

Spiritual Maxims

That is: Rules for Youths to Live as Christians

Corrected and Improved by the Most Excellent and Illustrious

Anthony Mary Claret
Archbishop of Trajanopolis

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Blessed be your purity
And eternally be it
For everything pleasing to God
In such gracious beauty
You, Heavenly Princess
Sacred Virgin Maria
I offer you from this day
Soul, life and heart
Look upon me with compassion
Do not leave me, my mother

Hail Mary Most Pure
Without Sin You Were Conceived

To The Reader

Maxims are sentences that in brief words include and contain important truths. Their concision and brevity make them stay in the understanding more easily and remain there longer; therefore every nation, starting from the people of God, have had their proverbs or sentences with which they have kept and transmitted great and notable truths for the teaching and instruction of all. Solomon, inspired by the Lord, wrote a great number of sentences that are kept in the books of Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus. The holy fathers and doctors of the Church pronounced no less important sentences for the teaching of the faithful.

The great result, that a similar method of teaching doctrines produced, gave leeway that the world sowed throughout all parts maxims or sentences that confusing the understanding and perverting the heart taught all kinds of errors; for this reason we are all obliged and especially those people appointed in dignity and superiority, to persevere in proclaiming just maxims, right and sound doctrine, in contrast to the demonic forces of the world, that employs them especially in youth, from whom we try to remove it, illuminating them with the splendor of the holy, Catholic, apostolic, roman faith and to preserve them from the general corruption of customs. To this effect, this present collection of general and particular sentences has been prepared, taken from holy Scripture and the holy Fathers of the Church.

Pay heed that we do not always translate sacred Scripture and the holy Fathers literally, but constantly conform to the sense of the Catholic expositors; having consulted principally *The Devout Life* by St Francis de Sales, *The Practice of the Love of God and Jesus* by St Alphonsus Liguori and the works of Venerable Granada, Quadrupani, St Francis of Paula and others.

General Maxims

Id. = previous reference

1. Everything of this world will come to an end but eternity will always last. (St Francis de Sales)
2. Everything is vanity that doesn't serve toward eternity. (Id.)
3. May we try to please God until death (Id.)
4. The grandeur of the world serves nothing at the hour of death (V. Granada).
5. Very evil it is to do nothing good (St Francis de Sales)
6. Everything that comes from God is good and for our good (Id.)
7. Throw away from you the spirit of the world if you want to receive the spirit of God. (Id.)
8. There is no true joy or peace if it is not in God (V. Kempis).
9. Nothing is strictly necessary but the love of God and the salvation of the soul (St Francis de Sales)
10. We should fear nothing but sin (Id.)
11. Whosoever loses God, loses everything (Id.)
12. Who desires nothing of the world is owner of all the world (Id.)
13. He who devoutly give himself to God will be saved; he that does not will be condemned (Id.)
14. All the labors of the world are nothing for he who has merited hell (Id.)
15. He who does not have God is the poorest of the world (Id.)
16. Everything one does not do for God is time lost (V. Kempis)
17. Do not speak unnecessarily and without knowing what you must say (St Francis de Sales)
18. The happiness of the world is like a glass crystal that sparkles but is easily broken (Id.)
19. Do not think on the good that you have, but the good that you should have (Id.)
20. The best kept secret is he who stays silent (Id.)
21. Always agree to do good works and not to pay attention to what the world says (Id.)
22. Do good works and fear nothing; but if bad works you can fear everything (Id.)
23. It matters little that the world disapproves, if God approves (Common sentence)
24. Even if you are alone be modest, because God and his Angels see you (St Francis de Sales)
25. The fire of hell is never turned off and is eternal (Matth. 25)
26. For a momentary delight you abandon heaven and you lose the same God (St. pope Gregory)
27. If you want to save yourself, first you must die to sin (Common among the holy Fathers)
28. Where there are disputes and discord, the Holy Spirit does not dwell (St Francis de Sales)
29. One Our Father prayed with devotion is worth more than many in a hurry and in habit (Id.)
30. Temptation never finds us so weak as when we are idle (Id.)
31. An hour with charity and prudence is time better spent than a year of bitterness (Id.)
32. The world teaches us no more than illusion and lies (Id.)
33. The right to eternal glory is lost with mortal sin (This is from faith)
34. Gluttony is contrary to a long life (Common among the holy Fathers and naturalists)
35. If a man will remember that God sees him, without doubt he would not sin (Common among the holy Fathers)
36. He who skillfully achieves dominion over his most vehement passions, will reach heaven swiftly and surely (St Cyprian, lib de bono pudic. In fine)
37. A covetous heart lives with rage and inquietude (Common among the holy Fathers and naturalists)
38. In temptation just say: Viva Jesus, viva Maria and do not fear. (St Francis de Sales)

Particular Maxims

Love of God

39. God is charity and love and whosoever remains in charity, remains in God and God in him. (1 John 4:16).
40. Whoever loves God, is known and loved by Him (1 Cor. 8:3)
41. If you love God, you will talk about Him frequently with love. (St Francis de Sales)
42. Whoever does not love God, nowhere has rest (St Augustine)
43. He who loves the good Jesus is always happy (St Francis de Sales)
44. Whoever loves Jesus with all his heart finds pleasure in everything (St Liguori)
45. Love the Lord. Is it by chance that he is your Father, who saves you, who made you, and created you? (Deut. 32:6)
46. God chose you before the creation of the world to be holy in his sight (Ephes. 1:4)
47. Love God with all your heart, with all your soul and with all the strength of your spirit. (Matth. 22:37)
48. Whoever has received my commandments and keeps them, is he who loves me (John 14:21)
49. He who does not love God is dead. (1 John 3:14)
50. Let us then love God, because God loved us first (1 John 4:19)
51. God loves us so much, that he not only calls us his sons, but he also desires we truly be them (1 John 3:1)
52. Even if you give all your goods to the poor, if you do not have charity or love of God, it serves you nothing. (1 Cor. 13:3)
53. You shall adore the Lord your God and Him alone you shall serve. (Luke 4:8)
54. Love God above all creatures and you will not find anything difficult about serving him (St Francis of Paula)
55. Everything done out of love is love: your work and your very death is nothing other than love if out of love they are received (St Francis de Sales)
56. Love this so very good God that has loved you without end. Love him when you receive him in holy communion and when he consoles you: but above all love him in your work, in your distress, in dryness, in tribulations, and contradictions; because if he has loved you in heaven, he has shown His love better in the midst of scourges and nails and thorns at Calvary. (Id.)
57. Look, it is always true that those who intend to have any part with Jesus glorified, beforehand must have part with Jesus crucified (Id)

Fear of God

58. He who fears God will be blessed in the hour of his death (Eccli. 1:19)
59. Blessed is the man who fears God (Eccli 25:15)
60. God looks with love on all who fear him (Eccli. 34:17,19)
61. Nothing is wanting to him who fears God (Psalm 33:10)
62. The holy fear of God is the greatest wisdom of the world (Eccli. 25,14)
63. Do not fear those who cannot do more than kill the body but rather fear God who after taking your life, can cast your soul into hell (Luke 12:4,5)
64. The woman without fear of God is more fragile than glass (St Francis de Sales)
65. The man without fear of God is worse than a beast (V. Granada)

Love of Neighbor

66. Love your neighbor as yourself for love of God (Matth. 22:39)
67. Do not do to another that you do not want another to do to you (Tob. 4:16)
68. Treat others how you would want to be treated (Luke 6:31)
69. In this is known if one is Christian, if he loves his neighbor (John 13:35)

