

## LETTERS OF ST. JEROME

1

*Venice, at the Trinity, July 5, 1535*  
*To Agostino Barili, Servant of the Poor*

<sup>1</sup> Father, beloved in Christ. With the last [letters] I sent you the answers to your letters from Como and from Giovannantonio. <sup>2</sup> As far as freeing myself from my commitments, it seems that it will take a long time and only God knows the manner and where. <sup>3</sup> In regard to the help we have requested several times, I do not see any other remedy but these two: one that we pray to the eternal Father to send workers because there is the same if not greater need here, believe me; the other, that we persevere until the end, that is until the Lord will show a sign and we will understand that it is really His. <sup>4</sup> As to my absence, know that I never abandon you through those little prayers I know; and, though I am not on the battlefield with you, I hear the clash and raise my arms in prayer as much as I can. <sup>5</sup> But the truth is that I am nothing. And you must also believe that my absence is necessary: the reasons are infinite, but if the Company remains with Christ, the goal will be reached; otherwise everything will be lost. The question is debatable, but this is the conclusion. Therefore, pray to the pilgrim Christ by saying: Remain with us, Lord, because it is nearly evening. <sup>6</sup> If you do not understand the reason why my absence is necessary, write to me: I will give you a satisfactory reply.

<sup>7</sup> Tell all the communities to write to me often and in detail, and to send the letters first to you. Once you have read them, send them to me; however, in the meantime, do not fail to make provisions according to what God is inspiring you to do. <sup>8</sup> Command Sir Giovanpiero to continue in his two special tasks which seem to suit him well, and to report to me often and in detail, always in the way we stated, and always by sending to you the letters which are addressed to me. The two tasks mentioned above are: that he must not forget to use the best ways God inspires him in order to strengthen the people of the Valley in their religious devotions; the other that he has to assume the responsibility to find work for the Company.

<sup>9</sup> Recommend Giovannantonio from Milan to maintain the Company firmly in peace, in observance of the appropriate traditions and devotions, and to send to work in the hospitals those who do not work with peace, devotion, and modesty.

<sup>10</sup> Tell the seven to remember to take care of strengthening themselves in the love of God and neighbor, to go to confession and communion at the proper time.

<sup>11</sup> Recommend to the twelve to confirm themselves and their brothers in the works of Christ, to be careful not to turn back, nor allow others to turn back.

<sup>12</sup> The guardian is to make sure that the good traditions be preserved, to spare no one reproach, and to see that no one be idle.

<sup>13</sup> The lector is to urge that reading may be done more often than has been done so far.

<sup>14</sup> The prayer leader is to be sure that prayers are said at the proper time; to continue to read during meals, explaining what he understands and asking for the meaning of anything he does not; above all, he is to make sure that everything is done early in the morning and he is to keep the Company in devotion: if devotion is lacking everything is lacking.

<sup>15</sup> The steward is not to let the children become gluttonous nor let them be deprived; he is to calculate well the amount of bread needed so not to let any lack of food occur in the house, and

he is to put some order in the begging so that the Company may not lose its ability to remain in solitude.

16 Tell Father Lazarin to take good care of those sheep if he loves Christ. When it is time for confession, he should not wait for the children to call him, but he himself must warmly invite them to go to confession and communion according to the usual good devotion. He also must not allow the spiritual fire to cool which would cause everything to be ruined. And he should often eat with them and frequently ask who wants to go to confession. After confession, he must privately or publicly give them that advice that the love of Christ will inspire in him. Moreover, he should do the same thing for the people of the Valley; he is to continue the good devotions.

17 The supervisor is to urge no one to be idle but provide some work, ....., keep the hermitage in order, with discretion ensure that everyone work. Work, devotion, and love, the three foundations of the “work,” must not be lost.

18 See that Giovannantonio from Milan follow the rule of working because by not working, the brothers cannot be confirmed in the love of Christ.

