1824

To Brother J. H. Guibert at Aix.[[1]](#footnote-1)

123:VI in Oblate Writings

News of his brother Fortuné, student at the minor seminary of Marseilles.

Guibert

[Marseilles,

1823-1824[[2]](#footnote-2)].

I have finally discovered Fortuné, my dear good friend. He has been since Thursday at the minor seminary where he seems to be already settled. He came to see me this morning. I have had him promise to write you a little letter which he will send through me. You can thus engage in a correspondence whereby you can encourage him in the accomplishment of his duties. I shall see him from time to time and, between us, we will put him on the right road.

To Father Tempier at Marseilles.[[3]](#footnote-3)

124:VI in Oblate Writings

Mission of Ventabren

Tempier

[Aix]

January 10, 1824.

The proposal that I take on at Ventabren anything else but the mission is an idle thought. Have you forgotten what a mission is?

To J. H. Guibert at Aix.[[4]](#footnote-4)

125:VI in Oblate Writings

Is sending books. Father de Mazenod would willingly remain al Aix. Brother Guibert is just as the Founder wishes him to be.

Guibert

[Marseilles[[5]](#footnote-5)]

January 19, 1824.

I am sending you, my very dear Guibert, the two volumes of Cardinal Gerdil that I had promised you. I would have wished to bring them to you myself, so happy do I feel when in our holy house where everything pleases and edifies me, also I always think of myself as in a state of duress when taken away from it and it needs nothing less than being persuaded that the good God demands this enormous sacrifice of me in view of a greater good, to resolve myself to submit thereto without murmuring though that is a word I do not use for the frequent complaints which escape from me and which are quite justified being the kind which Our Lord uttered on the cross or in the garden of Olives.

I do not know if you shared my happiness but I must tell you that you afforded me, you particularly, great gladness in the moments that we spent together; I found you just as I wish you to be and my heart was at ease and nothing impeded the tender affection that the good God has given me for yourself, because it seemed to me that this sentiment was shared. It is thus that the Lord disposes those of his creatures whom he brings together to procure his glory in oneness of will.

To Father Honorat at Ventabren.[[6]](#footnote-6)

126:VI in Oblate Writings

Usefulness of the mission Advice on the manner of preaching. He is to send news about his health

Honorat

[Marseilles]

January 24, 1824.

The man who brought me your letter says that when you are in the pulpit, you put yourself in a mood of despair, that’s the word for it; but why utter such cries? If it is a natural failing which makes you shout all the time.... I have nothing to say except to deplore it but if you can do otherwise and yet shout, thinking you obtain better results thereby, you are greatly in error and quite at fault, for you are missing your aim and rendering yourself useless; in that case, it is a disorder. Get it firmly into your head that they lose half of what you say when you shout in that manner, and this is very annoying when it is an instruction that everybody should grasp. That is not the way to act, on the contrary, one should indulge somewhat rarely in outcries. That is the way to give them some effect. The man added that you have spit blood; I did not believe it because you have said nothing to me about this, nor have our two other brothers, but if so, I order you to cease immediately to preach and very expressly to let me know so that I may leave everything here and go to finish the instructions that remain to be made.

Adieu, I embrace you all with the best of my heart.

To Father Honorat at Ventabren.[[7]](#footnote-7)

127:VI in Oblate Writings

Father Suzanne will go and help the missionaries. Do not demand a participation impossible for country people.

Honorat

[Marseilles]

January 27, 1824.

As things are at present, it is imperatively necessary that I or Father Suzanne go to your help. It is not enough to assemble a lot of people in the church, one must instruct them, one must move them in a manner that they will be converted. You are far from the objective if you only have half the men and I am worried as the final result.

How could you think of having Brother Bernard give catechism three times a day? That is impossible; besides it must not be presumed that country people may leave their work in order to be there; we have always been considerate of the daily welfare of these poor people and it would not be right to force them to die of hunger or not be admitted to the sacrament of confirmation if they have not received it. All things considered and given the state of your health, I will decide to send Fr. Suzanne to Ventabren. The mission that I give him is to instruct the inhabitants of this region.

... I cannot insist too much in counselling mildness, graciousness, to your neighbour.

To Father Marcou at Ventabren.[[8]](#footnote-8)

128:VI in Oblate Writings

Joy at learning of the zeal of Father Marcou.Enjoins humility.

Marcou

[Marseilles]

January 27, 1824.

My good Marchetto[[9]](#footnote-9), I embrace you very tenderly and rejoice to see you performing so zealously your holy ministry. It seems to me, in telling you that, that you are present and that I press you against my heart. Be humble and you will do much good; you know that it is to the humble that Lord *dat gratiam[[10]](#footnote-10).* The cleverest amongst us and amongst all men is nothing by himself but a sounding brass and a tinkling cymbal, it is the good God who does all and to whom alone all should be attributed; of that we must all be persuaded.

To Father Courtès at Aix.[[11]](#footnote-11)

129:VI in Oblate Writings

Permission to prepare sermons for elite audiences.

Courtès

[Marseilles]

January 28, 1824.

As I usually decide on the basis of some good reason, this is a case which pains me because you deviate from what our Rules prescribe regarding how we instruct the people. If I have authorized you to preach in the style that you have adopted, and prepare sermons for elite audiences, it is because I do not wish to put obstacles in the way of your genius and that I count on your leaving some records of what it produces, so that after you others can use your compositions. That means you must write and correct with care your sermons before or after giving them. If you deceive my expectations and do not write your sermons, I will no longer have sufficient reason to permit an exception which involves disadvantages which ought necessarily to be compensated. It is in fact a great inconvenience not to be understood by half or three quarters of your listeners.

I ask you to busy yourself with the work I have confided to you. It is a composition which ought to be printed. It suffices that there be enough for a good quarter of an hour of reading.

To Father Honorat at Aix.[[12]](#footnote-12)

130:VI in Oblate Writings

One must, between two missions, spend several days in a regular community.

Honorat

[Marseilles]

February 9, 1824.

I have just embraced Father Marcou... Father Courtès has not observed the need to wait for word from me before letting him leave. After a mission, it is good to spend several days in a regular community. I did not expect to call him to Marseilles for another eight or ten days. But since he is here, he will be welcome.

On the first safe occasion, send me my new shoes; here I am walking on my uppers. Long live poverty!

To Father Courtès at Aix.[[13]](#footnote-13)

131:VI in Oblate Writings

Fathers Courtès and Sumien can eat their fill during Lent

Courtès

[Marseilles]

March I, 1824.

Adieu, I order you very expressly to ask permission to eat your fill this Lent and to consult Mr. d’Astros so that he can decide that you cannot fast. If there is anyone else in the house, as for example Father Sumien, who also can no longer fast, you will have them eat at a different table. Adieu.

The elections prevent me from being at Aix for the first Friday of the month[[14]](#footnote-14).

To Brother Guibert at Aix.[[15]](#footnote-15)

132:VI in Oblate Writings

The visit of the Founder to Aix is put off until after Easter.

Guibert

[Marseilles]

April[[16]](#footnote-16) 1824.

Worry no more about my arm, my good dear friend, it is completely cured; my journey will therefore be put off until after Easter for only necessity could have forced me to leave my chains at this moment. I thank you very much for the concern you have had for my temporary indisposition. I would have been consoled even if not delivered from it by the pleasure that I would have experienced in being obliged to spend several days in a row with you.

To Brother Bernard at Aix.[[17]](#footnote-17)

133:VI in Oblate Writings

Congratulations and advice after have received the diaconate.

Bernard

[Marseilles]

April 8, 1824.