70. He that loves his neighbor fulfills the law; he that hates him is a murderer (Rom. 13:8)
71. The love of neighbor does not have to be in word or in mouth but in work and in truth (1 John 4:18)
72. Carry one another's burdens and so you will fulfill the law of Christ (Galat. 6:2)
73. Who accuses his neighbor excusing himself, wants to sell expensive and buy cheap (St Francis de Sales)
74. The love of god and the love of neighbor are two branches of the same tree and of the same roots (Id.)
75. The works of the neighbor can have a hundred faces; therefore, let us look at them through the beautiful face (Id.)
76. Christ Jesus said, this is my commandment, that you love one another as I have loved you (John 15:12)
77. If anyone would say I love God, and hates his brother, this one is a liar. (1 John 3:15)
78. If he does not love his brother whom he sees, how can he love God whom he does not see (1 John 4:20)
79. The rich who sees his brother in need and closes his bowels, how is the charity of God in him? (1 John 3:17)
80. This commandment we have from God, that he who loves God love his brother (1 John 3:17)
81. Whoever looks at his neighbor outside of the side of Christ the Savior, runs the risk of not loving him, nor with purity nor with constancy nor with equality (St Francis de Sales)
82. If you love with your heart your neighbors, the infernal enemy will not be able to harm you (St Francis of Paula)

Love of Parents

83. Son, honor you father and your mother so that you may be happy (Deut. 5)
84. How unspeakable is he who abandons his father and how cursed of God he who angers his mother (Eccli. 3:18)
85. Cursed be, says God, he who does not revere his father and his mother; and all the people shall say: so be it (Deut 27:18)
86. He who outrages his father and his mother through words is worthy of death (Exod. 21:17)
87. But he who honors his father will live a long live: and he who obeys his father will help his mother (Eccli. 3:7)
88. Think, son, how many and how great dangers and pains your mother suffered for you (Tob. 4:4)
89. Remember that if not for your parents you would not be in the world and return their kindness to them gratefully (Eccli. 7:30)
90. Console, son, your parents, in their old age and do not sadden them during their life (Eccli. 3:14)
91. The charity you will have used with your parents, will not be forgotten before God (Eccli. 3:15)

Obedience and Respect to Ecclesial and Secular Superiors and to Elders

92. Obey your prelates, because they watch over the health of your souls of which they must give an account before God (Hebr. 13:17)
93. Whoever hears them, hears me and whoever disregards them, disregards me, says the Lord (Luke 10:6)
94. Every man is subject to supreme powers because there is not power that does not come from God, and those powers that be, exist because God has ordained it (Rom. 13:1)
95. Therefore, whoever resists the power resists the order of God and the same brings about his own condemnation (Rom. 13:2)

96. The supreme power or the sovereign, is the minister of God to promote the good: he is also the minister of God to punish those who work evil (Rom. 13:4)
97. For this it is necessary that you be subject to him, not only to avoid his punishment, but also for what the conscience dictates (Rom. 13:5)
98. Paying tribute to sovereigns is also because they are ministers of God in the functions of his employment (Rom. 13:6)
99. Pay then each one that which is due to him; tribute to whom tribute is due; taxes to whom taxes are due; fear to whom fear is due; honor to whom honor is due (Rom. 13:7)
100. Subject yourself to every human creature for God, be it the king as the sovereign, also the ministers and governors he sends, for this is the will of God (1 Peter 2:13)
101. Fear God and render all respect and honor to the king (1 Peter 2:17)
102. St Paul says to Titus: Exhort the faithful that they be subject to the princes and magistrates and obey their orders (Tit. 3:1)
103. He orders also Timothy that in the prayers of the Church, he pray especially for kings and for everyone who occupies eminent positions (1 Tim. 2:2)
104. Youths be subject to those who are older (1 Peter 5:5)
105. When an elder arrives where you are, stand up for the honor due him (Levit. 19:32)
106. Old age is very worthy of veneration; for it consists as much in the number of years as in the wise way of thinking and in an irreproachable life (Sap. 4:8)
107. Try to hear the instruction of the wise elders for in them you will acquire prudence and you will learn to respond and speak when appropriate (Eccli. 8:9,12)
108. Young man, do not ever disregard a man in his old age (Eccli. 8:7)
109. Disobedience in which one's own will is made against that of God, closes the doors of heaven and opens those of hell (St Francis of Paula)

Love of Work

110. Idleness is the mother of many vices and work is the father of many virtues (Eccli. 33:29)
111. Man is born to work like the bird is born to fly (Tob. 5:7)
112. God put the first man in paradise so that he would work it and cultivate it. (Genes. 2:15)
113. Do not hate professions of great work, and highly regard agriculture for the Most High raised it up and instituted it. (Eccli. 7:16)
114. Be smart in your labors and in this you will live healthy. (Eccli 31:27).
115. Everything you do, do well and it will be spoken well of you (Eccli. 33:19).
116. St Paul says: we beg you brethren that you fulfill well your profession and not leave idle your hands (1 Thes. 4:11).
117. Hands slow to work bring about misery but strong and hard-working hands are free from it (Prov. 10:4).
118. Man, in the whole span of his life, should earn the bread he eats with his work and with the sweat of his face (Genes. 3:17,19).
119. I hear, says St Paul, that among you there are some that pass time walking out of curiosity from one part to another without doing anything. Such as these, I beg insistently in the name of Our Lord Jesus Christ, that they work in a way that they earn the bread they eat. (2 Thes. 3:11,12)
120. He who does not want to work, may he not eat (Id.)

Necessity of Teaching and Instruction

121. Son, from your first age love to be instructed, and you will acquire a wisdom that will remain with you until old age (Eccli. 6:18)

122. Whoever needs wisdom, ask it from God, who gives to all with generosity (James 1:5)
123. But see that the fear of the Lord is this wisdom, and keeping oneself from sin is true intelligence (Job 28:28)
124. Wisdom will not enter a wicked soul, nor will she dwell in a body subject to sin (Wis. 1:4)
125. If the riches of this life are desired, what is worth more than wisdom? (Wis. 8:5)
126. All the gold is but a little sand in comparison (Wis. 7:9)
127. So, he who rejects wisdom and instruction is foolish and wretched (Wis. 3:11; Prov. 1:7)
128. Son, love wisdom more than health and beauty and set out to have her as a light that illuminates you. (Wis 7:10)
129. Wisdom never fades and is clear and lets herself be easily seen by those that love her and found by those who look for her. (Wis. 7:13)
130. The beginning of wisdom is the true and burning desire to know her (Wis. 7:18)
131. If you will look for wisdom with the care with which men look for money, be certain you will find her (Prov. 2:4)
132. He who would find wisdom, will find life and will receive health from the Lord. (Prov. 8:35)

Prudence

133. Children, abandon your childhoods and childishness, and walk the path of prudence (Prov. 9:6)
134. The science of the saints is prudence (Prov. 9:10)
135. Be as prudent as serpents and as simple as doves (Matth. 10:16)
136. The prudent heart acquires science and before speaking is instructed (Prov. 18:15)
137. Do not answer before having listened and do not interrupt anyone in their discourse. (Eccli. 11:8)
138. Listen with meekness what they say to you so that you will understand it well and you may give a true answer with wisdom (Eccli. 5:13)
139. The wise word is not well received from the mouth of a fool because it is not spoken in its time (Eccli. 20:22)
140. It is suitable many times to become like the man who does not know, and listen, keeping silent and asking those that do know (Eccli. 32:12)
141. Yet the fool if he remained silent, would be thought wise, and if he closed his lips, to many he would seem shrewd. (Prov. 17:28)
142. A time to keep silent and a time to speak (Eccles. 3:7)
143. He that is moderate in his words is most prudent (Prov. 10:19)
144. Words spoken in their time are like apples of gold over a bed of silver (Prov. 25:11)
145. Youths, keep in mind that you do not desire to know more than what you ought (St Francis de Sales)
146. May unprofitable words never leave your mouth (Id.)
147. Do not want to change your state [in life] for there isn't one without crosses and displeasures (Id.)
148. Son, do not do any thing without advice, and you will not have to regret after it's done (Eccli. 32:24)
149. The prudent man makes sure to reflect well over what he must do; but the imprudent and proud man never fears anything (Eccli. 32:22)
150. Do not go, son, by the evil way or by rugged paths so that you do not expose your soul to falls (Eccli. 32:25)
151. Lord God, show me the way in which I should walk, for to you I have lifted up my heart (Psalm 142:8)
152. Teach me to fulfill your will for you are my God. Then your spirit who is infinitely good, will guide me to the earth of uprightness and sanctity (Psalm 142:10)

