, he is but an illusion.
(CA 7, 21, 1)

46

Pick up the Gospel and read it, re-read it, meditate on it; make every effort that you can to imitate the Divine Savior's life.
(IT 14, 1)

47

Here is what I must strive for: to take Jesus Christ as my teacher, my light, my strength, my model. That says it all.
(CA 15, 46, 2)

48

Remember our first principles: we wish to incarnate Jesus Christ in us, to live from his life, to be other Christs, to walk hand in hand with Jesus Christ.
(CA 11, 97, 2)

49

Jesus Christ only became flesh once and, strictly speaking, there was only one Incarnation, that of the Son of God in the chaste womb of the Virgin Mary. But from a mystical point of view, we can speak of several. Jesus Christ ceaselessly takes flesh in his Church... There is one Church and one Jesus Christ. He takes flesh on the altar in the priest's hands; he takes flesh in the soul of the faithful.

(CA 2, 23, 1)

50

Is this not the very purpose of religious life: conceiving Jesus Christ in oneself? "*Filioli, quos iterum parturio, donec Christus formetur in vobis*; My children, for whom I am again in labor until Christ be formed in you" (Gal 4:19). To conceive Jesus Christ in oneself—this is what the inner life is all about. To give birth to him around us by our manner of living, to reveal him by our words, our actions and our virtues—this is what the inner life consists of. This is how we should practice it.

(ES 908, 3)

51

And this is what I must work at unceasingly: to form Jesus Christ in me, to form Jesus Christ in the Church..

(ES 168, 5)

52

Jesus Christ wants to be formed in my soul. This interior life of a religious is the very essence of religious perfection. Jesus Christ wants to come into the world through me, that is to say, he wants to be manifested, preached, and proclaimed by all my actions and all my words. In this lies the perfection of an apostle.

(ES 167, 4)

53

Make your own the sentiments of Jesus Christ, his words, his actions; make these your own sentiments, your own words, your own actions. Do nothing, say, think nothing but what the Lord himself would have done, would have thought, would have said. This, it seems to me, is what it means to put on Jesus Christ.

(ES 1244, 1)

54

To live by getting to know Jesus, loving him more and more each day as he is better known, better grasped, more completely the source of all that is good—this is life for me, in love. *Mihi vivere Christus est!*

(ES 324, 1)

55

To love Jesus Christ for himself; to love in order to be united with Jesus Christ, to be sanctified, to attract souls to Jesus Christ, to make him known, to glorify God in the loftiest way possible...this is the goal of the Eucharist.

(CA 2, 120, 3)

56

Lord, may I learn to know you through Jesus Christ; may I serve you by the grace of Jesus Christ; and may I love you forever in the love of Jesus Christ, the only one through whom I can go to you.

(ES 622, 2)

57

Come, Lord Jesus, Come! Come and live within me. Become incarnate in me, as you become incarnate in the Eucharist for all, as you become incarnate on the lips of the priest who proclaims your Word, as you become incarnate in your Church, through which your grace circulates to each and every one of its members. “Come, Lord Jesus, Come! *Veni, Domine Jesu*” (Rv 22:17), and let the bridegroom and bride say, Come!.

(ES 918, 2)

EUCCHARIST

58

We receive Jesus Christ so that Jesus Christ can give us to his Father.

(CA 17, 117, 2)

59

As for us, Catholics, we recognize in this breaking of the bread, communion, unity and the formation of one body through the Eucharist.

(CA 13, 70, 2)

60

If you ask me how long this ineffable union lasts, I will say: eternity. Yes, this real union that is at work when I receive Our Lord is the pledge of that which has been promised to me for all eternity.

(CA 2, 63, 1)

61

Communion is the union with Jesus Christ the more intimate of which cannot be imagined here below.

(CA 2, 62, 3)

62

The life of a religious can be summarized in communion.
(CA 2, 33, 1)

63

The Eucharist is the best of books to teach us how to pray as we ought and it is in the Eucharist that we must ask Jesus Christ: teach us how to pray.
(CA 17, 145, 1)

64

Imitate Jesus Christ. Be what he is, in silence, in the self-forgetfulness of the tabernacle. He is there, the author and the greatest embodiment of grace, ready for all, kind to all, whoever we may.
(CA 5, 149, 2)

65

If you have moments of profound discouragement, when the soul seems overwhelmed with sadness and unable to lift itself up, go to the Eucharist. It is the Eucharist that will give you strength. You don't know where you are going, night is falling, your friends are leaving, the promises of God seem empty, and the hatred of those who are cruel reaches its peak – take courage, eat of the heavenly food; go in faith, go in the

strength that comes from God and you will vanquish discouragement.

(CA 2, 44, 1)

B

THEOLOGICAL VIRTUES # 66 to 117

- Faith # 69 to 86
- Hope # 87 and 88
- Charity # 89 to 117

EVANGELICAL COUNSELS # 118 to 160

- Chastity # 121 to 128
 - Poverty # 129 to 154
 - Obedience # 155 to 160
-

THEOLOGICAL VIRTUES

66

The career of a young man is good, if he believes, hopes, and loves.

(CA 5, 59, 1)

67

Your faith, your hope, your charity will increase the more you communicate them to your fellow men.

(ES 1437, 4)

68

A superior, a religious who is responsible for souls, must expect to suffer because she is to form Jesus Christ in the souls entrusted to her and Jesus Christ is formed in souls by developing faith, hope, and charity.

(CA 4, 13, 1)

FAITH

69

Faith shows me things as God himself sees them.

(CA 1, 57, 1)

70

The more I know God through faith, the more I will want to possess him as my supreme good.

(CA 15, 151, 3)

71

John was the forerunner of Jesus and he did not know him....Our Lord wished to teach us that the witness of faith is more precious than the witness of the senses.

(CA 11, 170, 1)

72

The goal of the life of perfection is union with God which is consummated with the beatific vision in heaven, but which already begins on earth in faith.

(CA 17, 60, 3)

73

How many works are lost because they are not undertaken with a spirit of faith!

(CA 3, 119, 2)

74

The silence one keeps, the Rule one observes, the Office one recites, the acts of penance one does, all the observances of religious life, in the end amount to nothing if they are not undertaken with a spirit of faith.

(CA 14, 173, 1)

75

Every act of your life undertaken in a spirit of faith sets you free.

(CA 16, 57, 1)

76

Faith transforms every aspect of my life. Faith reveals God as the goal of my existence. Faith gives me, if I wish, a foretaste of heaven. I must want to believe; when I do everything out of faith, I will be a new creature.

(CA 15, 148, 2)

77

You will never be deceived if you have absolute trust in God. And if God seems to be taking pleasure in putting a religious to the test, it can be said that it is in order to better allow her Father's care to erupt within her.

(CA 7, 76, 2)

78

We exist by the grace of God. But we cannot go to Him except by faith.

(CA16, 39, 1)

79

Happy is he who, supplying his soul with the light of faith, becomes in some way fully luminous.

(CA 5, 53, 2)

80

We must return to the Christian spirit of the first centuries. We must be men of faith like the apostles because it was thanks to this attachment of their soul and of their intelligence to the word of God that they conquered the world.

(CA 13, 175, 2)

81

Be men of faith. Walk in that light whereby we see events and situations from God's point of view. Be sons of truth.

(ES 1436, 4)

82

Nothing gives a man courage as does faith; nothing saps his energy as much as seeking the favor of others.

(IT 24, 2)

83

Remove faith from love and all the friendships of this world are turned upside down.

(CA 8, 124, 1)

84

The man who is caught up in himself creates a situation where it is impossible to believe.

(CA 15, 147, 3)

85

Like Mary I must believe, and with undiluted faith I must adhere to whatever is proposed to me, devote myself wholeheartedly to Christ being formed within me.

(ES 887, 1)

86

Everything is possible to the one who believes; everything is easy to the one who loves.

(ES 363, 4)

HOPE

87

Hope in Jesus Christ slowly, vigorously, divinely. Give him silence and he will give himself to you through hope.

(CA 8, 25, 1)

88

After love, hope provides the springboard to great devotion and great sacrifice; hope is an immense desire for happiness which nothing on earth can satisfy. Hope is eternity. Hope is happiness ever expanded by a greater capacity of being happy: *ibunt de virtute in virtutem; they will go from strength to strength* (Ps 84:8). Hope is God.

(IT 43, 3)

CHARITY

89

The heart needs to love something; the less it loves the things of earth, the more it will find the means to seek the things of heaven. The things of heaven are nothing less than God; therefore, it will love God all the more.

(CA 11, 40, 1)

90

As the Prophet says, « Whoever is marked for death, to death; whoever is marked for the sword, to the sword » (Jer 15: 2). As for you, move toward life, to action, to energy, to initiative — by love.

(CA 5, 59, 2)

91

I will not tell you what the measure of your sacrifice should be; love alone can teach you that: « God so loved the world that he gave his only Son » (Jn 3:16).

(CA 2, 40, 2)

92

Love is part of our human “make-up,” one of our faculties. In God, it is his being.

(ES 864, 2)

93

God is love and whoever lives in love lives in God and God in him. My life is nothing but this: to live in God through charity.

(CA 1, 85-86)

94

You need love — run headlong into the heart of God. There you will find infinite depths of love.

(CA 8, 77, 1)

95

There is nothing more perfect than charity; it is charity that makes saints, that is their reward. And yet man has an almost invincible repulsion toward charity.

(CA 12, 133, 1)

96

For Christians, charity is their resource. Through faith, man receives the truth and, through the truth, freedom: *Veritas liberavit vos* (*The truth will set you free*). Through charity he receives holy energy, the strength to do what is good.
(IT 48, 4)

97

One must remove from himself whatever is selfish, pride, the tendency to make oneself the center of everything, the love of domination, in order to put in its place the fullness of the Divinity. This is the goal of humility: love. Our Savior emptied himself in order to reach down to my nothingness; in love, I will discover the possibility of possessing the fullness of God's being.
(CA 11, 60, 1)

98

The love of God seeks God for himself.
(CA 12, 134, 3)

99

Here is the goal of every Christian: the grace of Jesus Christ, God, the supreme good, eternally possessed.
(CA 5, 55, 3)

100

Charity is the flame of the apostolate. What is the apostle's character? Is it not charity?

(IT 95, 2)

101

From all the mysteries, all the details of the Savior's life, two lessons spring up: a lesson of love, the real aim of obedience, and a lesson of obedience, the greatest and most perfect manifestation of love.

(CA 7, 135, 2)

102

You know that those who love much tolerate little and, strictly speaking, the true nature of love can be found in the strength of a noble and frank intolerance.

(CA 3, 24, 1)

103

Charity is the essential condition for the virtues. Without charity none exists. It is charity that gives them strength, their *raison d'être*; and their weakness or their strength depends on the weakness or the strength of charity.

(CA 6, 34, 1)

104

Love is true strength. The artist who does not love his own work will never be an artist. You must love what you make in order to give it life.

(IT 49, 2)

105

Essentially there is but one virtue: charity; all others are summed up in it. But how many ways there are to manifest it!

(IT 16, 3)

106

Is there anything smaller than this word: you will love? Is there anything greater than its effects?

(CA 12, 114, 3)

107

Magdalene the sinner...when she began to love, she was forgiven.

(CA 13, 53, 2)

108

One can return when one loves Our Lord, who pardons when, in spite of a serious fault, he discovers great love. The fault is on the surface, the foundation is good, there is hope.

(CA 14, 169, 3)

109

If I do not flee sin with sufficient horror, it means that I do not love God with sufficient tenderness.

(CA 15, 105, 1)

110

In our relations with one another, let us remember that charity passes away, does not last, if it limits itself to forms, to pure politeness. This is nothing more than skin deep. The world may settle for this, but Jesus Christ rejects it. He demands something other than the superficial and mere appearance.

(CA 5, 153, 1)

111

The perfect life consists in living with imperfect people and bearing with them daily.