19 The mule-drivers are to take care of the donkey; they are to provide something good for her food; they are to keep the house clean.

20 The nurse is to have love for and take care of the sick; for the first days he is to pay particular attention to the sick; later, should their condition become worse, they are to be sent to Bergamo. He is also to take care of those who are well so that they may not do something disorderly and get sick, even though it has never been customary to give such a task to nurses.

21 Remind Sir Giovanni to take very good care of the “work,” not to get discouraged nor cool down in making sure that they continue working.

22 Above all, tell Father Alessandro that this time he has to make the effort of strengthening that “work” with the modesty Christ inspires him with, especially by restraining a little those procurators from Milan, and by having Romiero at heart.

23 I cannot write any longer. I am looking forward for a detailed answer from all the above mentioned people.

Venice, at the Trinity, July 5, 1535

Jerome

2

*Venice, at the Trinity, July 21, 1535*

*To Agostino Barili, then to the Company*

1 Dearly beloved brothers and children in Christ of the Company of the Servants of the Poor.

2 Your poor father greets you and encourages you to persevere in the love of Christ and in observance of the Christian rules, as I showed so much by deeds and words when I was with you, that the Lord has glorified Himself in you through me.

3 Our end is God, source of every good, in whom alone – as we say in our prayer – we must put confidence and not in others. Our benign Lord has wanted so in order to increase in you the faith, without which – as the evangelist says – Christ cannot perform many miracles, and to answer

your holy prayer to Him. He also wants to make use of you, who are poor, troubled, afflicted, wearied, despised by all, and even abandoned by the physical presence, but not by the heart, of your poor and very much beloved and dear father.

4 And certainly we cannot know why He acted thus; however, three things can be considered:

5 The first is that our blessed Lord wants to show you that He desires to number you among His dear children, if you persevere in His way. He has done so with all His friends whom at the end He has made saints.

6 The second, He wants to increase your faith in Him and not in others, because – as it is said above – God does not work His things in those who have not put all their faith and hope in Him alone. Those in whom there is great faith and hope He has filled with love, and He has done great things for them. Therefore, if you are not lacking in faith and hope, He will make great things of you, exalting the humble. For this reason He has taken me away from you together with every other instrument that gives you satisfaction, and has brought you to these two choices: either you will be lacking in faith and go back to the things of the world, or you will be steadfast in faith and in this way He will put you to the test.

7 The third, He wants to test you as gold is tested in a furnace: the dross and impurity that are in the gold are consumed in the fire, while the good gold is preserved and increases in value. So it is for the good servant of the Lord who hopes in Him: he remains steadfast during tribulations and then God comforts him, giving him both a hundredfold in this world for the things he leaves behind out of His love, and eternal life in the next. So He did with all the saints. So He did with the people of Israel: after many tribulations in Egypt, not only He led them out of Egypt with many miracles and fed them with manna in the desert, but He gave them the Promised Land.

8 Even you know it, since I and others assure you of it, that God will do the same things with you if you are steadfast in faith. And right now I repeat and affirm it again: if you remain steadfast in faith, especially during temptations, the Lord will console you in this world, will lead you out of temptations and will give you peace and tranquility in this world. In this world, I say, temporarily, and in the next forever. 9 And of this I have some visible certainty, by having our Company here in this world as a place of peace. The reason for sending you this letter is for you to send us two youths so that I may show them the aforementioned promised land we call “place of peace.” In addition, this paragraph has to be confidential, read it only to the members of the Company of the Servants. 10 Therefore, send me two youths of the Company of the Servants; and those who will stay back are to be steadfast in the way of God, which is love and humility with devotion.

11 Be on guard that no scandal or disruption may occur in the Company or in the places you minister in. Regarding those you are sending, it does not matter if they are more experienced or less, mature or younger, first or last. 12 Pay particular attention to two things: first, that for no reason you disturb the Company in the above-mentioned places; rather, give them more care than ever and do not spare any trouble in order to keep everyone in the way of God. Second, regarding those you are sending, make sure that they intend to stay in the Company and observe our good Christian traditions, and that they come willingly.