Temperance

153. See, children, do not make your hearts heavy with excess of food and drink (Rom. 13:13).
154. Temperance in food and drink is health of the body and soul (Eccli. 31:24)
155. It is good to not eat meat in excess or drink wine in excess (Rom. 14:21)
156. In wine is lust, and wine killed many (Ephes. 5:18; Eccli. 31:30)
157. Do not look at wine when it is golden and when its color shimmers in the glass, because although at the time of drinking it seems weak, but in the end it bites like a snake and spills its poison like a basilisk (Prov 23:31,32)
158. Wine and women make the wise fail (Eccli. 19:2)
159. Let us clean everything that stains the body and the spirit, making sure to sanctify ourselves more and more with the fear of the Lord (2 Cor. 7:1)
160. Watch over yourself, my son, and abstain from every kind of impurity (Tob. 4:13)
161. Evil thoughts separate from God and a corrupt heart repulses the Lord (Wis. 1:3; Prov. 11:20)
162. No filthy thing will enter heaven, nor anyone who commits abomination (Apoc. 21:27)
163. Do you not know that your body is the temple of the Holy Spirit, that it is in you, which God has given you and that you are not your own? (1 Cor. 6:20)
164. Glorify, therefore, and bring to God with your body (1 Cor. 6:20)
165. Impurity is easier to avoid than to correct (St Francis de Sales)
166. Charity can never be guarded enough, because it's the treasure of heaven that the greatest on earth cannot reach (St Francis of Paula)

Patience in Work

167. Persevere, my son, in the discipline and fatherly chastisement of God; considering that in this He treats us like sons (Hebr. 12:5, seq.)
168. Because what son is there that is not chastise by his father? (Id.)
169. If you lack this chastisement, which has happened to all the children of God, it follows that you are children of another father, and not of God (Id.)
170. Whoever the Lord loves, he chastises, as a father does to his son who pleases him (Prov. 3:12)
171. If we have received good from the hand of the Lord, why should we not suffer the evils that he sends us? (Prov. 2:10)
172. In your patience, says the Lord, you will possess your souls (Luke 21:19)
173. I am the helper in necessity and tribulation (Psalm 9:10)
174. I am with the just in tribulations; I will free and glorify him (Psalm 90:10)
175. The sufferings of this time do not correspond to the coming glory that will be revealed in us (Rom. 8:18)
176. The light and fleeting work of our tribulation produces in us a weight of immense glory (2 Cor. 4:17)
177. And by chance is it not appropriate that the Christ suffered and rose from among the dead and so entered into his glory? (Luke 24:26)
178. Then it is suitable that we by many tribulations enter the kingdom of God (Act. 14:21)
179. And will not he be crowned who rightfully had fought (1 Tim. 2:5)
180. Doing works and suffering for love of God is the science of the saints. (St Francis de Sales)
181. No one comes to heaven except through the way of affliction and bitterness (Id.)
182. The cross is the true door to enter heaven (Id.)
183. One moment of cross [carrying] is worth more than enjoying the delights of paradise (Id.)
184. Except from sin, there is nothing worse than sadness (Id.)

185. Better the long-suffering man than the valiant; and one who masters his passions than a conqueror of cities (Prov. 16:32)
186. It's sufficient to look upon Jesus crucified in order to bring yourself to suffer it all for his love (St Francis de Sales and St Liguori)
187. There is not a sin more harmful to man than wrath (St Francis de Paula)

Patience in Injuries

188. Bless those who speak bad of you and pray for those who calumniate you (Luke 6:28)
189. Practice humility, sweetness and patience in all things, bearing with one another with charity (Ephes. 4:32)
190. Forget all the injuries you have received from your neighbor, and do nothing to avenge yourself (Levit. 19:18; Eccli. 10:6)
191. I have reserved the vengeance for myself, and I will repay at its time, says the Lord (Deut. 32:33)
192. And learn from me for I am meek and humble of heart (Matth. 11:29)
193. Blessed are you if you suffer something for virtue's sake (1 Peter 3:14)
194. Blessed will you be when men load you with injuries and persecutions, and say every kind of evil against you falsely on account of me
195. Rejoice then and be rapt in joy, because there is kept for you a great reward in heaven (Matth. 5:12)
196. Shouts at the wolf and charity to doves; that is to say, hatred to sin and compassion to the sinner (St. Francis de Sales)

Horror at Gossip/Murmuring

197. Son, do not be foul-mouthed or a scoffer in town (Levit. 19:16)
198. Cover your ears with thorns and do not hear the murmurer's tongue (Eccli. 27:28)
199. The scoffer and slanderer will be cursed because he troubles many who live in peace (Eccli. 27:15)
200. A spark or flash sometimes ignites a great flame; likewise an unruly word, discord (Eccli. 11:34)
201. Your murmurings are not against them but rather God (Exod. 16:18)
202. The tongue of the murmurer is like the serpent that bites at silence and leaves poison in the wound (Eccles. 10:11)
203. The wound from the scourge leaves a mark on the body, but the wound of the wicked tongue leaves bones shattered (Eccli. 28:21)
204. Therefore, my son, do not speak evil one to another because whoever speaks evil of his brother speaks against the law (James 4:11)
205. Do not let indecent nor foolish nor jesting words be heard among you unconnected to your state [in life] (Ephes. 5:4)
206. Whoever thinks that he is virtuous but does not bridle his tongue, his religion is in vain (Ephes. 1:26)
207. Life and death are in the power of the tongue: those who keep it in mind will eat their fruits (Prov. 18:21)
208. Whoever guards his mouth, guards his soul; but he who is inconsiderate in speech will feel the harm (Prov. 13:3)
209. The world is a great speaker and enemy of silence (St Francis de Sales)
210. The world does not teach but to speak and rarely to be quiet (Id.)
211. Therefore son, put great care into keeping quiet and you will learn much about speaking (Id.)
212. Do not speak ill of anyone because otherwise others will speak bad of you (Id.)

213. Without necessity or utility, do not find evil (Id.)
214. He who murmurs has bile in his mouth (Id.)
215. He who finds the faults in his neighbor is like someone who throws trash in the street (Proverb of the Saints)
216. Only speak of what pertains to you (St Francis de Sales)
217. Turn off the lights in your house and leave alone other people's lights; that is, care for yourself and leave the rest in peace (An adage of many aesthetics)
218. Whoever murmurs with malice has the devil on his tongue and whoever listens to murmuring with pleasure has the devil in his ear (St Bernard)
219. Do not correct the murmurer if you judge prudently that the correction will not be used (St Liguori and St Francis de Sales)
220. In such a case as this show sorrow in your countenance because just like the north wind dispels rain, so a severe countenance reproves the tongue of the murmurer (Prov. 25:23)
221. Correction is medicine, which is not used when relief is not expected for the infirm (St Francis de Sales)
222. Virtue does not consist in not speaking; in a different way the mute will be the most virtuous (Id.)
223. Virtue, then, consists in speaking appropriately; knowing where, when, how, and with whom it is suitable (Id.)
224. Do not pay attention to what the world will say, for dogs don't bark at whom despises them. (Fr. Dutari, Jesuit)

Horror at Lying

225. If one loves life and wishes to see happy days, refrain one's tongue from evil and may one's lips not utter lies (1 Peter 3:10)
226. Do not lie, children, speaking one with another (Colos. 3:9)
227. The Lord detests the liar and the false testimony the lie assures (Prov. 6:19)
228. So, keep yourself from telling lies for the habit of lying is evil (Eccli. 7:14)
229. The Lord will destroy all who speak lies (Prov. 5:7)
230. A false testimony will not go unpunished and he who speaks lies will perish (Prov. 19:5)
231. The world is blind and insane; despise it and never tell lies to please it (St. Francis de Sales)
232. Lying is the direct enemy of God Himself (St. Thomas Aquinas and St. Augustine)
233. It is in no case licit to lie (Id. And is common among theologians and moralists)
234. Many times it is prudent to not speak the truth, but it is always a sin to lie (St. Thomas Aquinas, St. Augustine, and St. Liguori)
235. It wouldn't be licit to speak a lie, even if with it you could cure all the evils of the world (St. Augustine)
236. It is a horrendous thing to lie to the Holy Spirit or against the same God (Id.)