(CA 8, 51, 2)

112

The never-ending effort of Christian charity consists in bearing with unbearable people, people who, quite often, find us unbearable in our turn.

(IT 93, 1)

113

Bearing with one's neighbor can be hard and painful at times; it's a heavy burden either because of the character of those with whom we are in relation or because of our own.

(IT 93, 1)

114

You must carry one another with a real and sincere humility, with a real and sincere charity, with a real and sincere respect.

(CA 14, 33, 3)

115

An affection in which Jesus Christ cannot enter and dominate is an affection of the natural order.

(CA 8, 74, 1)

116

As far as friendship is concerned, you shall have the greatest liberty; but if some sentiment stops you for even a quarter of a second from doing God's will, what you thought to be a means will have become an obstacle. I know full well that friendship is a virtue, but, at the same time, it can be transformed into a shortcoming.

(CA 11, 121, 1)

117

Lord, I will love you. You are my strength, my light, my all, my happiness. In loving you, I will possess you and, when one loves God, what can one wish for if not, in becoming more and more his image, to be more and more united to him in obedience, knowledge, and love?

(CA 12, 150, 2)

EVANGELICAL COUNSELS

118

Religious life is based on the evangelical counsels, the counsels on charity, and charity on God. Charity is what binds us together, and religious life is the most perfect way of uniting us to God in charity.

(ES 305, 1)

119

How many people consider the vows as an obligation without a cost; they put them on like some comfortable clothing and dispose of them like some worn out coat.

(CA 7, 42, 3)

120

The vow is essentially an act of love. It develops love within us.

(ES 689, 1)

CHASTITY

121

If you would like to go to God, have a pure heart.

(CA 8, 54, 1)

122

The more one thinks of God, the more one knows him and the more one loves him, the more he has a need to empty himself of all imperfection in order to be united to his holiness... Yes, one must become pure with that purity of heart that attracts God's attention.

(CA 17, 142, 1)

123

The goal of your chastity is to see the one you love: blessed are the pure of heart for they shall see God (Mt 5:8).

(CA 11, 28, 1)

124

The only treasures of which the Lord is jealous are the treasures of your heart.

(CA 14, 202, 1)

125

Virginity, the most perfect degree of chastity, cannot be commanded; it must be chosen.

(CA 7, 103, 1)

126

One cannot be chaste without the grace of God and one must ask for it.

(CA 5, 78, 4)

127

Do you want to be chaste? Be humble, be daring. In no way rely on yourselves; rely on God and on him alone.

(CA 5, 78, 3)

128

It is neither virginity nor the renunciation of all material things that makes a supernatural virtue, *hoc enim fecit et Crates philosophus*. What counts are the intention and the effort to do everything for God.

(ES 690, 2).

POVERTY

129

As for the self-interested man, God disappears from view little by little; one doesn't deny God, one simply finds it a nuisance to pay attention to him. God gets in the way. He takes away time that could be better used for something else.

(IT 30, 4)

130

Poverty is the counter-proof of hope. Whoever hopes poorly seeks earthly goods. He who has a little bit of hope begins to detach himself; the one who has greater hope detaches himself more; the one who detaches himself completely practices the virtue of poverty in the most rigorous fashion. Don't push this relation too far, but remember that no one can serve two masters at once. Let us have hope.

(CA 6, 30, 3)

131

The best disposition for welcoming Our Lord into your life is poverty of spirit, total self-emptying.

(CA 14, 199, 1)

132

My soul must present itself to God with the profound sense that it has nothing and that it depends on him for everything. This sentiment pleases God; he loves to answer the cry of the poor.

(CA 1, 78, 1)

133

We will be severe when it comes to the use of our time. We're like the poor who must work in order to earn a living.

(CA 1, 81, 1)

134

Waste of time is shameful for a religious; it destroys the spirit of penance, of poverty, of charity, and of holiness.

(CA 10, 79, 1)

135

A religious who wastes his time is not very demanding on himself. And the less he requires of himself, generally the more he expects of others.

(CA 10, 81, 2)

136

Isn't idleness contrary to the vow of poverty? Isn't the time one wastes both in word and in thought contrary to the vow of poverty?

(CA 8, 81, 2)

137

When idleness reigns, the imagination thrives, gossiping runs wild, backbiting occurs, and many other faults are committed. If I want to avoid all these sins, I have to work.

(CA 15, 117, 2)

138

The more one keeps busy, the less time he has to give in to the temptations that come his way.

(CA 15, 115, 1)

139

There is an advantage to those who keep busy: they are not finicky.

(CA 16, 63, 1)

140

Religious priests, by virtue of their vow of poverty, have a strict obligation to earn their bread at the sweat of their brow; they should consider study an essential part of the work to which they are bound by their very profession.

(ES 200, 1)

141

Study is indispensable for the religious who is not engaged in manual work. It is his way of earning his bread at the sweat of his brow. Whoever does not work damns himself. Although study is not our only means of salvation, let it be understood that if ever the religious stop studying, it will mean that the Congregation has had its day and is cursed by God.

(ES 208, 2)

142

Poverty implies work. If I am poor, I must work to earn my living.

(CA 1, 82, 3)

143

The religious who is not poor is a chimera of a religious. We might not practice poverty by wearing rags or living in low-income housing, but we must at least work tirelessly to earn our living.

(CA 10, 80, 3)

144

Working isn't a question of taste, but one of rigorous obligation.

(CA 1, 125, 1)

145

The work that pleases God the most isn't that which is the flashiest in the eyes of men.

(IT 23, 4)

146

At the present time, when dealing with the working classes, the proletariat and pauperism, there is nothing more powerful for a religious than the imitation of Our Lord who had no place to lay his head, that is to say, the practice of poverty.

(ES 264, 3)

147

God has placed before you the riches of the world and those of Jesus Christ; by your vow of poverty you have left the first behind and chosen the other.

(CA 11, 44, 3)

148

If you love the things of the world, the goods and the pleasures which the world provides, it is impossible that your heart not sink deep roots into them.

(CA 7, 73, 2)

149

Nothing fosters freedom of heart with regard to the world as the renunciation of its riches does.

(CA 7, 74, 4)

150

If one is poor, he can at least have the breadth of spirit that places the little he possesses at the service of his neighbor.

(CA 16, 130, 1)

151

When you desire esteem and honors, go the stable (to the crèche where Jesus Christ was born). There you will learn to be happy without having anything and to blush when you do have something.

(CA 14, 202, 2)

152

Do not fear... if bad times fall upon the clergy, if our goods are confiscated, if our income is suppressed... it was in Bethlehem that the Church was born; it will know how to strengthen itself in sacrifice and dependence on supernatural help.

(CA 14, 202-203)

153

Those collecting taxes in the kingdom of Jesus are the poor: « Whatsoever you do to the least among you, that you do unto me » (Mt 25:40).

(CA 12, 54, 2)

154

Lord, give me a heart large enough to welcome all the poor and enough love that a fire may be lit in me for them. Help me to give of myself with you for them, that they may feel they are loved in order that in turn they may love you.

(CA 15, 163, 2)

OBEDIENCE

155

If men were saved by the obedience of God, only in obedience can salvation and perfection be found.

(CA 12, 69, 2)

156

Difficulties may arise, human wisdom may lead me to acts of imprudence. When God's will manifests itself, there is only one thing I can do: carry it out.

(CA 12, 57, 3)

157

Here is the goal of every religious desirous of imitating Jesus Crucified — being obedient even unto death on a cross and insofar as he does not obey in this way, he will not have attained the goal of religious life.

(CA 15, 126, 3)

158

There is no obedience except loving obedience and there is no love except obedient love.

(CA 11, 138, 1)

159

To love and obey: here you have everything you need to know of a religious. He must go this far — to love and obey in union with Jesus Christ and with his divine intentions.

(CA 7, 136, 1)

160

Love overflows: Jesus Christ needed to love and obey; it was in his love that his obedience found its strength... Obedience and love were inseparable in him, like the Son and the Holy Spirit paying homage to God the Father. Our obedience must be a continuation of Our Lord's obedience.

(CA 11, 140, 3)

C

CHURCH # 161 to 168

MARY # 169 to 172

APOSTOLATE # 173 to 194

EDUCATION # 195 to 219

ZEAL # 220 to 229

CHURCH

161

The Church is a great incarnation, a mystical incarnation of Our Lord.

(CA 11, 202, 1)

162

Acquire a heart as big as the Church, that immense ocean into which God has poured all his treasures.

(ES 665, 2)

163

The love of the Church, the defense of her rights, the study of her teachings, the holiness of its members, the extension of its borders...this is my goal because in consecrating myself to the Church I am consecrating myself par excellence to the work of Jesus Christ

(CA 15, 36, 1).

164

The cause of the Church is the cause of God, of Jesus Christ, and of humanity sanctified. There is not a cause more beautiful than this.

(CA 12, 20-21)

165

If Jesus Christ is the keystone of the Church, to remove oneself from Jesus Christ is to remove oneself from the Church, and attaching oneself to Jesus Christ means attaching oneself to the Church.

(CA 12, 76, 2)

166

Whoever is united to Peter is united to the Church and to Jesus Christ. Whoever is separated from Peter is separated from Jesus Christ and from his Church.

(CA 12, 78-79)

167

There are two principles of unity in the Church: Jesus Christ in the person of the Sovereign Pontiff, center of authority; Jesus Christ, the center of love in the Eucharist.

(CA 2, 27, 2)

168

What am I to say of our love for the Church? The Church is something so wonderful that even the expressions of sacred authors fall short in portraying her grandeur, her richness, her power, her beauty, her glory. Listen to what they say — that the Church is the tabernacle of God among men; the unshakable column and base of eternal truth; the mystical

body and the final perfection of Jesus Christ. Moreover, she is his spotlerss and wholly beautiful bride. For her the Son of God came to earth and united himself to all humanity. He wishes to expand her reach; she is the city of his favor, the army by which he will destroy his enemies. Of all these titles, the one that touches me the most is that of the Bride. She is the object of the greatest jealousy of the divine Bridegroom... We love the Church because Jesus Christ loved her. Our love has a threefold character : it is supernatural, bold, and disinterested.

(CA 3, 27, 1)

MARY

169

Mary, although she is the Mother of God, is still a creature, the purest, the most admirable of all, but in the end a creature. Mary brings me to Jesus and that is quite a privilege; she leads me to Him by teaching me how to imitate him.

(CA 6, 9, 1-2)

170

Just as Jesus is infinite purity by nature, so is Mary, the mother of Jesus, the greatest purity created by grace.

(CA 6, 21, 1)

171

In what did the whole life of Mary consist? A great act of love, demonstrated in a great act of obedience, the cornerstone of a life of evermore ardent love.

(CA 6, 45, 3)

172

...to bear the weight of one's uselessness, of one's powerlessness...to bear evil courageously...to will what God wills: in this way you will imitate Mary at the most perfect moment of her life.

(CA 14, 225, 2)

APOSTOLATE

173

The goal of the apostle is to give birth to Jesus Christ in souls.
(CA 11, 202, 1)

174

Let us love, and let us invite others to ardently love God, Jesus and the Church. Everything else will follow.
(ES 717, 5)

175

We can, through the Father's power, establish this reign of Jesus Christ in us and around us...in us by giving him absolute dominion over all our faculties, our intellect, our will, our affections, our feelings; the absolute dominion of Jesus Christ over us, this is holiness. Around us...by our zeal to make him known — and this zeal is another word for the apostolate.
(ES 909, 3)

176

The apostle loves the one who sends him, but he must love the one to whom he is sent since he has a mission of love and of mercy.
(CA 7, 10, 2)

177

Let us remember that Our Lord came on earth not to be served but to serve, and we must make every effort to take upon ourselves a position of humble dependence on the souls for whom we will be called to do good. Let us recall that these souls have rights over us and that we have none over them except that which Jesus Christ entrusted to us, namely, to lead them, using the means at our disposal, toward their own perfection.