13 Again I beg the whole Company to give this task to Father Agostino and his assistant Giovannantonio; and everybody is to be content with those whom those two will agree to choose, after consultation and prudent examination because there is no hurry. However, when God sends an opportunity, we must not waste it.

14 This is also another reason I remind you not to hurry. I want them to be instructed by Father Agostino in everything and by Giovannantonio about the Company, and also by Sir Giovanpiero,

so that they may be able to answer what I will ask them, in addition to the letters those three will write to me. Therefore, start writing immediately and do write extensively all three.

<sup>15</sup> Nothing else. You must all believe my word in this: know for sure, sure, sure that my being far away is for the great honor of God and the benefit of the Company, if you do not fail. But if you do fail, God's honor will not fail, but in others [and not in you]. Therefore, everything depends on you because God will not fail.

<sup>16</sup> Give them those two white collars that Giovannantonio and I used to wear, and tell them that they should go to the hospitals to lodge, saying that they are carrying important letters for me, and that they beg them on my behalf to give them some bread for God's love, in order not to waste time in begging for food. However, they are not to trust in that but in the Lord, and are to be willing to suffer. To everybody they are to say that, besides the letters, they have to tell me directly and confidentially something of behalf of Sir Agostino the priest.

<sup>17</sup> Father Agostino, after having read this letter, please send it to the Company, comforting everybody in the Lord.

Jerome wrote

3

*Brescia, June 14, 1536*

*To Lodovico Viscardi in Bergamo*

<sup>1</sup> Sir Lodovico, dear beloved in Christ. With your patience you will save your soul. What advantage would it be to man, in fact, if he gains the entire world? I know that you can understand me: unfortunately, we are like the seed sown among the stones, like those who believe for a certain time, yet they give up in the hour of temptation. <sup>2</sup> It is up to us to bear with our neighbor, excuse him and pray for him within ourselves, and outwardly, to try to talk to him with some kind Christian words; pray that the Lord may make you worthy, with your patience and gentle talking, to give him much words that he may be enlightened about his error on the spot. The Lord permits such an error for your and your neighbor's benefit, so that you may learn to be patient and know the human frailty, and he, through you, may be enlightened, and the heavenly Father may be glorified in His Christ.

<sup>3</sup> Be careful not to do the opposite when one of these cases occurs, that is to murmur, speak ill, become angry, be impatient, say: "I am not a saint; they are not things one can bear; these are not men of self-control," or similar things; and then to pass your responsibility to others by saying: "It would be better that that fellow would talk to him, or write to him or warn him, because he would do it better than I; he will not believe me; I am not able to do this, etc." We must think that God alone is good and that Christ works in those instruments who let themselves be guided by the Holy Spirit.

<sup>4</sup> And since I have read your letter and seen with great pleasure the zeal you have for the "work," it seemed fitting to me to send you this letter, poorly written as is usual. Anyway, being your letter addressed to Father Agostino, I rely on him to give you proper advice.

<sup>5</sup> As to the pharmacy, it has been unwisely decided to pay monthly and to reduce the previous debt by a little each month. It would have been better to have found the way to get the money to

pay it all. <sup>6</sup> However, we have to accept what the Lord sends and make good use of everything. We must also always pray to the Lord that He may teach us to bring everything to a successful conclusion. We must firmly believe that all that happens is for the best. We need to pray much so that we may see and, seeing, we may do what is necessary at the moment. If you should not in a month have the means to pay either the new expenses or the old debt, if the Lord should not inspire anything else, you could then call again on the friends of the “work” and remind them that it was decided by them to pay the pharmacy every month, etc., that at the present there is no way to do it, and that everybody should be mindful of the way to do it. <sup>8</sup> And you could not find another way, remind Sir Marcantonio and Sir Giovanni that it has been said at other times that all the “works” must be united and the begging must be done in a unified way. However, first we must feed the poor, then pay the debts incurred for food, then the other expenses. Do this and forget every other thing. Organize begging for this purpose with the best means you know, and let us pay this debt.

