



Directory **of the Original Rule**

of the Oblates of the
Virgin Mary

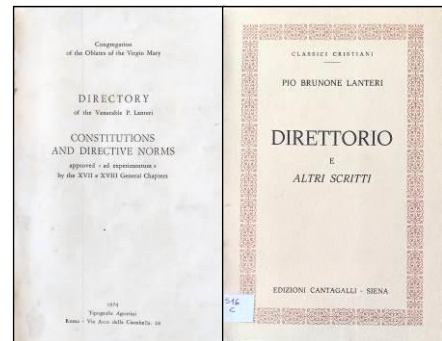
Venerable Bruno Lanteri

Introduction

Why a “New” Directory in English?

During my novitiate year of 1993-94, readings assigned to novices included the few documents related to Fr. Lanteri and the early history of the Oblates that were available in English at the time. These included the biography *A Cross for Napoleon* by Msgr. Léon Cristiani; a spiral-bound book entitled *Documents of the Founder*, which had been compiled and translated by Fr. Timothy Gallagher, OMV and printed in 1988; the *Rule of 1826* and a history of the congregation until 1870, both translated by the late Fr. Gregory Staab, OMV; and a small white book known as the *Directory*.

The latter book, which had been printed in 1974, contained the English translation of the Directory which had been published by Fr. Giov. Battista Isnardi, OMV in 1857. A few copies of the original Italian version which had been printed in 1975 were also in our library at the time.



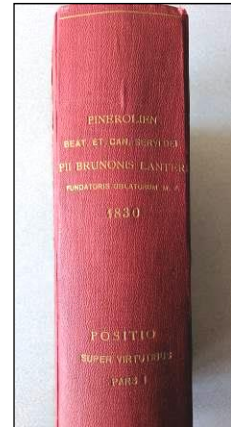
English and Italian editions containing Isnardi's Directory

The importance of such a directory was evident, given the brevity of the early versions of the Rule. The 1817 Rule for the Oblates at Carignano was simply a list of 24 rules—a total of only about 600 words in the original Italian. The Rule of 1826, which received papal approval, was also brief, consisting of five short chapters with 14 rules (most of the other 10 rules from the 1817 version having been incorporated into other sections of the document) with three chapters taken largely from St. Alphonsus Liguori. During his lifetime Lanteri had labored over a directory that would expound these early Rules and describe more fully how Oblates were to live them, but no finished version of the directory was left to us upon his death.

Isnardi would meet the need for such a directory. At the time of Lanteri's death in 1830, he had recently been ordained to the priesthood, and was one of eight priests remaining in the Congregation. In 1856 he became

Rector Major at the age of 49. Isnardi gathered various documents of the founder which had been drafts or partial versions of the Directory, and weaved them, with some editing, into a usable whole. On August 5, 1857, the 27th anniversary of Lanteri's death, Isnardi had the Directory published.

Another of the books in our library during the 1990's was a 1945 work in Italian by Fr. Amato Frutaz called the *Positio*, or "Position" regarding the introduction of Lanteri's cause for beatification and canonization. In assembling the *Positio*, Frutaz had studied the documents in the Oblate archives that were drafts or partial versions used by Lanteri in his work of preparing the directory. He concluded that although Isnardi's Directory was for the most part accurate, Isnardi had sometimes edited the form in a very pronounced way. Frutaz judged that one of the documents in the archives (AOMV, S. 2,8,7:262, which I refer to as "Manuscript 262"), in Fr. Loggero's handwriting and corrected throughout by Lanteri, was the most complete of the original documents.



Frutaz' *Positio*

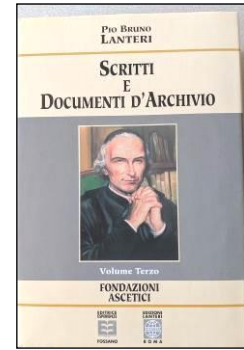
For the sake of further completeness, Frutaz inserted into Manuscript 262 a total of four passages from two other partial versions of the directory that were in the archives. These four insertions (representing a total of 1,244 words, about 8% of the total), filled in gaps that had been left by Lanteri in Manuscript 262 at the time of his death. Thus, in contrast to Isnardi, Frutaz had assembled a version of the directory which consisted of Lanteri's own words, contained a minimum of editing, and clearly delineated how that editing had been done.

The resulting version of the directory can be found in the original Italian in the third volume (*Fondazioni/Ascetici*) of the four-volume set of Lanteri's writings, which can be found in most of our Oblate houses. In that volume, it is labeled as document *Org 2262*, and is found on pp. 1850-

1891. The Rule of 1817 (*Org 5271*) and the Rule of 1826 (*Org 8052*) can be found in the same volume.*

Although the founder arranged the Directory around the 24 rules in the Rule of 1817, the early Oblates regarded it as a reliable guide to understanding and applying the Rule of 1826 as well. In the words of Frutaz, “[E]ven after the composition of the definitive Rule, approved by Leo XII in 1826, the Directory, based on the Rule approved in 1817, remained in use; indeed, it is cited there in the same new Rule in chap. III, Par. 2.

We know then with certainty . . . that the Directory has always been considered by the Oblates as the text in which the true and genuine spirit of the Congregation is reflected, according to the mind and the heart of the Founder.”



Volume 3 of Lanteri's writings, which includes Org 2262, now translated into English

Intrigued by the fact that there was a document available to us that was a nearly complete version of the directory of the original Rule in Lanteri's own words, I resolved at the time of my ordination to the priesthood in 2000 to translate the document into English, and compare it with the English version of Isnardi's 1857 Directory that had been in use. This work became one of those many good intentions in life that are frequently interrupted. However, almost 20 years later, I am grateful to say that the work is finally completed. And I consider it a work of God's providence that its completion coincides with the increase of interest in the founder's life that we are seeing both within and without the congregation.

In this Directory (which I refer to as “Lanteri's version of the Directory” for lack of a better title), I have endeavored to make the most literal translation possible from the original Italian, so as to be as faithful as possible to the founder's own words. I begin with Frutaz' own brief introduction, also translated into English, explaining why he believed the present *Org 2262* to be the most accurate version of the Directory. Having translated *Org 2262* into English and compared it with Isnardi's

* All four of these volumes are still available online in searchable form at www.msv3.org. Though the website is in French, the site can be used profitably with online tools such as Google Translate, which will instantly translate any portion of a document on the page to a poor but workable English version.

version, I believe that I can verify that Isnardi's version is largely faithful to the founder, but that there is also much to be gained by studying the founder's own words.

I have printed in *Monotype Corsiva* font the four passages that Frutaz inserted into Manuscript 262 in order to yield the present *Org 2262*. As said above, these insertions total about 8% of the present document. I have also included about 60 of my own footnotes in the text, cited by letter (*a, b, c, aa, bb, cc, etc.*). My main purpose in these footnotes is to point out the differences between Isnardi's 1857 version and Lanteri's version of the Directory, in the hope of recovering any insights about the founder or the original rule which may have been lost by Isnardi's editing. In many cases the additions of Isnardi are edifying, yet it good for us to know what is from him and what is from the founder.

The *numbered* references in the present document, of which there are 55, mark the notes of Lanteri in the original document. The notes to which they refer are placed at the end of the present document.

It is my hope that this work will help us to understand better the mind of the founder in regard to how he wanted his fledgling congregation to live its Rule. Though it is to the current version of our Constitutions that we owe obedience, understanding as deeply as possible the original vision of our founder will help us to know him better, and to live our life as Oblates more faithfully.

Note from translator (M.Y.): The following paragraph is found in Italian at the beginning of Org 2262 in the third volume of the four-volume set of Lanteri's writings (*Fondazioni/Ascetici*) p. 1850). It is largely taken from *Un'esperienza dello spirito: Il suo carisma nelle sue parole* [An experience of the Spirit; His charism in his words] by Fr. Timothy Gallagher, OMV, originally published in 1989.

Directory of the Congregation

We reproduce here, from the manuscript in AOMV, S. 2,8,7:262, following the edition of A. Frutaz of the *Positio*, 284-331, the noted Directory of Lanteri for the Oblates, i.e. his commentary on the Rule of August 12, 1817 for the Oblates of Carignano. We think it well to print, together with the text, the introduction to the document written by the same Frutaz. The reasons for the selection of manuscript 262, rather than the edition of Isnardi of 1857 (with its various successive reprints), are expounded by Frutaz in this introduction. See also Gallagher, *Gli Esercizi*, 78, note 122 (where he proposes the date 1817-1820 for the composition of this *Directory*) and 106, note 12.

Published in *Esperienza*, 119-162, with a translation in Italian of the notes that Venerable Lanteri added to his text.

Note from translator (M.Y.): Here begins Frutaz' introduction:

In the preceding document we have given the text of the Rule of the Oblates composed by Lanteri and approved by the Capitular Vicar. Even glancing rapidly through it, one is struck by its simplicity: there are only the most essential articles. Those [articles] of the other part were not intended to remain by themselves "simply as is," but soon were to be supplemented by an ample and organic commentary, intended to govern the life of the Oblate in the spirit proper to the Congregation. Thus is the origin of the Directory, that is published here, the composition of which Lanteri labored over from 1817 to 1830.

It is in this Directory that we can gather the entire thought of Lanteri about the Congregation of the Oblates [in 1817], which determines the scope and proposes the means for adequately attaining it. The 24 articles of the rule are commented on there with simplicity and clarity, united into a trustworthy and solid doctrine.

According to Lanteri, the Oblate ought to be a man of a profound and heartfelt interior life, by which he becomes an able and zealous apostle for the glory of God and the salvation of souls, by means of the preaching of the Spiritual Exercises according to the method of Saint Ignatius, the diffusion of good printed matter, and the battle against current errors. In addition the Oblate should be girded with an essentially Roman character, both by the purity of his doctrine, as well as his absolute and sincere devotion toward the Supreme Pontiff, which the annual renewal of the profession of faith of Pius IV, on the occasion of the feast of St. Peter, renders always more heartfelt. And exactly this, it can be said, is one of the most distinct characteristics of the entire life of the Servant of God: to know and to make known the need for an intimate spiritual union, in a spirit of humility and of obedience, with the Pope.

Lanteri, as a convinced admirer of Saint Ignatius, did not fail moreover to propose the Ignatian method to the Oblates, not only by the preaching of the Spiritual Exercises, but also through some of their principal ascetic exercises, such as meditation and the annual Spiritual Exercises.

Unfortunately, of this document which is so important to know the mind and the spirit of the Servant of God, we do not have an edition which can be called definitive. However, in the archive of the OMV *Postulazione* (AOMV, S. 2,7,11:248 to S. 2,8,8:264), a large portion of the material included in the works of Lanteri for the preparation of his work is conserved, that is: notes and preliminary notations; various outlines, sometimes partial and sometimes complete, corrected and re-corrected; and a complete copy attributed to Loggero, revised and corrected by Lanteri.

Based on all this material, Fr. Giov. Battista Isnardi, Rector Major of the Oblates, prepared an edition of the Directory, which he published in 1857 under the title: *Directory of the Oblates of the Virgin Mary containing explanations and practical applications of the Rule proposed to the first members of the Congregation at Carignano. Adjoined to the Directory for composing the Exercises of St. Ignatius*, Turin 1857. From a comparison made with the manuscripts of the Servant of God we have verified that the editor, for the most part accurately, with the intention of giving a

smooth text, in response to the practical need for something usable, sometimes edited the form in a very pronounced way, also that he thought it useful to unite together parts taken from various editions. We do not intend in the least to disparage this edition, but, from the critical point of view, it seems better to us to reproduce “as is” a single edition and precisely one that is presented to us in a more complete style. We judge the contents of manuscript no. 262, which is from the hand of Loggero, but which was revised and corrected from beginning to end by Lanteri, to be thus. Consequently we give here the complete text of this edition with the relevant notes, placing however in a continuous order, without altering the original form in the slightest, all [the notes] which in the manuscript, through a curious arrangement, are often arranged in the scheme [of the document] with handwriting [...]

The brief introduction that has as its title: “Purpose of the Congregation and scope of the Directory,” which manuscript no. 262 lacks, we have taken from ms. S. 2,8,8:263, in Lanteri’s handwriting, which also contains the Directory, but incomplete. From the latter ms. we have excerpted another two characteristic passages, that do not appear in ms. no. 262; another passage comes from ms. S. 2,8,6:261.

The notes are reproduced exactly as the Servant of God made them, therefore we have likewise left unchanged the text of the cited passages and the relevant bibliographical information.

Finally, it will not be without use to point out that even after the composition of the definitive Rule, approved by Leo XII in 1826, the Directory, based on the Rule approved in 1817, remained in use; indeed, it is cited there in the same new Rule in chap. III, Par. 2. We know then with certainty—and the existence of the 1857 edition is a confirmation of it—that the Directory has always been considered by the Oblates as the text in which the true and genuine spirit of the Congregation is reflected, according to the mind and the heart of the Founder.

Directory

Containing the grounds and practice of the Rule to obtain more effectively the sanctification of themselves and others

Purpose of the Congregation and Scope of the Directory^a

The Congregation of the Oblates of Mary Most Holy is a Pious Union of ecclesiastics wholly dedicated to the Virgin Mary, and united among themselves by the pure bond of charity.

The primary aim that they propose is to seriously attend to their own salvation and sanctification by way of the most attentive imitation of Jesus Christ, who is proposed as model in all actions, together with the example of Mary Most Holy, their dear Mother.

Their secondary aim is of attending with all diligence to the salvation and sanctification of souls by way of the Spiritual Exercises of St. Ignatius.^b They prefer this means both because it is so fitting for providing instruction for the people in the principal things to be believed and done, of which the Exercises of St. Ignatius are like a compendium; and because it is a means known from experience to be among the most efficacious to procure a change of heart and to further promote sanctification.

To attend to these two aims they have some common rules of observance; and to observe them with greater perfection, some explanations together with some practices are proposed in this Directory.

The first part regards the rules pertaining to their own sanctification.

The second part pertains to the Rules concerning the salvation of souls.

^a The first of four passages (printed in *Monotype Corsiva* font) from other partial versions of the directory inserted into Manuscript 262 by Frutaz for the sake of completeness (see my *Introduction*). Isnardi also draws from this passage in his 1857 version of the directory.

^b Whereas Lanteri here describes the Exercises as *the* means by which Oblates attend to the salvation and sanctification of souls, Isnardi adds the word “chiefly” (“*principalmente*”), implying that Oblates also employ other means. Elsewhere in Lanteri’s writings, however, the founder uses a similar qualifier (see, for example, Rule 21 in this document, and *Org 2248c*, the document written by Lanteri in 1816-1817 for the nascent Congregation in Carignano, where he uses the phrase “*principalmente con il mezzo degli Esercizi di S. Ignazio*”). For a possible explanation that reconciles Lanteri’s statements about the primacy of the Exercises with other statements about its singularity, see footnote iii, p. 51.

Part one

Directory for the Rules pertaining to their own sanctification

Chapter I^c

Of prayer, in which is included the acts of religion which should be done each day, week, month, and year.

The Oblates of Mary Most Holy, mindful of having a heavenly father and fatherland, and also prizing the honor of being able to live on this earth in fellowship,¹ in order to aspire to union² with a God so great and good so as to possess him more fully in heaven, enjoy attending as much as possible to prayer during the day with such a Father, in order to better unite themselves with him and to obtain from him the grace of every virtue, especially that of final perseverance; to increasingly understand and relish the truths revealed to us in order to acquire for themselves and to inspire others with great and consoling ideas of God, and thus win as many souls as possible to the Lord.