(CA 1, 100-101)

178

You do not possess an apostolic spirit if you do not love the cause you must spread, the humility not to attribute to yourself what you do, and the spirit of prayer to take the means tirelessly to pursue it...

(CA11, 208, 2)

179

Man amounts to something in the measure he demonstrates that he is devoted to his neighbor and to God.

(IT 16, 1)

180

Here is our mission: to extend his reign, to make his name known, and to work to have his will carried out. These are the first three demands that must rise from our hearts as fierce desires whenever we adore Jesus Christ.

(CA 2, 58, 1)

181

The moral world is falling apart — remake it! Sin is enveloping everything — destroy it. Hatred is flooding in upon us — counter it with love. Learn to love, to be in God and to place God in you.

(CA 5, 58, 5)

182

May your mission be to develop the faith, to spread the truth, and to be intelligent instruments of the Church in propagating the faith. That's clear...and since you have the honor of preaching the faith, you must preach it more by your deeds than by your words.

(CA 16, 42, 1)

183

It isn't simply a matter of seeing the truth, of moving towards the divine goal; it's about acting in the spirit of God.

(CA 5, 57, 3)

184

I cannot love Jesus Christ without desiring that every creature love him and this is what must make up the apostolic character of my life.

(CA 1, 165, 2)

185

Remember that it is above all by example that we gain influence over souls.

(CA 4, 54, 2)

186

What kind of preaching must I use for one who doesn't want to listen to me if not the preaching of my example? It's not easy, even painful, but how effective it is!

(CA 12, 118, 1)

187

Disinterest in poverty is the touchstone of the apostolate.

(CA 6, 140, 4)

188

It is sad to see how much a man hurries to attribute to himself the little good he is capable of doing, how much he tries to do it by himself and to prevent others from doing it when he himself can't do it all. O, my brothers, may that never be a temptation for us! Let us love the Church enough to take pleasure in all the good that others can accomplish and to contribute to his victory. Let us not exclude any form of holiness or of charity: we can't presume to take credit for them all ourselves. Let us love, let us admire, let us encourage in others what we ourselves are incapable of doing. May the common good be our unique preoccupation; with Moses, let us say, « If only all the people of the Lord were prophets! »
(CA 3, 31, 2)

189

It is in our union with the glorified yet continually immolated body of the Savior in the Sacrament of his love that we will find the strength to die enough to ourselves so as to work for his glory and the growth of his Mystical Body.
(ES 983, 2)

190

An apostle must receive in proportion to what he must give; and the more his action must be communicated, the more an apostle must be a man of prayer.
(CA 11, 207, 1)

191

The life of apostle-religious will be a life of prayer, recollection, and of the presence of God.

(CA 17, 15, 2)

192

I cannot repeat it often enough, my dear Brothers, we must be all things to all men. That is why we must make every effort to have as much contact as possible with the common people. And that is why it seems to me that we must also do all we can to engage in popular apostolates. The evangelization of the world began with the evangelization of the poor. In this respect, let us be faithful to our vocation.

(ES 163, 3)

193

When I see laypeople, simple Christians, undertake the evangelization of the working classes, I ask myself if all the works they start, whatever the success, are not an indictment of priests and religious who are not consumed by apostolic work that would attract crowds. But one doesn't have time for these forgotten poor and they seem to be like the children of Jerusalem of whom the prophet said: « Little children beg for bread, but no one gives them any.» (Lam 2:12).

(CA 9, 31, 1)

If an apostolic soul does not come back to itself to be nourished by Our Lord, it spends itself, it gives of itself, but it remains in an impoverished state. It's like a mother who breast-feeds a child and doesn't nourish herself.

(CA 11, 207, 1)

EDUCATION

195

The goal of education is to form Jesus Christ in souls.

(CA 411, 2)

196

If someone asks us what education means for us, we would respond: education is the formation of Jesus Christ in souls, just as teaching is the illumination of souls with the splendor of Jesus Christ.

(CA 3, 34, 2)

197

You are to teach children how to act as Jesus Christ did, to model all their conduct on the example of Jesus Christ, to root out their faults, to see, judge, and practice as Jesus Christ did, because if he lives in our hearts through faith, he must be our prime mover.

(CA 4, 15, 1)

198

If you do not convey knowledge to souls with love, you are teaching poorly, I can assure you.

(CA 4, 48, 2)

The formation of Jesus Christ in souls is the unique goal of education. And since Jesus Christ reached the state of perfect man, *in virum perfectum*, when we will have been able to put young souls on the path where they will be able to draw near to the perfections of the Man-God, we will have given them the most wonderful education for life. Here is the most perfect goal of education: knowledge of Jesus Christ, both of who he is and of his human and divine actions; love of Jesus Christ sealed by all he has done for us and by his theandric beauty; devotedness to Jesus Christ given the sovereign rights of this King; the rewards to which he invites us, the duties and the virtues that flow from our relations with Jesus Christ in this regard..

(CA 4, 90, 1)

It is easy to repeat a few short pious phrases to students, but when it is a question of going to the depths of things, to find Jesus Christ, the author and perfecter of faith, everywhere, to show that everything is joined in the unity of eternal truth, that Jesus Christ is the crux of every question, the center of everything and that we must always return to him...this requires work, prayer, and instruction.

(CA 4, 59, 1)

201

Christian education must be a real baptism, a real purification that obliges us to give birth to Jesus Christ in the souls of our students.

(CA 5, 82, 1)

202

The goal of education is to render us like God the Father by the power to do good; to God the Son by Christian ideas; to God the Holy Spirit by love of God and neighbor, love which is the fulfillment of the law.

(CA 5, 17, 4)

203

What is a Christian education? The purification of souls by the seal of the Father, the Son, and the Holy Spirit. If you can provide me with a more beautiful definition than that, I'll stand corrected.

(CA 4, 56, 2)

204

The Holy Spirit proceeds from the Father through the Son and from the Son through me into the souls of my students; in order that something of what happens at the heart of the Holy Trinity convey the Son to the world, I must pass it on to the souls of my students by the love that is the Holy Spirit.

(CA 4, 21, 2)

205

The education that you give can become an ongoing Pentecost, a constant outpouring of the Holy Spirit, a communication of Jesus.

(CA 4, 20, 1)

206

Education, if I may put it this way, is a continual outpouring of the Holy Spirit...If you want to, you can bear the Holy Spirit, the Love of God, on your lips; you can, from the ardor of your heart, enkindle souls with this love.

(CA 4, 19, 2)

207

A Christian teacher must in some way imprint on souls the image of God. Education perfects this image already repaired at baptism: therefore, education completes what baptism accomplishes. We are responsible for imprinting and engraving on souls the image of the Most Holy Trinity.

(CA 5, 96-97)

208

If you ask us what we desire of you, I would respond: become godly men, images of God himself (to the students at the collège of Nîmes).

(CA 5, 19, 1)

209

Let us first try to heal ourselves, to be better ourselves, and thus will we be able to make our students better.

(CA 5, 133, 3)

210

(Your students) will become what you make of them by your example and behavior.

(CA 5, 135, 2)

211

We will strive to do good by believing in the good.

(CA 5, 150, 1)

212

Whoever does not think evil strives to do what is good.

(CA 5, 150, 1)

213

One teaches even by listening.

(CA 3, 72, 1)

214

You seriously risk forming imperfect souls if you try to bring them all at once to the top of the ladder, without leading them up the steps that go there. Let us go step by step. Let us begin with loving God as our supreme good; later we will be able to love him for himself.

(CA 16, 82, 1)

215

Christian teachers, always remain in God's presence and you will obtain perfection.

(CA 5, 94, 1)

216

The teacher who does not pray much, who does not suffer much for his students, who doesn't make education a priority may be a brilliant and distinguished man, garnering applause and success; but in the end he will be a teacher who is mediocre, run-of-the-mill, bearing little fruit for God. He will be a mercenary. May God preserve us from such teachers! An authentic teacher may be summed up in this one word...devotion, knowing how to give of himself completely.

(CA 4, 94-95)

217

So we must pray...pray to acquire patience, resignation in the face of all the hassles we have to undergo on the part of our students. We must pray to become instruments of the Holy Spirit so that he might help us to enflame souls. Finally we must pray that we be able to make saints of our students and of ourselves as well.

(CA 5, 131, 2)

218

Of all the works that the Devil detests, you can say that the one he detests the most is the preparation of vocations.

(CA 12, 40, 2)

219

Yes, it is the Gospel that a professor, through his teaching, whether mathematics, history, philosophy, or literature can and must continually transmit, and to do so his lips must be purified. I repeat, there is nothing more beautiful in the world than such a mission: purifying souls, increasing their brilliance and radiance, making them more worthy of Jesus Christ, that is to say, of Him who is purity itself.

(CA 5, 90, 1)

ZEAL

220

The young man ready to enter the novitiate who does not have the sacred fire of the love of Our Lord, who is not enthusiastic about entering into combat for the Church, might make a good priest, pious, well-behaved, modest, mediocre and run-of-the-mill, but he will never be a son of the Assumption.

(CA 4, 113, 2)

221

If a dozen young men were to come to me repeating with authentic zeal the words of St. Paul, « What do you desire that I do ? », I would take it into my hands to shake up and convert the world.

(CA 13, 159, 2)

222

To begin and then to stop is to do nothing; you must keep going.

(CA 17, 96, 2)

223

How many men, by a false zeal, persecute Jesus Christ. Yes, there is zeal, there is ardor, but truth there is not. Within his Church, among Christians themselves, they are persecuting Jesus Christ. They go about their business and believe they are rendering obedience to God.

(CA 12, 95, 1)

224

Laziness is like a wall erected between Jesus Christ and us. Until it has been demolished, we will be capable of nothing.

(ES 321, 3)

225

What I dread the most is that you were to be a « good » daughter, committing only minor faults, but without passion for the world, without tenderness for Jesus Christ...in a word, living in an honest mediocrity. (to religious sisters)

(CA 8, 138, 2)

226

Lukewarmness is more than cowardice...it is mockery of God.

(CA 8, 68, 1)

227

Woe to the Christian who wishes to place a limit on his perfection. He must always keep climbing.

(CA 5, 166, 2)

228

If we do not seek to form men capable of fighting for supernatural ideas, we are defeated before we even start because that would mean that we have given up on our very *raison d'être*.

(ES 261, 3)

229

“Prudent” sometimes means faint-hearted ... Our faith must be bold, though some might call it foolhardy. Real prudence is the queen of the moral virtues; and a queen commands, acts, and, if necessary, fights. Some have transformed prudence into a frightened old woman. Such prudence wears bed slippers and a dressing gown, has a cold, and coughs a lot. I want no part of conventional prudence. You must not heed such prudence. As far as I am concerned, I will always trust totally in God’s Providence, even if I end up dying in a hospital, abandoned by all!

(ES 189-190)

D

TRIALS AND GIFT OF SELF # 230 to 278

FIAT -- DOING GOD'S WILL # 279 to 296

TRIAL AND GIFT OF SELF

230

Religious must know that by entering the Congregation they have sacrificed their life to God. This life no longer belongs to them. It matters little whether it is long or short, as long as it is used to carry out the end desired by God.

(CA 1, 95, 1)

231

A religious worthy of this name must be joyfully disposed to die of hunger, to sacrifice everything, even himself, as he steps into the unknown.

(CA 12, 23, 2)

232

If you have the courage to always cut the roots of your attachments, there will be found at the bottom of your heart a joyful and resolute freedom to accomplish everything the Lord asks of you.

(CA 14, 208, 1)

233

Effort is the measure of my love.
(CA 17, 40, 1)

234

There will always be persecution to suffer when one wishes to demonstrate that he is energetically Christian.
(CA 13, 132, 1)

235

I will never understand enough how much of a sinner I am and to what point I must do penance!
(CA 15, 128, 1)

236

There is something beautiful in the suffering a priest undergoes, considered not as expiation, nor as a trial for him, but as a sacrifice for others.
(CA 14, 235, 3)

237

If once a week we slowly, with reflection, in a perfect spirit of prayer and of adoration, made our Sign of the Cross, the Cross would be rooted in our souls and begin to produce much fruit in them.
(ES 1328, 1)

238

Self-sacrifice is the last word of our life. The last word of Jesus Christ's life was the Cross.