<sup>9</sup> As far as the second item, we think that with three begging we will annoy the people, divide the “work,” and compete against each other, and, what it is worse, we will cause complaining and clashes between one “work” and another. <sup>10</sup> About the idea that the Bishop could take upon himself the support of one “work,” I do not believe that his Lordship said that, or he must have been misunderstood because I know that his Lordship will do what he can: either half, or one, or two, or three, or all, or part, according to the strength the Lord will give him. <sup>11</sup> As far as looking for chosen men, we pray earnestly to and praise the Father that He may send workers.

<sup>12</sup> About the third item, we know nothing of that Venetian woman. Therefore, we cannot give you any answer. <sup>13</sup> I am very sorry about Father Zanon: I would appreciate it if he could be warned and begged for the love of God to withstand this temptation. He will be blessed if every kind of evil would be said about him falsely. He should bear this with great joy, awaiting a great reward in heaven. <sup>14</sup> Of that good person we know nothing yet; and no good news we have in our hands.

<sup>15</sup> <sup>4th</sup>. I warn you not only not to intrude upon these things, but also, if someone should speak of them, to interrupt the conversation. Not because working is not good, (in fact, it is written: “He who does not work, must not eat”), but because every time a good thing is proposed but cannot be done, it must be considered for sure to be a Lucifer-like temptation and not from God, because God does nothing in vain. This temptation is not a new temptation, but an old one. <sup>16</sup> About working, we are not foreigners to this desire, but we have continuously taken effort to put it into practice. As it is publicly known, we have worked in Venice for three years publicly with the abandoned ones; for two years, (and this is the third) we have worked in the fields in the Milanese and Bergamo territory, publicly: and everyone knows that. And Lady Ludovica knows how much we have toiled in order get home textile art orders, even to the point of working for free. And now here in Brescia we have started to sew caps. I tell you this because while others grumble and have this desire [to work] in words, we have manifested in deeds. Therefore, do not spur the running horse. <sup>17</sup> I say: do not do it. Not because it has not to be done or we have not to work. But, whom do you have qualified to work at home? And whom do you have who wants to teach them for the love of God? And what experience do you have in this regard? <sup>18</sup> I maintain that work is good and continually I am looking for it, and pray to God that He may grant it to us. Yet, I do not see any way out, except one, and I think that it will certainly succeed everywhere it is established: that is, making straw plait for hats. Regarding this, recently we have found new methods for preparing the straw. Therefore, I ask you, with all the influence you have, to make sure that this work be started. <sup>19</sup> What you could do for now is to ask friends to set aside

hundreds of stalks of wheat and spelt before they are beaten. Then, at your request, we will send you adequate instructors.

20 5<sup>th</sup>. We had much comfort from the news about Basilio. Take care of him, treat him kindly, stay near him when he sees patients; praise him for commendable things and be patient with him in other things. See to it that he be helped, so that, when he comes, everything is ready: nurses, ointments, bandages, threads, cotton, needle, thread, etc. Do not promise him anything so that he may gain merit for what he does, but if you want to surprise him with some gifts, the Lord will inspire you. Tell him that if I find any good medicine where I am, I will send it to him, even if I have to get out from a hospital. And so you will see the honor of God, of the hospital, and of Basilio increase.

21 6<sup>th</sup>. Organize the begging in the best way you can. I hope that in whatever we are lacking, the Lord will make up for abundantly.

22 7<sup>th</sup>. As to the cloth, I like it a lot. Is it enough for so many people? However, let us thank the Lord for everything.

23 8<sup>th</sup>. As to the priest, you have done well in remembering him, although everybody looks for, needs and cannot find [priests]. However, we will not stop searching for.