With allmy heart, I congratulate you, my dear child, for the great grace which the good God has just granted you and I am consoled to see that you know how to appreciate it. I need not recall to you the virtues that you ought to strive to practice more; they must all become familiar to you, you have been raised to a great dignity in the Church, you can only bear the honour by working to become more like a saint every day. You have entered the hierarchy and your august functions call you every day to the door of the tabernacle, bring you closer to the Lamb without stain, on whom you can lovingly gaze, whom it is your privilege to bear in your hands, almost to touch. Let your heart respond in these happy moments, let it be ardent, let it be purified. Zeal is the distinctive characteristic of the deacon for he has received the spirit of strength, for himself first, his own sanctification and perfection of soul, then to combat the enemies of God and to repulse the demon with that supernatural strength that comes from on high.

Reread sometimes the admonitions of the Pontifical, both in regard to the Order that you have just received and for that you have previously received. Invoke every day the great saints who sanctified themselves in the diaconate and ask God through their intercession all that you still need to resemble them. Pray also for me. I never forget you before God and especially on the day of ordination I accomplished this duty during the holy sacrifice that I offered for my dear ordinands. Adieu, I embrace you with all my heart.

Eugene, p[riest], m[issionary].

To Brother Vachon at Aix.[[18]](#footnote-18)

134:VI in Oblate Writings

Good wishes on the occasion of his ordination to the subdiaconate; for coming ordination also.

Vachon

[Marseilles]

April 9, 1824.

Although you did not announce to me, my dear friend, your nuptials with the Church, I shall not neglect to compliment you. Now you are a subdeacon, consecrated to God henceforth in a special manner; it is a great step that you have made: *ad majora* still; I am quite vexed at not being able to attend the ceremony of this first consecration, I would have embraced you heartily but I have nonetheless not forgotten you for I did not fail to offer the holy sacrifice for our ordinands and you have had a good share for alas! there were only two of you. I hope to call you to the Trinity for the diaconate and in September for the priesthood; arrange matters in consequence with the good God; become more and more virtuous and holy and do not forget me in your prayers to which I commend myself while embracing you with all my heart. Adieu.

Eugene, p[riest] m[issionary].

To Father Marcou at Aix.[[19]](#footnote-19)

135:VI in Oblate Writings

Let him be recollected at Aix and give agood example.

Marcou

[Marseilles]

April 12, 1824.

You must not remain long in that place and must say in advance, very mildly but in a manner as to be understood, that on coming from a mission as tiring as the one that you have just preached, you need rest and recollection... After one and especially two missions, you must feel the need to be recollected and to think a little of yourself

Adieu, my dear Father Marcou, I embrace you tenderly and recommend that you give the example of all the virtues to all those who have the happiness to dwell in that house (for which my heart longs, towards which my desires never cease to draw me). Do not forget me in your prayers during this beautiful week.

Eugene, p[riest] m[issionary].

Retreat made in May 1824, in our Aix house.[[20]](#footnote-20)

156:XV in Oblate Writings

Joy at finding a time of solitude in the midst of a “whirlwind of business.” Prayer to know himself better and to detest his sins. Meditation on the holiness of the priest, the gravity of his sins, etc. Influence of Blessed Leonard of Port Maurice on Father de Mazenod’s choice of the missionary life. Opposition to the reform of the diocese of Marseilles. Love of the Congregation. Resolution: follow the Rule, even when not living in a house of the Institute.

Retreat made in May 1824

Aix

May 1824 [Beginning of][[21]](#footnote-21)

God be praised, blessed, and thanked. I have finally managed to extract myself from the yoke that weighs me down, to sever the chains that oppress me and to which even so I must touch with a kiss; I am allowed to get away for eight days to our dear Aix house[[22]](#footnote-22)4 and busy myself solely with the matter of my salvation. Please God I may profit from this sweet leisure time that divine Providence affords me to enter into myself, sound the depths of my heart, seek out in my soul and make note of all the damage and ravage the dissipation produced by business matters that multiply and ceaselessly demand attention, has wrought within it. Great God, created only to possess you, having no other real task than to achieve our salvation, why must so many various objects come at every moment and every day to distract us from the application we should bring to it. How often have I not been tempted to abandon everything and busy myself only with my soul. But no: I am told I must save it by continuing to busy myself with others.

If men but knew how weak I am, how imperfect, the depth of corruption and sin inside me, could they expose me to so much danger, lay on me any other duties than to work at my own sanctification? I need solitude, I need regularity, I need good example. Without these I become lukewarm and my insipid spirit is no longer good for anything unto life eternal. May God grant even so that the state in which I am cast by this whirlwind of business matters which preoccupy, agitate, absorb me, be not that state I have always dreaded and from which in all likelihood I have been unable to preserve myself in these latter times. God grant, God grant that I may not be worse still and that the Lord is not just starting to vomit me from his mouth, but that he may not have implacably banished me from before his face.

Sweet hope, you have ever brought me happiness, and been dear to me for bringing me to see in God a ravishing perfection which made me love him with a delicious abandon, so often have I preached you to my brothers to encourage them to serve God, stiffen them to love, more than fear, him, sweet hope have you abandoned me? What will become of me if you do not sustain my faith, and temper what it teaches me of the rigours of my God’s Justice. Come back to me, come back, and be forever my faithful companion in the exacting scrutiny I am going to carry out of my numberless infidelities, in the reflections to which I am going to give myself during this retreat on the sacred duties of my state, the awesome functions entrusted to me, the terrible account the Sovereign Judge will call for of my stewardship. Lord, make to shine on me a ray of your celestial light so that I may know myself as I am in your sight; inspire my soul with the feelings it should be imbued with at the sight of its sins; grant me, I beg you, through the infinite merits of your Passion, through your precious Blood poured out for me, through the intercession of your most holy Mother, grant me the spirit of compunction to convert and change me; may your grace revivify in me the gifts - I do not say virtues - you allotted me and I have not made good use of like a faithful servant, may I leave this retreat filled with a new vigour, firmly resolved not merely to do good, but all the good it is permitted me to do. My God, remember your mercies, for you are my God, *Deus meus es tu* and I am your poor servant *quia ego servus tuus* (Ps. 115:16).

A strange thing! In this retreat I have not given time to a consideration of the eternal verities that constitute the regular, normal fare of the ordinary retreat. God’s Spirit focused me on myself. I was never done with the reflections or rather with the feeling this topic gave me, for I produced very few external acts; but I [p. 5] continually experienced the desire to renew myself wholly and I repeated interiorly many times this prayer: *Spiritum rectum innova in visceribus meis* (Ps. 50:12).

I have an explanation why I did not feel drawn to meditate on the great Truths. I came on this retreat already decided on the reform that was necessary in my inner self. This thought was uppermost in my mind, my heart embraced it and went with it with all the strength of its affection and desire, there was no need for me to convince myself, whether by seeking to consider my last end or seeking to focus my attention, move me to make resolutions by the sight of death, the fear of judgment, etc. My God’s grace had prepared my soul, I was so to speak already at the point of “the conclusion” when I entered into solitude. Whatever about that, this is what happened. In all truth, those great topics towards which God’s Spirit did not draw me in the present instance were not total strangers during my retreat; as my retreat coincided with that which good Father Enfantin was giving in our church, I assisted at his instructions, but that is as far as it went. My readings centred on the dignity, the sanctity of priesthood, the grievous quality of sin in priests, the danger of sinning and being lost if one is unfaithful to grace, negligent in the practice of virtue which should adorn the priest’s soul continually and especially when the priest is one called to be a model, stay and support of those whom Providence confided to his direction, a priest whom God has awakened to the fact that the ordinary virtues do not suffice to accomplish the wonders which should accompany the works of his ministry and who has sought out men of counsel the better to fulfil the precepts.