Therefore they prefer the exercise of Prayer, together with the practice of firm virtue, to any other exercises. Convinced moreover that without prayer there is no hope of salvation, with little prayer there is much to fear for their own salvation, with much and continual prayer, one will surely be saved, they are exceedingly diligent to become men of prayer, so that prayer forms their continuous exercise, their principal delight, and they would consider it, according to the expression of Tertullian, a horrible thing to pass a single day without formal prayer, and without thinking of the things of heaven.^d

Therefore the following acts of religion are proposed.

^c Isnardi here adds a long paragraph explaining that no other work, not even the salvation of the whole world, can compare to the salvation and sanctification of the Oblate himself—hence the importance of practicing the virtues according to the example of Jesus and Mary. Though edifying, the paragraph is not found in Lanteri's version of the Directory.

^d Lanteri's reference to Tertullian and to the horror of passing a single day without formal prayer are omitted by Isnardi.

Article 1

Acts of religion for each day

Rule 1.^e – *Each one shall do meditation in his room* for an entire hour, without fail, at the prescribed hour, and with all diligence, according to the rules of St. Ignatius, never omitting it nor asking to be dispensed of it without necessity. If it sometimes cannot be done at the prescribed hour continuously for a full hour, they will do it as soon as possible where they will be more tranquil, at least in two parts, for such time as is possible.

To meditate they will ordinarily follow the series of meditations of St. Ignatius proposed in his Exercises, because they encompass in an orderly manner all the principal truths of Religion, and in these themes and in this order is found a means of always having the material for meditation that is ready and effective for one's own advancement.

*Each one shall do spiritual reading*³ in private, attentively, at least for half an hour. They should confer about the choice of the book with the Confessor or with the Superior,^f because the harvest of reading depends much on that choice and on the quality of the field of pasture.

Each one makes two examinations of conscience, that is, before lunch and after dinner,^g which examination is done with all diligence, and extends also to the observance of the Rule.^h 4

*They will also accustom themselves*ⁱ to make the third particular exam, which consists in a simple and tranquil glance at the end of each action, at least to the end of the

^e There are 24 rules in the Constitutions of 1817 on which Lanteri comments rule by rule in this directory. Isnardi incorporates all of these rules (except Rule 24) in his 1857 version, without numbering them.

^f Isnardi lists the consultee as the spiritual director.

^g Isnardi adds “in the way set out by St. Ignatius,” and briefly summarizes the points of the examen in a footnote.

^h Isnardi's Directory, though not Lanteri's, specifies that the second examen is a particular examen made each month upon a given virtue or vice, and summarizes Ignatius' guidelines for the particular exam in a footnote. He also adds that Oblates will guard against discouragement, “firmly resolved on always repeating *nunc coepi*.” Though Lanteri will mention this famous phrase twice later in the Directory, the *nunc coepi* reference here is not found in Lanteri's version.

principal actions, to judge how it was done, asking pardon, or giving thanks to the Lord as it is fitting, in imitation of the judgment that God makes in each moment of all our actions, which quickly confers the deserved reward or punishment. Thus the soul remains always without blemish in the presence of God, and the interior recollection that is so necessary is furthered.

Rule 2. – *The priests will celebrate the Holy Mass with the greatest exactitude in the rites, with the proper pronounciation of the words and religious gravity in the actions, such as will further their own devotion and the edification of others.*

They will not fail to make at least a quarter of an hour of preparation and thanksgiving, and they will normally celebrate at the hour agreed upon with the Prefect of the Sacristy. The Mass will be neither too long nor too brief.⁵

It will be celebrated^j so as to pay particular attention to the principal actions in order to perform them with the affections proper to each of them, for example: at the Confiteor, the sentiments of the publican, at the Gloria, the sentiments of the angels, at the Prayers, the sentiments of an ambassador sent on behalf of the church, at the Epistle and at the Gospel, the sentiments of a disciple, at the Credo, the sentiments of a martyr, at the Offertory, the sentiments of the priest Melchisedek, at the Preface, the sentiments of the blessed in Heaven, at the Elevation, the sentiments of Jesus Christ, at the Pater, the sentiments of a beggar, at the Agnus Dei, the sentiments of an offender, at Communion, the sentiments of a lover, at the Ite, the sentiments of an Apostle.

The one who is not a priest will assist devotedly.

They will recite privately, at the proper time, the Divine Office with reverence, distinctly, devotedly.^{k 6}

ⁱ The second of four passages (printed in *Monotype Corsiva* font) from other partial versions of the directory inserted into manuscript 262 by Frutaz for the sake of completeness (see my *Introduction*). Isnardi also draws from this passage in his version of the directory.

^j The third of four passages (printed in *Monotype Corsiva* font) from other partial versions of the directory inserted into manuscript 262 by Frutaz for the sake of completeness (see my *Introduction*). Isnardi also draws from this passage in his version of the directory.

^k Regarding the Divine Office, Isnardi also has, “Among the acts of religious is also that of praising God, and the Oblates will delight in joining with the Angels in Heaven, whose office they perform on earth, eager to praise God with them many times a day with the recitation of the Divine Office,” and that they should revivify their faith when saying the *Gloria Patri*.

The one who is not obliged, *instead of the Divine Office, will recite either the Crown of the sorrows of the Virgin Mary, or the Office of the Madonna,* to which they will normally join at least the third part of the Rosary. *In addition each one will make the visit to the Most Blessed Sacrament and to Mary Most Holy, for one half hour if he is able.*¹ Finally they will make use of frequent and fervent ejaculatory prayers to preserve the spirit of prayer and the presence of God, and they will profess special devotion toward the Most Blessed Sacrament, the most holy passion of Jesus Christ, and the Sacred Heart of Jesus, as well as toward the Sorrows of the Virgin Mary and her most lovable heart, which devotion they will strive at all times and in all ways to promote within themselves and in others especially in the Novenas.⁷ In regards to practice, then, both in every exercise of religion as in all of their other actions throughout the day, they will attend particularly to the end and the means.

As to the end, they will not ignore the saying of St. Paul (Phil 2, 21) «*omnes quae sua sunt quaerunt non quae Jesu Christi*» [they all look after what is theirs, not what is of Jesus Christ], wherefore in all their actions they take particular care to exclude any human purpose and to substitute the greatest rectitude of intention, seeking God and only his holy will, and not themselves or their own convenience, eager to thus make it supremely noble and meritorious according to the form,^m because not only all the acts of Religion, but also all those other actions which according to the matter may be indifferent or mundane can become acts of charity. And this rectitude of intention they renew frequently during the day, in order that it may not befall them to begin in the spirit and end in the flesh, as St. Paul says (Gal 3, 3).

As to the means, they apply themselves to the one thing that pleases God⁸ and which the Eternal Father proposes to us, which is to imitate with

¹ Lanteri specifies the preferred length of the visit as ½ hour, which Isnardi omits. Isnardi's version, not Lanteri's, says that Oblates should do the visit as far as possible at a determined time, or at the first free interval they have.

^m The meaning of this phrase may seem obscure until one realizes that Lanteri is applying the traditional form/matter distinction of Aristotle to daily actions. Even acts which are neither good nor bad in themselves, or are simply ordinary (examples might be travel, writing, or sweeping a room) can become great acts of charity when performed with an excellent intention. Repeatedly in the Directory, Lanteri shows that he has profoundly appropriated truths from philosophy and applies them in ways that are eminently practical.

particular attention Jesus Christ in every action, in the most perfect way. And for this purpose they are always supremely solicitous in the morning and during the day to put on the spirit of Jesus Christ, and they propose to do everything in the same manner and with the same intentions as the Divine Master, often examining themselves on this point.

The better, then, to perform each action in particular, they will strive also to *begin it* not rashly but *ex fide*, that is with tranquil reflection on Jesus, present as God, our model as man; to *carry it out* not lethargically, but *cum affectu*, that is imbuing them from time to time with calm and gentle movements of the heart toward Jesus; to *complete it* not *ex abrupto* [abruptly], but *reflexe* [reflectively], that is with a quick glance [to see] if the action was done either well or poorly, so as to give thanks to the Lord or to make an act of contrition.

The fruit then that they will pursue, especially in their acts of religion, and that they incessantly ask of Jesus and Mary, is the continuous union of the three powers of the soul with God,⁹ striving, that is, to keep the *memory* not dissipated, but always sweetly fixed on the presence of God, mindful always of the saying of St. Augustine: «*Deus ubique spectator est, adjutor est, remunerator est*»¹⁰ [God is everywhere as one who watches, assists, rewards]; to habituate *the intellect* to always see and judge everything according to the principles of faith, that is to live by faith so as never to err and to participate in the same infallibility of God; to hold *the will* always tranquil and sweetly fixed on the will of God, to serve God in his way and with greater perfection, and to participate in his holiness.

*Means to perfect every action of the day*ⁿ

Their greatest effort, both with regard to the above acts of religion, and with regard to all the other actions of the day is, in imitation of the Divine Master, to not only always

ⁿ The fourth and final passage (printed in *Monotype Corsiva* font) from other partial versions of the directory inserted into manuscript 262 by Frutaz for the sake of completeness (see my *Introduction*). Though somewhat repetitive of the four previous paragraphs, these paragraphs expand on how Oblates are to act in imitation of Christ. They include Lanteri's stirring description of how "always in the company of Jesus, they converse always with Jesus, always united with Jesus both in the intentions and in the actions, and thus they become a living copy of Jesus. Thus Jesus forms the only treasure of their heart; thus Jesus abides in their hearts, and they abide in the Heart of Jesus." The passage also adds a description of the desired quality of actions, as well as the importance of Mary's example and intercession in becoming conformed to Christ. Isnardi also draws from this passage in his version of the directory.

do good actions, but to do them all well. They will, then, pay attention to the quality of the actions, to the end and to the means of carrying them out.

Quality

With regard to the quality, they are firstly well-resolved to never do anything contrary to the known will of God, and against conscience.

They take care, moreover, not to do actions prompted only by their own will, which will spoil even those good actions.

They resolve always to prefer to any act of supererogation the actions commanded by God, and those prescribed by the Superior.

Among free actions, they wish to prefer those that they know to be for the greater glory of God; those, that is, in which the vince te ipsum is practiced to the greatest extent, and in which the greatest good of souls is procured.

End

As to the end, they aspire to have a great rectitude of intention.

Mindful of the saying of the Lord: If your eye is blind, your whole body will be dark; in all their actions they take particular care to exclude any human purpose.

They seek God alone in everything and only his holy will, and not their own, nor their own convenience, and they endeavor to please God alone, and not men. They are eager to thus make it supremely noble and meritorious according to the form, because not only all the acts of Religion, but also all those actions which according to the matter may be indifferent and mundane can become acts of charity. They do not content themselves with having expressed this rectitude of intention at the beginning of the day, and with preserving it virtually, but they renew it frequently during the day, in order that it may not befall them to begin in the spirit and end in the flesh.

Imitation of Jesus Christ

As to the means, they apply themselves to the one thing that pleases God, and which the Eternal Father proposes to us, which is to imitate the same dear Son of God who made himself a servant in order to be the model for his servants.

In every action then, they have Jesus before their eyes; Jesus is always their companion and their model, and they endeavor to imitate him in the most perfect way, both interiorly and exteriorly, along with the examples of Mary Most Holy, in this way to render, with the intercession of Mary, more like unto God the image impressed on our soul.

1° And the better, then, to succeed in this effort, they have the following practices, namely:

they will begin the action not rashly but ex fide, that is with a tranquil glance of faith to Jesus our model, putting on his spirit and uniting themselves to his intentions, in order to act as we believe he would have acted in similar circumstances.

Thus St. Narcissus used to comport himself even exteriorly, like Jesus. They will carry out actions not lethargically, but cum affectu, imbuing them frequently with calm and gentle movements of the heart toward Jesus. They will complete it not ex abrupto [abruptly], but reflexe [reflectively], that is, as it was said above, speaking of the examen, with a quick glance, that is [to see] if the action is done completely according to the Heart of Jesus or not, so as to give thanks to the Lord or to make an act of contrition. And thus they aspire to act always, in things that deal with praying as with acting, or with suffering.

2° The fruit that results from this kind of conduct that they also propose to themselves, and that they unceasingly ask of Jesus and of Mary, is a great likeness and union with Jesus, in which consists all our sanctification, because thus do they continually strive to keep the memory not dissipated, but sweetly fixed on Jesus, to habituate the intellect to always see and judge everything according to Jesus, to hold the will always tranquil and united to that of Jesus.

In short, thus are they always in the company of Jesus, they converse always with Jesus, always united with Jesus both in the intentions and in the actions, and thus they become a living copy of Jesus.

Thus Jesus forms the only treasure of their heart; thus Jesus abides in their hearts, and they abide in the Heart of Jesus.

What is greater and more consoling than this?

Article 2

Acts of religion for each week

Rule 3. – *They all approach the Sacrament of Penance at least one time, but they endeavor to approach it two times. Each one will have a regular confessor, and for the convenience of the community, there will be a Confessor appointed to it.*

The one who is not a Priest will approach the Most Blessed Sacrament of the Eucharist.

There will be a spiritual conference, or else the Superior will make an exhortation, which will frequently have as its object some point of the rule, or he will delegate someone to do it, at which everyone--priests, clerics, secular coadjutors--will attend where they are not legitimately impeded.

Rule 4. – *There will be explanation of Christian Doctrine for the secular coadjutors, from one who is delegated by the superior.*

Article 3

Acts of religion for each month.

Rule 5. – *Each one will make a day of retreat; ordinarily it will be the first free day of the month, which will be agreed on with the Superior. On this day customarily the preparation for death with special devotion to St. Joseph will be made,^o and the rendering of an account to either the Superior or the Director^p as to the state of his soul, especially in regard to prayer, the observance of the Rules, and according to the instructions of St. Ignatius, which will be reread for this purpose.^q They will not omit this rendering of an account, because they recognize the very great benefit.^r*

They will customarily repeat those meditations on the end of man, on the Kingdom of Christ, on the Two Standards, on the Three Classes, and on the Three Degrees of Humility.

They will relish particularly to make occasionally, with much reflection, the offering of oneself to God: *Into, O great king* etc., after the meditation on the Kingdom of Christ.

They will likewise love to meditate often on the Passion of Jesus Christ and the Sorrows of the Virgin Mary. These meditations with the aforementioned Oblation should form and renew the spirit of the Oblates of Mary.

In addition, each one will reread without fail the Rules of the Institute with the Directory, the Letter of St. Ignatius on obedience, the Rules of St. Ignatius on modesty.^s

^o Isnardi adds meditation on the four last things.

^p Isnardi says that the account will be given to the superior or one acting on his behalf.

^q Lanteri includes the Rules and the rereading of them in this monthly examination while Isnardi omits these.

^r Isnardi's version adds, "Each will lay bare his conscience, fully and candidly, under the seal of Confession, or ordinary secrecy if he prefers; and after giving a full account of himself, he will then further ask to be questioned on any other matter that he may judge fitting for the greater glory of God." He then adds 14 guidelines for rendering this account, from whether he is happy in his vocation, to how he stands with his fellow religious, to what penances and mortifications he performs.

^s Lanteri includes rereading Ignatius' letter on obedience and his rules on modesty in the monthly examination while Isnardi omits them.

Article 4

Acts of religion for each year

Rule 6. – *They will not fail to make the Exercises of St. Ignatius, as well as their annual confession.* No one is excused from making the aforementioned Exercises, except when it is impossible for reasons of health. They will make them for eight full days, and with the greatest exactness. When someone desires to make them for a month, he will not do so without the approval of the confessor, and of the Rector.

Twice they will renew their Promises,^t that is on the day of the Assumption of the Virgin Mary and of her Purification.

On the feast of St. Peter, the profession of Faith prescribed by the H. Father Pius IV^u will be renewed, to which will be adjoined the sincere and unreserved acceptance of all the decisions and orders of the Roman Pontiff, in general and in the specific things hitherto proclaimed.