24 9<sup>th</sup>. I do not know what to say about Romiero and Martino but that the disciples are according to the master. Therefore, pray to God that He may grant me the grace of setting them a better example than I did so far, and that God may give to them a better master and to me better cooperators.

25 10<sup>th</sup>. As far as Ambone, keep him to this condition, agreed by him and by you; otherwise, send him to me. Tell him in this agreement: he must always sit at the end of the table, and every time he does something evil, he must not have wine; and if he does evil of greater importance, he must be disciplined. His task is to empty the night pots with someone you will assign, to sweep the entire house, get water, wood, etc., and never handle food. He must not leave the house or speak to anyone but you, to our supervisor, who is called deputy, and to the guardian. If he observes this rule for a short while, have him sit higher at the table with the others. The more he improves, the more this yoke of penance for his mistakes will be lifted. See to it he be punished every time he speaks as before, and if he knows it and he does not confess it, give him the same punishment. 26 It would be better if you could have him observe this rule with kind words without telling him that I wrote to you. Be careful and warn the porter that he may run away and take with him some of the children, because this is one of his habits, and he has said he would take Giovanni.... Should he mention he would like to leave, make him happy right away and do not give him extra time.

27 11<sup>th</sup>. For now, and not as an ordinary rule, but only for one time when it occurs, or more, as you may deem it, I give you permission to feed the beggars. I do not have the authority to give you more permission. The thing must be dealt within the chapter or at our meeting; what will be agreed upon will be communicated to you, if you would request it.

28 12<sup>th</sup>. As to the reading, do not trust the children: be vigilant, question, examine, and listen to them often if they read or recite. And do not trust Bernardino either. As far as grammar, I do not know whom you have who can teach grammar; when you have somebody, notify Father Alessandro about who it is, his aptitude and condition, and he will answer you.

29 As to Sir Giovanni, you must not speak to him with dead letters as are my letters, but you must pray for him and directly speak to him the words of life.

*Written by Barili*

<sup>30</sup> Jerome, the Servant of the Poor, wrote the above.

<sup>31</sup> Since it seems to me that Sir Jerome has answered sufficiently what you have written, I will not enlarge upon it, except that we are returning your letter so that you may compare it with this one, and with another one addressed to Sir Amedeo, brother of Sir Giovanni Cattaneo. See to it that he has it soon because it is important. <sup>32</sup> It remains for me to say that you made a great mistake in not sending a letter to that priest in Somma Campagna, although I had advised you to do so. You could have given it to Sir Leone. <sup>33</sup> Nothing else. Be well in the Lord and pray for us all.

<sup>34</sup> From Brescia, at the Hospital of Mercy, June 14.  
Father Agostino, Servant of the Poor.

4

*St. Martin Valley, the day of the Blessed Virgin.  
To Giovanni Battista Scaini in Bedizzole*

*The part of the letter that describe the recipe for curing an illness of the eyes is omitted,  
and only the last sentences are reported.*

<sup>1</sup> .... Nothing else. Please, entrust us to the prayers of our brothers, especially to those of Sir Bartolomeo and Sir Stefano. <sup>2</sup> The result of the convert shows you that you are not asking the Lord for the grace to act, and faith without works is dead. Doubt of not being before God what to you seems you are.

<sup>3</sup> Written in the St. Martin Valley, on the day of the Blessed Virgin.

5

*Somasca, December 30, 1536  
To Giovanni Battista Scaini in Salo'*

<sup>1</sup> Dear Beloved brother in Christ. The peace of the Lord be with you. <sup>2</sup> Through Sir Francesco I have received your letter and seen what you write. <sup>3</sup> You need not worry because you collected little in the begging, for the Lord, who says that first we must seek the kingdom of God, will provide opportunely. <sup>4</sup> The collectors of alms were sent there only for giving you an opportunity for merit. Therefore, having done what you could, the Lord will be satisfied with you because for Him, who is the most benign, good will compensates for the lack of success. <sup>5</sup> As far as sending again for begging next year, only God knows what will happen then. I think I could be well anointed with the last anointment by that time. Therefore, I would not need to ask for oil to anoint throats. <sup>6</sup> As far as the oil collected, I leave it to you, and, once you have sent it to Brescia, we will see how to use it. <sup>7</sup> We will not forget to remember you in our prayers. You too pray to God that He may answer them and grant you the grace to understand His will in your tribulations