(CA 2, 119, 2)

239

A priest's life should be the life of the Cross; his greatest privilege should be to extend himself on its sacred wood. A priest's privilege is to learn the mysteries of mercy through suffering.

(CA 14, 234-235)

240

The Cross must be for me the goal of my obedience, the model of my penance, the way of being attractive to God.

(CA 15, 125, 3)

241

How is it possible for you to complain in the face of the silence of Our Lord, lashed and crowned with thorns?

(CA 14, 101, 2)

242

If Jesus Christ enters you, he will bring his contradictions and his Cross.

(CA 11, 115, 1)

243

Love allowing yourself to be crushed as Jesus Christ was.

(CA 11, 76, 2)

244

Suffering that is loving...let's admit it: we don't understand it at all!

(CA 5, 151, 2)

245

We cannot become perfect unless we love suffering.

(ES 809, 4)

246

Religious life is not liberation from suffering; it is becoming holy through it.

(ES 809, 3)

247

To be particularly attached to Our Lord's service implies the obligation to suffer and to suffer a lot.

(CA 14, 39, 2)

248

The apostle who has never suffered, what is he doing? And the one who has never been tempted, what does he know?

(ES 158, 2)

249

The power we have to influence souls depends on our capacity to suffer.

(CA 14, 234, 3)

250

To truly be an apostle one must love to suffer.

(CA 13, 162, 1)

251

You must not consider what you suffer but the spirit with which you suffer.

(CA 12, 135, 4)

252

The more you move along the path of perfection, the more you will suffer ; and woe to you if you do not suffer.

(CA 14, 212, 3)

253

To suffer is the lot of every creature, but I must suffer voluntarily and the measure of my vocation will be the measure of my love of the Cross.

(CA 15, 23, 4)

254

It is in loving that you will be able to give of yourself, to suffer, to sacrifice yourself, if necessary. It is in meditating on the sacrifice of the Divine Victim that you will learn how to sacrifice yourself as well.

(CA 2, 68, 2)

255

God loves that one forgets oneself out of love for Him.

(CA 12, 117, 2)

256

Without trials, temptations, or suffering, one does not really know life; and it can be said that those who know the most are those who have suffered the most. Trials are useful, necessary, and fruitful. And only one who has been tested by temptations is truly a man.

(CA 10, 146, 1)

257

The work of your transformation will take place...in the obscurity of your death to self as long as, following the advice of the apostle, you are buried in God.

(CA 14, 158, 2)

258

It will require total self-giving of your being for you to acquire the capacity to plunge into the being of God..

(CA 2, 74, 2)

259

The desire not to be concerned with oneself by restraining one's own egotism and one's personality is the necessary condition for respecting the other.

(CA 8, 168, 1)

260

The life of sacrifice consists in the complete immolation of oneself. And someone outside religious life who knows how to sacrifice herself will be much holier than the sister who does not sacrifice herself enough and does not respond enough to the grace of God.

(CA 14, 148, 4)

261

Let us wrestle with our woes, our weaknesses, with everything that weighs us down and let us be convinced that as long as God discovers in this struggle a real desire to serve him, a real desire to glorify him, our prayers will be answered.

(CA 6, 42, 1)

262

You cannot love well unless you forget yourself.

(CA 8, 118, 2)

263

Your penance will consist in the hard work you have to engage in with yourself in the acceptance of everything that rubs you the wrong way, of heartbreak, of work-related fatigue, and of character defects and deficiencies.

(CA 14, 12, 3)

264

The Christian life is a struggle. We have to struggle with ourselves tirelessly.

(CA 5, 147, 1)

265

Whoever wishes to make progress in God's service must expect temptation. But one must suffer with hope like the Virgin Mary.

(CA 14, 217, 1)

266

It is God's law that we be tempted; it is God's law that we resist temptation.

(CA 8, 95, 2)

267

The busy man is tempted little for there is in work something basic that works against temptation.

(CA 8, 90, 1)

268

A temptation recognized is most often a temptation overcome!

(CA 10, 49, 3)

269

If the life of a Christian with all its woes, its faults, and its falls is not a continual renewal, what is it?

(CA 15, 13, 1)

270

If every time that I am tempted I cry out to God, how beneficial temptations would be!

(CA 15, 77, 2)

271

We've been accused of being too committed, but therein lies our glory. Oh prudent men, I suspect that they would find Jesus Christ too reckless in putting the work of his Church at risk by dying on the Cross; the martyrs were also foolish and the apostles mad when, with great courage, they bore testimony to the Resurrection of the Savior. As for us, in our lunacy, we are jealous of the daring of the martyrs, of the recklessness of the apostles; and it is with such daring that we affirm loving the Church, serving her with every ounce of our strength, worrying little about such contradicting judgements of men. We remember above all that the world was saved by the folly of its preaching and the imprudent daring of preachers.

(CA 3, 30, 1)

272

When the time comes, know how to demonstrate your commitment to Jesus Christ.

(CA 8, 104, 2)

273

The great misfortune of our day is that there are not enough men who know how to commit themselves completely. When God sends us individuals who, like the apostles, love to suffer for the cause of the truth, then the world will be converted.

(CA 13, 130, 1)

274

To be sure, there are certain circumstances where one shouldn't get involved, but there are many more where one should.

(CA 13, 256, 1)

275

You shouldn't give of yourself once, but always.

(CA 11, 109, 2)

276

The gift of oneself and devotedness are painful; ... there are those who say they are ready for it, but how few actually give of themselves. To give of oneself as Jesus Christ does in the Eucharist is scary!

(CA 2, 68, 2)

277

True almsgiving consists in the giving of oneself in what one gives.

(CA 13, 81, 1)

278

You may be willing to give of yourself, but on your terms, and you have to give of yourself rather on God's terms.

(IT 24, 5)

FIAT - DOING GOD'S WILL

279

God will look after our interests far more effectively if we concern ourselves exclusively with his.

(ES 838, 5)

280

It's not a matter of seeking one's vocation, but of listening in the depths of one's soul to the call made by Jesus Christ. What is scary is that our Divine Master asks a little bit more of us each and every day.

(IT 41, 1)

281

A Christian is stronger than anything because he relies on God.

(CA 5, 148, 1)

282

May trust be one of our principal means of bringing about the victory of the cause of truth. We are not owners of truth, only its servants. Isn't the cause of truth God's cause? And the cause of God is His alone.

(ES 189, 1)

283

In order to render ourselves capable of being moved by Jesus Christ, we too must do our part. We will achieve nothing of any value for heaven except in as far as we allow Jesus Christ to operate in us and as far as we, like him, allow ourselves to disappear.

(ES 1215, 4)

284

Let us accept God's help when he offers it to us; and be ready to let go when it is not.

(CA 11, 172, 1)

285

If the only thing that makes you strong is your own strength, you will fall.

(CA 11, 61, 1)

286

Let us surrender ourselves to the power of God so that he may do with us what he wills, so that he may shed light on our woes, on the nothingness of creatures, and on his grandeur, and, finally, so that only he may, with his love, fill our hearts.

(CA 17, 150, 2)

287

How easily God yields to those who place their trust in him
and how then he loves to manifest his power!

(CA 17, 24, 1)

288

Our strength is found in God; our help is found in God; our
refuge against the enemy is found in God; and your
deliverance, even if you have made a slave of yourself, is
found in God.

(CA 5, 76, 1)

289

In general when our works do not meet with success, it's
because we haven't entrusted them sufficiently to the grace of
God and because we have relied too much on human means.

(CA 13, 215, 2)

290

How strong is the one who views this life only as an
apprenticeship, and who looks beyond all the ruined careers,
beyond all the dashed human plans, all the aborted successes
and can say : « I have God and him forever »!

(CA 5, 55, 2)

291

Understanding is given to us so that we may know God's will and a heart so that we may accomplish it joyfully and lovingly.

(CA 8, 37, 1)

292

Perfection is not a question of taste, of fancy, of one's personal planning: it is the result of God's will upon us. In order to be perfect, it's not a matter of doing what we figure is best; rather we must do what God wishes, every one of us, despite what everyone else is doing.

(CA 5, 62, 1)

293

Without engaging in useless regrets about the past or hopes for the future that will only disappoint, let us pursue our work such as God proposes it..

(CA 37, 1)

294

It is important that I go to God as he wishes that I go.

(CA 17, 13, 1)

295

There is a vicious struggle with God going on whereby we want God's help while remaining under the weight of our sins, our vices and our weaknesses and refusing to renounce them. But there is another struggle in which God is pursuing us with acts of his mercy and love.

(CA 12, 138-139)

296

I must follow God who speaks and not try to anticipate him.

(CA 12, 43, 1)

E

THE INNER LIFE # 297 to 366

- Prayer # 299 to 317
 - Contemplation # 318 to 340
 - Adoration # 341 to 353
 - Recollection # 354 to 366
-

THE INNER LIFE

PRAYER

297

What we miss above all today are men of prayer.

(CA 3, 102, 4)

298

Acts of devotion are often enough as water is for the earth. Too little water prevents seeds from sprouting; too much makes them rot.

(CA 17, 36, 2)

299

You must pray like Jesus on the Cross. You must pray accepting insult and sarcasm, if necessary. Neither calumny nor persecution should serve to produce the slightest bit of leaven deep within you. You must pray for others, even when hope seems lacking, and, when you do, something will take place in you. You will have prayed like Jesus and you will have become like him. Through humility you will have come to true grandeur.

(CA 17, 55, 2)

300

As long as the Church prays, there is hope for her.

(CA 17, 56, 2)

301

You must pray, you must cry out; the situation of the sinner is such that he is afraid to cry out too loudly for fear of being heard. How many prayers uttered as whispers result in the death of the sinner!

(CA 15, 58, 3)

302

Prayer is essential. Nothing pleases God as much as this twofold sentiment: distrust of our own strength and trust in His help.

(CA 15, 84, 2)

303

My prayer ought to be a stretching out of my spirit toward God who drives out all distractions.

(CA 2, 54, 1)

304

Your prayer, made in faith, can take the most hardened sinner in the depths of his sin and make of him a saint.

(CA 2, 76, 2)

305

Here is the secret of your holiness: be men of prayer.
(CA 5, 125, 2)

306

There is no doubt that sterility will occur in the priest or religious who renounces the inner life.
(CA 10, 106, 3)

307

I am truly sorry for Christians who do not pray. They are depriving themselves of a source of enormous strength, of help from on high, and of that supernatural power that comes from God.
(CA 13, 180, 1)

308

One of the reasons Christians are so weak is that they don't pray.
(CA 13, 31, 2)

309

Prayer is the only true power that Christians possess.
(CA 13, 30, 3)

310

We must pray, we must pray, if we want to renew souls.

(CA 5, 130, 1)

311

Of all weapons, the most powerful one in the hands (of the Church), that which has produced the greatest victories, is prayer.

(CA 17, 51, 3)

312

Give me a young Christian who prays and it'll be easy to make a saint of him. Why? Because prayer will help him obtain the strength necessary to fight against and overcome his passions. He prays and there is Jesus Christ at his side battling Satan and his works. He prays and he enters into that superior life where he is sure to find God. He prays and there are formed in his heart the noblest of sentiments: prayer brings down grace from heaven and returns there with our desires.

(CA 5, 44, 1)

313

A life of hope is a life of prayer.

(CA 15, 153, 1)

314

The Church has a need for prayers just as much as it does for apostolic zeal.

(CA 13, 163, 3)

315

Prayer is necessary because of temptation.

(CA 8, 88, 3)

316

Human nature is so made that even with the best of resolutions it fails at every moment. It is a lamp that must be continually filled with oil. My soul tires and goes out, unless new sustenance is provided every day to keep it going. That sustenance is prayer.