Chapter II

On the denial of himself, that is the renunciation of all other loves apart from God^v

God and the creature are the two extremes; the soul is placed in the middle, which is to say between the created and uncreated good,^w and since it is of a nature¹² so sublime, great, beautiful and free, God as well as the Creature solicit its affection and union.

^t Prior to papal approval in 1826, the members of the congregation could not make vows. Lanteri instead uses the word “*Proteste*,” which I have translated as “Promises.”

^u Here, Frutaz has the following note: “See the text in *Codicis juris canonici Fontes*, vol. 1, Rome, 1926, n. 108.” The Italian version of Isnardi’s Directory printed in 1975 includes a newer formula (1967) of the profession of Faith.

^v Isnardi adds a footnote explaining that the inability of the first Oblates to make vows was wisely compensated for by the rules and admonitions set forth in this chapter.

^w Some of Lanteri’s mystical theology in this section is omitted by Isnardi, including the founder’s reference to the placement of the soul between the created and uncreated good, and its satisfaction only with the fullness of essence, understanding, and love. As he does with philosophy (see footnote *m*) Lanteri moves with ease between the the dense theological truths which ground the Directory, and the practical guidelines that Oblates are to follow. In the process, he shows that he is a genius as well as a saint.

The Creature, which lacks proper authority, seeks with a multitude of things and the appearance of good to promote its own cause and seduce the heart of man.^x

God himself asks to be heeded and that the heart be open to him.

But as much as the soul approaches an extreme, so much does it move away from the other, I mean to say, that if the soul draws near and is united to the higher good, which is God, it is perfected and becomes happy; if to the lower, as is the creature, it is tainted, deteriorates, and becomes unhappy.¹³

The reason for this is that the nature of the soul is so lofty, pure and great, that at the instant that it turns toward any other good outside of its highest good, a multiplicity of attractions and sentiments that stain and disturb it begin to enter; even if it were in Heaven, it would find itself in distress without immediate union with God, because only fullness of essence, of understanding and of love in the infinite unity and in the ineffable Trinity of God can fill and satisfy its immense capacity.^y ¹⁴ Meditating seriously on this the Oblates of Mary Most Holy are resolved to unite themselves to God alone, and to renounce all other loves turned toward any exterior good (art. 1) of possessions and honor, the lower things of the body, interior things of self-will (art. 3).¹⁵

Article 1

Of the renunciation of all love towards exterior goods, that is, concerning possessions and honors.

Par. 1 – Concerning possessions

^x The idea is that only God truly has a claim on the heart; in order to compete for the soul, the creature must resort to counterfeiting the good which comes from God, and must use quantity to make up for what it lacks in quality.

^y This amazing point, which is based primarily on St. Bonaventure, is that even a soul in Heaven would be unfulfilled and in anguish if God bestowed every blessing on it but withheld union with Himself. Again, Lanteri takes a sublime truth and gives it a practical application: he is about to describe the renunciation of goods, honors, sensuality, one's own will, etc., and wishes his Oblates to have a firm grasp of the inability of any of these things to satisfy them.

1° - The whole earth in comparison to Heaven is not an iota; Heaven itself does not satisfy the soul, if it does not possess the Creator of Heaven himself.

Therefore, what good is it to the soul to possess even the whole world, if with this alone it is not able to be happy? These good things, it is true, can benefit the soul since they are good for the body and for doing good, for this only should they be desired: but for the body a little is enough, because *having food, and clothing, with these we are content*, says the Apostle (1 Tm 6,8). Everything more than this is superfluous and dangerous: *“He who goes beyond that finds evil as it is added, for those who desire to be rich fall into temptation, etc.”* (St. Thomas., op. 19, c.7)

If they [possessions] are desired then to do good works, this is a deception, because by means of corrupt nature, they ordinarily blind the mind and pervert the affections even of the one who has the good intention of employing them either for the worship of God, or for the relief of the neighbor, so that we often see these employ their possessions in frivolous things, even if they are not harmful.

Moreover, they [possessions] are not even necessary for us to obtain such merits, sufficing to have the will, because it is known that with God *voluntas pro facto computatur* [the will is reckoned for the deed].

Furthermore it is seen that the one who is solicitous about temporal things becomes abandoned to their provision, and when it is known that one has others that provide it, one becomes held back by these; on the contrary the faith teaches us that he who casts all his care and his thought on God alone, has God alone for his provider.^z

2° - In addition to this [is something] that it is more convincing than all reasoning to demonstrate the necessity of this detachment, namely that the Lord said that the one who does not renounce at least the affections to the things he possesses cannot be his disciple: *qui non renuntiat omnibus quae possidet, non potest meus esse discipulus* [the one who does not renounce all that he possesses, cannot be my disciple] (Lk 14, 33).

^z This wise sentence about the danger of depending on benefactors who supply superfluous things rather than depending on God is omitted by Isnardi.

That poverty at least of the affections is the basis of evangelical perfection: *si vis perfectus esse, vade, vende quae habes et da pauperibus, et habebis thesaurum in Caelo (Mt 19, 21)* [if you wish to be perfect, go, sell what you have and give to the poor, and you will have treasure in Heaven.]^{aa}

That blessed are the poor of spirit, and to these the reign of Heaven already belongs, as opposed to the rich, who abhor poverty of spirit, and excessively love riches, because they have already received their consolation: *vae vobis divites, quia habetis consolationem vestram (Lk 6, 24)* [woe to you rich, because you have your consolation].

3^o - These his teachings are confirmed by his example, because although the master of all goods, he preferred and chose for himself the greatest poverty, and hence from his infancy wanted to be born of poor parents, and in a stable; in youth he exercised a poor station, earning a living with labor; when he was sent to preach, he had neither house nor furnishings, nor a place to lay his head, lived only from the alms administered by devoted persons; precisely to teach the one who preaches, says St. Thomas 3p., q.40, a.3, how much the spirit of poverty is necessary for them. He further chose poor persons to live together [with him], and to be his companions in preaching, and by preference always loved to deal familiarly with the poor. On the Cross, he was even stripped of the only garment that he had for his own, and there he died naked.^{bb} For all these reasons and examples the Oblates of Mary Most Holy are eager to attend to detach their hearts as much as possible from worldly goods, chiefly [for the fact] that they do not ignore that: 1^o This is the first necessary step to aspire to perfection¹⁶: 2^o A small disordered attachment of this kind, if not restrained, can be a great obstacle to advancing in virtue¹⁷ and consecrating oneself without reserve to the service of God and of neighbor, and an occasion at times of perdition, as came to, among others, an unhappy Apostle; 3^o to eradicate such a love no means can ever be too much, for being so highly entrenched in our nature, it will never be done for us to totally uproot it.

^{aa} Lanteri makes a distinction, omitted by Isnardi, between renunciation/poverty of at least the affections to things, and renunciation of the things themselves.

^{bb} Isnardi omits Lanteri's reference to our Savior dying naked, adding that he was stripped of his garment to give us the greatest possible example of utter poverty.

Hence to labor more effectively to such a detachment, the observance of the following rules are proposed:

Rule 7. – 1^o *The food will be frugal, and accompanied by spiritual reading. In dress, bed, furnishings and all other things superfluity will be avoided,¹⁸ as well as uncleanness.^{cc} May it be observed above all things, that the Oblates of Mary Most Holy have for a foundation to practice common life as far as possible, thus to be freed from all temporal attachment and interest, and thus there will be no distinction for anyone in anything, if not for reasons of health,¹⁹ and when one lacks anything he will indicate it to the Superior, or to the one designated for the said object.*

Rule 8. – 2^o *Yet needing to deal with the good things of this earth, they will not do it without genuine reason, outside of [the proper] time, more than necessary, [nor] with anxiety, and if they desire it, they will be able to ask to be so designated by the Procurator of the House.*

Although they retain ownership of their property, they love use that is common and dependent on obedience. If it regards some new acquisition, they request the consent of the Superior, and in the disposal of their property they have in view the greater glory of God.

Rule 9. – 3^o *They will not accept any remuneration, nor offering for themselves, indeed not even for the Congregation without the approval of the Superior.^{dd} Each person abhors any view in his own heart, as well as the shadow [of such] in the eyes of others, to either pay or remuneration for any exercise of their own ministry, being mindful of the words of Jesus Christ, *gratis accepistis, gratis date* [freely you have received, freely give] (Mt 10, 8), and convinced that the freedom of the minister and the edification of one's neighbor demands thus.*

^{cc} Lanteri's mention of the importance of cleanliness is attenuated by Isnardi, who says only that superfluity should be avoided as though it were uncleanness. Likewise, Isnardi will soften the founder's emphasis on order (see Rule 14 and the commentary on it that follows, below).

^{dd} Isnardi's version mentions that Mass offerings shall customarily be received by the Congregation, and used by it.

When they give the Exercises, they will accept only as much as they need for their own subsistence and [that] of the companions and the expense of the journey, and they will return the surplus.²⁰

Par. 2 – Concerning honors

Poverty of spirit consists in detachment of the heart not only from things, but also from worldly honors. The Lord does not prohibit us, it is true, from seeking our true glory and grandeur, but he only prohibits us from seeking the false and apparent, which is opposed to the true. And given that true glory and grandeur is not found except in God, and God does not grant it, except to the one who is not attached to worldly honors, he indeed disdains them, explicitly saying: *qui se exaltat, humiliabitur, qui se humiliat exaltabitur* [he who exalts himself will be humbled, he who humbles himself will be exalted] (Lk 14, 11). Thus the Oblates of Mary Most Holy desire to seek it in God alone with disdain for worldly honors according to the example of their own divine Master, who totally possessed the fullness of the Divinity, but always wanted to have on this earth for inseparable companions poverty and humiliation, and thus they are well resolved to imitate very closely their divine Master in this virtue of humility, as a characteristic of Jesus Christ and foundation of all other solid virtue,²¹ and because without it, obedience itself and any other virtue benefits little, and can even cause greater ruin to the soul,²² and with it the same sins can be changed into a trove of virtue.

1° They therefore often rouse themselves to nurture, and especially in the beginning of their prayers, lower estimations of themselves, each one pondering that he is nothing and a sinner, that to nothing, nothing is owed, except horror, contempt; and to the sinner all temporal evil is owed for venial sin, and eternal [evil] for mortal sin.^{ee}

2° They even add the comparison of themselves with God, for example St. Francis of Assisi, saying often with him: *Quis tu? Quis Ego? Tu omnia, ego nil. Tu fons omnis, veri, boni; ego fons omnis nihili, falsi mali; ergo abyssali humilitate et reverentia, me tibi prosterno et commendo. Tibi omnis honor, Gloria, imperium in saecula, mihi omnis confusio et contemptus.* [Who are you? Who am I? You are everything, I nothing.

^{ee} Lanteri distinguishes between the kind of punishment appropriate to mortal and venial sins, while Isnardi says simply that punishment is merited for sin.

You are the source of all being, truth, goodness; I the source of all nothingness, falsehoods, evil; therefore with unfathomable humility and reverence, I prostrate myself and commend myself to you. To you all honor, glory, power forever, to me all confusion and contempt.]

3° They also unceasingly ask for this virtue, familiarizing themselves with the ejaculation of St. Augustine: *Noverim Te, noverim me, diligam Te, oderim me* [I would know you, I would know myself; I would love you, I would despise myself], and they endeavor to advance always further in this knowledge of themselves and of God, with frequent readings and meditations on this subject.

4° Then, not content with this *speculative* knowledge of the intellect, because this the infernal spirits also have, although so proud, they endeavor also to exercise a *practical* humility of will, thus they try to be regarded and treated by all for what they are of themselves before God, because they know that if God took away all that is His, they would be left with nothing except their sins, and if you did not assist them, they would be capable of committing any evil,²³ so that they love justice, which requires that to each one is given what is his, that is, confusion to the sinner and all glory to God, and they desire to be humble not only in words, but in heart and in deeds, accordingly the following rule is prescribed to them.

Rule 10. – *They will not seek any position, or office in the Congregation and neither will they accept [any] outside of it.*

1° Thus the Oblates of Mary Most Holy neither directly nor indirectly seek any honor, position, or office in the Congregation, and they furthermore totally renounce [the same] outside of it in order to escape all honors,²⁴ to not move away from the principal purpose of the Institute, and for the sake of the particular affection that they bear for the Congregation they desire to be as useful [to it] as they can.

2° They neither are occupied with themselves, nor do they seek that others occupy themselves with them, so they never speak about themselves, neither in good nor in evil, if they see themselves forgotten or despised, they do not despise another, they despise to be despised without giving thanks to the Lord, according to the maxim of St. Philip Neri; if they are not despised, they exercise themselves in the desire for

humiliation and lowly and humble tasks, such as sweeping the house, serving at table and in the kitchen, etc.

3^o They endeavor to love tenderly the Cross of Jesus Christ, and to desire it as much as the worldly desire the goods of the world, not only do they love the particular trials, but also those that our Lord God will deign to send to the whole Congregation, likewise to always purify it and sanctify it the more.²⁵

Article 2

Of the renunciation of all love towards the inferior goods of the body, that is about chastity.

It is necessary in all things to accustom oneself to distinguish well the two parts, of the soul and of the body, of which we are composed, often examining the infinite distance that exists between them, pondering thus the greatness of the soul, attending to its spiritual nature and infinite capacity, its highest end and its value which is the price of the blood of a Man-God, and the baseness of the body to be a bit of mire,²⁶ then to be fair, thus to esteem, love, and treat each object according to its merit, because such does order require, which is the rule of our internal and external actions, that is, of our judgments, affections and operations.

Now the same order brings subordination between the inferior being and the superior, a subordination in fact proportioned to the distance between the one and the other.^{ff}

Hence the soul, finding itself so grand and noble, as though humiliated and condemned to live in society with this miserable body, and finding itself so infinitely below the soul, wondrously joined to it by the Creator as a servant and instrument, not for other purposes, unless it be of help to it and not a hindrance to serving God and neighbor, it is necessary that each one seriously resolves to preserve the order fixed by God, of making use of the body only for the end for which it was created by God and united to the soul, of regulating it such that [it is] neither more nor less than what its end requires.²⁷

^{ff} As in the section above in which Lanteri speaks of the soul as being interposed between the created and uncreated good, and the implications thereof, Isnardi here omits the founder's words on the subordination of the inferior being to the superior as a basis for chastity. Once again, Lanteri moves easily between the theological grounding of the counsels in his Directory and the counsels themselves.

Therefore the Oblates of Mary Most Holy are resolved firstly to not to pay attention to any of the perverse instincts and inclinations of the inferior part; to not fear to inconvenience it in the service of God and of the soul, and in the practice of virtue, convinced that otherwise they would never do anything good or great.

Secondly they are determined to consider and imitate in this the example of the Divine Master,²⁸ and to follow him with greater commitment they give a glance to Jesus Crucified, model of all heroic actions and solution to all difficulties, in addition they hear said to them in their hearts: *nondum enim usque ad sanguinem restitistis adversus peccatum repugnantes* [in your struggle against sin, you have not yet resisted to blood] (Hebr 12, 4)²⁹; and a glance to Jesus Glorified, and they comfort themselves thinking that the Lord will restore one day this glorious body like to his.³⁰

Therefore the following practices are proposed in regard to a) Chastity, b) Mortification, c) Health.

Rule 11. – a) *Regarding chastity they aspire to an angelic purity, and therefore in addition to modesty and gravity in every manner, they practice also a rigorous custody of all the senses, especially of the eyes, not permitting them to wander too much⁹⁹ and to fix on dangerous objects.*

Their main task is, therefore, with the help of God (which they will never cease to request of the Lord): firstly to reject and flee at any cost all consent to illicit pleasures and danger of consent, which is what belongs to the substance of the precept of chastity. Secondly to guard oneself, as far as possible, from the occasions that may even bring about bad imaginations and sensations, thus obtaining a supreme purity for the body and mind, which pertains to the *perfection* of chastity, emulating the angelic purity, since they must be convinced not only of the need for this perfection to labor fruitfully for the salvation of souls, but also the extremely serious damage that a slight suspicion of this kind may cause, not only in the exercise of their Ministry, but also to their own Congregation. To obtain therefore this angelic purity they will be resolute to employ every precaution and help.