and to follow it. His Majesty, probably, wants something from you, but you do not want to listen.  
8 Keep well and pray to God for me and remember me to Sir Stefano.  
9 From Somasca, December 30, 1536

6

*Somasca, January 11, 1537*  
*To Lodovico Viscardi in Bergamo*

1 Sir Lodovico, beloved brother in Christ. 2 Since Father Agostino, our father, is not here, with his permission I read the letter you have addressed to him. Since you notified him about those disorders in order to take some provisions, I assure you that at his return, in a few days, I will show him the remedy and the provision. 3 In the meantime I ask you to call the supervisor, the man in charge of the donkey, Giovanni the nurse, Job the steward, and Martino, bearer of this letter, and warn them that I tell them on behalf of Christ that God will punish them, as several times I told Bernardino Primo that God will punish him if he does not mend his ways. I have been a bad prophet although I have prophesized the truth. Beware of God: God will punish them if they will not mend their ways.

4 Do they not know that they have offered themselves to Christ and they are in His house and eat of His bread and allow themselves to be called servants of Christ's poor? How, therefore, do they want to do the above without love, without humility of heart, without bearing with their neighbor, without looking for the salvation of the sinner and praying for him, without mortification, without shunning money and women's face, without obedience, and without the observance of our rules? 5 Because they are far away from me, do they think that they are far away from God? Let them clearly see what the Lord, though I am far away, makes me say. They know that it is the Lord who makes me say it; if I do not speak the truth, I become a slave of the father of lies and become a member of this father of lies. They know I speak the truth. How come they do not accept it as from God? And if God shows them through this means that He sees them, why do they not fear God? Will they live as hypocrite and stubborn ones? If they do not amend their ways and if the fear of God does not work, even the fear of men will make no difference. 6 Therefore, for now I do not know what else to say but to beg them for Christ's wounds to be mortified in their every external action and, within, be filled with humility, love, and fervor; to bear with one another; to observe obedience, respect the supervisor and the old holy Christian norms; to be meek and kind to everybody, especially with those who live in the house; and above all, not to grumble about our Bishop, but always – as I have written in all my letters – to obey him; to be assiduous in praying before the Crucified by asking that He may open the eyes of their blindness and by seeking mercy, that is, that they be made worthy to do penance in this world as a guaranty of eternal mercy.

7 In other letters we have asked to send to these poor a pair of scissors and ointment for the scabious; I repeat, they have a great need of it.

8 Also, take care of your health. I do not have time to write more because almost all of the people of this house are seriously ill, and that is more than sixteen. Peace be with you.

9 Since the donkey is coming, we are sending you Giovan Francesco whose leg is festering.

10 Somasca, January 11, 1537

Jerome Miani, by proxy

## “OUR PRAYER”

In the name of the Father and of the Son and of the Holy Spirit. Amen

*Our Father. Hail Mary. Creed. Hail, Holy Queen.*

Our dear Father, Lord Jesus Christ, because of your infinite goodness we ask you to restore the Christian people to the sanctity of life of the time of the Apostles.

Hear us, O Lord, because you are kind and merciful. In your compassion, look upon us. Lord Jesus Christ, Son of the living God, have mercy on us (*repeat 3 times*).

May the power of God the Father, the wisdom of His Son, and the strength of the Holy Spirit and the glorious Virgin Mary guide and protect me on the journey toward peace, love, and prosperity. Also, may the Angel Raphael, who assisted Tobias, be always with me everywhere I am and go. My dear Jesus, my dear Jesus, my dear Jesus, my love and my God, I trust in you so that I never be disappointed.