Blessed Liguori and Blessed Leonard of Port Maurice contributed most to these precious readings. I was consoled to go over again the principal traits of the latter’s life, remembering that about eight or nine years ago the same reading made my tears flow in torrents, and perhaps passed on to me without my perceiving it, the spirit that drew me on shortly afterwards, i.e., about three years, to follow the same career, at least to carry out the same ministry as him; would to God that I had not been deflected from it by duties of a new kind that have just been laid upon me! I can see only one advantage in it, that by applying myself to carrying them out as best I can, I have learnt, or rather, I have had the occasion to conceive a greater horror for the world, which indeed I already thoroughly detested; it has been so unjust, acted so atrociously towards me, and when I say “the world,” I include people of every kind, that I would have to be insane to attach any value to its good opinion or favours.

Even so in two days’ time I will find myself once more in contact with it. I must resume my post. This will be, I hope, again to do my duty there, to try by my every zealous effort to bring a little bit of life back into a dead diocese whatever appearance of health it may have; there will no doubt be new crises, there was never a reform without hurting, wounding plenty of people! No matter; have God alone before us, the honour of his Church, the salvation of the souls entrusted to us; consult only the divine Wisdom, trample on human wisdom, and God will be our help. But one must have much virtue to sacrifice one’s peace for one’s duty, to face the hatred and persecution of men precisely so as to do good for men. This virtue is acquired and conserved only by union with God, prayer and meditation, etc., walking always before God and keeping one’s eyes on heaven alone and its rewards which are none other than God himself. Lord! Grant me the grace of being ever more deeply imbued with these thoughts!

Before coming out from retreat I must focus my ideas on the personal rule I must follow during the time, for my sins, I am kept in Marseilles. The thought that in two days’ time I must return to my exile fills me with dismay and I resign myself to it only with much distress, but since it has to be I will try to arrange things so that the fulfilling of one duty does no harm to the fulfilling of another. Vicar General of Marseilles by necessity and under compulsion, I do not cease for that reason to be the head or rather the father of this Society all of whose members are models of every virtue; I belong above all and principally to this family for which the Lord has given me so much love and which is for me constantly and so justly an object of admiration. I may well say of these dear children like the mother of Maccabees that I do not know how they came to be formed in my bosom. Alas! They all have incomparably more virtue than I and I could well say I am not worthy to untie the straps of their sandals. How happy I count myself to be one of them! What thanks do I not owe to God for having given them to me. I will therefore always live in spirit in the most intimate union with them, and while waiting for the possibility of setting up in Marseilles a regular house which may procure us some part of the advantages that are found in abundance in our dear house in Aix, so far as I can I will observe the Rule on my own, conforming so far as possible to the very times of the exercises. So I will rise at 5 o’clock in the morning or 5:30 at the latest when I go to bed too late, which I will try to avoid.

According as I rise at 5 or 5:30, I will meditate for three quarters or half an hour. Holy Mass will follow immediately on oraison. After thanksgiving of the Mass, I will read Scripture for half an hour. To be united with my brothers’ time for saying the Office according to what time it is when the half-hour Scripture reading finishes, I will say my small Hours before or after my breakfast. I will not wait until eleven thirty to say Sext and None as I would all too often be exposed to the risk of postponing them, since it is the time for business in the secretariat, that is why I will not separate them from Prime and Tierce which I will be saying at eight o’clock.

After breakfast, I will get down to work which will always begin with an hour’s theology study.

When there is not any very urgent business in the bishopric, I will extend this one hour’s study, otherwise I will get down to the matters pertaining to my office.

During the hours dedicated to office business, I will try to dispatch the letters and move the correspondence forward so far at least as is consistent with the affluence of people who have business with us in those moments.

Immediately before dinner, I will do the exercise of particular examen as it is done in our houses, except that I will not start with reading the New Testament, as this reading is done at the Bishop’s table during dinner.

I will conclude the examen with our customary litanies. If one of our members happens to be in the bishopric at that time it will be in order for him to make the examen at the same time as, and with, me.

After dinner when my uncle does not need me, I will make my escape as soon as possible unless the duties of propriety detain me in the drawing room.

If I have some business outside, I will go out for that purpose. In this case I will bring along my breviary to say Vespers and Compline in the church I go into to make my adoration.

To Father Courtès at Aix.[[23]](#footnote-23)

136:VI in Oblate Writings

What to do about Father Bourrelier who wishes to come andwork in the diocese of Aix

Courtès

[Marseilles]

May 14, 1824.

All that was told to the Archbishop. It is not surprising that he has forgotten it but what is greatly (surprising) is that on receiving a letter from this man, he did not send for me to ask me for enlightenment and concert with us the action to be taken. That is what should have been done by a bishop who understands such things.

We must avoid nonetheless that this imbecile become likely to damn himself and ravage whatever the part[[24]](#footnote-24) that would be confided to him. So go and see the Archbishop on my behalf and ask him if truly Bourrelier[[25]](#footnote-25) has written to him and if he has replied in the manner reported to me; thereupon give him the appropriate explanations, while at the same time letting him understand clearly that we are not taking this step for our own interests; for it would suit us infinitely more to be rid of such a type, but by duty and for the good of souls. This man can only be a member of a group. Please God he would go to the Chartreuse, but he pretends otherwise. When we will have forewarned the authorities and have recalled to him his own commitments, we will be at peace. Adieu.

To Father Courtès at Aix.[[26]](#footnote-26)

137:VI in Oblate Writings

Rejoice in spite of humiliations and trials.

Courtès

Marseilles,

May 22, 1824.

I rejoice with you, my very dear friend, in that you have been judged worthy to be despised for the love of God and be hated for all the good that you and yours accomplish in the Church of God. The shameless, the usurers, the men who have entered the ecclesiastical state only to assist their families plunged in debt or lured by some fat benefice, the men who have introduced themselves into the sanctuary without a vocation from on high, who have never offered the Lord anything but soiled gifts, who have always ignored even the name of the fine zeal which should inspire all priests for the salvation of souls, the men who by an execrable profanation of their sacred character have ravaged the heritage of the father of the family, have scandalized and lost those they were bound to sanctify and save, such are the ones who are welcomed; they will praise them, admire their works, be considerate of their susceptibilities, they will recompense them. A monstrosity blatant enough to make stones revolt, but the observant angels will not forget on the day of recompense and chastisement. My only cause for anxiety is lest the violence that you had to do to yourself may adversely affect your health, apart from that I would only see reason for consolation and joy in this horrible abuse of power; let us never overlook that in wishing to become true disciples of[[27]](#footnote-27) Jesus Christ we have embraced the cross to be carried each day and that we have had to renounce the esteem and love of men. *Si hominibus placerem, servus Dei non essem,* that in being consecrated to the life of our divine Master in order to please him, in the exercise of Christian piety, it is necessary that we be persecuted: *Qui pie volunt vivere in Christo Jesus persecutionem patientur[[28]](#footnote-28);* finally, that we ought not to be treated otherwise than our leader and our model: *Si me persecuti sunt et vos persequentur[[29]](#footnote-29)* and that we ought to expect persecutions as numerous as the rewards which the Lord has promised to his own here below: *cum persecutionibus et vitam aeternam[[30]](#footnote-30).*

I cannot tell you more, this is enough to console you should it be that you are affected by the ill treatment that you have so unjustly received.

To Father Courtès at Aix.[[31]](#footnote-31)

138:VI in Oblate Writings

Departure of Father Tempier for Notre Dame du Laus. The post of Vicar General of Marseilles is a burden.

Courtès

[Marseilles]

May 28, 1824.

Father Tempier will leave you this letter, dear friend, as he passes through Aix. He is going up to Notre Dame du Laus, both in order to have some respite from his *slavery,* and to put order in our little affairs. He will take fifteen days for this journey, which is hardly pleasant for me, for I bear the burden with excessive boredom and disgust. So much so that I need all my reason and also a little help from God, not to say: *satis est* and: good evening to you, Sirs! You understand that in this state I need someone of the family at my side to soothe my heart.

As soon as Father Suzanne returns, send him to Marseilles.