⁹⁹ Isnardi omits the words “too much,” perhaps indicating that Lanteri had a more realistic view regarding custody of the eyes.

1° The precautions consist of the custody of the senses, especially the eyes, ears and tongue, which are ports through which enter temptations, and in the care of religious modesty and seriousness.^{hh}

Since no one can truly be a lover of this beautiful virtue of purity, where similar precautions are neglected in public conversation, in private talks, or with himself. Among the precautions can also be included care to guard oneself well from idleness: *multam enim malitiam docuit otiositas* [idleness teaches much evil] (Sir 33, 28). Blessed Liguori to free himself from this enemy made a vow never to be idle for a moment (Life in 8°, c. 9); and of sadness: *tristitiam longe repellas a te, multos enim occidit tristitia et non est utilitas in illa* [drive sadness far from you, for sadness has killed many and there is no profit in it] (Sir 30, 24-25), since both of them are a cause and enticement of all temptations, especially against purity.ⁱⁱ

2° The helps consist in the spirit of mortification and devotion.

b) Regarding mortification they will follow the following Rule:

Rule 12. – *To better insure oneself always of the virtue of purity, they love to furnish it with the hedge of mortification. However, they do not practice any external penance without the approval of the Director, or of the Superior (if it were public).*

The rule does not prescribe any penance, but if any were done by someone [else], as for example some fast etc. let it not be attributed to oddity; or if it were imposed by the Superior for some failure to observe the rule of non-compliance, they will gladly accept it.

In addition then to external penance they will be all the more eager to exercise the spirit of mortification on all occasions, and therefore regarding the unnecessary and superfluous gratifications they will know to opportunely make of them a sacrifice to God; regarding the necessary and reasonable comforts they will guard themselves from the avidity of expecting them and taking them; so that of solicitude there is no dearth,

^{hh} Isnardi adds, “regarding which they shall be careful to observe the rules noted below.”

Isnardi then includes 12 rules for modesty, covering topics that include how to move the head, hold the eyes, how not to stare people in the face or wrinkle the forehead, etc. These rules are not found in Lanteri’s version.

ⁱⁱ Isnardi omits mention of the vow made by St. Alphonsus Liguori never to be idle. (Lanteri references Liguori a total of eight times in the Directory.)

and of sadness there is a dearth, yearning to practice always the *indifference* suggested by St. Ignatius.^{jj}

But at the same time they will never exempt themselves from common recreation, even briefly, without special permission from the Superior, who will not grant it without serious cause; but rather they will try to sanctify these recreations in regard to the substance, the manner and the end,^{kk} such that they can neither directly nor indirectly cause damage to the spirit, and therefore regarding the substance, they love to often discuss spiritual things; regarding the manner, they will attempt to avoid in the same spiritual discussions every sort of dispute or philosophical speculation, but mutually arousing fervor one to another;³¹ regarding the end, they shall take such comforts from the pure motive of service to God, that is, to render themselves more capable of serving God and souls.

Concerning true devotion, which is that of the heart, they are careful to nurture it with readings, meditations, practices of piety and attendance to the Holy Sacraments so that it does not deteriorate, and to guard it by guarding themselves particularly of any negligence in prayer, examination of conscience, practice of the presence of God, since for such defects sometimes the Lord often allows temptations against purity. They are even more devoted to the Immaculate Virgin Mary, to their Guardian Angel, to St. Aloysius Gonzaga, devotions that they are eager to promote in all. As for the Immaculate Conception, they are disposed to defend it with all diligence (see *Theologia Moralis B. Alphonsi Lig.*, t.3, l.7, c.2, *Dissert.* n. 265 et Bened. XIV, *De Canonisatione sanctorum*, l.1, c.14, n.13). The Religious of Penance make an oath to support it, which are added to the three usual vows.^{ll}

^{jj} Isnardi omits the reference to St. Ignatius.

^{kk} Lanteri analyzes recreations according to substance, manner, and end, once again showing the ease with which he incorporates philosophy into the Directory—even in regard to recreation! (Isnardi omits this threefold analysis.)

^{ll} Isnardi omits the support of the Oblates for the Immaculate Conception, probably because it had been defined by the Church by the time Isnardi issued his Directory; thus the support of the Oblates would no longer be in question. In regard to this doctrine, then, Lanteri was somewhat ahead of his time.

If, despite all the aforesaid cautions some temptation against purity attack them, first of all they will promptly resort to prayer according to the counsel of the Holy Spirit. *Et ut scivi quoniam aliter non possem esse continens nisi Deus det . . . adii Dominum, et deprecates sum illum* [And knowing that I could not otherwise possess it unless God gave it . . . I went to the LORD and besought him] (Wis 8, 21), and they particularly invoke the assistance of Mary, nor do they cease to pray to her for as long as the temptation lasts.^{mm}

Secondly they will not wrangle with it, but promptly and calmly despise every evil thought, disordered affection or suggestion, and when the temptation grows and is persistent, then they reveal it candidly to the Confessor, they approach more frequently the holy Sacraments, and also use external penance, if necessary, with the advice of the confessor, as has been said, and never give themselves up as defeated or become discouraged, because *not nocet sensus, ubi deest consensus* [there is no sin, where there is no consent], and indeed with such struggle great merits are obtained. They will also imagine themselves to be told *nondum enim usque ad sanguinem restitistis adversus peccatum repugnantes* [in your struggle against sin, you have not yet resisted to blood](Hebr 12, 4); (As was already said above). *Sufficit tibi gratia mea* [My grace is sufficient for you] (2 Cor 12, 9).ⁿⁿ

3° And if anyone has the misfortune to fall into any sin, then more than ever will he guard himself from discouragement and despondency, which would be consummate pride, but immediately bowed down before God tell him: *Domine, miserere mei* [Lord, have mercy on me]: I have acted from what I am, act from what you are; forgive me, help me. *Dixi nunc coepi* [I said, now I begin].^{oo} (See *Spiritual Combat*). It being of

^{mm} Lanteri's emphasis on the importance of prayer to Mary during temptations against chastity is omitted by Isnardi.

ⁿⁿ With this twofold quotation of Scripture, Lanteri marvelously holds at a point of tension the need for human struggle and the sufficiency of God's grace. Isnardi omits these quotations.

^{oo} This is the first of two appearances in Lanteri's Directory of the phrase *nunc coepi*, which the founder uses approximately 15 times in his extant writings. In more than half of these cases (including the present one), the word *dixi* [I said] precedes the phrase, indicating that Lanteri is quoting the phrase from Psalm 77 (Ps 76 in the Vulgate numbering), "*dixi nunc coepi haec mutatio dexterarum Excelsi.*" The Douay-Rheims translation of the Vulgate renders

utmost importance to not continue even for a moment in the affection of any sin, even deliberate venial sin.

c) In regard to *health*, which should not be neglected in any way, they will give sober care, so that if anyone feels some discomfort, rather than becoming troubled, he will quiet himself firstly by thinking that by this means he pleases the Lord, and thus disposes the Master to whom our body belongs; such that however it is found, it can be said even in this regard, that *Domino suo stat, aut cadit* [By his Lord he stands, or falls]. Rather in such a case he will console himself and will give thanks for it to God because health, as much as disease, is a gift of God. If then he feels more uncomfortable than usual, he will not fail to address it to the Superior or to the Prefect of health. But he will not call the doctor without the consent of the Superior, or of the one in place of him; and in such case he will obey the doctor and the nurses. Finally they will also give care to their own cleanliness and keep the room tidy and swept twice a week,^{PP} because this also benefits one's own health and the edification of others, and because the exterior is an indication of the interior.

Article 3

Of the renunciation of all love toward interior goods, that is regarding one's own will

Considering the infinite and incomprehensible greatness of God and his perfections, and [that] all things depend on him, considering one's own nothingness and our continual dependence on a being so great, the soul desires to give its Divine Majesty some proof of the highest esteem that it has, and of the most profound submission that it professes to him, and not having anything more free and precious than its own will, from which are produced all internal and external acts, and by which the soul can at

this phrase, "*I said, now have I begun: this is the change of the right hand of the most High.*"

This translation from the Douay-Rheims raises the question of whether it would be better to translate the founder's phrase as "Now I have begun," rather than "Now I begin." Arguably, the former alternative better reflects the truth that God's help precedes as well as follows upon our decision to begin again.

^{PP} As in Rule 7, Isnardi softens Lanteri's emphasis on cleanliness, omitting the words "twice a week."

its pleasure choose and unite to itself any created and uncreated good, the soul offers to its Lord this freedom of his, and repeats often with relish the prayer of St. Ignatius after the meditation on the love of God: *Suscipe Domine, universam libertatem meam, etc.* [Receive Lord, all my liberty, etc.], considering it a glory to entirely consecrate its freedom to God, especially knowing that if it is not the servant of God, it concurs that it will be the servant of the creature.³²

Recognizing further that to him alone pertains the use of the crown, that is the command and the doing of his own will, he finds that there is nothing more just, [than] that the created and dependent will, blind and crooked, in all things follow that uncreated and independent will, upright and holy, of God.

And so much more will it be convinced of this, when it reflects on receiving such great goods, in which our will finds itself conformed to the will of the Most High, [and] such great evils³³ if it be contrary, and when it reflects on at least the waste of time and toil, as long as our will is not directed at least virtually to the pleasure of God.

Now as there is no means more certain to be conformed to the will of God, than that of obedience, because it is the most acceptable sacrifice to God: *melior est obedientia, quam vicitimae* [obedience is better than sacrifice] (1 Sm 15, 22); it is the safest and easiest way to reach perfection, the root of peace and tranquility in life and in death,⁹⁹ therefore the Oblates of Mary Most Holy will be committed to practice it with the greater perfection, according to the following rule.

⁹⁹ In this paragraph and the next, some statements of Lanteri about obedience which demonstrate his emphasis on this virtue are not found in Isnardi's version. These include: Lanteri's reference to obedience as "the safest and easiest way to reach perfection" and "the root of peace and tranquility in life and in death," Lanteri's desire that there be a "holy rivalry" among the Oblates in regard to this virtue, the complete sufficiency of obedience for the flourishing of the Congregation, and that in seeing the superior and obeying his command, the Oblates see and obey not the superior but God.

Rule 13. – They attend to the abnegation of their own will by submitting it completely to the will of the superior of the Congregation, recognizing in him the person of Jesus Christ.

Therefore among them reigns a holy rivalry of distinguishing themselves in the exercise of this virtue, and of serving one another with example, nor do they believe that they need anything else in order to make the same Congregation flourish. Hence they propose to themselves the following reflections, as points of perfection, on which they often examine themselves, that is, to whom, why, in what, and how one should obey.

1° To whom? To the Superior,³⁴ as to Jesus Christ, since mindful of the saying of the Divine Master: *qui vos audit me audit* [he who hears you hears me] (Lk 10, 16); they do not see anyone but God in the Superior, they do not obey the Superior but God, and this perspective of faith will induce them to pay all reverence, love and obedience to the Superior.

With this spirit they will obey the Prefect of each office in the things of his purview.

2° Why? To conform themselves more securely by means of the will of the Superior to the supreme will of God, the first rule of all right judgment, and good will; to imitate more Jesus Christ *factus obœdiens usque ad mortem* [having become obedient unto death] to serve us as an example.

3° In what? In all that falls under the observance the Rules, even in the things difficult and repugnant to sense, expressing, however, modestly and without compulsion reasons that they may have to the contrary, after having conferred with God in prayer. Not only in commanded things, but they will even be ready to obey every nod and known desire of the Superior.³⁵ They relish also to consult him in other free actions and follow his advice, even in the smallest things, so as to always more exclude their own will and their own judgment, source of all failure, and so always have the will, the judgment and the consent of the Superior as the sole norm of their will, feelings^{rr} and operations; in short to carry out all things with the greater spirit and merit of obedience.

^{rr} Again, Lanteri's version goes further than Isnardi's, stating that the operations of the Superior are the norm even for the Oblate's feelings.

4° How? Interiorly with all reverence and love toward the person who commands, and abnegation of all their own will and judgment about the action commanded; externally with promptness^{ss}, strength, joy and humility^{tt}, that is, without murmuring, making excuses, or searching for the reason why.

Their task, in a word, will be to do in all things the will of God known by means of the Superior, to do the will of God in the most perfect way, now as the angels in heaven saying often: *fiat voluntas tua sicut in Caelo* [your will be done as in Heaven]; now as Jesus Christ, saying with him, as to the substance: *Non quod ego volo, sed quod tu* [Not what I will, but what you (will)] (Mark 14, 36); as to the means: *Non sicut ego volo, sicut tu* [Not as I will, but as you (will)] (Matt. 26, 39); as to the perfection: *Non mea, sed tua fiat voluntas* [Not my (will), but your will be done] (Luke 22, 42).

If it befalls them on some occasion to fail in the exercise of this virtue, they will then be careful and attentive to investigate the origin, examining, that is, if they have observed only the man in the Superior and not God, if some disordered affection reigns in the heart, looking rather *quae sua sunt* [to those things that are his own]; if some distrust in divine Providence and in divine help reigns in the spirit, some human respect or feeling of sloth. And to be always more perfected in the exercise of this virtue, they will re-read attentively each month the letter St. Ignatius on obedience.^{uu}

Finally in the Rule itself is read:

Rule 14. – The Superior will prescribe, according to the rules and the spirit of the Congregation, the order of actions, of which they will be exactly observant. Outside of the time of recreation each one will attend seriously to their respective occupations, fleeing idleness with all solicitude.

^{ss} Here, Isnardi goes a bit further than Lanteri, adding, “leaving even the letter of a word they are writing half finished when obedience calls . . .”

^{tt} In addition to promptness, strength, joy, and humility, Isnardi’s version has, “and simplicity . . . ready to justify the command and the one that has given it—with fortitude and perseverance, realizing that they have more need to obey than to live: To obey is necessary, to live is not necessary.”

^{uu} While Lanteri specifically calls for the attentive reading of the letter of St. Ignatius on obedience each month, Isnardi says only that they should read the best spiritual writers, especially their passages that deal with obedience.

It is known how much God loves order, because he wills to do everything and always does everything with order, both in the order of nature, and of grace and glory.^{vv}

Order is found in God, descends from God, leads to God, although it is practiced by us, says St. Augustine.³⁶

Disorder, in contrast, comes from Lucifer, is displeasing to God and to everyone in everything, and to the proportion that it prevails there.

And for this reason in Hell, the total disorder that reigns there forms one of the greatest punishments revealed to us by God: *where there is no order, but everlasting horror abides* (Job 10, 22).

The order, then, of actions consists: 1° in *not losing time*, 2° in *doing everything in its time*, 3° in *doing everything with method*.

1° Time is a precious talent not granted for anything other than to barter it for Heaven, by being able to acquire at each moment as many degrees of grace and of glory; so it is not fitting to lose an instant, as the above rule prescribes.

2° But it is not enough not to waste time, it is fitting also to do everything *in its time*, as has been said, and as the Holy Spirit prescribes: *omnia tempus habent* [all things have their time], imitating also in this our divine Master, who used to say: *nondum venit hora mea* [my hour has not yet come] (Jn 2, 4); *haec est ora vestra* [this is your hour] (Lk 22, 53); *tempus meum nondum advenit* [my time has not yet come] (Jn 7, 6); *venit hora, et nunc est* [the hour is coming, and is now (here)] Jn 4, 23.