Horror at Sin

237. Son, always have God present in your spirit, and keep yourself from consenting at any time to sin and from breaking the law of your God and Lord (Tob. 4:6)
238. He that loves sin hates his soul (Psalm 10:6)
239. And what advantage is it for a man to obtain dominion over all the world if he ends up losing his soul and suffering detriment in himself? (Matth. 16:26)
240. Most evil is the death of sinners, and those who hate what is just will perish (Psalm 33:22)
241. If the just will hardly be saved, the sinner and the wicked, where will he go to end? (1 Peter 4:18)

242. The unjust and the evildoers will perish and they who abandon the Lord will be consumed (Isaiah 1:18)
243. Blessed are they who live a life pure and spotless, and walk in the way of the law of the Lord (Psalm 118:1)
244. Oh and how good is the Lord to those who are upright of heart! (Psalm 72:1)
245. The Lord will give to each one according to his works, and the wicked will go to everlasting torture but the just to everlasting life (Matth. 16:25,37,46)
246. Do not say: the mercy of God is great, he will take pity on the great number of my sins (Eccli. 5:6)
247. Because his indignation is quick as his mercy, and looks at sinners with his wrath. (Eccli. 5:7)
248. All rules have their exceptions except this one: Nothing against God (St. Francis de Sales)
249. Sin is unworthy of a well-educated person (Id.)

Observance of the Law of God

250. The love we have for God consists in keeping his commandments and his commandments are not difficult (1 John 5:3)
251. Whoever has kept the whole law, if he fails in only one point is guilty as if he had violated all of it (James 2:10)
252. Not all who say: Lord, Lord, will enter into the kingdom of heaven; but he who does the will of my Father who is in heaven, this one shall enter the kingdom of heaven (Matth. 7:12)
253. If you love me, says Christ Jesus, keep my precepts (John 14:15)
254. My son, says the Lord, receive my words and keep my precepts hidden in the bottom of your heart (Prov. 2:1)
255. In your spirit, think of God, and all your conversations will be of the precepts of the Most High (Eccli. 9:23)
256. Whoever, says Christ Jesus, does the will of my Father who is in heaven, he is my brother, my sister, and my mother (Matth. 12:15)
257. My food, says Christ Jesus, is to do the will of the Father who has sent me (John 14:34)
258. Does the Lord want victims and holocausts rather than obeying his voice? Better is obedience than sacrifice. (1 Sam. 15:22)
259. The best way of serving God is to do everything as he commanded (St. Francis de Sales)
260. When you must do some good work, think and speak little and work much (Id.)
261. The greatest enemy of man is himself (Id.)
262. Flee from praises for they are the poison that kills virtue (Id.)
263. It is laudable to not request or refuse anything except sin (Id.)
264. From sensing [perceiving] to consenting, the distance is infinite (Id.)

Despising the Things of the World

265. If someone loves the world, in him there is not love of the eternal Father (1 John 2:15)
266. Because everything there is in the world is concupiscence of the flesh, concupiscence of the eyes and pride of life, that does not come from the eternal Father but of the world (1John 2:16)
267. What, do you not know that the love of the world is at enmity with God? Anyone therefore who wants to be friends of this world, makes himself an enemy of God (James 4:4)
268. Blessed are the poor of spirit, for theirs is the kingdom of heaven (Luke 6:20)
269. Blessed are they who suffer hunger for they will be satisfied (Luke 6:21)
270. Blessed are they who weep for they shall be glad (Id.)
271. But woe to you who are rich for you have your joys (Luke 6:24)

- 272. Woe to you that are satisfied because you will hunger (Luke 6:25)
- 273. Woe to you who now laugh, for you will weep and wail (Id.)
- 274. It is better to go to a house of mourning than one of feasting; for in it one is warned of the end of all men and he who lives thinks about having to cease (Eccles. 7:3)
- 275. Being able to feed ourselves and cover ourselves we should be happy (1 Tim. 6:8)
- 276. If the world hates you, says Christ Jesus, it also hated me (John 15:18)
- 277. If you were of the world, the world would love its own, but because you are not of the world, therefore the world hates you (John 15:9)
- 278. What the world offers us is illusion and lies (St. Francis de Sales)
- 279. Delight is for a moment, torture forever (St. Bonaventure)

Choice of Friends

- 280. My son, do not keep company with the wicked, nor receive their caresses (Prov. 1:10,15)
- 281. For he who touches a fish will be stained by it and he who deals with the proud, will become proud (Eccli. 13:1)
- 282. With the good you will be good and with the wicked you will be corrupt (Psalm 17:26,27)
- 283. Do not imitate evil men nor desire to be with them (Prov. 24:1)
- 284. He that accompanies the wise, will be wise, and the friend of the foolish will become like him (Prov. 13:2)
- 285. Get the company of the holy man, of whom, I say, you know truly fears God (Eccli. 37:15)
- 286. Flee from evil friends and from perverse companions who are the medium which the devil uses to condemn you (Fr. Dutari, Jesuit)
- 287. Flee from the dangers and occasions of sin, for they are iron chains no matter how much they don't sound like it (Id.)

Humility

- 288. He who humbles himself will be exalted (Luke. 14:11)
- 289. God favors the humble and resists the proud (James 4:6)
- 290. Learn from me, says Christ Jesus for I am meek and humble of heart (Matth. 11:29)
- 291. Christ Jesus lowered himself taking the form or nature of a slave, becoming like the rest of men and reduced to the condition of man (Philip. 2:7)
- 292. And he humbled himself becoming obedient unto death, even death on a cross (Philip. 2:8)
- 293. Do all things without murmurings, irreproachable and simple as sons of God (Philip. 2:14,15)
- 294. True humility consists in attributing to God all that is good and to us all that is evil (St. Francis de Sales)
- 295. One mustn't confuse humility with weakness nor with depression (Id.)
- 296. Humility is the most flavorful dish to the Saints (St. Bernard)
- 297. So that God may be everything, being nothing is given to me (St. Bonaventure)
- 298. The truly humble, even if he has good things, considers himself like a loaded donkey of gold and precious stones (St. Francis de Sales)
- 299. He who wants to look humble is the most proud (Id.)
- 300. The truly humble, when he fails in some thing, repents, but is not troubled (Id.)
- 301. It is not marvelous that misery is miserable, weakness is weak and sickness is sick (St. Francis de Sales and St. Catherine of Genoa)
- 302. The greater number of thanks received is not more than a greater debt in who receives them (St. Francis de Sales)
- 303. The truly humble soul is the most generous (Id.)