(CA 15, 136, 3)

317

O Lord, give me the prayer of apostolic men. If I am not enough of an apostle, with such prayer allow me to become one more and more each day.

(CA 15, 141, 3)

CONTEMPLATION

318

The life of an Assumptionist religious will be a life of contemplation, recollection, and the presence of God.

(CA 1, 75, 1)

319

Our vocation consists in the most intimate union possible with God. And contemplation is nothing other than the means of attaining this union.

(CA 8, 131, 2)

320

In contemplation we speak to God and he speaks to us.

(CA 8, 129, 2)

321

If I come away from times of contemplation without a more profound sense of faith, hope, charity, humility, and contrition for my failings, I should be really afraid that my contemplation is sterile. If my life doesn't become holier day in and day out, if my faults don't disappear, if my character doesn't improve, if religious virtues don't develop in me, are

not my apparently longest and most fervent times, after all, fruitless contemplation?

(CA 1, 120, 1)

322

The aim of contemplation is that we speak with God and he with us. Regard what is asked of you in contemplation: that you be a soul worthy of listening to eternal wisdom.

(CA 8, 124, 2)

323

Since the aim of religious life is union with God, what a more wonderful preparation for this life than contemplation?

(CA 8, 123, 2)

324

Contemplation is a struggle between God and the soul until the soul, subjugated by God and purified by all the trials that God wishes to impose on it, arrives at perfect union, to the extent that that can exist here below between our nothingness and Infinite Being. So I shouldn't find it surprising that contemplation causes me fatigue, boredom, disgust, dryness, and suffering. Nevertheless, it is important that we overcome all these difficulties and go to God as he wishes that we go.

(CA 1, 119, 1)

325

Contemplation without a practical conclusion is empty contemplation.

(CA 15, 134, 3)

326

We see God through faith. We approach him through contemplation. Already in this world, we are united to him through the prayer that the Holy Spirit forms in us.

(CA 132, 3)

327

What does it serve to read the Gospel if I do not meditate on it, if I don't, through reflection, seek fruitfulness in it?

(CA 15, 121, 3)

328

If you want to make real progress in contemplation, learn how to wait and do not limit this waiting simply to the amount of time you dedicate to your meditation. Rather, your entire life must be a question of great waiting, as it was for Simeon and Anna.

(CA 11, 90, 1)

329

Contemplation is, in some way, the vestibule of heaven.

(CA 17, 141, 3)

330

We see God through faith; we draw close to him through contemplation.

(CA 17, 142, 1)

331

We see the truth in contemplation; we practice it in charity. Let us live according to the Truth and in charity.

(CA 17, 70, 2)

332

Have the strength to enter contemplation stripped of any human aid.

(CA 17, 127, 1)

333

Coming back to the topic of contemplation, I fervently wish that you make progress in what John of the Cross calls the 'dark night'. This is a darkness where the soul gets lost, so to speak...If you love God and you wish to imitate Jesus Christ

through suffering, I do not hesitate to say that contemplation carried out in this state of dying to self, this emptiness, this desolation, this darkness is the most perfect way here below. This is what Jesus Christ did on the Cross when, forsaken by God and men, he cried out: « My God, my God, why have you abandoned me » ? Understand well that two hours of contemplation of this kind will help you make progress more than all the mortifications imaginable.

(CA 17, 139, 1)

334

Meditation without Jesus Christ is meditation in vain.

(CA 17, 65, 2)

335

Contemplation is, in some sense, heaven's novitiate...The aim is union with the Trinity in heaven.

(CA 17, 101, 2)

336

A soul that maintains some desire for pleasure outside of God cannot make progress in contemplation.

(CA 17, 124-125)

337

The life of a religious sister must be one of perpetual contemplation; it should also be one of perpetual thanksgiving.

(CA 17, 120, 2)

338

Contemplation is crucifying, I'll admit, but if you have the courage to accept this crucifixion, the Crucified One will draw close to you and, through him, you more closely to God the Father.

(CA 17, 119, 2)

339

One of the reasons that our contemplation can seem sterile is that we are not penetrated enough with God's presence, grandeur, being... God is essentially Power, Light, and Love.

(CA 17, 146, 2)

340

If Jesus Christ is the Word, we must listen to him.

(CA 8, 128, 2)

ADORATION

341

Therefore, have a great esteem for adoration; see how you can be lifted up every day by grounding adoration in love and love in adoration. Love to adore; make your prayer come alive by approaching Jesus Christ, the foundation of all life and all action.

(CA 2, 55, 3)

342

In adoration, you must seek the goal that is God, to strive to go to God through Jesus Christ.

(CA 2, 72, 1)

343

The soul is like crystal that the rays of the sun come to penetrate and illumine; but if the crystal is soiled, the light can't be reflected ...And do you know where the soul purifies itself? It is in divine contact with Jesus, it is in adoration.

(CA 2, 91, 2)

344

The soul must respond to the love of God by an immeasurable acknowledgement of the existence which it has been given, for the grace of its baptism, and that of its religious life. The hour of adoration so used will be easy. In this way adoration becomes an act of love: an act of immeasurable love on the part of God who gives his Son, on the part of Jesus Christ who gives himself, and on the part of the Holy Spirit who invests us with his power to love: « the love of God has been poured out into our hearts through the holy Spirit that has been given to us » (Rom 5, 5). What must I do in return? Love.

(CA 2, 83, 1)

345

In your thanksgiving, in your adoration remember that Jesus Christ always remains the victor and the result of this victory is that you be transformed.

(CAA 2, 63-64)

346

What is adoration? It is the acknowledgement of God's supreme dominion over all creatures, over us.

(CAA 11, 102, 2)

347

Through a life of love founded on adoration, you will transform a hateful and self-centered world. Our Lord came to bring fire to the earth... so go set your hearts afire at the source of this divine fire; make it live from this power of love. Then you will bring to the earth this genuine good; Our Lord destroyed the wrath of God. In place of hatred, bring then the reconciliation and immense love of Jesus. Once you have been set afire yourselves, you will set others afire and you will accomplish your motto, the desire to bring about the kingdom of God in souls.

(CA 2, 85, 2)

348

Adoration is that sentiment by which we render to God all that we are...our senses, our hearts, our bodies, our minds, and our souls.

(CA 2, 127, 2)

349

One of the woes of religious life is that we are not concerned with the great and sublime adoration of God.

(CA 11, 196, 2)

350

Adoration should have as its goal awakening the living love of Jesus Christ, the practical love of God.

(CA 2, 83, 2)

351

Nothing brings God to give as does the act of thanking him for his gifts.

(CA 17, 29, 3)

352

We often think that God's graces are our due. The absence of gratitude is an enormous fault. The more we thank God, the more he gives his graces. That is why, if the life of a religious sister is to be one of perpetual contemplation, it should also be one of perpetual gratitude.

(CA 8, 133, 1)

353

The sermon which is most effective may not always be the most perfect from a literary point of view, unlike the one that is prepared before the Blessed Sacrament, with penance, meditation, and prayer.

(ES 874, 1)

RECOLLECTION

354

Without recollection there is nothing serious in religious life.
(CA 15, 143, 1)

355

Without silence, there is no recollection; without recollection,
there is no inner life.
(CA 1, 115, 2)

356

One of the greatest strengths of a religious soul is silence.
(CA 1, 115, 2)

357

We must learn to keep quiet and rigorously maintain silence
if we wish to become men of prayer.
(CA 17, 85, 1)

358

How many people don't have the time to speak with God but have plenty of it to engage in backbiting or at least to engage in useless bantering!

(IT 51, 1)

359

Without regular silence, there can never be any interior life.

(ES 256, 5 SW 191)

360

It remains to be seen if I wish to be a religious by wearing the habit or by other exterior means or if I wish to be one in spirit, soul, and heart...in a word, deep down. It is impossible to be one without recollection. It can be said that religious life finds its source in recollection.

(CA 15, 142, 3)

361

The more we must live in the world, the more we must strive to seek solitude at certain times.

(CA 1, 114, 1)

362

So say to Our Lord: I want to speak with you, I want to attend to you. And place yourself in this sense of the presence of God a hundredfold, two-hundredfold, three-hundredfold every day, if need be.

(CA 8, 21, 1)

363

I desire that you found your lives on Jesus Christ. Then Jesus Christ will be your all. Wherever you cannot find Jesus Christ, there will only be sadness, abhorrence, and distaste for you. Wherever Jesus Christ is, there may be suffering, but suffering and strength, courage, hope, and love.

(CA 11, 214, 2)

364

God is closer to you than you are to yourselves.

(CA 8, 22, 1)

365

I must think tirelessly of the one who has all the affection of my soul. If I love Our Lord, I must think tirelessly of Him.

(CA 130, 1)

There is not one beat of my heart, not one thought of my mind, not one movement of my will that should not be directed toward God, because my heart, my soul, and my will belong to God.

(CA 16, 152, 1)

F

VIRTUES # 367 to 432

- Humility # 367 to 399
 - Unity # 400 to 405
 - Joy # 406 to 414
 - Peace # 415 to 418
 - Prudence # 419 to 421
 - Other virtues # 422 to 432
-

VIRTUES

HUMILITY

367

To achieve perfection, the first step is humility, the second is humility, and the third is humility.

(CA 8, 116, 1)

368

It is less difficult in some situations to make an act of humility than to accept it.

(CA 14, 35, 2)

369

I would like you to learn how to accept humiliations wholeheartedly, to show Jesus by your love of humiliations how much you love him.

(CA 14, 123, 2)

370

If you seek union with God, humility is a must. Anything that humility has not removed from you will be an obstacle between you and God.

(CA 8, 122, 2)

371

What you must admire above all is the power of God shining forth wherever human means are inadequate. It seems that God constantly wishes to bring everything out of nothing.

(CA 6, 74, 2)

372

Humility and purity — these are two sisters who walk hand-in-hand. At times, after the fall, humility walked alone in humiliation; purity without humility prepares the way, as we have said, for demons in mortal bodies and this purity will not last long.

(ES 997, 2)

373

Even human powerlessness can be the beginning of progress in the way of perfection.

(ES 326, 1)

374

One thing has always surprised me...it's how we have the gumption to look at a cross, yet continue to find time for pride, conceit and self-worship.

(ES 936, 3)

375

Nothing is as rare as true disinterestedness in the service of Jesus Christ.

(ES 694, 4)

376

The man who prays with humility is already in the truth because he stands before God « as if his life is nothing before Him » (Ps 38:6 Vulgate).

(CA 17, 84, 1)

377

One makes compliments so as to receive them. He doesn't believe a word of those he makes, but strongly believes in the ones he receives.

(CA 8, 73, 4)

378

Humility with charity and charity with humility — I know nothing that is more beautiful or more admirable.

(CA 14, 36, 3)

379

If you are a 'little' person possessing many good things but full of pride, God will oppose you, for « God opposes the proud but bestows favor on the humble ». (1 Pt 5:5)

(CA 8, 122, 1)

380

Who is this creature who, closing in on herself, makes herself the center? Making oneself the center is a serious temptation of religious life!

(CA 11, 50-51)

381

Take up no other weapons than those of Jesus Christ. If he wished to use humiliation, divine self-emptying, how could you do otherwise?

(CA 14, 98, 3)

382

Humility is a form of love.

(CA 8, 118, 2)

383

The great defect of certain men who seem to be zealous is that they're seeking their own self-interest.

(CA 15, 155, 1)

384

There is often more humiliation in allowing another to render you service than rendering service to others yourself.

(CA 14, 35, 2)

385

Egotism, egotism... that's the universal scourge!

(CA 5, 68, 2)

386

Through pride man separated himself from God; and man, in order to draw close to God once more, humbles himself in prayer: that's already the beginning of the healing of his affliction.

(CA 5, 39, 3)

387

It matters little whether, with more or less humble airs, you were to accept disregard, if you don't show disregard for yourselves.