And thus, it is not only blameworthy to spend time doing nothing, but also in doing anything other than what should be done.

Therefore, not losing time and doing everything in its time, it is evident that good deeds and therefore merits are multiplied so much the more, and furthermore the door remains closed to the thieves of time, and to the idleness [which is the] origin of so many temptations and sins.

3° It will be added also in each action the *method* prescribed in its place in this Directory together with happiness and peace of the heart, so that the days will be full, and everything will be done in perfection. And it is incredible then how much in a day, in a month, in a year, and above all

^{vv} In this section, the founder leaves no doubt as to his belief in the importance of order in our actions. Isnardi softens this dualism of order and disorder somewhat, omitting reference to Lucifer.

the whole life, good deeds and merits will be multiplied, and as a result glory, something that is largely lost if only order is disregarded.

The commitment will therefore be to guard oneself from the thieves of time and to overcome every temptation of sloth, not to be idle for even a moment, but always to pray, study, and do good works; to do everything in its time, according to the order prescribed by the method proposed in the Directory, with peace and joy; not to wait for tomorrow to do what can be done today.^{ww}

Chapter III

Of study and of composition

Study, after prayer, will form the principal object to be in the heart of the Oblate of Mary, because the service of God, the honor and advantage of the Church and the duty of one's own state³⁷ require such, knowing that without doctrine the Cleric renders himself unable and unworthy for such a ministry, according to the threat made by the Lord,³⁸ and harmful to others by the damage that he causes, since *si caecus caeco ducatum praestet, ambo in foveam cadunt* [if a blind man leads a blind man, both will fall into a pit] (Mt 15, 14), and [harmful] to himself due to the rigorous account of the talents [that are] misused and kept idle (Mt 25).

They will endeavor to study and to compose through a spirit of obedience and charity, for their end is to help their neighbor, and they will attend to it always with purity of conscience and of intention. Therefore, they will have a principal duty of attending seriously and investing in it all moments free from prayer or the exercise of charity, nor will they ever cease to study for their entire lives, after the example of the Divine Master, who although he was the sun of intelligence,^{xx} *qui illuminat omnem hominem venientem in hunc mundum* [who coming into the world illumines all men] (Jn 1, 9), despite that his relatives found him *sedentem in medio Doctorum audientem* [sitting in the midst of the Teachers listening] (as a humble disciple) *et interrogantem eos* [and questioning them] (as though eager always to profit more).

The subject then of their study will be dogmatic, moral and polemical Theology, all with the appropriate end, manner and time, and they will

^{ww} Isnardi moves the daily schedule from the end of the document to here, placing it before Chapter III.

^{xx} A fascinating title for Christ, which Isnardi omits.

add to it the task of composing an entire course of the Exercises of St. Ignatius, according to his spirit.

Article 1

Of the study of Theology

Rule 15. – They will attend seriously to study, [as a] very strict duty of the Cleric, therefore they will apply themselves to the study of dogmatic, moral, and polemical, Theology, and their doctrine will be that only of the Roman Church.

Par. 1 – Dogmatic Theology

1° Their teachers in this field will be the two Doctors of Holy Church: St. Thomas and St. Bonaventure.

2° Their doctrine will be that only of the Roman church, since the two terms *Catholic* and *Roman* have always been considered as synonymous, as St. Ambrose observes in his oration *in obitu fratris* [on the death of his brother], which says also elsewhere: *ubi Petrus, ibi Ecclesia* [where Peter is, there is the Church].

They will therefore try to follow exactly every teaching and judgment issued by the Holy See, believing it necessary to be able to say with the divine Master: *Doctrina mea non est mea, sed eius qui misit me* [My teaching is not mine, but of him who sent me] (Jn 7, 16).

They will also profess full uniformity even in the articles on which the Holy See tolerates differing opinions.

3° As regards disputed judgments, they have as [their] rule to obey the decrees issued for such purpose by Paul V (see Bernini, *Storia dell eresie* [History of the heresies], t. 4, p. 583) and Alexander VII (see *ibid.*, p. 662), not to decide what is not decided (see Benedict XIV, *De Synodo dioeclesana*, l.7 per totum),^{yy} and to say with St. Pacian: *Christianus mihi nomen, catholicus cognomen*; [Christian is my name, catholic my surname]; with St. Augustine: *In necessariis unitas, in dubiis libertas, in omnibus caritas*. [In necessary things unity, in doubtful things liberty, in all things charity.]

^{yy} Isnardi has the following at this point, “Such schools of thought as are known to, and permitted by, the Holy See shall be regarded accordingly as in the category of *probability*, until such time as the Church has made clear her mind on the matter. . . He will as a matter of course further scrupulously refrain, in writing and speech and in any other circumstances, from all that may in the very least offend against peace and charity.”

They will therefore abhor every spirit of faction and of novelty, according to the teaching of St. Paul: *Obsecro autem vos fratres per nomen Domini Nostri Jesu Christi ut idipsum dicatis omnes et non sint in vobis schismata; sitis autem perfecti in eodem sensu et in eadem sententia* [Now I beseech you, brothers, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment.] (1 Cor 1, 10), because otherwise conflicts, divisions, and heresies themselves will be born.

A true commitment will also be made to study with the most serious effort all the composed treatises of dogmatics.

Par. 2 – Moral Theology

Rule 16. – They will have a conference once a week, they will abhor every spirit of faction and of novelty.^{zz}

They will apply themselves to study it seriously and completely, nor will they ever cease to review it. They prefer the authors canonized by the Church or praised by the same. Their norm will be the teaching and the universal practice of Church, the propositions condemned by the H. See and evident general reason, of its nature one and universal, and not the particular reason of some.

Regarding the particular opinions of morality their principle will be not to decide that which has not been decided, according to the advice of St. Bernard, *De Consid.*, l. 5: *Opinio si habeat assertionem temeraria est . . . multi suam opinionem intellectum putarunt, et erraverunt* [Opinion venturing on assertion is rash. . . . Many have taken their own opinion as understanding, and have erred.] And St. Thomas, *Quodl.* 9, qu. 97, a. 15: *Periculose determinatur aliquid esse peccatum mortale, nisi expressa*

^{zz} Isnardi's version goes on, "that is to say, he will not embrace any doctrine for the sole reason that it appeals to him or he sees it followed by those that are honored. He must look only to the criterion of whether it be true or false and reject new doctrines repugnant to Sacred Scripture and the Fathers of the Church, or not in accordance with the common teaching and mind of the Church. If then any such novel theories are proposed to him, no matter how good or sound they may appear to be, or how well presented, the Oblate will not fail to compare them with the Church's teaching; and he will hold only those that have been proven by this touchstone, being on his guard against others that are of purely human imagining."

veritas habeatur [It is dangerous to determine that something is mortal sin, unless such a truth is expressly to be held].^{aaa}

In essence, in the area of doctrine they will be careful to guard themselves from all that nurses the private spirit, [the spirit] of faction and of novelty, because these also customarily give rise to conflict and dissensions.

Par. 3 - Polemical theology

They will apply themselves in a particular way to know thoroughly current errors in order to strongly combat them, according to the advice of St. Paul.³⁹

In order to not err in this area they profess a special attachment and total obedience to the Holy See. They will have as a special Protector St. Peter, and the day of his feast they will renew (as has been said) the profession of faith prescribed by the Holy Father Pius IV, adding to it an explicit profession of sincere and exceptionless obedience to all and each individual Constitution of the Roman Pontiffs against Jansenism, Richerism and any current error.

They will therefore reread often the Council of Trent, in addition to the Ritual and the Roman Catechism; all the propositions condemned by the Holy See, and in particular the Bull *Unigenitus* and *Auctorem Fidei*; the Rules of St. Ignatius for thinking with the Catholic Church, which is found in his book of the Exercises.^{bbb}

Article 2

Of composing the Exercises of St. Ignatius

Rule 17. – They will attend furthermore to composing a series of Meditations and Instructions for giving the Exercises according to the method of St. Ignatius.

1^o Everyone will have a special duty to compose first of all a series of Meditations and of Instructions for giving the Exercises of 10 days, exactly according to the method of St. Ignatius, nor will they give themselves peace until it is finished.

^{aaa} This warning, which contrasts with some of the rigorism of Lanteri's day, is omitted in Isnardi's version.

^{bbb} Isnardi here includes Ignatius' Rules for Thinking with the Church in a long footnote.

And since the enemy uses all diligence to distract them from that enterprise, so they will be attentive to guard themselves from all obstacles—such as too much exterior care and concern, one’s own indiscreet devotions and mortifications—ready to defer the exercise of the ministry, as long as the Superior will judge it appropriate.

2^o One or more times a week, the one who composes will read in the refectory with appropriate tone, voice and gesture, one meditation, or instruction, rehearsing them all, and in recreation,^{ccc} each one, in turn, will say his reaction with candor, abhorring any spirit of contention and obstinacy. Otherwise the Superior will decide who will examine the said compositions before they are made in public.

Article 3

Concerning the manner of studying and composing

As it is necessary in studying and composing to observe the proper end, means and time, therefore 1^o with regard to the end they will intend only to grow more and more in the knowledge and love of God, to promote the glory of God and the salvation of souls.

Therefore, they will guard themselves primarily against the cooling of the practice of virtues and of prayer, nor will they ever lose sight of their primary end of strengthening themselves in faith and nourishing themselves in piety in imitation of the saints, mindful of the maxim of the Gospel: *quid prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur?*) [what does it profit a man, if he gains the whole world, if he suffers the loss of his soul?] (Mt 16, 26), and for this reason they will never omit the usual meditation without the consent of the Superior.

They will also guard themselves against every spirit of pride, according to the advice of St. Paul: *scientia inflat, caritas vero aedificat*⁴⁰ [knowledge inflates, love indeed builds up] (1 Cor 8, 1), and against every spirit of envy, if they see others distinguish themselves more.

They will finally guard themselves against all disordered fear and discouragement, when they do not see themselves succeeding in their effort.⁴¹

^{ccc} Lanteri, but not Isnardi, specifies that the feedback on these talks should be given during recreation, showing again the founder’s desire for the fitting use of time during this activity.

2° With regard to the means they will have recourse first of all to prayer to the Father of lights and to Mary Most Holy.

For study they will not make use of books and instructions other than that which will be given by the Congregation.

To compose, they will follow the counsels given by St. Anthony, St. Francis Borgia, St. Francis de Sales, and by Bl. Alphonsus Liguori.

For all this they will have an ample catalog of good and suitable books; a Directory for composing the Exercises of St. Ignatius; a compendium of various assertions and propositions to be avoided in composing and preaching, as tending more to destroy than to edify.

3° With regard to time they will adhere exactly to the order prescribed for daily actions, and they will employ all the moments free from prayer and works of charity, but not the night without the permission of the Superior; they will attend to it all their life as mentioned above.

Chapter IV

Of recollection and of silence

Recollection and silence are very necessary and indispensable means to attend to prayer and study; therefore the Oblates of Mary will be relentless in wanting to practice them rigorously, and they will be even more solicitous to the extent that they will have savored this lesson in meditating on the marvelous mystery of the hidden life of Jesus Christ and the consolations that are tasted in prayer done in perfect solitude.⁴²

Hence concerning recollection and silence they will observe the following practices.

Article 1

Of recollection

Rule 18. – They are observant of recollection. They rarely dine in homes of the laity, and always with a reasonable motive.

They will therefore attempt to stay in their room as much as they can to better profit from the time and not give rise to dissipation, and will take for this effect every precaution about the room and the leaving of the house, therefore:

1° Concerning the room.

No one will enter the room of another without reason, nor before he is answered; no one will admit laity without cause and always as little as possible.

2° Concerning leaving the house.

No one will leave the house without a genuine reason and without informing the Superior, nor will he keep himself out of the house more than necessary.

Each will attempt to leave always with a companion as far as affairs will allow.

On leaving the house they will mark their name at the door.

They will avoid making visits without a genuine reason.

They will be averse to meddling in temporal things of their neighbor. The door of the house will always be closed, nor will women ever enter it for any reason.^{ddd}

Article 2

Of silence

Everyone knows how with readiness of speaking it is difficult to avoid any offense of God and of neighbor⁴³; with silence we give rise to holy inspirations and good thoughts; peace of the heart is preserved, there is an excellent means to become men of prayer and to reach perfection.⁴⁴

Therefore they are prescribed in the following Rule:

Rule 19. – They will observe silence, to the utmost, outside of the time of recreation.

This silence is observed in the house and outside the house.

1° In the house it will be observed by everyone with the utmost emulation in every place and time, and when needing to speak, they will speak with few words and a soft voice.

^{ddd} Isnardi notes that Lanteri included more stringent rules of this type in the Rule that was later presented to the Holy See for papal approval, i.e. that no Oblate enter another's room without permission of the Superior, and that he not go into the houses of his penitents or other laity unless there is urgent need, and then always with a companion assigned by the Superior.

Nor will they cease to inform with gentle manners even those from outside, if it is necessary, that they should also speak in a low voice, out of respect for the quiet of others and for silence itself.

2° Outside the house they use all reserve about the subjects of speech and the way of speaking.

They never relate anything that is done and said at home. They do not communicate the Rules to anyone, nor the Directory, without the consent of the Superior.

Finally their maxim is: *In silentio et in spe erit fortitudo vestra* [In silence and in hope will be your strength.] (Is 30, 15).

Chapter V

Of mutual union

Mindful of the special precept of Jesus Christ *mandatum novum do vobis, ut diligatis invicem sicut dilexi vos, ut et vos diligatis invicem* [I give you a new commandment, that you love one another; that as I have loved you, you love one another] (Jn 13, 34), and still solicitous to be numbered among the true disciples of Jesus Christ, He having added: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem* [In this way will all know that you are my disciples, if you have love for one another] (Jn 13, 35); the Oblates of Mary Most Holy desire that love and mutual union be one of their principal characteristics. They therefore propose to safeguard this well among themselves, with the Head, and with the Body.

Article 1

Union of the members among themselves

Rule 20. – *They use (says the Rule) all the means to preserve love and mutual union: they are all careful to esteem each other, disposed always to any sacrifice in order to never break charity. They love to anticipate each other in every opportunity and to be admonished by all for their own defects.*

1° To practice well this union, before everything, they will study to imitate as closely as possible the conduct of the Divine Master in living with his apostles and disciples, imitating with all diligence his unalterable sweetness in every occasion, but they are all solicitous to esteem and love each other.

2° The esteem that they will bear, they will strive that it be sincere and constant and founded on faith, seeing only in the members of the Congregation the image of God, the brothers of Jesus Christ.

3° The love, then, with which they will love each other, will be a cordial love, as befits true brothers of the same family; affable, through which feelings of piety and news of study are easily and pleasantly communicated; prevenient, delighting in being able to render some mutual service at the occasion; suffering, easily bearing the shortcomings among them, without even giving signs of resentment and annoyance.

And if one has been offended, they will easily forget everything, knowing that love is a good infinitely superior to any other good.

Not content to love their brothers as themselves, and anxious to aspire to evangelical perfection, their rule will be the one recommended by the Divine Master: *diligatis invicem sicut dilexi vos* [love one another as I have loved you] (Jn 15, 12), that is, to love their neighbor more than themselves.

4° Furthermore, in order not to give rise to any cooling of charity, they will make use of the following instructions, namely: they will guard themselves diligently not only from any aversion, but also from particular friendships, which often cool friendship with others, and easily degenerate, because they are ordinarily not founded in God alone. They will always speak well of all, abhorring every inkling of detraction in themselves and in others. They will guard themselves zealously from suspicion among themselves, which is like a north wind,^{eee} which freezes charity in the heart. They will interpret everything in [a] good [light], excusing in their hearts and with others the intention, if [excusing] the action is not possible. They will never dispute with anyone, according to the advice of St. Paul⁴⁵, but there being differences of opinion, they will always propose their reasons with modesty and sweetness, to preserve good harmony with everyone, and peace of heart with themselves. They will not in any way meddle in the business of others, in those things which they know they do not have to give an account to the Superior. They will guard themselves from speaking with or reproving anyone with the air and tone of a Superior.