304. Christian humility is the beginning of generosity (St. Thomas Aquinas)
305. The evils we do are truly ours, but the good we do is not purely good nor purely ours (St. Francis de Sales)
306. The truly humble despises no one, even if he is a great sinner because the sinner can repent and be holy while the humble thinks he can fall and condemn himself (Id.)
307. Judas was an apostle and St. Paul was a persecutor of the Church; and he nevertheless reigns with Christ Jesus and the other suffers with the devil (Id.)
308. The truly humble hides all his virtues but principally that same humility (Id.)
309. Presumption is daughter of insanity, humility daughter of wisdom (Id.)
310. Presumption is typical of vile souls, humility of great ones (Id.)
311. The proud man is slave to his passions, the humble is lord of them (Id.)
312. The truly humble is the wisest among philosophers and the most generous among men (Id.)
313. No one proud enters paradise and no one humble enters hell (Id.)
314. The truly humble never thinks about receiving injury from anyone or for anything (Id.)
315. Without humility there is no virtue and with her there are all virtues (St. Francis of Paula)

Prayer

316. Prayer is a movement of the soul that is directed to God asking for salvation and what is good to achieve it (St. Thomas Aquinas)
317. Prayer is necessary, because God does not want to save adults without them asking him for it (St. Thomas Aquinas and is Common Among the Holy Fathers)
318. God gives us many things without us asking him but salvation must be the fruit of prayer and incessant supplications (St. Augustine)
319. Therefore Christ Jesus exhorts us to watch and pray so much. Watch and pray, he says to us through St. Matthew (Ch. 26:41)
320. Watch and pray, he repeats to us by St. Mark (Ch. 13:32)
321. Watch, praying everywhere, he adds by St. Luke (Ch. 21:36)
322. The same Christ Jesus, so to give us an example, spent entire nights in prayer (Luke 6:12)
323. According to the order established by the Lord for the salvation of men, prayer is absolutely necessary for everyone who wants to live and die in divine grace and enter into the glory (From all theologians)
324. When we pray we ought to unite our spirit with the blessed and think about God as the King of glory seated on a throne infinitely brighter than the stars. How very attentive we should be! (St. Bernard)
325. It's an insufferable thing to present ourselves to God without humility and implore his mercy (From all theologians)
326. The prayer of the humble penetrates the clouds (Eccli. 35:21)
327. The Lord look on the prayer of the humble and does not despise his requests (Psalm 101:18)
328. God does not despise the humble, contrite heart (Psalm 50:18)
329. He who asks without trust is similar to a wave of the sea, when shook by the wind is tossed to and fro; just like a similar man must not think to receive little or much from the Lord (James 1:6,7)
330. If you, says Christ Jesus, being evil know how to give good things to your children, how much more your heavenly Father will give the good spirit to those who ask him? (Luke 11:11-13)
331. It is not enough to pray with attention, humility, and trust; it's necessary to pray with perseverance as well (From all theologians)
332. Mental prayer is everything interior, in which we plead to God without making use of words (From all theologians with St. Thomas Aquinas)
333. Vocal prayer is most complete and full, but mental prayer is essential (St. Thomas Aquinas)

334. Christ Jesus recommends effectively prayer in common, saying, where two or three are gathered in his name, there he is in the midst of them (Matth. 18:20)
335. Likewise he recommends prayer alone. When you shall pray, he says, enter into your bedchamber and close the door, begging your Father in secret, and he will give you what you ask (Matth. 6:6)
336. Mental prayer is like an oven where the fire of the love of God burns and is conserved (Psalm 33)
337. Mental prayer is the great medium to become holy (St. Francis de Sales)
338. Whoever does not meditate on the eternal truths, needs a miracle to fulfill the obligations of the Christian (Gerson)
339. He who knows how to live well, knows how to pray well (St. Augustine)
340. Without mental prayer we walk in darkness through the way of heaven (Gerson)
341. To be in prayer without noticeable fruit is not time lost, rather of great profit because then one works for God without [self-]interest (St. Theresa of Jesus)
342. He who does not meditate, does not know himself (St. Bernard)
343. He that abandons mental prayer does not take long to look like a beast or a devil (St. Theresa of Jesus)
344. He that perseveres constant in prayer, however much he is tempted, shall be saved (Id.)
345. Satan can do nothing with the soul who dedicates herself constantly to prayer (Id.)
346. One cannot produce outstanding perfection without great and constant prayer (St. Louis Gonzaga)
347. To renounce prayer is to leap into hell without the devil being necessary to cast you (St. Theresa of Jesus)
348. Prayer united to the holy sacrifice of the mass has a marvelous force; through which the soul abounds in holy consolations (St. Francis de Sales)
349. If you give up prayer, you will have for nothing all the things of the earth (St. Francis de Paula)
350. It's necessary to pray always and not grow tired (Luke 18:1)

Penance

351. Do not be late in being converted to the Lord and do not delay it day after day (Eccli. 5:8)
352. It's a horrible thing to fall into the hands of the living God (Hebr. 10:31)
353. If we don't do penance, we will fall into the hands of the Lord (Eccli. 2:22)
354. If you don't do penance, you will all perish in the same way, says the Lord (Luke 4:5)
355. Who will dare live with the blazing fire (Isaiah. 33:14)
356. And who among you will be able to dwell with the eternal burnings (Id.)
357. Understand these things you who forget God, may it not be that he takes you away with a blow and there is no one who can free you (Psalm 49:22)
358. See that now is the acceptable time; see that now are the days of salvation (2 Cor. 6:2)
359. Do you not see, man, that the kindness of God keeps you and calls to penance?
360. Do penance and be ye converted, so that your sins are pardoned (Acts 3:19)
361. Do not be ashamed and blush to confess your sins, and bear fruit worthy of penance (Eccli. 4:31; Matth. 3:8)
362. If we confess our sins, God is faithful and just to pardon us and purify us from all iniquity (1 John 1:9)
363. Be converted to me, says the Lord, and I will be converted to you (Zach. 1:3)
364. Convert us, Oh Lord, to you, and we will be converted (Lamen. 5:21)
365. If you want to attain pardon, make a good confession (V. Granada)
366. Do not wait until morning to be converted to God because perhaps you will be already dead (Prov. 5)
367. A good confession restores peace and joy to the soul (Common Among the Holy Fathers)

368. A good confession, from a great sinner, makes a saint (Id.)
369. One soul you have and no more; if you lose it, what will you do? (V. Granada and St. Liguori)
370. Do not sleep in sin for you might awake condemned (V. Granada)
371. Correct and amend your life now that God calls you (Id.)
372. If you are in mortal sin, consider that you are a slave of Satan (Id.)
373. Even if you have excellent health, see that you can die suddenly (Id.)
374. If you die in this hour, consider well where you would go (Id.)
375. Tell me, how can you save yourself if you don't stop sinning? (Id.)
376. Not giving up sin is a sign of the condemned (Id.)
377. Keep in mind your past life to weep over it and your present lukewarmness, and what you lack to go from here to heaven, so to live with fear which is the cause of great goods. Practice much in the fear of the Lord and carry your soul downcast and humbled. (St. Theresa, 3rd and 4th advice)
378. Remember that you don't have more than one soul nor must you die more than one time; nor do you have more than one short life and one individual account; nor is there more than one glory that is eternal and you shall give from your hand many things (Id. 5th advice)
379. Detach from your heart all things and seek and you shall find God (Id 10th advice)
380. Docile with everyone and with him rough and rigorous (Id. 35th advice)
381. While we live in this fragile humanity, we must always do penance (St. Francis of Paula)

Eucharist

382. Christ Jesus pours the riches of his love upon man in the holy Eucharist (Council Trid., sess. 13, c. 2)
383. Take and eat, this (the holy Eucharist) is my body (1 Cor. 11:24)
384. He that eats my flesh has life eternal (John 6:55)
385. He that eats this bread (the holy Eucharist) will live forever (John 6:53)
386. If you do not eat the flesh of the Son of man (the holy Eucharist), you will not have life in yourselves (John 6:54)
387. He that eats my flesh (the holy Eucharist) remains in me and I in him (John 6:57)
388. Whoever eats my flesh (the holy Eucharist) lives in me and I in him (Id.)
389. The holy Eucharist is the Sacrament of love (St. Thomas Aquinas)
390. The holy Eucharist is the love of loves (St. Bernard)
391. The holy Eucharist is our love (St. Philip Neri)
392. Only out of love should one receive Christ Jesus in Communion, given that he gave himself for us only out of love (St. Francis de Sales)
393. God offers us immense treasures of grace in the holy Eucharist (St. Liguori)
394. The holy Eucharist is the most powerful and effective way to sanctify ourselves (St. Dionysius)
395. One good communion is worth more than fasting for a week on bread and water (St. Vincent Ferrer)
396. The holy Eucharist frees us from sin, and give us strength to not sin (Innocent III)
397. By way of a good communion we become fearsome to the devil and hell (St. John Chrysostom)
398. A good communion is what most pleases Christ Jesus (St. Liguori)
399. Nothing is as beneficial to reach sanctity as frequent communion (St. Theresa of Jesus)
400. If you communicate holy and frequently, wrath will hardly have a place in you (St. Bernard)
401. If you want to live happy and with great peace, communicate with sanctity and frequently (St. John Chrysostom)
402. If you want to live with great chastity and purity, frequent communion with humility and love (St. Bernard)