(CA 11, 56, 1)

388

To the extent that you love Our Lord and that for him you prove your love, you will humble yourselves; your love and your humility will grow at the same time.

(CA 8, 118, 3)

389

You will find strength in humility.

(CA 11, 173, 3)

390

Humility is nothing other than acknowledging who you truly are.

(CA 8, 114, 3)

391

Practice that moderation of taking your place, neither higher nor lower than you deserve; and if you have to go beyond this measure, it is better that you do so by choosing the lower.

(CA 16, 178, 1)

392

Humble strength is the strength of the saints.

(CA 8, 105, 2)

393

On the one hand, humility is a sentiment so opposed to every human instinct that it is impossible that man invented it. On the other hand, it is impossible to propose a true idea of man without humility.

(CA 8, 110, 1)

394

My soul must present itself to God with the profound sentiment that it has nothing to offer and that it depends on God for everything. This sentiment is pleasing to God: he loves to answer the cry of the poor.

(CA 17, 18, 1)

395

People who love themselves so much that they cannot love others...what a horrible kind of self-centeredness!

(ES 1115, 3)

396

The self-centered man is pleased only with himself.

(ES 1115, 7)

397

Love of self is the very negation of loving God.

(ES 1115, 6)

398

Practicing the habit of acknowledging and admitting one's faults endows the conscience with utter uprightness and great sensitivity.

(CA 16, 51, 1)

399

Humility is that good foundation on which every edifice that is built grows into a holy temple in the Lord.

(CA 8, 110, 1)

UNITY

400

The more we partake of the body of Christ, the more united we will become.

(ES 986, 1)

401

If in the holy Church there are buildings that are exposed to the fury of Satan, it is definitely the convents of religious men and women. What is needed is extremely strong cement to hold out against these attacks. This requires the cement of unity and of charity. Be united in your spirit and in your work, and you will double your effectiveness. *Vis unitate fortiori est*; The more united you are, the stronger you will be.

(ES 707, 1)

402

It is one of the missions of the Assumption to work to achieve the unity of the Church, unity of love, unity of sentiment, of faith, of aspirations, of desire to make the Church triumph. To do so one needs a very big heart; you have to love everything that Our Lord loved.

(CA 2, 28, 1)

403

Fraternal correction is the acid test for authentic charity.

(CA 16, 132, 1)

404

Mutual edification, charity, respect, and readiness to serve are four fundamental elements of relations between religious. If they are observed, the community will grow in union and in fervor and will bear all the fruit that Our Lord has a right to expect from a field so well cultivated by his grace.

(CA, 7, 158, 3)

405

The principle of unity is that bread which fills the hearts of the faithful, Jesus Christ who, in giving himself to all, takes souls and forms from all of them but one body. So you see this work of unity. God enters each soul individually and by attracting them gathers them into one.

(CA 2, 27, 2)

JOY

406

The first condition for advancing in God's service is joy. Move to the back all sad and discouraged souls who get lost in fears and regrets. The second condition is perseverance.

(CA 7, 43, 4)

407

We must have a spirit of joy and generosity.

(ES 724, 3 - SW 567)

408

If you want to work for the Kingdom of God, you must retain your joy even when you are insulted or ill-treated.

(ES 158, 2)

409

Happy the community where each heart decides to bring joy in the spirit of Jesus Christ, in charity, and, even more so, in peace.

(CA 16, 129, 1)

410

The source of a religious' joy comes from a blossoming of hope.

(CA 7, 79, 1)

411

Every real vocation must be a joy-filled vocation; I am skeptical of sad and gloomy vocations.

(CA 7, 41, 1)

412

You must go to God with great joy and with the happiness of being at his service.

(CA 17, 72, 2)

413

Yes, here is what Jesus Christ wants of us: to be consumed, crucified but joyfully...willingly, peacefully, without muttering, without rebelliousness, with resignation, with love.

(CA 5, 151, 4)

Joy is the portion of those who those who empty themselves willingly.

(CA 10, 136, 3)

PEACE

415

There is a set of interesting questions very few of us ever ask ourselves. They go like this: “Am I doing my very best to maintain peace and unity in my milieu? Do I speak words that sow discord and division? Am I a peacemaker and a conciliator?” I leave you with these questions so that you can meditate on them.

(ES 708, 1)

416

A soul that is strong bears its suffering calmly, peacefully. It is a bitter peace but an authentic one.

(CA 16, 167, 1)

417

The man who seeks nothing but God is filled with peace and joy. This is the peace that Christ left to his apostles and that the world knows not.

(IT 32, 3)

418

Only those who are peacemakers are true sons of God.

(CA 10, 103, 2)

PRUDENCE

419

I don't command anything unless I do so with prudence. Directing, organizing, cutting back without prudence often produces terrible woes.

(CA 15, 158, 2)

420

Prudence gives me the key to hearts.

(CA 15, 158, 2)

421

Often our so-called activity is nothing more than hustle and bustle. Doing a lot of things exteriorly is not what perfection consists in. Perfection consists in acting with prudence, in reflecting on what one will be doing, so that things fall right into place and there is no need to start all over again.

(CA 16, 144, 1)

OTHER VIRTUES

422

The virtue of patience consists in that natural goodness that leads us to carefully avoid hurting others.

(CA 5, 147, 1)

423

The feeling of emptiness will only be driven out by the joy of triumph and triumph only comes with perseverance.

(CA 17, 41, 4)

424

If you have a love for justice, you will have a love for uprightness and simplicity.

(CA 8, 103, 2)

425

If there exist only half-hearted conversions, it is because uprightness is missing.

(CA 13, 158, 2)

426

When you ask for it, God will grant you the clarity of inner sight.

(CA 5, 154, 1)

427

Our spirit must be a spirit of simplicity, of uprightness in the faith, and of prayer in order to draw ever closer to Our Lord. It should be one of humility in our studies and of zeal for the triumph of the Church.

(ES 648, 2)

428

Our life must be one of faith, devotedness, sacrifice, prayer, apostolic spirit, and frankness.

(ES 648, 4)

429

Be broadminded...seek not your Congregation but Jesus Christ and his Church.

(CA 11, 208, 4)

430

Wisdom is a virtue that consists in giving our good acts a superior motive. It is a gift of the Holy Spirit, a particularly precious gift, all the more precious for being so rare.

(CA 5, 163, 1)

431

Human courts must make judgments according to their laws; but the man of God must remember that beyond judgment there is mercy.

(CA 9, 88, 2)

432

Trust, which is evidence of esteem, always raises up those who bear witness to it.

(CA 7, 17, 3)

THOUGHTS ON VARIOUS TOPICS # 433 to 476

433

What is freedom of heart? It is that state whereby our heart, bound to one thing alone, to God, is ready to sacrifice everything.

(CA 11, 111, 1)

434

You are free to the extent that you become more perfect...or else you must say that freedom is an imperfection.

(CA 5, 36, 2)

435

It is the aim of an intelligent being to become freer to the extent that he becomes more perfect.

(CA 7, 129, 2)

436

If you place your freedom at the service of Jesus Christ, you will become holy.

(CA 8, 187, 2)

437

God does not want to reign over slaves, but over free souls. He wants to reign over sons whom he is able to love with paternal tenderness.

(ES 153, 2)

438

Man's destiny can seem so strange: that God offers his glory to save Man and Man seeks his happiness in not wanting to be saved.

(ES 894, 2)

439

The good God and Me...how awful this is! The good God and the holy Church and every soul that honors God...this is what we must be seeking.

(CA 11, 209, 1)

440

Death is eternal hatred. Eternal life is eternal love.

(CA 2, 84, 1)

441

What is a poor creature that he is worth the pain of being desired by God?

(CA 8, 30, 4)

442

Not only do you have faults to be destroyed but holiness to be formed in you.

(CA 11, 212, 1)

443

Man cannot raise himself up but for a gift from God, a grace that enlightens his mind.

(CA 8, 70, 2)

444

God disdains nothing; there is nothing small in his eyes.

(CA 8, 107, 1)

445

It is not light that is missing in one who is drawing close to God; rather is it the resolve to contemplate him. And this resolve can be exercised and strengthened.

(CA 15, 134, 2)

446

The goal of religious life is the closest possible union with God.

(CA 8, 55, 3)

447

The Passion of Our Lord Jesus Christ is the linchpin of religious life.

(CA 14, 7, 1)

448

Three things are necessary to enter into the perfection of religious life and to advance toward that end which is union with God. The three conditions are obedience, love, and sacrifice.

(CA 8, 34, 2)

449

How many people think that rest means doing nothing!

(CA 7, 86, 3)

450

Holiness consists in the grace of God that descends from above and the energy of the soul that receives it so that it might bear fruit. There is no holiness without the grace of God that precedes it, nor without the strength of will that corresponds with grace.

(IT 27, 4)

451

It is Our Lord that sows and tills. During three years with his apostles, how the good God worked and when he died the results weren't yet that great.

(CA 14, 167, 1)

452

How many people give up on spiritual reading, meditation, all reflection, in a word, for fear of having to see things clearly!

(IT 15, 2)

453

It's a sad thing to see those who should be supporting religion subverting it because they're always ready to blame, to criticize, to condemn, and to disapprove.

(CA 13, 194, 3)

454

We are generally very concerned about the mission we must accomplish on the outside, but we often neglect the one we have on the inside.

(ES 707, 2)

455

Postulancy was a beginning, novitiate another beginning, profession a third beginning—once profession is made, we are called to begin unceasingly.

(ES 897, 2)

456

Advice may seem to be very little, but if dropped upon an active soul, it can be a very fruitful seed.

(ES 183,3)

457

Perfection doesn't consist in the act itself, but in the spirit with which it is carried out.

(CA 7, 31, 2)

458

God is less interested in how far one has fallen than he is in the depth of one's repentance.

(ES 342, 3)

459

It's a great art to know how to listen and to be attentive to what one hears.

(CA 12, 62, 1)

460

God never tires of loving — he is more persevering in his forgiveness than we are in our offending.

(ES 968, 1)

461

Our teaching is full of certainty, because our doctrine is not our doctrine, but the doctrine of the One who sent us.

(CA 5, 18, 4)

462

One of the devil's skills is to magnify in our eyes certain of our sins so as to prevent us from being concerned with the virtues that we would do well to practice.

(CA 14, 130, 1)

463

In a lot of circumstances evil consists in the way that one looks at things.

(CA 5, 150, 1)

464

We must hurry, hurry to transform ourselves — the day of Resurrection is upon us!

(CA 14, 160, 1)

465

Reality is the fullness of being; the fullness of being is God.

(CA 14, 197, 1)

466

The first consecration that must serve as a sacrifice to God is that of our imperfections.

(CA 11, 98, 1)

467

If evil comes from the depth of the soul, then the remedy must come from there as well.

(CA 10, 106, 2)

468

The world is filled with personalities that out of fear are mediocre and petty, who think of nothing more than their own material interests, who hold onto their places in the world, who would be honest if there was no danger in being so and who, even as they violate their duty, try to assure themselves of having a good conscience.

(IT 35-36)

469

When the truth shows you that you've fallen, get back up; when it shows you that you've sinned, correct yourself; when the truth shows you your all too human views, work on changing them.

(CA 8, 183, 1)

470

Contemplation is easy; but moving from contemplation to action, that's tough.

(CA 15, 122, 3)

471

A retreat is not only combat, its also conversion.

(CA 8, 23, 3)

472

It is easier to destroy a structure than to build it, to break a statue than to sculpt it, to stab a man to death than to shape a man and give him life.

(IT 49, 1)

473

If you were to write down all the ideas that passed through a man's head in 24 hours, you would have, it is said, the memories of a madman.

(CA 8, 112, 2)

474

It would be very dangerous not to allow oneself to be trained according to the principles which presided over that foundation. We must never permit ourselves to stray, for whatever reasons, from these characteristic principles; without them we are nothing as a Congregation.