^{eee} In an apparent error, Isnardi says east wind.

Moreover, in order to avoid any source of dissension and cooling of charity, they will be careful to guard themselves against any private love, that is, a disordered attachment to things or to their own judgment, will and convenience, as opposed to the common love of God and of neighbor, careful to preserve uniformity in all interior things, as of doctrine, feeling and will, according the warning of the Apostle⁴⁶, and in all external things, as of food, dress etc., careful not to become cool in the love of God on which depends the practice of the virtues and patience in situations, which is very helpful in maintaining and fostering charity.

And if in spite of all these warnings and cautions some less edifying word or trait has escaped from someone, and offended anyone, he will try to remedy it as soon as possible and reconcile immediately, according to the saying of the Gospel⁴⁷.

5° Moreover, whenever they have committed some fault, they will desire to be corrected by all, even to be known for the fault, and will be grateful to those who have corrected them, glad that their defects are also manifested to the Superior by anyone who knows them outside of confession.

6° If they then see defects in others, they will never be surprised, thinking of themselves; and when the defect is obvious, each one will do a duty of charity to softly admonish the companion *inter te et ipsum solum* [between you and him only] as he would desire to be corrected himself; but before speaking, he will retire to pray.

Article 2

Union of the members with the head

They will not allow themselves to think, let alone to speak, detrimentally about the Superiors, guarding themselves diligently from criticizing and blaming their conduct in any way. On the contrary, they will be attentive to love and to distinguish themselves always more in regard to obedience toward the same, to talk about them well and to always defend the authority.

Article 3

Union of the members with the body

1° All will tenderly love the Congregation as a Mother, and all will be ready to sacrifice themselves for it, and if anyone knows anything that may impede the good of the Congregation, or hears some words of disapproval about the conduct of Superiors, the Rules or the Directory, he will not speak with anyone, but withdrawing first to pray, he will then make it his duty to express it to the Rector or the Admonitor, and then he will no longer think of it.

2° However, they will not cease to profess the greatest esteem and veneration towards all the other Congregations, esteeming them as even more worthy than their own and always speaking of them with praise.

They will try to participate in the good that the others do, to rejoice that God be the more glorified, that a greater number of souls be gained for God, and to enjoy such good as if they did it themselves, and every kind of envy of this kind will be greatly abhorred by them.

Moreover, they will not cease to love more their own Congregation, as a child is wont to love his mother more than a Queen.

3° Finally they will strive to have always present the following sayings of the Holy Scripture for their rule, that is: *Non erit tristis neque turbulentus, non clamabit, nec audietur vox ejus foris* [He shall not fail nor be discouraged, He shall not cry, nor lift up his voice in the streets] (Is 42, 2). *Discite a me quia mitis sum et humilis corde, et invenietis requiem animabus vestris* [Learn from me for I am meek and humble of heart, and you will find rest for your souls] (Mt 11, 29). *Caritate fraternatis invicem diligentes, honore invicem praevenientes* [Love one another with mutual affection; anticipate one another in showing honor] (Rm 12, 10).

Part two

Directory for the observance of the Rules pertaining to zeal for the salvation of souls

Sole chapter

Means for the salvation of souls

The Oblates of Mary most Holy will be in the house like so many hermits, who love recollection and silence, by attending to prayer and to study. Outside of the house they will be like so many apostles who desire to be in the number of those who *tradiderunt animas suas pro nomine Domini Nostri Jesu Christi* [have handed over their lives for the name of Our Lord Jesus Christ] (Acts 15, 26). Having conceived on the one hand in their meditations great ideas on the dignity and greatness of the soul and the glory to which it is destined, on the gravity of sin, on the immensity and eternity of the penalties of which it is at risk,^{fff} on the most excruciating and ignominious Passion of Jesus Christ to satisfy for sin and save souls; knowing on the other hand the greatness and the purpose of their vocation, having been made ambassadors of Jesus Christ, Mediators between God and men, Co-workers and Vicars of the Divine Redeemer in saving souls, Jesus Christ thus replicating himself in a certain way in the Priests for this end; nor ignoring the obligation that results from such a high vocation, due to the power received in ordination to consecrate and absolve, according to the warning of St. Paul⁴⁸, nor ignoring the strict account that will have to be made to God of talents poorly used and kept idle, and the sentence threatened for this end⁴⁹; therefore, after having striven to be qualified according to their capacity in study, and to be well-founded in prayer and virtue in order to be a vessel and then a channel, following the approval of the Superior they will lay aside every false humility, and with great generosity of soul and confidence in God, they will go forth, more than ever, anxious to tear away as many souls as they can from the jaws of the Devil to give them to God.

Their maxim will be that of St. Augustine: *Rape ad Deum quot potes: si enim potes et non rapis, tot caelo perdis, quot Christo lucrari poteris.*

^{fff} Like Ignatius, Lanteri believes that meditation on these penalties can be profitable to salvation. Isnardi omits the reference to these penalties.

[Sieve for God as many as you can; if you are able and you do not sieve, as many as you could have won for heaven, that many will you lose.]

Their model will be the public life of Jesus Christ; for this reason they will meditate [on it] very attentively.

Their occupations will be: to give the Exercises according to the method of St. Ignatius (art. 1); to attend untiringly to the confessional (art. 2); to promote the frequenting of the Sacraments and the reading of good books (art. 3); to use every means to gain souls for heaven (art. 4); to combat all errors (art. 5).

Article 1

Exercises of St. Ignatius

Rule 21. – *The giving of the Exercises being their principal purpose, they attend only to this type of preaching, except in their own Church. No one provides them without the approval of the Superior of the Congregation, neither does he refuse them as far as it is intended by the same.*

1° The Oblates of Mary Most Holy will renounce any other kind of preaching to dedicate themselves totally to the Exercises. It will only be permissible to give a few days of retreat with the approval of the Superior: panegyrics and Lenten [courses of preaching] will always be expressly excluded.

From this Rule the Superior will never dispense without necessity, and always with the approval of the Councilors.

The Exercises will be given exactly according to the method taught by St. Ignatius. The Oblates of Mary Most Holy will dedicate themselves with all possible diligence, using all the instructions proposed by the holy Author, and the means suggested by experience, and therefore they will make a special study and consult those who have experience.

The Exercises will be given in public and in private in Churches, Factories and Prisons.

2° In preaching they will always be aware as the Council of Trent prescribes⁵⁰, the advice of St. Francis Xavier⁵¹; the rule of Benedict XIV (Notif. 13), namely *that burdens should not be laid where there is not a clear law that imposes them.*

Ordinarily the Exercises do not last longer than ten days. Each sermon must not exceed one hour. It will always be preached in Italian with a

simple style adapted to the listeners. As for the expenses see finally ch. 2, art. 1, par. 1.

3° The preaching of the Exercises of St. Ignatius is preferred because they are an extremely powerful instrument of divine grace for the universal reform of the world, a very effective apparatus to conquer even the most difficult hearts, since there is no invulnerable heart, a method of universal and safe treatment to restore perfect health to infirm souls, a practical science and canonical method that is approved by the Church in order to sanctify by degrees every soul, a mine of the Divine Wisdom, a true font of eternal truths. Finally because they were dictated by the Virgin Mary and experience confirms its success.^{§§§}

Article 2

Administration of the sacrament of Penance

Rule 22. - They will attend tirelessly to the Confessional, ready to receive everyone at all times, especially the most needy, with a cheerful and happy demeanor.

1° Thus, in regard to time: they will attend to everyone twice a week, besides feast days. On all other days one will always be designated for this; meanwhile the other Confessors as well will never refuse to attend to them in whatever hour they are called.

2° In regard to the manner: a special study will be made to imitate the Divine Master in receiving and always treating everyone, especially the most needy, with the highest sweetness and goodness, and the most scrupulous with the highest charity and unalterable patience. They will never judge any heart [to be] invulnerable, but with continuous and fervent prayer and with diligent charity they will do what is possible to not allow anyone to perish.

3° Their guides for the practice of confessing will be: St. Anthony, Blessed Leonard of Port Maurice, St. Francis de Sales, Blessed Alphonsus

^{§§§} Isnardi goes on to add a list of 18 rules that Oblates are to observe in giving the Exercises, which were likely derived from experience between the time of the founding of the Congregation and the time Isnardi wrote his version of the directory. These rules include among other things: prayer and the asking of prayers once they know that they will be giving the Exercises in a certain place; obtaining faculties and letters of recommendation; the importance of good conduct while traveling; their manner of relating to the parish priest; the importance of not saying the slightest word about things heard or known in Confessions or occasioned by them; and their departure without delay once the Exercises are over.

Liguori, and to this end they will make themselves familiar with the reading of their works.

At the same time they will never criticize other Confessors.

4° Furthermore, whenever they are called by the sick, they will be ready and attentive to visit and comfort them, inasmuch as necessary and not more, and to administer to them the Sacraments at the time.

In regard to the dying they will have ready what is recommended for them, they will only assist them when it is necessary, and they will not intervene in any will.

Article 3

Promoting the frequenting of the Sacraments and the reading of good books

Rule 23. – They promote the frequenting of the Sacraments and the reading of good books.

1° As for the Holy Sacraments the Oblates of Mary Most Holy, holding present the urgings and designs of Jesus Christ concerning the Blessed Sacrament of the Eucharist, and knowing further the wondrous effects of this sacrament, nor ignoring the desires and the will of the Church expressed in the Council of Trent (Sess. 13, c. 8 and Sess. 22, c. 6) and in the Constitution of Innocent XI (see Bernini, *History of the Heresies*, vol. 4, p. 703) will not spare themselves from promoting the frequenting of these sacraments (See Benedict XIV, *De Canonisatione Sanctorum*, book 3, c. 27).

2° As for books, knowing that bad books are poisoned and pestilent fruits,^{hhh} and the very grave harm that experience shows to result in souls from reading these books, easily deducing the great advantage that can go with only promoting the reading of good books; the Oblates of Mary Most holy will therefore not neglect this so easy and effective means to dispel ignorance and error, for the conversion of the heart, to confirm good intentions and spiritual advancement; and to promote it appropriately and with greater fruit, they will apply themselves in a particular way to know the books that are best and adapted for every need, and use

^{hhh} The founder's strong words for bad books ("poisoned and pestilent fruits") mirror his emphasis on the promotion of good ones. Isnardi softens this a bit, saying only that "Oblates know what a source of every evil bad books are."

moreover, if it is necessary among them, conferences to better attain their end.

For this they will be served by the categorized Catalogs administered by the Congregation.

Article 4

Other means for the salvation of souls and for the glory of God

1° To all the aforesaid means they will also add the following efforts according to what zeal for souls will suggest to them, that is: they will teach the way of making prayer according to the capacity of everyone; they will suggest every month the virtue to be practiced and the Holy Protector; they will suggest at their time Novenas; they will inspire the esteem and use and of the Sacramentals and of Indulgences, according to the counsel and practice of the Saints⁵²; they will promote devotion to the souls in Purgatory, Oratories, aggregation to Societies and Confraternities.

2° Moreover, charity never being satisfied and always enterprising, they are not content to bring to God all the souls who present themselves with the abovementioned means, mindful of the saying of the divine Master (Mt 4, 19): *Faciam vos fieri piscatores hominum* [I will make you to be fishers of men], they will endeavor still to go in search of them as much as they can.

They will therefore take advantage of every opportunity to deal with those people who they know have the most need, especially with the poor, studying the means of winning their hearts.

They will therefore often visit with delight the sick poor of the city, the most abandoned, the sick in hospitals, the detainees in prisons, consoling, instructing, confessing everyone with every kindness and patience, but never taking on themselves any duty, that is [any] obligation, not even for a few days.ⁱⁱⁱ

ⁱⁱⁱ This sentence may provide a clue to reconciling the founder's statements enjoining a total dedication of the Oblates to the Spiritual Exercises (e.g. 1° under Rule 21, above) with other statements that encourage Oblates to "use every means to gain souls for heaven" (as elsewhere in this chapter). Oblates are not to assume *obligations* in regard to these other means that would render them unable to give the Exercises whenever they are requested. This interpretation would be consistent with the Rule of 1826, which describes the purpose of the Congregation as follows: "First—To consecrate itself particularly to giving the Holy Exercises as often as they will be asked for . . ."

3° Not satisfied with this, they will yet inspire other fervent lay people to also be seekers of souls, especially of the most abandoned and needy.

4° Moreover it will be familiar to all of them, that is on occasion and without occasion: speaking of God, but in a way worthy of him, that is, according to the counsel of the Holy Spirit: *Sentite de Domino in bonitate* [think of the Lord in goodness] (Wis 1, 1); speaking of Paradise and of the contempt of the goods of this world, thus manifesting their character as Ministers and Ambassadors of God, men of heaven in a certain manner, having the office of leading souls to heaven⁵³.

5° Finally it will also assist much to promote the glory of God to be attentive to giving reign to the highest purity and decorum in the House of God, in the divine service and in all that belongs to divine worship, emulating as much as possible the cleanliness of the Palaces of the Kings, convinced that what they do will always be infinitely less than what is due to God.

And they will promote this decorum to show their faith, their love towards God, to awaken in the souls of the faithful due respect toward the divine Majesty, and to foster to a greater degree piety in their hearts, not ignoring [the fact] that cleanliness, ornamentation and order in external objects naturally stir up noble, pure and well-ordered thoughts and corresponding affections, and that the opposite produces the opposite effect.

Article 5

Combatting current errors

Lastly after having been well-grounded in the study of Polemical Theology (as mentioned in c. 3, art. 1, par. 3), they will always be careful to combat all errors, knowing how great is the obligation to obey every decision and precept of the universal Head of the Church, and to profess and defend the doctrine of the Roman Church, and how great the scandal of those who show indifference or disobedience to the decisions and directives of the Church, and the damage that a single false principle can cause in matters of Religion; therefore after having recommended themselves well to God in prayer, mindful of the saying of the Savior: *que me erubuerit, et meos sermones, hunc Filius hominis erubescet cum venerit in majestate sua* [the one who is ashamed of me, and my words, this one the Son of man will be ashamed of when comes in his majesty] (Lk 9, 26), they will

abhor what the prudence of the flesh may suggest on such occasions, so they will be ready to overcome any human respect, to openly and courageously profess the doctrine of the Roman Catholic Church, to prove themselves firm in faith and obedience to the Holy See, solicitous to strongly combat every error proscribed by the Church, and to defend even at the cost of their own life any Catholic truth and decision and directive of the Holy See.

They will therefore by way of fitting and calm reasoning endeavor to disabuse the deceived and to protect others, always exercising the zeal of truth in a spirit of charity, according to St. Paul (Eph 4, 15): *veritatem in caritate facientes*, [doing the truth in love] according to the example of St. Francis de Sales, by seeking to gain first the heart rather than the mind, by making the truth itself loved, which is defended and taught.^{jjj}

N.B.

Rule 24. – *The superior of the Congregation (and of each House) will be able to dispense from these Rules, and interpret them according to the spirit of the Institute so that he will always adjudge it well in the Lord.*^{kkk}

Conclusion

These are the Rules that the Oblates of Mary Most Holy will observe to sanctify themselves and save souls, and they are reduced to only two, that is to charity and to obedience.

1^o *Charity* will suffice for them as a rule of all interior things, and they will desire that it alone rules in their heart, to be totally of God and of their neighbor, to carry out everything for the love of God and never anything for another end.