403. He that hinders souls from frequent communion and with malice separates them from the holy Eucharist is a minister of the devil (Ven. [St.] John of Avila)
404. Communicate without scruple on days your spiritual father permits you (St. Francis de Sales)
405. Who approaches communion out of obedience has a most agreeable disposition to God (Id.)
406. If obedience grants you to communicate, draw near with love; if denies you it, abstain out of humility (Id.)
407. If through temptations you stop going to Communion, you give the victory to your enemy (Id.)
408. Attend frequently to sustaining yourself with the bread of strength and you will be victorious (Id.)
409. If the worldly ask you for what you communicate so frequently, answer them: that for to love God more and more and to free yourself from your miseries (St. Francis de Sales)
410. Each time you communicate ask God for some gift out of the great mercy with which he has come to your poor soul (St. Theresa of Jesus 67th advice)
411. Immediately after communicating is the most opportune time to ask and to become rich with the gifts of heaven (Ven. [St.] John of Avila, St. Magdalene of Pazzi, St. Theresa of Jesus, St. Francis de Sales and St. Liguori)
412. Who immediately after having received the holy Eucharist leaves church or amuses himself in other things, is like Judas, who in having communicated then went out (Fr. Dutari, Jesuit)

Devotion to Our Lady the most blessed Virgin Mary

413. Our Lady the most blessed Virgin Mary is the only descendant from Adam that was conceived without the stain of original sin (Of the Faith)
414. She is the marvelous rod of Jesse who was born without corruption from a corrupted stock (St. Bernard)
415. She is the happy Esther who did not see the death pronounced in paradise against all the human race (Id.)
416. She received from the first instance of her being all graces, gifts, and virtues of which a pure creature is capable (Common among all the holy Fathers)
417. She was the only one chosen to be the true Mother of God himself: and really conceived by the working of the Holy Spirit the very Son of God, Our Lord Jesus Christ, God and true man, and gave birth to him without pain in the creche in Bethlehem for the redemption of the human race (Of the Faith)
418. She is the holiest pure creature that the world has seen or will see. (Common of all the holy Fathers)
419. The most blessed Virgin Mary, then, is more pure, more noble and perfect than all the choirs of angels and saints together (Common of all the holy Fathers)
420. The greatest praise of the most blessed Virgin Mary, Our Mother and Lady, is to preach her and extol her true Mother of Jesus, true Son of God himself. (Common of all the holy Father and Theologians)
421. The most holy Virgin Mary, our Lady, is not anymore that so sorrowful mother who at the side of her dear Son suffered so much on earth, but rather she is that most glorious Virgin and Mother who placed over all the heavenly choirs, reigns at the side of her divine Son in the court of heaven, pouring on us torrents of grace to save us (Common among all the holy Fathers)
422. Therefore, though a sinner you may be, if you want to amend yourself, the protection of Mary will not fail you (St. Bernardo)
423. She is our mother who never tires if we call upon her with faith, humility, trust, and love (Id.)
424. If we call upon her with devotion and faith, no doubt the pardon of our sins will reach us (Id.)
425. She is the mother of mercy and love to save all the sinners that want to be converted (Id.)

426. So, you can now recourse and call upon her with all your heart though a great sinner you may be (Id.)
427. Weep your sins at her feet, then truly you will not be damned (Id.)
428. God our Lord has arranged to not grant us any thing except through way of the most blessed Virgin Mary (Id.)
429. It is morally impossible that any true devotee of the ever Virgin Mary be lost (St Bernard and St Anselm)
430. It is morally impossible that anyone who with faith and trust turns to Mary and attains her protection is lost (St. Bernard)
431. By the same token that the Virgin Mary is most holy, she is also very sweet and kind with repentant sinners (St. Gregory the Great)
432. In the Virgin Mary our mother, do not look for anything but gentleness and sweetness (St. Bernard)
433. Though the number of our sins be great, yet the mercy of Mary is still greater (St. Gregory of Nicomedia)
434. There is no sinner so wicked that he is excluded from the mercy of our mother the Virgin Mary (St. Liguori)
435. Mary most holy is the spiritual mother of our souls and of our health (Id.)
436. We cry out each day and many times a day: Our mother, our mother, help us (Id.)
437. No one can count the number of titles with which the Virgin Mary is honored, and for them she deserves all our love (St. Bernard and St. Liguori)
438. Flee to Mary, show her your wounds from your vices and sins, and be certain she will cure you (Id.)
439. Blessed and happy is he who has true devotion to the Virgin Mary, for he bears the sign of predestination and will be saved (St. Bernard)
440. In all tribulation go to Mary and do not fear (Id.)
441. Mary most holy is the hope of sinners and their only refuge (St. Lawrence Justinian)
442. Mary most holy does not refuse anyone, rather she protects and saves all who in truth desire to be saved (St. Liguori)
443. In the world there would be nothing more than confusion and horror if the protection of Mary most holy did not work (St. Bernard)
444. He that abandons devotion to Mary, remains entirely in darkness (Id.)
445. Without devotion to Mary most holy, final perseverance is very doubtful (St. Francis of Borgia)
446. He who abandons devotion to Mary most holy, won't stop until he is a frightful cave of demons (St. Bernard and St. Liguori)
447. Make sure to pray every day the most holy Rosary of Mary (Blessed Alan de Rupe)
448. If we desire to remain constant in divine grace until death, may we be true devotees to Mary most holy (St. Philip Neri)
449. May we always have in our heart and in our mouth the most holy and sweet names of Jesus and Mary (St. Francis de Sales, St. Bernard and St. Liguori)
450. Sustained and comforted by the most holy Virgin Mary, without a doubt we shall live a Christian life, to which will follow a precious death and afterwards the eternal glory. Amen Jesus.

Devotion to the holy Angels and in particular to your Guardian

451. The holy angels are purely spiritual creatures who exist independently of any body (St. Thomas Aquinas)
452. They were created in heaven all in a moment five days before man (Common among interpreters of holy Scripture)

453. The number of angels is most large although we do not know what it is (Stated in many places of holy Scripture)

454. There are nine orders of angels, called angelic choirs and they are: angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim and seraphim (St. Thomas Aquinas)

455. In their creation they received sanctifying grace with entire freedom to work good or evil (Id.)

456. Hardly were they created by God, it is believed that the greater part of them became arrogant against him, sinned and were hurled down into the depths of the abyss, staying reprobate forever (St. Thomas Aquinas)

457. The rest kept their principality, persevered in grace and with this merited eternal glory (Id.)

458. All the angels were created to praise and bless God in heaven: hell was a consequence of the rebellion of the wicked angels (Id.)

459. From the beginning of the world, the good angels are in the mansion of glory seeing God, enjoying him and filling him with praises, to which the souls of the just in death are united, Christ Jesus our divine redeemer having cleared them a path (Id.)

460. The holy angels as ministers of God most high, govern also the ship of the Church, and guard us from our enemies (Id.)