*(The invitation to pray for a true trust in the Lord follows)*

Let us put our trust in our good Lord and let us have true hope in Him alone because those who hope in Him will never be disappointed but will be firmly established upon solid rock. In order to obtain such a holy grace, we invoke the Mother of Graces by saying: *Hail Mary*.

Let us again thank our Lord, God and heavenly Father, for all the gifts and graces He has bestowed and continues to bestow on us. Let us pray that in the future He may help us in all our spiritual and material needs: *Our Father*.

Let us again invoke the Blessed Virgin that she may pray to her delightful Son for all of us, so that he may make us humble and meek of heart, bring us to love His divine Majesty above all things, and our neighbor as ourselves, that He may uproot our vices, increase our virtues, and give us His holy peace: *Hail Mary*.

May God grant you peace (*people may exchange a sign of peace*).

Let us also pray to God for His most perfect Church in heaven, that is, for the Blessed, so that their joy may grow; for the perfect Church on earth, that is, for those who are in His grace, so that He may increase their virtues and grace, and preserve them in the observance of His commandments; for the imperfect Church, that is, the sinners, so that He may grant them conversion of life and remission of sins; for the atoning Church, so that He may free them from torments and grant them eternal glory; for those who will become His Church, that is, those who are unbelievers now but to whom in the future He may grant the light of faith.

*After saying an “Our Father” and a “Hail Mary,” in our hearts let us ask the Lord for the things mentioned above.*

Then an “Hail Mary” for Monsignor Cardinal Of Chieti and for Father Cajetan and his Congregation, for the Capuchin Fathers, For Father Paul and his Companions, for Mother Andrea and Mother Archangela and Sister Bonaventura, for Madonna Elisabetta Capello, and Madonna Cecilia. Then an “Hail Mary” for all our Fathers who are present and absent and are about to join us in these holy works; for all the stewards and all the brothers who are entrusted in their service, so that the Lord may grant them perfect charity, deep humility, and patience because of the love for His Majesty. Then for all the benefactors of all our works, for the procurators, the bursars, the spenders, and for those who provide these works with help, advice, and favors: *Hail Mary*.

Then for ....

Then for those who rely on our prayers, for those who pray to God for us and those to whom we owe prayers, for our friends and enemies and for the deceased faithful, especially our parents,

brothers and sisters, and especially for our father Jerome and all the other brothers of the Company and all the deceased of these pious works: *Hail Mary*.

Then let us raise our mind to God and pray that because of His mercy He may hear our prayers, make up for our mistakes because He is the beginning, means, end, and fulfillment of every good.

*Pray in this way or in others as the Lord may inspire you.*

*Then, we may continue to pray mentally for the space of a "Miserere." Then we may continue:*

Let all of us be humbled before our heavenly Father as prodigal sons who have squandered every spiritual and material good by living badly. Therefore, let us ask for His mercy by saying: Mercy, grant us your mercy, Son of the living God. O God, help me, a sinner. In the name of the Father and of the Son and of the Holy Spirit. Amen.

*Then the priest says a prayer as the Lord may inspire. At the end, we shall say three "Our Fathers" and three "hail Mary," very softly, with arms crossed, by praying in memory of the three nails by which He wanted to be crucified, so that He may grant us the grace of despising this world and ourselves.*

And let us pray for the Church so that She may return to the early condition of Holy Church, and so that peace and harmony may return among the Christian leaders, and united in holy peace, they may march against the infidels and heretics in order to convert them and lead them under the yoke of the holy Catholic Church.

*Then we shall say an "Our Father" and a "Hail Mary" in secret for the glory of all Saints, all the angels, archangels, especially those who guard us, so that they may protect us from any temptations of the world, flesh, and evil; so that they may present our lukewarm prayers to our Lord God and beseech Him to bear with us and spare us from every backbiting and rash judgment, and lead us in truth on His holy way.*