Therefore since charity is the beginning, end and summary of all the Rules, so too will it be the interpreter and the support.

^{jjj} Isnardi inserts after this article a footnote observing that Lanteri does not mention formation of the clergy in the Directory. He suggests that this omission is due to the fact that the only extant Oblate house at the time seemed too poor and limited to do this work.

^{kkk} The founder gives not only the superior general but the local superior the ability to interpret the rules and even dispense from them. Interestingly, Isnardi omits Rule 24 entirely in his version of the directory.

The same charity will also be the only bond that will bind them to each other, so that they will pray for themselves to be all *cor unum, et anima una* [one heart, and one mind] (Acts 4, 32).

2° Thus also ready and happy *obedience* will suffice for them as a rule of all exterior things, to carry out everything with greater perfection and merit.

3° And although none of the aforementioned Rules obliges under any sin, in all these things they will have nothing more at heart than to observe them all, in detail with the greatest exactness, thus to attend seriously to the sanctification of themselves, to gain as many souls as they can for God, and to acquire for themselves a great crown in heaven.

And thus, no one in anything will wish to exempt himself from the observance of even a single Rule, albeit minimal, without the counsel of the Superior, indeed the observance of the Rules and obedience to the Superior will be for the Oblate of Mary Most Holy like a thermometer to know the degrees of charity with which he is animated.^{lll}

4° But there having been any non-observance of any of these Rules, each one must know that he need not fear anything but discouragement and distrust in God; [let each] know to distrust, to have no hope rather in himself, and to hope invincibly for everything in God, to immediately extinguish every failure in the fire of charity, and to repeat resolutely, always and in every moment: *dixi: nunc coepi* [I said: now have I begun] (Ps 76 [77], 11).^{mmmm}

Nor should they cease to be attentive to always work with freedom of spirit, interior peace and joy, solicitious to always do their duty, and every action, with the utmost perfection and for the greater glory of God, persuaded that it is not their own failings that are opposed to Christian perfection, but rather the will to persevere in them, according to the maxim of St. Francis de Sales, and that small actions, made with promptness and great love, become great, [and] on the other hand, the

^{lll} Lanteri sees no conflict between the primacy of charity and the need for an obedient observance of the Rule. The latter will serve as a gauge that indicates the degree of the former.

^{mmmm} The second appearance of this phrase in the Directory. Lanteri includes the Psalm citation here, leaving no doubt as to the source of the phrase. Note also that the founder does not attempt to bind his men to the Rule under pain of sin. He would rather they serve God with gladness than out of compulsion. The encouragement to begin again if they fail in their observance of the Rule is characteristically Lanterian.

same great deeds done languidly and with a small heart, become small⁵⁴, and that the Lord loves to be served in gladness.⁵⁵

Order of time and of actions that each Oblate of Mary Most Holy will take care to observe

At the hours

5 - Rising, not before without permission; immediately make the bed, then straighten the room at the first free moment.

5:30 - Meditation of one hour in the room, or of half an hour, or even less if the confessional presses, taking it up again, however, at another time.

6:30 - Holy Mass, little hours, study etc.

11:45 - Examination of conscience and on the Rules

12 - Lunch

1 - Recreation.

2 - Rest, or free time, in which they will ordinarily recite the Crown of Virgin Mary, spiritual reading, divine office; occupations according to their state; Visit to the Blessed Sacrament and to Mary Most Holy.

8:30 - Dinner, Recreation

9:45 - Chapel, therein the Litanies of Virgin Mary and the *De profundis* for the benefactors, then either in the chapel or in the room examination of conscience as above. Vocal prayers.

10 - Rest; not later without permission.

Always silence except at the time of recreation.

N.B. - A bell will announce the rising, the beginning and the end of the meditation, the examination of conscience in the morning, lunch and dinner, and the end of the two recreations.

O.A.M.D.G.

Index of the Directory

Part I. Concerning their own sanctification

Chapter I. Of prayer, in which treats of the acts of religion which are habitually practiced by the Oblates of the Virgin Mary.

Art. 1—Acts of religion for each day—Rule 1

Art. 2—The same of religion for each week—Rule 3

Art. 3—The same of religion for each month—Rule 5

Art. 4—The same of religion for each year—Rule 6

Chapter II. On the denial of oneself

Art. 1—Concerning possessions, par.1—Rule 7

Concerning honors, par. 2—Rule 10

Art. 2—Concerning Chastity—Rule 11

Art. 3—Concerning one's own will—Rule 13

Chapter III. Of Study and Composition.

Art. 1—Of the Study of Theology—Rule 15

Art. 2—Of the composition of the Exercises of St. Ignatius—Rule 17

Art. 3—Concerning the manner of studying and composing

Chapter IV. Of recollection and silence

Art. 1—Of recollection—Rule 18

Art. 2—Of silence—Rule 19

Chapter V. Of mutual union

Art. 1—Of the union of the members among themselves—Rule 20

Art. 2—Of the union of the members with the Head

Art. 3—Of the union of the members with the Body

Part II. Concerning zeal for souls

First chapter. Means of the salvation of souls.

Art. 1—Spiritual Exercises of St. Ignatius—Rule 21

Art. 2—Administration of the Sacrament of Penance—Rule 22

Art. 3—Other means to obtain the salvation of souls.

Conclusion.

Note from translator (M.Y.): The following are the notes from the original manuscript of Lanteri. In the original, most are in Latin, but a few are in Italian. Isnardi includes most of these notes in various places in his version of the directory. In the 1975 Italian printing of Isnardi's version, the Latin notes are translated into Italian. I have chosen to leave the Latin citations in the original language, and have provided an English translation for the notes and the parts thereof that were originally in Italian.

1 Et societas nostra sit cum Patre et Filio ejus Jesu Christo (1 Joan. 1, 3).
Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in Nobis unum sint (Joan. 17, 21).

2 Senti de Deo 1^o *altissime*, hoc est supersensibiliter, superintellectualiter, supra omne ens, et non ens, tum extra te exiens, tum intra te ingrediens, tum supra te transcendens, pio intuitu credendo, admirando, percipiendo infinitam potentiam Creantis, sapientiam Gubernantis, justitiam Judicantis; exhibe illi cor *humile* per reverentiam, obœdientiam, honorificentiam, timendo ne forte illi adhuc displiceas, denuo illum offendas, finaliter ab ipso discedas.

2^o *Piissime*: admirando, amplexando, benedicendo misericordiam ejus summe benignam in Incarnatione, viscerosam in Passione, liberalem in Spiritus Sancti largitione; et quia te tam patienter sustinuit, longanimitate expectavit, misericorditer ad se reduxit, tibi veniam concedendo, gratiam infundendo, coronam promittendo; exhibe cor devotum per ferventes preces, ferventem amorem, gratiarum actiones; *desiderando* divinam gratiam per largam immissionem Spiritus Sancti, divinam conformitatem per expressam imitationem Crucifixi, divinam comprehensionem per apertam visionem Patris aeterni.

3^o *Sanctissime*: admirando, laudando, proclamando sanctitatem ejus, utpote ita in seipso illam habens, ut non possit velle nec approbare aliquid nisi sanctum; ita in aliis illam diligens, ut ipsi impossibile sit eam vere servantibus gratiae dona subtrahere, gloriae praemia denegare; ita oppositum abhorrens, ut impossibile sit ipsum peccata non improbare vel impunita relinquere.

Exhibe cor *illibatum* ut nullus regnet in te mundanae vanitatis applausus, corporeae voluptatis gustus, terrenae malignitatis affectus, nec sensu, nec consensu, nec affectu.

Dolendo vehementer de peccatis tuis propter annihilationem omnis boni divinitus tibi dati, impugnationem Christi pro te passi, vilipensionem legis Dei cujus majestatem inhonorasti, veritatem

denegasti, bonitatem offendisti (Ex S. Bonaventura, *De regimine animae*, t. 7, p. 18).

Quidquid de Deo mens humana cogitare et intelligere potest, Deus non est; sed dum cogitando cuncta transcendit, quidquid potest sibi fingere intimae lucis, internae dulcedinis, minus illo esse creditur, ad quamdam tamen lucem pervenit, quae non est Deus, sed quam Deus inhabitat. Et quia tunc anima mirabiliter inflammatur et reficitur, cogitare compellitur quam ineffabilis sit illa lux et dulcedo quam inhabitat, et non est ipse Deus (S. Gregor., *in Ps.* 17).

- 3 Qui vult cum Deo esse, frequenter debet orare et legere. Nam cum oramus, ipsi cum Deo loquimur; cum vero legimus, Deus nobiscum loquitur. Omnis profectus ex lectione et meditatione procedit (S. Isid., l. 3, *De Summo Bono*, et S. Aug., *in Ps.* 85).

Hauriendus lectionis seriae affectus est, et formanda oratio, quae lectionem interrumpat, et non tam impediatur interrumpendo, quam puriorem continue animum ad intelligentiam lectionis restituat (S. Bern., *in Epist. ad Fratres de Monte*). Si vis profectum haurire, lege humiliter, simpliciter et fideliter (*De Imitatione Christi*, l. 1, c. 5).

- 4 Cognosce te, homo, quantus sis, attende tibi ut consideres quid in te intret per cogitationem, quid a te exeat per sermonem. Attende quotidie diligenter quantum proficias vel deficias, qualis sis in moribus, in affectionibus, quam Deo similis, et prope, dissimilis et longe, et tuos affectus rege, actus dirige, gressus corrige (Ex S. Bonaventura, *in Soliloq.*). Oh quam magni periculi res est in homine religioso multa velle scire, et seipsum nescire. Quam prope ille religiosus est perditionis et interitus qui in cognoscendis rebus est curiosus, in iudicando aliorum conscientiam est sollicitus, se ipsum autem ignorat et nescit (Ex S. Bonaventura, *De perfect. vitae*).

- 5 Missae nec ita breves esse debent ut saltem horae tertiam partem non attingant, neque ita longae ut horae dimidium excedant (Bened. XIV, *De Sacrif. Missae*, l. 3, c. 14, par. 2 et *Inst. Eccl.*, 34, par. 19).

- 6 Laudabitis Deum *reverenter* (ait Ambrosius) si vocis sonum vibrabit modestia, *distincte*, si non praecedentes verba dimidia, non integra transilientes, non fractis ac remissis vocibus, sed affectu verba Spiritus Sancti depromatis, *devote* si mentem custodientes voci concordem, quae ore canitis corde meditabimini.

- 7 St. Francis Borgia, asking some Novices one day to which Saint they had the most devotion, noticed that some had no special devotion to Mary Most Holy; he promptly warned the Master of Novices to keep his eyes more attentive to those wretches, and it happened that they all lost their vocation miserably, and left Religion. See. B. Liguori, *Glories of Mary*, p. 1, c. 2, par. 2.
- 8 Hic est Filius meus dilectus, in quo mihi bene complacui, ipsum audite (Matth. 17, 5). Inspice et fac secundum exemplar quod tibi in monte monstratum est (Exod. 25, 40). Ego sum via, veritas et vita: nemo venit ad Patrem nisi per me (Joan. 14, 6). Quos praescivit, hos praedestinavit conformes fieri imaginis Filii sui (Rom. 8, 29). Induimini Dominum Jesum Christum (Rom. 13, 14). Sequendus erat Deus qui videri non poterat, sequendus homo non erat qui videri poterat; ut ergo exhiberetur homini et qui videretur ab homine, et quem sequeretur homo, Deus factus est homo (S. Aug., *Serm. 22, De Nativ. Domini*). Nempe fecit de corpore suo speculum animae meae (S. Bonav.). Imago ad eum qui est ad imaginem, venit, et quaerit imago eum qui est ad similitudinem sui, ut iterum signet et conformet (S. Ambros.). Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum. O Veritas Deus, fac me unum tecum in caritate perpetua. Taedet me saepe multa legere et audire. In Te est totum quod volo et desidero. Taceant omnes Doctores, sileant universae creaturae in conspectu tuo. Tu mihi loquere solus (*De Imitatione Christi*, l. 1, c. 3).
- 9 Ubi enim thesaurus vester est, ibi et cor vestrum erit (adde) ubi cor, ibi oculus, seu cogitatio (S. Bonav.). Memineris Dei, et caelum mens tua erit (S. Gregor.). Animae velut astra ad astra evolandae (S. Bonav.). Locus animae est Deus unus et trinus. Locus autem est conservativus locati, omnis enim res extra locum suum diu conservari non potest, et hoc tam in corporalibus, quam in spiritualibus; ideo anima extra Deum in caeno ponitur, et maculatur.
- Tanta autem est virtus loci, quod quanto magis res appropinquat ad locum suum, tanto fortius movetur in ipsum; ideo anima extra Deum locum suum non potest [vivere], quin labatur in peccatum. Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae.
- Propterea quia Deus est locus proprius animae, sit ergo semper nostra mens creata cum mente aeterna increata seu cum Patre; noster

intellectus cum Summo Vero, seu cum Filio; nostra voluntas cum Summo Bono, seu cum Spiritu Sancto (ex S. Bonav.).

10 *Deus spectator facit attentum ne per impetum* ab acedia rapiamur ad negligenter agendum, ubique enim totus quantus est, oculus est, et omnia videt quae facimus vel non facimus, et modum faciendi;

Deus adjutor facit generosum, ne per occursum molestiae deficiamus, nullus enim est locus in quo videt me Deus, quin amet, et proinde luctantem juvet, maxime si addam preces: Deus in adjutorium meum intende;

Deus remunerator facit alacrem, quia Deus omne bonum praemiatur; *et cautum*, quia Deus nullum malum non punit, ubique enim sedet pro tribunali, triplex enim iudicium datur: generale in fine mundi, particulare in morte singulorum, singulare post singulas actiones, singulis enim dum fiunt decernitur suum praemium, sua poena (Neumayr, *Exterm. Acediae*).

11 *Note from translator (M.Y.): Note #11 is missing in the original.*

12 Magna hominis excellentia et dignitas, quod imago Dei est. Quid majus quam Deo assimilari? Quod dedit mihi Pater (ait Filius) majus omnibus est (Joan. 10, 29) et quid dedit illi, nisi ut esset splendor ejus, et figura substantiae ejus? (Hebr. 1, 3). Ergo imago Dei Filius, imago Dei homo, sed aliter, nam: illa imago substantialis et naturalis est, homo imitationis imago est. Deus potuit generare, non potuit creare sibi aequalem. Ergo creavit naturam sibi similem non aequalitate, sed imitatione suae naturae.

In hoc ergo homo est imago Dei, quod est in eo excellentia Dei, nempe in mente et spiritu. Oh quam lucet et splendet imago Dei in spirituali natura animae, inserta sicut gemma in auro purissimo!

Quid amplius? Si vis cognoscere animae magnitudinem, Dei capax est; de eo enim dicitur (3 Reg. 8, 27): Caeli caelorum te capere non possunt; de anima autem dicit Deus: habitabo in ea, et deambulabo. O animae magna capacitas, ingens magnitudo, ut etiam Deus deambulet in ea!

Demum si quaeritur animae pulchritudo, similis est. *Ad imaginem et similitudinem meam creavi eam*. Ergo anima Dei capax est, o quam magna! Deo similis est, o quam pulchra! Imago in naturalibus perfectionibus, et in potentiis. Similitudo in donis gratuitis.

Imago indelebilis est. Similitudo vero potest mutari et perdi, fit enim anima similis Deo ascendendo, bruto descendendo.

Sola autem similitudo Dei est imaginis (seu animae) splendor et fulgor; tolle similitudinem hanc et imago remanebit turpis et obscura (Ex S. Thoma a Villanova, t. 1, p. 890 e segg.).