461. Christ Jesus is the great Captain of this admirable ship (the holy Church) and the holy angels are the pilots to govern and guard men (St. John Chrysostom)

462. God has commanded his angels to keep you in all your ways (Psalm 9:11)

463. I will be your guardian and will go with you to the fatherland (heaven), the guardian angels says to each one of us (Genes. 28:12)

464. The holy guardian angels are fast as the winds and active as a blazing fire (when they are about to attend to our aid) (Psalm 103:4)

465. The holy guardian angel will keep you on the way (of this life), will take you to the place you have prepared (to heaven): hang on to him, then, all esteem, and listen to his voice (with much reverence) (Dan. 7:10)

466. If you are converted to God making worthy fruits of penance for your sins, the holy angels in heaven will celebrate your conversion with songs of praise and jubilation to the Lord (Luke 15:7)

467. The angel that is in their presence saved them (from temporal and eternal death) (Isai. 63)

468. (The angels) all are spirits that do the job of servants, sent for the sake of those who should be the heirs of salvation (Hebr. 1:14)

469. In the hands (of their power) they (the holy angels) will bear you so that you never dash your foot (of human weakness) against any stone (of scandal) (Psalm 90:19)

470. Look: I will send my angel who guides and keeps you (in this valley of tears) and takes you to the place that he has prepared for you (to the kingdom of heaven): venerate him and listen (with respect) to his voice (Exod. 20:21)

471. The holy guardian angels are the immediate dispensers of all the graces from the Lord (St. Thomas Aquinas)

472. The holy guardian angel is our companion and guide in this exile (St. Bernard)

473. How great our gratitude to God should be, for having given us a prince of his court as our companion and faithful servant! (Id.)

474. As a tender mother with her dear children, so the guardian angels behave with us (St. Bernard)

475. Do not grieve or sadden with your sins your most faithful and dear friend your guardian angel (Id.)

476. We are incapable of explaining the great love that the holy guardian angels have for us (St. Augustine)

477. When disgracefully we sin, our holy guardian angel shouts at us (with remorse): unhappy man, save your soul; abandon sin; confess, save your soul (Id.)

478. When we sin, our holy guardian angels put everything in motion, making use of everything to convert and save us (Id.)
479. The holy angels love us dearly, because Christ loves us with infinite love (St. Bernard)
480. Our guardian angels love us in spite of our indifference and however much we offend them with our sins (Id.)
481. In every time our guardian angel loves us, because in every time he is a cordial and true friend (St. Peter Damian)
482. The holy guardian angels attends to everything and in every time with supreme care and attention (St. Augustine)
483. The holy guardian angel assists us and attends charitably to our needs (Id.)
484. The holy guardian angel helps us when we work and protects us when we sleep (Id.)
485. The holy guardian angel rejoices in our joy in the Lord (Id.)
486. The holy guardian angel takes pity on our labors when we suffer for Christ Jesus (Id.)
487. In tribulations and dangers call upon your guardian angel and say to him with love and trust: Angel of the Lord, save me, for I will lose myself; save me (St. Bernard)
488. Offer your good works to God by the hand of your guardian angel (Id.)
489. The holy angels detain the wicked spirits so that they do not cause us harm nor any evil; may we be grateful for such a great favor (Id.)
490. Never think that you are alone or in the dark, for at your side you are always your guardian angel and for him there is no darkness but eternal light (St. Bernard)
491. How will you dare to sin before an angel of God, if you wouldn't dare before me? (Id.)
492. The holy guardian angel weeps bitterly for our sins (in his way) and feels vividly the great calamity of our guilt (St. Basil)
493. When we separate ourselves from virtue and commit sin, we make the devil laugh and sadden greatly our guardian angel (St. Augustine)
494. Sinners, cry out to your holy guardian angel and a hundred thousand times cry out until he illuminates you so that you remain not obstinate in your sin and die without the favor of the Lord (Id.)
495. Just men and sinners, we have faith and trust in our protectors the holy guardian angels; pray to them devoutly every day this prayer: Angels of the Lord, bless the Lord; praise and exalt him for all ages. Do not abandon us until we are your inseparable companions in glory. Amen Jesus. (Dan. 3, 57)

Devotion to the Saints in glory

496. The world does not survive except for service to the just; in such a way that if they ended, so also would the world (Common among the holy Fathers)
497. If ten just men in the populous Sodom were found, the five cities of the valley of Pentapolis would have escaped the noisy and example punishment that divine justice executed in them, supremely angry for the great abominations that they had committed (Genes. 18)
498. The blood of St. Stephen attained the conversion of St. Paul and of St. Hermenegild the conversion of our Spain (Of many holy Fathers)
499. The prayers of the saints attain for sinners the grace to be converted, and the just to remain in virtue and advance in perfection (Of the holy Fathers)
500. Therefore, they, from heaven, intercede lively in our salvation and pray for us with ineffable charity (Of faith)
501. The holy pontiff Onias, being still in limbo, appeared in the air to Judas Maccabeus, praying for all the people and extending his hands in a sign of protecting them; How much more will the saints that are already in heaven intercede and pray for us now? (1 Mach. 15:12)

502. The example of the saints should animate us to sanctity, each one of us imitating their actions of virtue proportionate to our profession and state, for only in this way we will become sharers in their glory (V. Bede)

503. The sanctity of the blessed was not an effect of their fortune and chance but of their work, constancy and fidelity to divine grace (St. Thomas Aquinas)

504. They had to overcome the same obstacles that we do, and they did not have other ways to beat them than those we have; what difficulty then shall we allege to not imitate them? (St. Augustine)

505. Elias was a man subject to the same passions that we are; St. Peter was hasty and intense; St. Paul, strong and violent; St. Magdalene, tender and very sensitive; St. Augustine, with bad habits; and likewise many others: if they doing themselves violence were sanctified, why not you violence and sanctify yourself? (Id.)

506. Do we not serve the same God and Lord? Do we not have the same Gospel? Are the same sacraments not at our disposition? Does the blood of Christ Jesus and his divine grace have less force now? Let us do ourselves violence then like the saints and without a doubt we shall reach sanctity (St. Augustine)

507. For we cannot be blessed without first being holy, nor be holy without violencing ourselves, nor violencing ourselves without divine grace, let us implore that grace by mediation of the Saints, placing ourselves under their protection and help (St. Thomas Aquinas)

508. The kingdom of heaven is taken by force and those who do violence win it (Matth. 11:12)

509. You are holy because I am holy, says the Lord God (Luke 11)

510. May your desire be to see God, your fear be if you must lose him, your pain be that you don't enjoy him and your joy be in what can take you there and you shall live with great peace, being holy (St. Theresa of Jesus, 69th advice)

511. Help yourself to the world with great zeal, although it only promises momentary goods of little worth; I the Lord God promise eternal infinite goods and one only returns to me with lukewarmness and insensitivity (Ven. Kempis)

512. To not fall in such great foolishness a good hand is indispensable that helps us in difficulties that the enemies of our soul put up against us; and this good-working hand and friend is the protection of the saints (Of many holy Fathers)

513. The patriarchs, prophets, apostles, martyrs, doctors, confessors, virgins, hermits and finally all the saints are disposed to intercede for us (the holy Church)

514. Therefore the Church exhorts us to offer to them our devotions and our promises, to take them for our patrons and intercessors and to present to them our supplications so that as friends of God they may offer them to his divine majesty and may be well received (Of all the holy Fathers)

515. But the devotion that we profess to the Saints is not ended at them, but rather is directed to God, who we adore in his ministers in whom shines his power, wisdom, and goodness (St. Thomas Aquinas)

516. So that the greater devotion to the saints is to imitate their virtues and with this their help and powerful favor is attained without doubt (Id.)

517. This is the best gift that we can make for them; to follow their faith, hope, and charity, to imitate their constancy and fervor, to be always ready to fulfill humbly the precepts of God and to conform ourselves in everything to his divine will so that following in their footsteps in this exile, we may manage to arrive in the fatherland and be their companions for all eternity (Ven. Bede)

518. Our devotion to the saints is better for our benefit than for their glory (St. Bernard)

519. They are glorified by the same heavenly Father; what use can come from our littleness and misery? (Id)

520. Nevertheless, the mercy of the Lord likewise has arranged for our good that we honor the saints, so that what they were and what now they are excites our memory and we dwell now in heaven out of desire, they now dwelling there in reality (Id.)

521. Very delicate you are, oh Christian, unworthy of membership in the bands of Christ Jesus, if you think of winning without battle. Attend to the oath of baptism, reflect on its conditions, do not lose sight of your promises and in this way you shall imitate the saints and shall share in their crowns (St. John Chrysostom)

522. We renounce the world, its pomps and vanities like the saints; we acknowledge our condition as passengers in exile: why then, do we not sigh for our fatherland, heaven, in where so many blessed await us with longing? (Ven. Bede)

523. There in glory our fathers, brothers, sons, relatives, friends and acquaintances wait for us lovingly truly sure of their immortality and only caring for our salvation: Why then, do we not sigh equally to see them and embrace them? (Id.)