To Father Honorat at Vitrolles.[[32]](#footnote-32)

139:VI in Oblate Writings

Prudence in the ministry. Watch over his health. Endure vexations as the Founder does by remaining Vicar General of Marseilles

Honorat

[Marseilles]

May 28, 1824.

I recommend that you conduct yourself with great prudence in order to make more desirable to the people the powerful help of a mission. But one must do nothing directly in order to achieve this end, leaving to divine Providence the task of arranging things to turn out for the greatest good.

There is something on my mind. I fear that you lack everything. Dear friend, watch over your health. Who is there to take care of you? Does anyone provide you with good and sufficient nourishment. To whom have you recourse? Write me about that, for it is a matter of concern for me. For the rest, if you are hindered, as you must be in fact, unite your thoughts to mine and let us sustain each other mutually, for the task I perform is arid and, what is worse, I fear I do not obtain the merit that your obedience procures for you. At least I bear this burden with less resignation than is required. It is difficult not to be continually vexed by all the contradictions that malice, stupidity and injustice place in my path. All that would not weigh me down a bit were I not a subordinate position and unable in consequence to deploy all the means and the energy which are indispensable to govern and achieve good. Patience! The good God will not demand an account from us of the good it has not been possible to do; all that I ask is that he deigns to take into account the daily sacrifices that my position imposes.

Adieu, very dear friend, pray for me and sympathize with my cares and be mindful of my exile.

To Father Honorat at Vitrolles.[[33]](#footnote-33)

140:VI in Oblate Writings

Take care of his cold

Honorat

[Marseilles]

June 2, 1824.

I see by the letter that I have received today that, in spite of the obduracy of this poor people, some individuals will profit from your visit; let this thought console you for it is certain that your presence will have prevented some crimes and that is enough to satisfy your fully Christian heart.

What I demand is that you do not tire yourself too much; this cold which you mention to me is an inflammation of the chest; it must necessarily be remedied.

To Father Tempier at Notre Dame du Laus.[[34]](#footnote-34)

141:VI in Oblate Writings

Do not prolong his visit at Laus in consideration for Father Mye, superior.

Tempier

[Marseilles]

June 2, 1824.

You can prolong your visit if you judge this opportune but I think that it would be edifying and have a good effect if you did not do so. Such would be a mark of deference that it seems to me Father Mye deserves. You will think about that before the good God and make up your mind according to the insights that the Lord will give you.

To Father Courtès at Aix.[[35]](#footnote-35)

142:VI in Oblate Writings

Regularity at the novitiate. Ordination of Brother Vachon. Nomination of assessors for the house of Aix.

Courtès

[Marseilles]

June 8, 1824.

What consoles me is that the life which our novices lead in the Society is a life so regular, so fully in God that one could regard it as a continual retreat. If you send him to us[[36]](#footnote-36) you will examine him (to ascertain) that on arrival he will have no other concerns than that of preparing himself for his coming ordination.

If I had been able to remain several days at Aix, I would have completed what is relative to the administration of the house. It should have been my duty to do this sooner; because of continual interruptions, I have always put it off. I write today to ask you to remind me to do it without fail on my next visit. I am undecided as to whether I should name Moreau; I would be strongly tempted to do no such thing; he is so little down to earth that in truth it is not worth the trouble. There would only be the matter of having to fear his weakness, I will think again about this. You can give me your advice; it would never be for admonitor, for that he should have more love for the Rule, more zeal for the good of the Society and of the members which comprise it, but it would be to name him as one of the assessors with Father Honorat whom I name assessor and admonitor of the superior of the house of Aix. From then on you must proceed in a regular manner, month by month, so as to stop this improvised sort of life which is unsupportable.

To Brother B. Bernard at Aix.[[37]](#footnote-37)

143:VI in Oblate Writings

Avoid eccentricity in his piety. How to deal with temptations.

Bernard

[Marseilles]

June 16, 1824.

I make this remark, my dear friend, because I have just been thinking of it in my meditation and I am writing to a deacon who is no doubt imbued with the grandeur of his dignity and full of good desires to perfect himself more and more in the virtues which ought to be the attributes of a holy levite...

I am quite pleased, my dear friend, that you have written to reassure me about your state which had me quite worried. I remained far too short a time at Aix to speak to you about it and it was the same reason which prevented you from making the verbal advance that you have just done by writing. I cannot conceive how you forgot at the time that you were not alone. If there had been no one in the church, I would have seen nothing untoward in your presenting yourself lovingly before the tabernacle of Our Lord to show him your needs and ask for his help but it is no longer reasonable when done in a loud voice before everybody. Be watchful then over the ardour of your zeal and know how to control yourself when you have witnesses of your actions.

There is nothing simpler, more common, my dear friend, than to have temptations, to be wearied, even agitated, by detestable thoughts; the greatest saints have gone through these trials and all good men who still live on earth are exposed to this cruel persecution that the enemy of salvation wages even against the children of light. Should one therefore be surprised? Should it cause one to sink into sadness? Certainly not since it is not a right of Satan and all his lackeys to trouble our soul and cause it to lose the peace which the Holy Spirit who dwells in us has come to establish. Even if the body should feel the annoying impression or vehemence of these thoughts, or perhaps only the effect of the blood and its tempers, one must take care not to indulge in an examination which is ever dangerous. Your habitual disposition to love God, your constant will not to willingly offend him ought to suffice to reassure you fully. It is not so easy to turn away from him whom one loves above all, when one lives by the life of grace, when from morning to evening, one tries to accomplish not only his commandments but his counsels, when one tries to make progress every day in perfection. Oh! no. It would be quite another thing if we were concerned with those men who live in forgetfulness of their duties, who lead a soft, useless life, who walk without fear of God, who have no love for him, who trouble themselves little about offending him; that would be different, but I repeat, he who like all of you lives only for God and does everything to please him, such a one, I will say it a thousand times, does not pass from this state to that of sin by surprise. No, my dear child, the Master whom we serve, who is the omnipotent God, does not permit that. He is there, with his grace, and as long as we do not expose ourselves voluntarily to the danger of losing it, he undertakes to preserve it in us...

To Father Mye at Notre Dame du Laus.[[38]](#footnote-38)

144:VI in Oblate Writings

Father Tempier has returned to Marseilles. Fathers de Mazenod and Tempier would prefer to live in community.

Mye

[Marseilles]

June 16, 1824.

Father Tempier has returned much better than when he left; that shows that we are better at home, with our own people than in slavery. Men can take things as they wish, value things as they please; as for us, we long only for the happiness of caring for our family, living according to the letter and not just according to the spirit of our Rules, as we are obliged to do in the position wherein God has placed us, where however we do our best.

To Father Tempier at Marseilles.[[39]](#footnote-39)

145:VI in Oblate Writings

Description of the Abbey of Saint Pons. Prospect of settling in the diocese of Nice.

Tempier

Saint Pons, near Nice,

July 7, 1824.

I wrote, my dear friend, to my uncle by the least post and asked him to kindly pass on my letter in which I gave him an account of our journey. Today, I am sending my letter to you, although I have still nothing positive to tell you because it can be said that we have not yet directly dealt with our business; it is tomorrow that we will get down to discussion. Up to now, concerned solely with the retreat, we have only groped in a way and felt our way forward as regards our thoughts.

We are, in the meantime, in this house of Saint Pons which is seemingly destined to become the dwelling of the missionaries in these regions. It is a delightful spot that I would have trouble in describing to you because the beauty of the edifice is only part of its worth and as its admittedly ravishing site is so charming, one would have to be a painter to do justice to its loveliness.

Saint Pons is a little less than half a league from Nice on the banks of the Paion, a river which winds through surrounding hills capped with olive groves and laps the walls of the city before issuing into the sea. The house, a former Benedictine monastery, built with comely dimensions crowns, together with a charming church close by, a little mound from where one gazes on smiling fields which serve as garden to the city rising in front without blocking the view of an immense stretch of ocean on which vessels ply to and fro unceasingly, some of which no doubt are bearing to you their goods.