- 13** Anima media inter Deum et creaturas posita, conversione ad Deum illuminatur, melioratur, perficitur, ad creaturas vero obtenebratur, deterioratur, occiditur (ex S. Bonav.). Amor creaturae vel non perficit vel non reficit, vel non sufficit, immo quidquid animam afficit, inficit (ex S. Bonav.). Anima magis est ubi amat quam ubi animat.

Ibi ponis animam tuam ubi ponis affectum tuum, amor enim applicat amantem cum amato, et ideo anima terrenis applicata maculatur et inficitur. “Abominabiles facti sunt sicut ea quae dilexerunt” (S. Bonav., *opusc.*, in fol. p. 269).

Talis est quisque, qualis ejus dilectio: diligis terram? Terra es. Diligis Deum? Quid dicam? Deus es (S. Aug.).

- 14** Fecisti nos ad Te, et inquietum est cor nostrum donec requiescat in Te (S. Aug.).

Multa bona sunt in hoc mundo, et illa omnia sunt bona aliena, non nostra, ideo a nobis sunt utenda (ad finem creationis) non fruenda (hoc est utenda ad delectationem); res quibus est utendum non beatum faciunt, illa vero omnia bona occupare possunt, sed satiare, beatum facere, non possunt.

Unum est bonum vere nostrum, nobis datum ad fruendum et delectandum; quod solum cum percipitur satietas invenitur, non enim in multitudine, sed in unitate satietas est.

Multa sunt bona diversa corporalia et temporalia, praeponitur autem multis unum, non enim a multis unum, sed multa ab uno sunt, in quo est ratio omnis boni, quod solus Deus est, qui essentialiter bonus est, et ideo in illo solo perfecta satietas est, quia est Deus, et omnia.

Hoc est illud necessarium: multa distrahunt ut Martha, sed unum colligit ut Maria, quae dilexit non multa, sed multum. Non per varios amores creaturarum fimus distracti, divisi, multiplicati, et ex ipsa distractione contracti, corrugati, minorati. Sed animam nostram reducendo ad suam originem, unde venit, ipsa extenditur, dilatatur, majoratur, et avertens se a multitudine convertitur ad Patris congregantis deitatem et deificam simplicitatem. Unum est ergo solum

bonum, quod amando anima elevatur, nobilitatur, deificatur: in quo solo quiescit per amorem, reficitur per gaudium, satiatur per pacem, nempe Deus, et omnia (ex S. Bonav.).

- 15 Deordinatur anima vel, 1^o appetendo quod non est appetendum, nempe bonum aut interius, ut privata excellentia, quod est superbia, aut exterius, ut propria sufficientia, quod est avaritia, aut inferius, ut delectabile individui secundum gustum, quod est gula, aut ut delectabile speciei secundum tactum, quod est luxuria; vel, 2^o refugiendo quod non est refugiendum, velle enim bonum privatum possidere sine socio integraliter, sine contrario imperturbabiliter, sine labore infatigabiliter, secundum perversum instinctum partis rationalis est invidia, partis irascibilis est ira, partis concupiscibilis est acedia (ex S. Bonav.).
- 16 Ad sanctitatem nitentibus infimum adeoque primum omnium scalae gradum esse a terra discedere (Nissen., *De Beatit.*). Temporalium bonorum relictio, seu distractio, non decursus stadii, sed ingressus, nec ut meta, sed janua est (Paulin.).
- 17 Amor rerum terrenarum viscum est spiritualium pennarum, et ubi concupiscimus, ibi haeremus (S. Aug.). Radix omnium malorum, cupiditas est (1 Tim. 6, 10).
- 18 Paupertatis gradus sunt tres, nimirum: nil injuste possidere, nil habere superflui, nil velle possidere et penuriam pati propter Deum (S. Bonav.). Mendicitatem et divitias ne dederis mihi, tribue tantum victui meo necessaria (Prov. 30, 8).
- 19 According to the rule of St. Augustine: et non dicatis aliquid proprium, sed sint vobis omnia communia, et distribuatur unicuique vestrum a Praeposito vestro victus, et tegumentum, non aequaliter omnibus valent omnes, sed potius unicuique sicut cuique opus fuerit tribuatur, sic enim legitur Act. 4, 32. Quia erant illis omnia communia et distribuebatur unicuique sicut cuique opus erat.
- 20 Blessed Alphonsus Ligouri used to say that the laity frown if their offering is resisted, but they are edified if one persists in refusal; they will admire if one yields and condescends, but they attend more to what is done than to what is said, and above all the way in which those who preach to them live (*Life of Blessed Liguori*).
- 21 Sicut initium omnis peccati superbia est, ita radix omnis virtutis humilitas est (S. Bern., *De consid.*).

- 22** Qui sine humilitate virtutes congregat, quasi in ventum pulverem portat (S. Gregor., *Hom. in Joan.*). Ubi humilitas nutat, omnis virtutum congregatio non nisi ruina est (S. Bern., *De consid.*).
- 23** Gratiae Dei deputo quaecumque non feci peccata (S. Aug.).
- 24** Jam haeres Caeli omnia inferiora contemnam. Quid mihi de terrenis honoribus, qui sum filius Dei? Majus dedecus mihi esset appetere quemcumque honorem terrenum, quam filio Imperatoris latrinae officium. Quid mihi de terrenis divitiis, qui sum Regni aeterni haeres? Ignominiosius mihi esset de quantumcumque magnis divitiis terrenis curare, quam primogenitum Imperatoris de fimo equorum. Quid mihi de deliciis carnalibus, et caeteris quantumcumque magnis? Detestabilius mihi esset filio Imperatoris Summi affici in quantumcumque allectiva creatura, quam filium regis in sanie faetidissima (S. Bonav., *Stimulum Amoris*, p. 3, c. 17).
- 25** It is told of St. Ignatius, that showing in recreation one day more than his usual joyfulness, and asked for the reason, he replied that he had at last attained a grace that he had for so long insistently requested from God, namely that crosses should never be lacking to his Congregation.
- 26** O homo considera et vide, et attende qui sis, non enim es quod appares, sed quod non appares. Quid de te videtur, nisi corpus? Et tamen tu non corpus, sed spiritus es. Mirabile certe opificium Superni Artificis, quod ille spiritus sic faeci terreni corporis jungatur, ut inde fiat unus homo.
- Verum propter quid dolores, labores, anxietates, anima sustinet, nisi pro corpore? Utique ipsa non eget vestimento, cibo, quiete, somno, non opibus, non caeteris transitoriis, propter quae tam dura patitur supplicia.
- O anima, quid tibi, et caeno vili? Si corrumpitur corpus, tu immortalis es. Si pereat corpus, tu in Caelis es. Quid tua? Cur misera carcerem et catenam tuam sic amas?
- Sed vide, quale est quod amas? Egredere, et separa te a corpore, et vide quale est quod sic ardentem diligis, nempe putredine scatet, vermibusque fervet. Hoc est quod tam misere et ferventer diligis, decepta et ignorans. Separa te ab illo ut possit tecum tua separare, et agnoscere quale est reliquum corporeum, cui es copulata.
- Cur ergo caelestis ipsa terrena diligis? Cur sempiterna transitoria, et spiritualis ipsa corporea, speciosa faeculenta amas? Dilige tibi similia.

Quaere tibi utilia. Quid tibi cum faecibus vermibusque, o ingenua et nobilis et pulchra filia Altissimi? (Ex. S. Thoma a Villanova, *Conc. in Dom. 2 post Epiphan.*)

27 Quod est in homine praecipuum et excellens, hoc imperet, caeteris non reluctantibus, quae sunt communia et nobis, et bestiis (S. Aug.). Nec facio animam meam pretiosiore quam me (Act. 20, 24).

Major sum, et ad majora natus, quam ut fiam mancipium corporis mei (Seneca).

28 Non enim assumpsit Filius Dei carnem ut homo carni adhaereat, sed sicut ipse in carne existens carnem afflixit, et carnalia contempsit, et anima ejus semper Patri adhaesit, sic homo carnem mortificet, et semper se erigat ad divina (S. Bonav., *Stimulum Amoris*, c. 1).

29 As I was so infirm (St. Teresa said in her life, c. 13), until I resolved to pay no attention to the body, nor to health, I always saw myself bound to do nothing good. But when God willed for me to recognize this deception and stratagem of the Devil, if he [the Devil] then depicted health to me, I replied: it matters little if I die; if [he depicted] rest [to me], I said: I do not have need of rest, but of the cross. And so with many other things. And I realized clearly, that many times (although in fact I was very unhealthy) it was a temptation of the Devil; because, since I have not taken so much care [of my health], nor coddled myself so much, I am much more healthy.

30 Jesus Christus reformabit corpus humilitatis nostrae configuratum corpori claritatis suae (Philip. 3, 21). Quando rex potest et vult restituere militi equum meliorem si contigat eum mori in bello, potest miles secure eum exponere pro ipso rege; sic secure possumus exponere corpus nostrum pro Christo qui illud suscitabit gloriosius (S. Bonav., *In Symbol.*).

31 Venerable Berchmans used to say that it often happened that he left more fervent from a well-spent recreation than from meditation.

32 Our will in itself is nothing but an inclination to a good in general, love is the union of the will with the good proposed; our will can choose the good to its taste, but having chosen it, he becomes subject to it, and so of necessity he remains subject to God or to the creature, but he can always at his pleasure withdraw his love from the loved object (St. Francis de Sales, *Treatise on the Love of God*, l. 1, c. 4).

- 33** Voluntas propria est illa, quae non est communis cum Deo et hominibus, sed nostra tantum, hoc est quando quod volumus non ad honorem Dei et utilitatem proximi, sed propter nos facimus, non intendentes placere Deo et prodesse proximo, sed satisfacere propriis animorum motibus. De hac voluntate ait S. Bernardus: Cesset propria voluntas, et infernus non erit; in quem enim desaeviet ille ignis, nisi in propriam voluntatem? Item ait: Grande malum voluntas propria, qua fit ut bona tua tibi bona non sint, ex. gr. cum in jejuniis vestris invenitur voluntas vestra. Ex hac lepra propriae voluntatis oritur proprium iudicium, lepra eo perniciosior, quo magis occulta, quia quanto plus abundat, tanto quis sibi sapientior esse videtur (S. Bonav.).
- 34** Sive Deus, sive homo Vicarius Dei mandatum quodcumque tradiderit, pari profecto obœdiendum est cura, pari reverentia deferendum, ubi tamen Deo contraria non praecipit homo (S. Bern.).
Quidquid vice Dei praecipit homo, quod non sit certum displicere Deo, hoc omnino accipiendum quasi praecipiat Deus (S. Bonav., *Speculum discip.*, c. 4).
- 35** Verus obœdiens numquam praeceptum expectat, sed solum voluntatem Praelati sciens, vel credens, ferventer exequitur pro praecepto, exemplo Domini Nostri Jesu Christi, cui voluntas, et complacentia Patris summum praeceptum fuit (B. Alberti, c. 3 *de Virtutibus*).
- 36** Deus amat ordinem, ab ipso manat, et in ipso est. Ordo dux ad Deum, verum non ordo cognitus tantum sed factus. Ordo est quem si tenuerimus in vita perducet ad Deum, si non tenuerimus, non perveniemus ad eum. Ordo est per quem aguntur omnia, et rerum omnium parens. Non est ordo ubi deterioribus meliora subjiciuntur (S. Aug.).
- 37** Attende lectioni, exhortationi et doctrinae... haec meditare, in his esto, ut profectus tuus manifestus sit omnibus. Attende tibi et doctrinae, insta in illis. Hoc enim faciens, et te ipsum salvum facies, et eos qui te audiunt (1 Tim. 4, 13-16).
- 38** Quia tu scientiam repulisti, et ego te repellam ne Sacerdotio fungaris mihi (Osea 4, 16). Si sacerdos est, sciat legem, si ignorat legem ipse se arguit non esse Domini Sacerdotem (S. Hieron., in c. 2 *Aggaei*).

- 39** Ut potens sit exhortari in doctrina sana, et eos, qui contradicunt arguere (Tit. 1, 9).
- 40** Scientia inflat si sola est. Addite ergo scientiae caritatem, et utilis erit scientia, unde in illis, qui caritatis operibus insistunt, minus est periculosum (S. Thom., *Opusc.* 19, c. 11).
- 41** Fili, noli tibi attrahere si videas alios honorari, et elevari, te autem despici et humiliari. Erige cor tuum ad me in Caelum, et non contristabit te contemptus hominum in terris (*De imitatione Christi*, l. 3, c. 41).
- 42** Ille homo qui elevatur jam supra statum suum, non debet habere consolationem vel consolatorem nisi solum Deum, et ideo debet esse solitarius, et tacere; ex quo enim Deum habet pro socio non debet curare de humano consortio (S. Bonav., *De perfect. vitae ad Sorores*, c. 4).
- 43** In multiloquio non deerit peccatum (Prov. 10, 19). Si quis in verbo non offendit, [hic] perfectus est vir (Jac. 3, 2). Mutum debet esse os tuum, nisi ad tria, hoc est ad laudem Dei, ad accusationem tui, et ad utilitatem proximi (S. Aug.).
- 44** St. Ignatius gave as a sign if there was a true spirit in a Monastery or not, whether there was silence or not. (B. Liguori, *True Spouse*, c. 16, par. 1, n. 6).
- 45** Noli contendere verbis, ad nihil enim utile est, nisi ad subversionem audientium (2 Tim. 2, 14).
- 46** Implete gaudium, ut idem sapiatis, eandem caritatem habentes, unanimes idipsum sentientes. Nil per contentionem, neque per inanem gloriam, se in humilitate superiores sibi invicem arbitrantes: Non quae sua sunt singuli considerantes sed quae aliorum (Philip. 2, 2 et seq.).
- 47** Irascimini et nolite peccare: sol non occidat super iracundiam vestram (Eph. 4, 26).
- 48** Noli negligere gratiam, quae est in te, quae data est tibi cum impositione manuum mearum (1 Tim. 4, 14).
- 49** Inutilem servum projicite in tenebras exteriores, illic erit fletus et stridor dentium (Matth. 25, 30).
- 50** Apud rudem vero plebem difficiliore et subtiliore quaestiones, quaeque ad aedificationem non faciunt et ex quibus plerumque nulla fit pietatis accessio, a popularibus concionibus secludantur. Incerta item,

vel quae specie falsi laborant evulgari, ac tractari non permittant (Episcopi) (Trid., Sess. 25, *Decret. de Purgatorio*).

- 51** In concionibus cave umquam proponas argumenta dubia, contrariis perplexa doctorum sententiis, certa, et perspicua seligi oportet quae populo tradantur (S. Franc. Xav., *Ep.* 7, l. 3).
- 52** See B. Leonard of Port Maurice, *Sacred Manual*, p. 1, 2, n. 23, 24 e p. 2, par. 22; id., *Myst. and Mor. Discourses*, par. 29.
- 53** Quod demonstrat hominem caelestem argumentum quasi infallibile est, ut si sit homo in Theutonia et non loquatur theutonice: videtur quod non sit Theutonicus. Sic qui est in mundo, et mundana non loquitur, evidenter demonstrat se in mundo non esse; qui enim de terra est, de terra loquitur, ut in Joan. 3 (S. Bonav., *De perfect. vitae ad Sorores*, c. 4).
- 54** Promptitudo voluntatis causatur ex magnitudine voluntatis. Potest autem contingere quod aliquis ita prompta voluntate faciat opus aliquid facile, sicut alius difficile, quia paratus esset facere etiam quod sibi esset difficile (S. Thom., 1 p., q. 95, art. 4 ad 2). Radix merendi est caritas (Idem, 1, 2, q. 114; item, 3 p., q. 182 ad 2).
- 55** Hilarem datorem diligit Deus. Maximum inhabitantis gratiae signum spiritualis laetitia; solet e contra in aqua turbida latere piscaturus coluber (S. Bonav., *Speculum discip.*, p. 1, c. 2).