524. Onward most dear brothers, let us hurry through the way of virtue; let us imitate the faith, humility, purity, trust, zeal, penance and fervor of the saints, so that we can fly to heaven as soon as possible and reign there in their company with the most holy Trinity and the Virgin Mary. Amen Jesus (Id.)

Devotion to the souls in purgatory

525. There are three classes of the dead. Those who were very good in their death who had nothing to pay divine Justice, and flew directly to heaven. Others very wicked and unrepentant who were out of favor with God and were cast into hell for their grave sins not confessed. The third group not very good nor very evil are debtors to divine justice or from venial sins or temporal punishment for grave sins; and these in their death, God sends to purgatory until they make complete satisfaction to the divine justice (St. Augustine and of faith)

526. It is holy and beneficial to pray for the deceased in purgatory so that they may be free from their sins (2 Mach. 12:46)

527. The pains that the blessed souls suffer in purgatory are so great that they exceed what the holy martyrs and even Christ Jesus suffered (St. Thomas Aquinas and St. Bernadine of Sienna)

528. They burn in a fire kindled by divine justice and their torments are of a magnitude greater than all the pains of this life and even greater than all we can conceive or imagine. Who will not pity them (St. Thomas Aquinas)

529. The pains of purgatory, then are an enormously bitter baptism for the indebted souls; there they are sunk in a most dark well, full of sorrow, in an immense lake of frightful misery, in a completely wretched room, in a burning horribly devouring furnace, finally in a place uniquely their own to receive pain and torment (Common among the holy Fathers)

530. From there the blessed souls cry out with ceasing: Mortals, have mercy on us! Have mercy on us! Who will refuse them? (Job 19:12)

531. Certainly we would take pity on a stranger, and even on our enemies if we saw them suffer so much; and them, will we let them be forgotten, or will we look at them with indifference being perhaps our fathers, brothers, friends, and acquaintances? (St. Augustine)

532. The dog barks and with him in a moment bark the other dogs; the donkey falls and the men hurry up to lift him: and the faithful souls of our deceased brothers cry out, and we will not answer them? (St. Augustine)

533. Perhaps they are there suffering for having loved us with excess or for the criminal thirst of leaving us rich: and their disgrace of which too much love they had for us can be the cause, will not move us to compassion? Will we be so obstinate? (St. Bonaventure)

534. They can't by themselves do the least effort to free themselves from their bonds of fire, although invisible to our eyes; they can't hope for any grace as much as they pray. We can free them at little cost, and obtain pardon for them with prayers, alms, mortifications, and any good work; and will we have the heart to refuse them? (Id.)

535. Relieving the souls of purgatory, we give pleasure to God, because we free him from working against what his mercy and love dictates: who will be able to resist? (Of many holy Fathers and of St Gertrude)

536. If we relieve the souls of purgatory, we benefit ourselves also, because with the obligation that they will have of their happiness, certainly they will not forget us in heaven: and what will they not manage from the Lord to our favor praying for us (St. Thomas Aquinas and St. Gertrude)

537. The fire of purgatory should illuminate us to know what one venial sin is, that we fear so little and that so easily we commit, so that we resolve to prevent so great evils with beneficial penance (Common among the holy Fathers)

538. We can make satisfaction for the souls of purgatory and for ourselves with a light mortification, with a good confession and communion, with a fervent rosary and with other things of short suffering: and we will let it pass? What stupidity! (St. Thomas Aquinas and St. Gertrude)

539. We now can redeem with little what costs the souls of purgatory much and that will also cost us much. A present tear of living sorrow can put out the fire of those souls and ours, when then perhaps the torrents we shall shed will not put it out! And shall we not weep the negligence that will cost us so much one day? (St. Gertrude)

540. When we free from purgatory any soul with our assistance, we do such an agreeable work to Christ Jesus her spouse, as if he himself was the redeemed; and on her time she will give back to us it entirely a hundred times over so that it redounds to our use (St. Bridget)

541. Everything however much we do with mercy for the souls of purgatory, is commuted in our just deserts, and after in death we will receive it a hundred times over (St. Ambrose)

542. The devil, determined enemy of the blessed souls of purgatory, makes every effort imaginable to frustrate the charity of those Christian travelers with them. May we insist then on outwitting his diabolical attempts by being each day more devout and more fervent, making sure to always relieve them of their pains (Benedict XIII)

543. All the saints professed devotion to the blessed souls of purgatory, standing out among them are the two holy Francis's of Assisi and of Paula, St. Nicholas of Tolentino, St. Peter Damian, St. Bernard, St. Augustine, St. Bonaventure, St. Gertrude, St. Bridget, St. Christina and others, all which are great advocates and protectors of the holy souls (Stated in their lives)

544. But above all, the most holy Virgin Mary is the tender and compassionate mother of the poor souls of purgatory. It is impossible to explain her care and attention to free them, and how much one is grateful for and appreciates the aid that is sent to rescue and redeem them, and the value she gives them if we send them it through her divine hands (St. Bernard)

545. Let us make sure then to direct to the Lord all our vows and sacrifices through the intercession of the most holy Virgin Mary in aid to the holy souls of purgatory, now that in this way they will be most pleasing to the most holy Trinity, to the same Virgin Mary and most beneficial to them and to ourselves (Id.)

546. The first and principal aid for the souls is the holy mass, so much so that there are not words to explain it. It's enough to say that from its nature it is of infinite value. The second is the contemplation and offering of the passion and death of Christ Jesus, for example the Via-Crucis [way/stations of the cross] etc. (Of all the holy Fathers)

547. Among the rest of the aids with which we can easily relieve the holy souls of purgatory is the most holy Rosary of the most blessed Virgin Mary, because it is the guide, way, and safe-conduct to go to heaven (Blessed Alan de Rupe)

548. Indulgences, alms, penances, holy confessions and communions, seeing altars and the most holy Sacrament, consoling and aiding the poor sick and imprisoned, fasts, cilices, vigils, teaching the catechism to children and ignorant adults and a thousand other things of Christian mercy, are so many other ways that the divine mercy offers us so that we can rescue by them the souls of purgatory and bring them to fly to heaven, meriting at the same time the pardon of our debts, of which finding us free

in the hour of our death, we can avoid the fall in the place of torments. So be it! (The sense of the Church and of the holy Fathers)

549. Finally it is also very agreeable to God and beneficial to the holy souls of purgatory, the charitable practice of Christians to transfer all their good works, merits, and aids to their favor, as pope Benedict XIII, of good memory, approved, and Pius VI confirmed, granting innumerable graces and privileges to however many practice it to the grace of the aforementioned souls.

550. Let us take heart, then, young Catholics, without the least cowardice of spirit to this and the other practices of devotion to favor the poor and helpless souls of purgatory, now that relieving them and redeeming them from that place of torments and opening the doors of paradise, we may please the most holy Trinity, the most blessed Virgin Mary, our Lady and Mother, and all the heavenly court, remaining at the same time rich in grace for the goodness and mercy of God, for the merits of Christ Jesus, for the patronage of Mary most holy, for the intercession of the saints and of the same souls of purgatory, who redeemed by our charity to them, will not forget or be ungrateful. With this, a precious death will crown our mortal life, and afterwards we shall reign gloriously in the happy fatherland. Amen Jesus.

A Repentant Sinner

at the sacred feet of

Our Lord Jesus Christian

If until now my obstinate rebellion
Brought me so lost, insane and blind
Now, my God, my Pastor, my Light, and my Guide
With all my heart I deliver myself to you
From today your will will be mine
Denying myself time and time
Make then Lord that what you want I want
May I only live to you and to all else die
(V. John Tauler)

**To the Greater Glory of God,
And His Most Pure Mother Mary Amen.**