The only inconvenience is that there is not an inch of ground around the house. In truth, the corridors and cloisters suffice for walking and exercising oneself, and I doubt that one can become too hot, even on the dog days. I will not say more about it today; by the first post you will learn the result of our conference. I will limit myself to asking that this house, which has been yielded by the Government for retreatants, be assigned to the missionaries, that the Bishop[[40]](#footnote-40) recognize us as being the missionaries in his diocese, that he cede to us those who are destined for this ministry so that they can go through our [novitiate and] depend on us and, while belonging to our Society, come back if necessary to work in conformity with our Rules for the salvation of the souls which are confided to them. I have already a priest[[41]](#footnote-41) who is willing to join but perhaps they will give him grudgingly as he is the director of the seminary; he is an angel of virtue and a charming man.

... I hope that M. Caire[[42]](#footnote-42) will not insist that there be no addition to the Office of the Sacred Heart of the commemoration of the Sacred Heart of Mary at Vespers and Lauds. They should be taken from the Office of Fréjus.

To Father Tempier at Marseilles.[[43]](#footnote-43)

146:VI in Oblate Writings

Advantages of an establishment at Saint Pons. Personnel

Tempier

Saint Pons, near Nice,

July 14, 1824.

I am fundamentally pleased with the good will of these missionaries[[44]](#footnote-44); they are serious in seeking what is best and I believe we will achieve it. Their present financial resources are not much but I foresee the possibility of increasing them; besides, the establishment will be infallibly of use to the glory of God, so one must not calculate. You will find it very advantageous for the Society, I also believe. I am therefore going forward with it, although we are meeting some slight difficulty that I wish would disappear. I do not dwell on this because I think it is a question of circumstances and of the state of things; all that will be explained to you when I render an account to you of my negotiations.

As to the resolution we must take concerning the personnel with which to found this house, it will be very important; the clergy is non-existent in this region; there are only two persons able to preach and everything is in need of reform. One of the directors of the seminary has recently come to me and revealed dismal things; I see before us an ample harvest, the glory of God is evidently implicated in this great work we are going to undertake; everyone, apart from certain priests whose views we put aside, is delighted, enchanted, but we must place someone here who will fulfil their hopes, especially in regard to preaching. We cannot give up Suzanne. So there is only Father Mye who could be superior and have Honorat with him, as well as one other Oblate if possible.

To Father Courtès at Aix.[[45]](#footnote-45)

147:VI in Oblate Writings

Counsels for directing the community of Aix. Novena to Blessed Alphonse de Liguori Constitutions. Richaud, Albini, Bernard, etc.

Courtès

[Marseilles]

July 24, 1824.

It is through an oversight, my dear friend, that I have not replied about your novena to Blessed Alphonse Marie, but you would have done well to send me the text so that I[[46]](#footnote-46)could look at it; Send it to me as soon as possible, I will return it immediately...

I well understand that as one cannot count much on Richaud[[47]](#footnote-47), it was to be feared that he would make up his own mind if you refused him permission to travel; it is nonetheless true that this is a pernicious example, especially as there is no plausible motive to excuse it; you must therefore take precautions lest a similar notion strikes someone else.

Remind Father Honorat that he ought to send me some notes on certain articles of our Constitutions which seem only to concern one house. I already have them now but he could add quite a few things to them. Let me have, from you yourself, the remarks you can make.

To come back to the novena, it seems to me that it is very long and will be quite costly. I doubt if you will succeed in several years to cover the costs; besides I do not believe that there is time to print it between now and the Feast of the Saint. Be mindful also that it is necessary to obtain the approbation of the Ordinary and print it below.

Albini[[48]](#footnote-48) has the failing of never knowing when to decide or else, when he does decide, he keeps hesitating to put his resolve into execution. One must, without seeming to be abrupt with him, bring him to decide what it is fitting that he should do...

Do not neglect to apply the remedies indicated for Bernard and ask his aunt for the expenses that you will be obliged to incur. Bill Mme Pimarche what she owes us and have done with M. Laval by demanding payment of his board which it is imprudent to let accumulate any longer...

Have prayers said every day that the good God bring to nought the opposition that the demon must have aroused against the proposed foundation, which ought to be so advantageous to our Society and so detrimental to hell, for you cannot believe how much this region needs us.

To Father Courtès at Aix.[[49]](#footnote-49)

148:VI in Oblate Writings

Should Father Bourrelier be dispensed from his vows ? Writings of Blessed Alphonse de Liguori for Father Albini

Courtès

[Marseilles]

July 27, 1824.

I have just received, my dear Courtès, a letter from B[ourrelier] which I did not understand on reading it the first time but I think I have grasped the meaning on re-reading it. I am sending it to you and ask that you keep the letters I pass on to you. The “eternal adieu”, the “for ever” and the “for life” suggest to my mind that he is asking to be dispensed. As he has given unmistakable signs of madness, I would be inclined to acquiesce to his desire. I will consult our brothers, if you agree with me that this is what he wishes to say, but I would wish to counsel him to go to the Trappists. The journey would not be long as these good Fathers are established at St. Baume. I do not grant the interview that B[ourrelier] requests; one must forbid on the contrary and very expressly that G[uigues][[50]](#footnote-50) listen to him under any pretext whatever, still less write to him or receive any of his letters.

I had not sent to Albini the work of Liguori for him to translate, it is I who have begun to translate it but I would be pleased to have him read the excellent advice that this great saint gives to those who are in the position of our Albini.

To Father Courtès at Aix.[[51]](#footnote-51)

149:VI in Oblate Writings

How to behave with the postulants.

Courtès

[Marseilles]

July 30, 1824.

I do not need to ask you to give a good welcome to those who present themselves but I ought to tell you that this one[[52]](#footnote-52)has no idea of what goes on in our house. He was disposed to devote himself to the missions of Nice. M. Daurenson had spoken of us to him without knowing all that we demand in the way of perfection from those who wish to be enrolled in our militia which can only fight the demon and vanquish him with the arms of Faith in the manner of the Apostles. So you must, as soon as you will have perceived that this person can be suitable for us, put the question so as not to lose time and money of which we have none to spare.

To Father Marcou.[[53]](#footnote-53)

150:VI in Oblate Writings

Advice on the subject of preaching.

Marcou

[Marseilles]

August 11, 1824.

I do not wish you to preach sermons which have not been written out and approved. I counsel you to have the utmost reserve and not seem to have a mania for speaking in public, at the risk of being scorned; keep yourself to what is strictly necessary. Be doubly prudent and circumspect when the Bishop is on the premises. If you are invited, refuse absolutely to preach, giving as pretext your hurried departure from Aix which did not permit you to bring your notebooks and your youth and inexperience which oblige you expressly not to risk compromising the Word of God. Appeal to our Rule which forbids it. Be polite and guard yourself from speaking very much; one risks nothing in following this policy, but one has everything to lose if one does otherwise.

I say nothing in regard to Monsieur le Curé; tell yourself beforehand that it is very important to endure everything from him and from those who are beside him; the good of all demands that you make on this point strong resolutions and that you do not fall away from them.

Adieu, may the good God go with you and bless your steps.

To Father Courtès at Aix.[[54]](#footnote-54)

151:VI in Oblate Writings

Brother Bremond can come and spend a week with him in order to see his ailing mother.

Courtès

[Marseilles]

August 13, 1824.

I feel as you do, my dear friend, all the danger of the journey of Bremond[[55]](#footnote-55) but how can one refuse with any apparent reason a father who asks insistently for his son to calm the anguish of a mother who ardently desires to see him, especially when the mother is ill and the doctor is hopeful that by consenting to this desire, it will reduce her ailment and when the father employs such ingenuity in his insistence that one can scarcely suspect any ulterior motives.