(ES 258, 2)

475

The Congregation which decides to draw out, as much as it can, all the practical consequences of this Council (Vatican I), will be the one to receive greatest blessings from the Lord.

(ES 1082, 1)

It is in studying the thinking that guided our foundation that you will be formed according to the perfection to which you are called.

(CA 1, 18, 2)

ANALYTICAL TABLE

This analytical table does not take up all the thoughts in this collection, but creates groupings different than those offered in its ordering. It might make it easier to research a specific quotation on a general idea. The numbers placed at the end of each phrase indicate the number of the thought in the body of the text.

Action

- It is difficult to pass from contemplation to action 470;
- the spirit with which we undertake our action is often worth more than the action itself 457.

Adoration

- Adoration is an act of love toward the Trinity 344;
- it is the source of our love for God 341, 350;
- the acknowledgement of the dominion of God over us 346;
- it obliges us to be aware that we owe everything to God 348.
- Adoration is a source of transformation 345;
- it produces a purification of the soul 343;
- it gives us the strength to engage in apostolic work 347;
- you can see its real value in our preaching 353.
- In adoration you must strive to go to God through Jesus Christ 342;
- there can be no authentic religious life without adoration 349.

Apostolate

- The goal of an apostle is to give birth to Jesus Christ in souls 173;

- to bring about the reign of Jesus Christ in oneself and around oneself 175, 180. In all of this he must seek to make Jesus Christ loved deeply 174;
- his mission is a mission of mercy and love 176;
- a mission of service 177, 179;
- he must learn how to love, how to be in God 181;
- to preach the faith, and to do so especially by his actions 182;
- and always act in the spirit of God 183.
- The apostle must also love the one who sends him and the one to whom he is sent 176;
- for us Augustinians of the Assumption our first apostolic endeavors should be directed toward social work with the neediest 192, 193.
- The reason we undertake apostolic activity is out of love for God, a love that consumes us 184;
- we must draw strength from the Eucharist 189.
- Apostolate is carried especially by example 185, 186;
- it must be selfless 187, 188;
- it demands love of the cause we are engaged in, humility, and above all prayer 178, 190, 191, 194.

Baptism

- Education is like a baptism 201, 207.

Charity

- The heart is made to love: God alone can satisfy this desire 89, 94;
- God is love 92, 93;
- and my whole life must consist in abiding in God through charity 93;
- charity brings me God 97;
- the love of God seeks out God for himself 98, 99;
- there exists nothing more perfect than charity 93.
- The virtues find their value in charity 103, 105;

- charity is at the source of forgiveness 107, 108;
- this same love of charity makes me flee sin. It manifests itself in a thousand ways 105;
- the effects it produces are great 106, it is not satisfied with external forms of politeness 110;
- it requires mutual support among us 111, 112, 113, 114. Friendship where Jesus Christ is not present is not good 115, 116.
- Real love is of itself intolerant 102;
- the intensity of my charity can be measured by my life of sacrifice 91;
- charity is the source of energy and of life 90, 96;
- if you want to give life to what you're doing, you have to do it with love 104;
- everything is easy for the one who loves 86. Freedom of heart results from the renunciation of riches 149.
- Charity consists in living out the (evangelical) counsels 118;
- there is no real love without obedience 158, 159, 160;
- Mary united the two of them 171;
- in the same way, love without faith is nothing 83. Love is the goal of humility 97.

Chastity

- What God desires more and more is our heart 124;
- to go to Him one must have a pure heart 121;
- this purity attracts his gaze 122;
- and it allows us to see God 123.
- Virginité presupposes a choice 125;
- it requires lots of humility 127;
- if one's intention is bad, virginity is worth nothing 128;
- it is a grace one must request 126.

Church

- The Church is an incarnation of Jesus Christ 161;
- in the Pope we see Jesus Christ, the center of unity;

- in the Eucharist, the center of love 167. The Church must be my great concern 163;
- it is the most beautiful cause that I have been given to defend 164;
- therefore I must stretch my heart to its size 162;
- What I do for the Church, I do for Jesus Christ 165, 166. My love for her must be supernatural, bold, and disinterested 168.
- The Church is worthy of admiration;
- the sacred writers have bestowed on her the most beautiful titles;
- for us the best is that of Bride of Jesus Christ 168

Contemplation ('Oraison') cf. Prayer, Recollection, Silence, presence of God

- Contemplation requires silence 357;
- to do it well it needs to be prepared every day 328;
- meditate on the Gospel 327;
- listen to Jesus Christ who is the Word of God 340.
- An Assumptionist religious owes it to himself to have a life of contemplation 318, 337, 427. Contemplation is a combat between God and the soul 324;
- it is also a dialogue 320, 322;
- a listening to God's wisdom 322;
- a school of the truth 331;
- the vestibule, the « novitiate » of heaven 329, 335;
- the means of achieving union with God 319, 323, 324, 326;
- its aim is union with the Trinity in heaven 335.
- Contemplation enhances one's life of faith, hope, and charity 321;
- it transforms daily living 321, 325;
- there is something of being crucified about it 338;
- besides, it is in the « night » that it bears greatest fruit 333;
- it bears no fruit if we are not penetrated by the presence of God 339. It gives life to our apostolate 190, 191, 194, 198.

- To make progress in it detachment is needed 336;
- you need to enter into it without human support 332.

Council

- The Congregation that strives to use the directives of the Council (Vatican I) to the maximum will be blessed by God 475.

Counsel (good)

- Counsel can be a very fruitful seed 456.

Counsels (evangelical)

- The practice of the counsels is founded on charity, and charity on God 118.

Construct (building up)

- Destroying defects is not enough, we must become holy 442;
- evil often comes in the way we look at things 463;
- the Devil magnifies, in our eyes, our defects in order to make us forget the good to be done 462;
- God looks more at our contrition than our faults 458;
- he shows more perseverance in granting his forgiveness than we in our weakness 460;
- the first consecration that must serve as a sacrifice to God is that of our imperfections 466. Destroying is easier than building up. 472.

Criticism

- Often it is Christians who criticize their religion 453.

Cross

- A priest's life is marked by the Cross 239, 240;
- Jesus Christ comes to us with his Cross 242;
- the Sign of the Cross, when it is done well, brings the Cross into our lives 237;

- it serves to get us involved in working in the name of the Trinity 239, 240.

Death

- Death is eternal hatred. Eternal life is eternal love 440.

Disinterestedness (selflessness)

- Disinterestedness in the service of God is rare 375;
- apostolic work as well as love of the Church must be disinterested 168, 187, 188.

Education

- The aim of education is to form Jesus Christ in souls 195, 196, 197, 199. But in presenting Jesus Christ you have to go to the heart of things 200;
- every Christian teacher is bound to proclaim the Gospel 219;
- he must make Jesus Christ known and loved;
- he must encourage devotion to him, to practice virtues and duties 199.
- Christian education leads us to become like the three persons of the Trinity 202, 203, 204;
- it recreates our likeness with God 208;
- it is a real baptism 201, its supplement 207;
- it can become an outpouring of the Holy Spirit 205, 206.
- A teacher cannot overlook devotedness 216;
- nor prayer 217;
- he must live in the presence of God 215;
- teach with love 198;
- making others better in becoming so himself 209, 210. He teaches even when he listens 213;
- He will know that believing in the good can bring it about 211, 212. He will strive to bring others closer to God without forgetting the steps that it takes to get there 214.

Effort

- The effort I invest will be the measure of my love 233.

Egoism

- Egotism is the universal scourge 385;
- an egotist finds happiness in himself alone 396.

Eternal life

- Eternal life is eternal love 440.

Eucharist

- The Eucharist is the best master in teaching me how to pray 63;
- it brings about unity in the Body of Christ 59;
- gives shape and courage 65. The Church offers me in Jesus Christ a model of goodness, of silence and of welcome 64;
- of the gift of myself 276.
- There is no more intimate union with Jesus Christ than Communion 61;
- it is the pledge of eternal union with God 60;
- it can be said to be the summing up of religious life 62. I receive Jesus Christ so that he can give me to his Father 58;
- the apostolate must draw its source from the Eucharist 189.

Faith

- Faith allows me to see as God does 69, 81;
- it is a way of going to Him 78;
- it is a light 79, 81;
- it leads me to desire God as my supreme Good 70;
- trust in God is never deceived 77.
- Faith is the beginning of eternal union with God 72;
- the witness it gives is more precious than that of the senses 71;
- it is the source of truth 96. Everything is possible for the one who believes 86;
- I must do all in a spirit of faith and then all will have worth, all will make me free, and all will be renewed 73, 74, 75, 76. I must be a man of faith like the apostles 80, 81;

- faith leads me to be attached to Jesus Christ so that he may be formed in me 85;
- it gives courage, whereas seeking the favor of others destroys energy 82. Love without faith amounts to nothing 83. The one who is focused solely on himself cuts himself off from faith 84. The apostle must preach the faith, above all by action 182.

Freedom

- The more perfect one is the freer he becomes 434, 435;
- to become holy you would do well to turn your freedom over to the service of Jesus Christ 436;
- freedom of heart allows us to become attached to God alone 433;
- God wants to reign over free individuals and not over cadavers 437.

Fear

- Too many people are afraid of commitment 468;
- sometimes we're afraid of seeing things too clearly 452;
- truth enlightens us and indicates to us what we must do 469.

Gift of self

- Only by dying to self can you plunge into the reality of God 258, 259;
- in order to have the true freedom to give oneself you have to know how to become detached 232;
- it means truly giving of yourself and not simply lending yourself 276.
- God loves that we forget ourselves out of love for him 255;
- it is in loving that one gives of himself 254;
- suffering goes hand in hand with loving 254, 262. This gift of self must take place in the way God desires 278.
- The Christian life is a life of struggle 264;

- we often have to know how to make a commitment 271, 272, 274;
- to give of oneself not once but always 275;
- too few men know how to be deeply devoted 273;
- real almsgiving is in the end a question of the gift of self 277;
- an Augustinian of the Assumption must be ready to sacrifice himself 231;
- he no longer belongs to himself 230.

God (our relations with)

- God desires us though we may have done nothing to deserve it 441;
- we must avoid making of our relations with God a closed affair 439;
- holiness consists in the gift of God 443;
- in God's eyes nothing is small 444;
- often when it comes to working out our salvation, we and God are not in agreement 438;
- it is God who sows and tills 451;
- our doctrine is that of the One who sends us 461;
- it takes practice to see God 445;
- the day of the Resurrection approaches 464;
- God is reality 465.

Holy Spirit

- The Holy Spirit is God forming Jesus Christ in us 10;
- he is the first remedy against temptation 13;
- he works in me tirelessly 12;
- and makes of my prayer an act of love 11;
- it is in the poverty of my relations with the Holy Spirit that my woes can be measured 14. Education can become an outpouring of the Holy Spirit 205, 206.

Hope

- Hope desires nothing less than God 88;

- by it Jesus Christ give himself to me 87;
- it leads to detachment from earthly goods 130. To hope is to pray 313.

Humility

- It is in our weakness that the power of God shines forth 371, 373;
- God gives his grace to the humble 379.
- If you want to become holy, humility is essential 367, 370, 385;
- it is a good foundation 399;
- it places us in the truth 376, 390, 391, 393;
- it is a matter of anticipating humiliation: it is a way of loving 368, 369, 384. Loving oneself can lead to despising others 395;
- you must go as far as self-depreciation 387. The humble man knows that he owes everything to God 394;
- humble prayer is already the beginning of healing faults 386.
- Self-love is contrary to the love of God 397;
- the egotist only feels at home with himself 396;
- humility is purity's ally 372, 127;
- with love as well 388, of which it is a form 382. Humility with charity: nothing more beautiful 378;
- the goal of humility is love 97.
- Humility is the weapon of Jesus Christ and ours 381;
- just as the saints did, we can find strength in humility 389, 392;
- an apostle cannot live without humility 178.
- Disinterestedness at the service of God is rare 375;
- people love compliments 377;
- even in religious life there is a danger of making oneself the center of things 380, 383. Understand that humility is not a human invention 393. Gazing on the Cross should chase away pride 374.
- Our Assumptionist spirit is one of humility 427.