He would have wished that the absence would be for a month but I have made him understand that that would be too prejudicial to the studies of his son. Eight days seem to me time enough to console his parents. I insist that the stay of the child with them be of no longer duration; one must impress that on Bremond, whose good faith, virtue and fidelity we must believe and rely upon. You will give him all the advice that you will think suitable. The father has assured me that he is unaware of his initiative; that it has only been prompted by the desires of his wife and a kind of need that her imagination weakened by her illness induces her to have. It is a misfortune, no doubt, but I do not know how to avoid it, without risking greater problems.

I recommended to the father not to leave his son at Brignoles, it would not be any use. You will give to one or the other the advice that you deem appropriate. I put the child under the protection of the Holy Virgin and of his holy patron.

Adieu, I embrace you.

To Father Courtès at Aix.[[56]](#footnote-56)

152:VI in Oblate Writings

Advice on his role as master of novices. In difficult cases, act with prudence and trust in Providence.

Courtès

[Marseilles]

August 16, 1824.

I did not hide from myself, my very dear friend, the risks that we were taking in regard to our poor B.[[57]](#footnote-57)but it was impossible to make a decision other than the one we took. The one you proposed in the first moment of surprise and indignation presented major disadvantages; one must leave something to divine Providence. I have only one regret, that is, following the last interview I had with this novice, I did not reach then the conclusion that we postponed until the ordination for your greater convenience because of the retreat that he would have to make, but once again, when one has acted prudently and with good reason, one must never have regrets; it is the procedure that God seems to wish in the course of events which he directs by his Providence.

To Father Courtès at Aix.[[58]](#footnote-58)

153:VI in Oblate Writings

Have the young priests study between missions.

Courtès

[Marseilles]

August 25, 1824.

I feel that Honorat must need to prepare something for the missions; in general, Ifear that they do not know well enough how to employ their time; you will do well to be watchful about this important aspect in regard to everybody; give particular attention to Marcou. Bernard is working here without flagging and every one is pleased with him.

To Father Courtès at Aix.[[59]](#footnote-59)

154:VI in Oblate Writings

Trials of a master of novices.

Courtès

[Marseilles]

October 11, 1824.

We must expect, my very dear friend, all manner of trials. I know how susceptible you must be to the attitude of most of those to whom you give your services with such assiduity and trouble. Console yourself by realizing that it is a new trick of the enemy of all good from whom it would not be reasonable to expect the least respite.

To Father Courtès at Aix.[[60]](#footnote-60)

155:VI in Oblate Writings

The news from Aix is rarely good. Father Albini.

Courtès

[Marseilles]

October 15, 1824.

I have often said to you that I always tremble to open your letters. Few of them contain something that is not disagreeable or disquieting. The idea that Albini[[61]](#footnote-61) has had is hopeless considering the infirmity of his Prelate who remembers nothing. He has permitted him on several occasions to come to us, giving him to this effect an *exeat* in due form, but he forgets what he said or did the evening before, and even more what happened three months ago. What to do about it? These are days of misfortune; it seems that the demon has received powers as extensive over us as over Job. May the Lord grant us his resignation!

To Father Tempier at Marseilles.[[62]](#footnote-62)

156:VI in Oblate Writings

Proposes the suitability of spending the Feast of Holy Souls at Aix.

Tempier

[Aix[[63]](#footnote-63)]

October 29, 1824.

If it is not absolutely necessary that I be at Marseilles on the day of All Saints, I will spend the Feast here. You understand it would be difficult for me to reach Marseilles in time for the Office that I perhaps would miss in spite of hurrying all I can; so prevail on my dear uncle to grant me this permission. It is all the more necessary because, having stayed very strictly on retreat, I have not been able to see anyone and yet everybody knows I am here and, as they scarcely have any idea of a retreat that is strictly kept, certain persons would be tempted to be upset if I had spent eight days at Aix without seeing them. God knows I would willingly avoid them. The delight that is mine when I am with our people is worth more than all else and then the reflections that one makes in a retreat which goes well makes us so disgusted with many things and many people that one has to persuade oneself to be approachable to men, and comply with the code of civility and what they call manners.

To Father Courtès at Aix.[[64]](#footnote-64)

157:VI in Oblate Writings

Mission of Allauch. Brother Martin resting al Marseilles. Vocations.

Courtès

[Marseilles]

November 9, 1824.

Can one allow oneself to be so thoughtless as to commit oneself to a mission at a week’s notice? Do you think you can go on mission as one goes to say Mass? Ought one not to have taken a little time, both to prepare oneself and to put order in the affairs that one leaves behind? So it is impossible to have the mission begin on Sunday.[[65]](#footnote-65)

Now it remains to know exactly what the population is so that I may make the number of missionaries proportionate to the need. In a mixed country, I cannot risk a second version of Ventabren! If three missionaries suffice, I will send Fathers Suzanne, Jeancard and Marcou. If there must be four, Father Albini could join them, if only to help with confessions.

Trussy[[66]](#footnote-66) has observed that there was more imagination than malady in the weakness of Brother Martin, so I am tempted to believe that he was more intent on sojourning a while under the haven of the maternal roof than taking medicine. It is annoying to have men prone to such whims; nothing gets done in that way. When we think he will be rested or bored enough here, you can recall him. He really is quite a good and balanced child.

I am happy to have sent the two of whom you speak and am pleased that you like them.[[67]](#footnote-67) A fair wind suffices to make sail; one must have patience, confidence in God and in prayer. Do not forget this last item. Each Oblate should offer for this intention a communion per week, asking Our Lord earnestly, immediately after communion, that he send us men apt for his work.

To Father Vachon at Aix.[[68]](#footnote-68)

158:VI in Oblate Writings

The last Mass of Sunday. Father Vachon will be called upon to take part in one of the next missions.

Vachon

[Allauch[[69]](#footnote-69)]

November 22, 1824.

I do not fear to recommend to you, my dear friend something which no doubt will already have occurred to your kind heart, that is, not to let Father Courtès say the last Mass. Though it be somewhat costly to you this is a sacrifice that should be made so as to save your dear superior whose feeble health would be prone to considerate detriment were he to wait so long before taking anything. It is possible that he may have refused what you will have perhaps already proposed about this, but while I praise his considerateness, I cannot approve it because of the great detriment which would result therefrom for his puny constitution. You must insist and prevail and what I tell you here, he can and ought to consider as an order in his regard...

Be not anxious, what is postponed will not be lost and as soon as I can arrange a mission in which you can take part, I will not forget you. In the meantime, our Fathers work for your benefit and on your behalf as for their own, for solidarity is the rule with us, as you know.

To Father Courtès at Aix.[[70]](#footnote-70)

159:VI in Oblate Writings

Brother Telmon is not ready to receive the tonsure. Mission of Allauch. Last Mass of Sunday

Courtès

[Marseilles]

November 24, 1824.

Do you really mean, my dear friend, to ask from me the dimissorials of Telmon for his tonsure? For a child who has given us grief up until a day or so ago, who was decided to leave us, who on departing would most likely have unfrocked himself, this smacks of too much courage. For me, this request is premature and I shall not risk proceeding until after a long trial. I see little disadvantage in postponement but much in hurrying. I had promised, it is true, to apply for this privilege at Christmas, when I refused to make the application sooner but that was on the supposition that the child would behave well, yet never has he committed more stupidities. I admire your clemency but shall not follow your inclination, for this would be to risk the same blunder twice. When Telmon will have given us, thanks to prolonged good behaviour, sufficient guarantee, we can go as far as soliciting his admission into the ecclesiastical state; until then I will not take it upon myself.

The mission of Allauch is going marvellously and I felicitate myself more and more for having insisted that it be undertaken; if I had listened to the *buts,* the *ifs,* the *howevers,* it would not have taken place and I would have been annoyed. The church, although big enough, is too small to contain the crowds which flock there. All is going very well and everyone does his part well. I attended this morning the instruction that Fr. Jeancard gave and I was very pleased with it. Fr. Albini prays unceasingly and will confess when his turn comes. Imust not forget to tell you that the Bishop attended the opening of the mission on Sunday and that he brought three missionaries in his carriage; the other two went on foot to their destination but they were so eager, that is to say, Honorat and Marcou, that they arrived almost as soon as we did.

I have sent word to Fr. Vachon that I do not wish you to say the last Mass. Evening prayers must not last more than twenty minutes and you ought to preach very rarely, not at all, if possible.

To Brother Guibert at Aix.[[71]](#footnote-71)

160:VI in Oblate Writings

Felicitations on his forthcoming promotion to the diaconate.

Guibert

Marseilles,

December 15, 1824.

I take this occasion several days in advance, my dear and good friend, to congratulate you and rejoice in your future promotion to the order of diaconate[[72]](#footnote-72). I wish you, my dear son, all the heroic virtues of the saints who are soon to become your patrons. Although we do not live at the centre of Judaism or amongst pagans, we are nonetheless subjected to a kind of persecution which renders this *robur,* which the Holy Spirit grants to deacons, very necessary and of which I promise myself you will make good use on every occasion. It will be heart-breaking for me to be far from you on this precious day of your promotion. What resources of reason I needed not to summon you to this place at which I cannot dispense myself from residing! It seems to me that you would have received a double share; but there are sacrifices that one must know how to make. When we come to the priesthood, we will arrange matters so that all will be well. This bishop, whom they call derisively the Bishop of the Mission[[73]](#footnote-73), must have something to do with the celestial gifts that the Lord wishes to confer on missionaries; all of us, if possible, must derive something from him.

To Father Marcou at Allauch.[[74]](#footnote-74)

161:VI in Oblate Writings

Jurisdiction Instructions concerning Christian life.

Marcou

[Marseilles]

December 18, 1824.

One never presumes, my dear friend, in the matter of jurisdiction. So, supposing that you might not have received the reply that you sought from the Bishop, you should have concluded, not that he was granting what you requested, but that he was refusing; it is to recall a principle that I tell you that. Your absolution would be null in spite of your letter. For the rest, I grant you the power to absolve in the case you explain in your letter.

Tell Father Suzanne it is important that he spend several days to instruct the people concerning what is called Christian life. One must greatly insist on and make them feel the necessity of practising virtue, giving them a great esteem for this, first for the state of being Christian, for which they have had little care until now; go over the practical aspect of the Law of God, the commandments of God and of the Church; bring out all that pertains to religion that they must be taught to respect in the least details, fulminate against the stupid pleasantries that they sometimes make about religion for the sake of making conversation, a liberty that is quite common amongst the peasants. In a word, you must go over everything from morning to evening prayer, from the first day of the year to the last. It has several times happened with me to explain to that end, either the résumé of the faith, or the rule of life, which are found in the hymn book.

Adieu, my dear child, keep up your strength; do not tempt God.

1. PAGUELLE DE FOLLENAY, I, 124. [↑](#footnote-ref-1)
2. Paguelle de Follenay does not give the date of this excerpt. He says that Fortuné is fourteen years of age and has entered the seminary of Marseilles recently. Fortuné was born in 1810. The letter could have thus been written in 1824, probably at the beginning of the school year 1823-1824. According to PAGUELLE DE FOLLENAY I, 126 Joseph H. might have helped his brother in his studies during the summer vacations following this year at the seminary. Now Guibert was at Aix in the summer of 1824. In 1825 he was at Nimes. [↑](#footnote-ref-2)
3. YENVEUX, I, 17 I. The mission of Ventabren January 11 to February 8 was preached by Fathers Honorat and Marcou, Brother Bernard and by the Founder who spent about ten days there. Father Suzanne was sent at the end of the month REY, I, 332. Father de Mazenod was probably still at Aix when he wrote this letter. [↑](#footnote-ref-3)
4. PAGUELLE DE FOLLENAY, I, 100, 103; REY, I, 336; YENVEUX, VII, 35\*; VIII, 146. [↑](#footnote-ref-4)
5. It seems that the Founder had already returned from Ventabren by the 19th and that he sent these books from Marseilles [↑](#footnote-ref-5)
6. YENVEUX, II, 72; REY, I, 332-333. [↑](#footnote-ref-6)
7. YENVEUX, I, 102, 167; V, 216. [↑](#footnote-ref-7)
8. YENVEUX, V, 134; REY, I, 333. [↑](#footnote-ref-8)
9. Marchetto: the name of Marcou italianized.. [↑](#footnote-ref-9)
10. James, 4, 6: God resists the proud and grants grace to the humble. *Id* Prov. 3, 34;

    I Pet. 5, 5 [↑](#footnote-ref-10)
11. YENVEUX, II, 68. [↑](#footnote-ref-11)
12. YENVEUX, I, 10\*; III, 5; REY, I, 341 [↑](#footnote-ref-12)
13. YENVEUX, IV, 122; VI, 112. [↑](#footnote-ref-13)
14. General elections took place on February 26th and March 6th. Father de Mazenod spent the first Friday of each month at Aix. He had first hoped to be present since on February 25th he had written to Father Courtès: “Dear Father Honorat must not come to Marseilles, it would be contrary to the spirit of poverty. I shall go and see him as soon as it will be possible” YENVEUX, VI, 90. On March 10th, he excused himself: “I am writing a word to show my regret that I have not been able this month to keep the rendezvous of the first Friday” Letter to Father Courtès, YENVEUX, IV, 122. [↑](#footnote-ref-14)
15. REY, I, 333. [↑](#footnote-ref-15)
16. This letter left undated when copied by Rey. It is in response to that of April 5 wherein Guibert invites the Founder, who was suffering from pain in his left arm, to come for treatment in the thermal waters at Aix. [↑](#footnote-ref-16)
17. YENVEUX, VIII, 204. Barthélemy Bernard made his profession on November 4, 1823. [↑](#footnote-ref-17)
18. YENVEUX, VIII, 205. In this excerpt, not written by Yenveux, the recipient is throughout addressed as *vous.* Bernard Véron Vachon, of the diocese of Digne, made his vows on November 1, 1824. He left the Society in 1825. The Founder wrote, under his name, in the register of entrants into the novitiate: “He has apostasized in a manner so unworthy as to allow one to suppose that he perjured himself on the day of his profession; that is to say, he only entered the Congregation in order to receive Holy Orders, resolved to quit in spite of his vows and his oath as soon as he became priest.” [↑](#footnote-ref-18)
19. YENVEUX, I, 1\*, 10\*; VII, 136; REY , I, 333. It would seem, according to the end of this letter that Father Marcou is at Aix, even if the first paragraph permits one to think he is still on mission. [↑](#footnote-ref-19)
20. Orig.: Rome, arch. de la Post. DM IV-3. [↑](#footnote-ref-20)
21. On May 3 Father Tempier wrote Father Touche: “I am alone here [in Marseilles]. Our superior has gone to make a personal retreat at Aix while Father Enfantin is giving a retreat in our church for the faithful.” *Oblate Writings H,* p. 6 1. [↑](#footnote-ref-21)
22. Father de Mazenod was named vicar general of his uncle Fortuné, the Bishop of Marseilles, and had been living at the Bishop’s Residence with Father Tempier since the summer of 1823 [↑](#footnote-ref-22)
23. Yenveux, VIII, 253. [↑](#footnote-ref-23)
24. The copyist of Yenveux probably misread this line. The probable meaning is “whatever part of the flock confided to him. [↑](#footnote-ref-24)
25. Bourrelier left the Congregation during the month of May. [↑](#footnote-ref-25)
26. YENVEUX, V, 55-56. It would seem, according to this letter, that some parish priests of Aix were continuing their opposition to the house of the Mission, but the documentation so far discovered does not permit us to determine the event to which the Founder alludes. [↑](#footnote-ref-26)
27. Gal. 1,10*: Si adhuc hominibus placeren4 Christi serpus non essere:* IfI were still pleasing men, I should not be a servant of Christ. [↑](#footnote-ref-27)
28. 2 Tim. 3, 12: Indeed all who desire to live a godly life in Jesus Christ will be persecuted. [↑](#footnote-ref-28)
29. John 15, 20: ff they persecuted me, they will persecute you. [↑](#footnote-ref-29)
30. Mark 10, 30: ... with persecutions, and in the age to come, eternal life. [↑](#footnote-ref-30)
31. RAMBERT, I, 393; REY, I, 335. [↑](#footnote-ref-31)
32. YENVEUX, V, 88, 161; REY, I, 335-336; RAMBERT, I, 393. [↑](#footnote-ref-32)
33. YENVEUX, I, 168, 236-237. YENVEUX I, 236 has headed the text: January 2, to Father Honorat at Vitrolles. He certainly should have put June 2 because Honorat was at Vitrolles in June, not in January. [↑](#footnote-ref-33)
34. YENVEUX, VII, 76. Father Tempier made the canonical visit to Notre Dame du Laus in the course of the first two weeks of June. On June 7, the Founder wrote him another letter of which only two lines have been preserved: “We have bought a field for the seminary; it is that which belonged to the Jesuits; His Grace has concluded the transaction lately.” REY, I, 324 32 [↑](#footnote-ref-34)
35. YENVEUX, VII, 197, 203; VIII, 79. [↑](#footnote-ref-35)
36. This refers to Brother Vachon who was to receive the diaconate. [↑](#footnote-ref-36)
37. YENVEUX, V, 138; VI, 15-16; VIII, 203. [↑](#footnote-ref-37)
38. REY, I, 336. [↑](#footnote-ref-38)
39. YENVEUX, IV, 128; VI]4 74-75; REY, I, 336-337. [↑](#footnote-ref-39)
40. Bishop J. B. Colonna d’Istria. [↑](#footnote-ref-40)
41. Charles Dominique Albini. [↑](#footnote-ref-41)
42. A name difficult to decipher in the Yenveux Ms. It refers probably to V. Caire, canon and superior of the minor seminary. [↑](#footnote-ref-42)
43. YENVEUX, VII, 73. [↑](#footnote-ref-43)
44. The copyist has written *missionnaires.* Probably the word was *messieurs,* since the diocese did not yet have missionaries. Fathers de Mazenod and Suzanne had been invited to Nice by Maurice Doneudi, Rector of the cathedral and, adds REY I, 336, by a distinguished priest, Abbé Daurenson. It was probably with them that the Founder discussed the possibility of a foundation of the Missionaries of Provence at Saint Pons. In July, Doneudi was named by his bishop as superior and principal director of the house of Saint