Hustle and bustle

- Perfection does not consist in hustle and bustle 421.

Jesus Christ

- Loving Jesus Christ is not a question of feeling 16;
- there are three ways of going to Our Lord: study, love, and imitation 17, 19, 32.

Studies

- The Bible is the source of knowing Jesus Christ 18;
- it is necessary to know God 25, 28 ;
- that it is a matter of prayer 26, or of love toward him 20, 21, 22, 23, 24. In this search you must unite study and prayer 28;
- this will be a great source of life if I look for it in faith 31, since Jesus Christ is the mediator while I study him, I am being introduced into the knowledge of God 30. A religious owes it to himself to know God and to become a saint 27.

Love

- What is essential is to love Jesus Christ and what he loved 33, 34;
- this implies loving what he brings 38, to keep the Word 39, following the example of Mary and Joseph 40;
- to keep up with it all my life 36;
- to have no other reason for acting but Him 37. This love frees the heart 35. My love for him will be manifested by my desire for holiness 43. My love for Christ goes beyond whatever sins I may commit 41;
- the weight of his love is the weight of his Cross 42. All is easy for the one who loves 86.

Imitation

- Jesus Christ made himself my model 44;
- I must become a living copy of this model 45, embody it in me and in others 48, 49, 50, 51, 52, 53. I must strive to take Jesus Christ as my doctor, my light, my strength, my model

47. It is the gospel that will tell me how to imitate him 46.
Jesus Christ is made incarnate in various ways 49. « For me
life is Christ »: my life in love is the goal of the Eucharist 54,
55.

Joy

- Joy is the first condition for serving God 406, 411, 412;
- it has its source in hope 410.
- Joy must be lived in generosity 407, 414 in sufferings as well 408, 413.
- Each member of a community owes it to himself to spread joy 409.

Justice

- Love of justice brings with it that of uprightness and simplicity 424.

Listening

- Knowing how to listen: it's a great art 459.

Love

- go to Charity

Madman

- The memories of a madman 473.

Mary

- Mary, though the Mother of God, is still a creature 169;
- she is the greatest purity created by grace 170. Her privilege consists in teaching me how to imitate Jesus Christ 169;
- her life was at once an act of love and an act of obedience 171;
- imitating Mary means to desire what God want 172.

Mercy

- Beyond judgment there is mercy 431.

Mission

- Our mission is also directed to those within 454.

Obedience

- Without obedience, neither salvation nor perfection is possible 155;
- similarly there can be no real obedience that is not loving 158;
- to love and to obey: that sums up a religious fully imitating Jesus Christ 159, 160, and the Virgin Mary 171;
- an ongoing lesson in obedience emerges from details of the life of Jesus Christ 101;
- religious life brings one to imitate Jesus Christ obedient, even unto death 157;
- people's opinions matter little: first of all, do God's will 156.

Patience

- Patience helps us to avoid hurting others 422.

Peace

- To be a son of God is to work for peace 418;
- the one who desires God alone possesses peace 417. Living in peace in spite of pain is a sign of a strong soul 416. It would be good to reflect on the way we spread peace 415.

Penance

- Being a sinner invites me to do penance 235;
- penance takes many forms 263;
- for a priest suffering is a sacrifice for others 236;
- his privilege is in learning through suffering what mercy is 239;
- penance enhances our preaching 353.

Perseverance

- Perseverance is the condition for serving God 406;

- Only with perseverance is victory granted 423.

Poverty

- The heart takes root in what it loves 148;
- in the life of the greedy man there is no place for God 129;
- it is a good exercise to meditate on the example of Jesus Christ in his birth into poverty 151. Work is not a question of taste but first of all of duty 144;
- today above all we must bear witness to poverty by working;
- for us Assumptionists work must be our form of poverty 141, 143;
- but it is most of all a matter of having the heart of a poor man 131, 132;
- furthermore, we must have a preference to come to the aid of the lower classes 192, 193.
- Poverty renders the heart free 149;
- in this sense the loss of our possessions can be a grace 152;
- the vow of poverty has made us choose Jesus Christ as our only treasure 147;
- there is an intimate relationship between hope and the renunciation of the goods of the earth 130.
- Study makes up part of the requirements of the poverty of a religious 140, 141;
- a poor man works;
- he does not waste his time 133, 136, 142;
- wasting one's time has adverse consequences 134, 137, 138;
- poverty is demanding 135, 139;
- the busy man is less tempted 267.
- Our poverty does not exempt us from helping our neighbor 150;
- the tax-collectors in the Kingdom of God are the poor 153.
- Disinterestedness marked by poverty is the touchstone of the apostolate 187.

Prayer

- Cf. recollection, contemplation, silence, presence of God...
- Without prayer our life is sterile 306, 316;
- you should never be afraid to pray;
- prayer is indispensable 302;
- what is missing most is men of prayer 297, 307, 314.
- You must pray like Jesus Christ on the Cross 299;
- but in prayer as elsewhere you have to maintain a balance 298. Prayer is a stretching out of the spirit toward God 303;
- it unites us to God here below 326.
- Prayer is the strength of Christians 308, 309, 311, 316;
- it is strength against temptation 315;
- it is the secret of holiness 305;
- a strong weapon in the conversion of souls 304, 310, 312. It is that which gives value to our preaching 353;
- it is necessary for our apostolate 178.

Presence of God

- The sense of the presence of God gives meaning to life 363;
- an orientation for life: keep putting yourself back into the presence of God 362. If I love Jesus Christ, I must think of him often 364. The presence of God is one of the elements of religious life 318;
- it is that which bears fruit in contemplation 339

Proud

- God resists the proud 379.

Prudence

- Perfection makes you act with prudence 421;
- prudence opens hearts 420;
- it is necessary for the good exercise of authority 419.

Purity

- Cf. Chastity
- Purity and humility are like two sisters 372.

Recollection

- Recollection is an element of religious life 318;
- it is seriously needed 354;
- it stands as a source of religious life 360. An apostle needs periodic times of recollection 360. Recollection leads me to submit everything to God 365, 366.

Religious life

- Cf. Vows, Poverty, Chastity, Obedience
- The goal of religious life is union with God 446;
- obedience, love, and sacrifice are three conditions of religious life 448;
- the Passion is the linchpin of religious life 447. Religious life means always beginning anew 455.

Reparation

- Since evil lies at the depths of the soul, the remedy must come from there as well 467.

Rest

- Rest does not consist in doing nothing 449.

Respect, human (seeking the favor of others)

- Nothing saps one's energy as much as seeking the favor of others 82.

Retreat

- A retreat is both combat and conversion 471.

Routine

- Routine brings about the demise of religious families 222.

Silence

- Silence is necessary for recollection and for the interior life 355, 359;
- it is one of the great strengths of the religious soul 356. Silence is also necessary for contemplation 357.

Simplicity

- Our Assumptionist spirit is one of simplicity 427.

Spirit of the Assumption

- The Assumption has as its guiding principle the reign of the Three Divine Persons in the world 5;
- one of its missions is to work for unity 402. Our spirit is one of simplicity, uprightness, prayer, humility, zeal and sacrifice 230, 231, 318, 337, 421, 427;
- of faith, devotedness, apostolic zeal, and forthrightness 428;
- cf. also 220, 228, 229, 271;
- cf. the word « zeal ». It is broadminded 429
- To carry out our vocation we must study the thinking that guided our foundation 476;
- we must allow ourselves to be formed by the original principles of the family 474.
- Our form of poverty consists principally in our work 141, 143;
- but above all we need the heart of the poor 131, 132 ;
- and to get involved with the working class, in social outreach 192, 193;
- for us the best title given to the Church is that of the Bride 168.

Temptation

- Cf. Trials
- Temptation makes prayer necessary 315, the first line of defense against temptation is the Holy Spirit 13

Thanksgiving

- Giving thanks is the source of transformation 345;
- it brings God to give even more 351;
- it must fill up the life of a religious 337;
- besides, religious life is an ongoing act of thanksgiving 352.

Trials

- What counts is the spirit which you suffer 251, 253;
- perfection and suffering go well together 245, 252, 257, 258, 260.
- A Christian cannot avoid suffering 234, 247, 248, 253, 256;
- temptation awaits you 265, 266;
- but he knows that once a temptation is seen as such it becomes a temptation already overcome 268.
- Self-sacrifice is the final word of our lives 238, 249;
- religious life does not do away with suffering;
- it sanctifies it 246.
- Temptation should cause us to cry out to God 270;
- what is more, God comes to our aid in our battle with our shortcomings 261;
- and trials are a source of renewal 269.
- I must get to the point where I love to be broken as Jesus Christ was 243;
- the sight of Christ suffering should put a halt to my complaints 241;
- an apostle must love suffering 248, 249, 250;
- for a Christian, suffering must go hand in hand with love 254, 262;
- it is true that a loving suffering is difficult for us to understand 244.

Trinity

- The Trinity gives itself to me 1, 6;
- all the while respecting my freedom 9;
- its only motive for acting is love 3;
- I am a part of the divine family 2;
- which implies become worthy of it 2;
- to render it honor and glory 6, 8;
- allow it to form Jesus Christ in me 7. The Sign of the Cross commits me to the Trinity 4. Education recreates in us our

likeness to the three Divine Persons 202, 203, 204. The Assumption has as its guiding principle the reign of the three Divine Persons in the world 5.

Trust

- Trust always raises up those who bear witness to it 432.

Truth

- We must be sons of the truth 81;
- zeal without truth gives birth to persecutors 223;
- truth clarifies things and tells us what we have to do 469.

Unity

- Unity has its source in Christ 400, 405;
- it is a powerful weapon against the attacks of the devil 410. One of Assumption's missions is to work for unity 402. Charity is a fundamental element in our relations 404. Fraternal correction is the touchstone of Unity 403.

Uprightness

- Uprightness is born of the love of justice 424;
- it leaves no room for half-conversions 425.
- Our Assumptionist spirit must be a spirit of uprighteness 421.

Virtues (theological)

- The theological virtues make life beautiful 66;
- they grow in the measure that I share them;
- they are the essential means for forming Jesus Christ in souls 68;
- contemplation increases their intensity 321.

Vocations

- Preparing vocations is what the Devil hates the most 218.

Vows

- Often the vows aren't taken seriously 119;
- the vow is an act of charity 120

Will of God

- It's a matter of making God's interests one's own 279;
- serving God and not presuming what he will ask 296;
- we are not the owners but the servants of the truth 282. We will accomplish what is good when we allow Jesus Christ to act in us 283;
- in any case, we must desire what he desires 284, 292, 293, 294;
- to listen to him when he speaks in us and calls us 280;
- to abandon ourselves to his power, his light, and his love 286;
- for he pursues us with his love 295;
- doing the will of God must take priority over the opinion of men 156.
- The one who relies on God alone is strong 281, 285, 288, 290. God acts powerfully through those who place their trust in him 287, 289.
- In doing the will of God, I imitate Mary 172.

Wisdom

- Wisdom gives a supernatural motive to our acts 430.

Work

- Cf. Poverty

Zeal

- What must characterize an Assumptionist is the intensity of his love for Our Lord 220;
- and his zeal for the Church 427. We don't have a reason to exist if we do not form men capable of spreading supernatural virtues 228;
- It is a matter of having the boldness of the faith, far from conventional prudence 229, 271;

- it would only take a few men, if they were zealous, to convert the world 221. But be careful: zeal without truth gives birth to persecutors 223.
- Laziness serves as a barrier between us and Jesus Christ 224;
- at all cost we must avoid mediocrity 225;
- likewise lukewarmness, which is a mockery of God 226;
- we must force ourselves to finish what we have begun 222, 227.

Pont l'Abbé d'Arnoult
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