    YENVEUX Pons which it was wished, however, to confide to the Missionaries of Provence, cf: J. B. Colonna d’Istria to the Minister of the Interior of Piedmont, July 17, 1824. Turin, arch. di Stato: Vescovado Nizza [↑](#footnote-ref-44)
45. YENVEUX, IV, 13, 161; VI, 79; VII, 31, 58\*; IX, 5; REY, I, 338. [↑](#footnote-ref-45)
46. Ms. Yenveux: j’y. [↑](#footnote-ref-46)
47. Ms. Yenveux: Richard. The reference is to Joseph Richaud, who entered the novitiate on October 17, 1821. He made his profession at Aix on March 10, 1826. [↑](#footnote-ref-47)
48. Charles Dominique Albini entered novitiate on July 17 and made his profession on November 1, 1824. [↑](#footnote-ref-48)
49. YENVEUX, II, 91; VIII, 288; REY, I, 338. [↑](#footnote-ref-49)
50. The reference is probably to Guigues, still a scholastic at Aix, who had known Bourrelier quite well at Notre Dame du Laus. [↑](#footnote-ref-50)
51. YENVEUX, VIII, 37. [↑](#footnote-ref-51)
52. Yenveux says that he was a subdeacon of the diocese of Nice. He did not begin his novitiate. [↑](#footnote-ref-52)
53. YENVEUX, I, 154; 11, 64. Father Marcou was helping a parish priest to prepare children for confirmation [↑](#footnote-ref-53)
54. YENVEUX, VIII, 122. [↑](#footnote-ref-54)
55. No doubt this refers to Alexis J. B. Bremond, born July 17, 1805, who entered novitiate on October 17, 1821. He did not take vows. [↑](#footnote-ref-55)
56. YENVEUX, VIII, 104. [↑](#footnote-ref-56)
57. This probably relates to Brother Bernard, a singular and scrupulous person, who was ordained priest in March, 1825. Bernard was sent to the house of Calvary at Marseilles. [↑](#footnote-ref-57)
58. YENVEUX, IV, 229. [↑](#footnote-ref-58)
59. YENVEUX, V, 56. [↑](#footnote-ref-59)
60. YENVEUX, V, 230. [↑](#footnote-ref-60)
61. C. D. Albini had permission to enter the Missionaries of Provence because they were to establish themselves at Saint Pons to which Albini would normally return as missionary. This foundation could not be achieved because of impossible conditions posed by the Sardinian government. Through delicacy of conscience, before making his profession, Albini had the “idea” to write to his Bishop to explain to him the new situation in which he found himself. After having found out the misgivings of the Founder on this subject, he hastened to reassure him letter of October 16 and tell him that he left the matter to the decision of the Superior General. The latter was then corresponding regularly with M. Doneudi, rector of the Cathedral of Nice. [↑](#footnote-ref-61)
62. YENVEUX, IV, 186. [↑](#footnote-ref-62)
63. Father de Mazenod stayed at Aix at the end of the month of September and the beginning of the month of October for the General Chapter September 30 to October 2. He returned for the annual retreat, the last week of October. [↑](#footnote-ref-63)
64. YENVEUX, I, 102, 114; VI, 134; VII, 29\*. [↑](#footnote-ref-64)
65. 2 It seems that the Founder speaks of the mission of Allauch, market town in the vicinity of Marseilles. It was preached from November 21 to mid-December by Fathers Suzanne, superior of the Calvary at Marseilles, Jeancard, Marcou and Albini. [↑](#footnote-ref-65)
66. Doctor at Aix. [↑](#footnote-ref-66)
67. This probably refers to two postulants sent to Aix by Father de Mazenod, perhaps Toussaint Vincent who began novitiate on November 20, 1824, and Jean Hermitte, of Marseilles, who began novitiate on March 8, 1825. [↑](#footnote-ref-67)
68. YENVEUX, III, 97; V, 210. Father Vachon became priest on September 18, 1824. [↑](#footnote-ref-68)
69. The mission of Allauch opened on November 21 in the presence of Bishop Fortuné de Mazenod and the Founder. The latter remained for several days. On the 24th, he attended the instruction of Jeancard REY, I, 339. [↑](#footnote-ref-69)
70. YENVEUX. I. 14\*; IV, 221; VIII, 199; REY, I, 339. [↑](#footnote-ref-70)
71. YENVEUX, VIII, 203; PAGUELLE DE FOLLENAY, I, 118; REY, I, 340. YENVEUX, I, 10\*, quotes a line from a letter of December 3 to Father Mye at Notre Dame du Laus: “I insist that each one takes a rest of fifteen days between one mission and another”. [↑](#footnote-ref-71)
72. Guibert received the diaconate on December 18 at Aix. [↑](#footnote-ref-72)
73. Bishop Fortuné de Mazenod. [↑](#footnote-ref-73)
74. YENVEUX, I, 167, 232-233; II, 99; JEANCARD, 21 I. [↑](#footnote-ref-74)