

ORDERS AND CONSTITUTIONS

UNTIL 1569

MOST REV. FR. PIERINO MORENO, CRS.
General Superior

ORDERS AND CONSTITUTIONS
UNTIL 1569

Italian Edition

by

Fr. CARLO PELLEGRINI, C.R.S.

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edited

by

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FORWARD:

Under the title Orders and Constitutions until 1569 we print three numbers. The first presents the BOOK OF PROPOSITIONS, more commonly known as Ms. 30 of Somasca. It contains the decisions of two chapters of the Compagnia of the Servants of the Poor. In the one of Brescia of June 1536, some pages are of St. Jerome's very hand. It is only a fragment of a collection that was keeping the minutes of the chapters celebrated when the Founder was living. The propositions of the second part are probably of a chapter that took place the day of St. Bartholomew on August 1538. (See C. Pellegrini, Ordini e Costituzioni dei Somaschi fino al 1569 in Somascha, I (1976), page 121).

The second number contains the CONSTITUTIONS that are kept by the Somascan Congregation dedicated to the ministry of the orphans of the cities of Lombardy, the General Orders for the works, the Orders of the mastery protectors.

Three texts which were regulating the life of the institutions born from the ardent charity of Miani: the places of the Orphans, the Company of the Servants of the Poor, Congregations of the Protectors. They represented the development of the institutions in the years 1550-1560. These are the most ancient regulations we know. They integrate each other, have the same characteristics of style and a common spiritual accent. There is only one remark: the loss of the first Constitutions of which we still have the first two chapters, and the unfindability of the booklet of the Constitutions of the Orphans which, even if printed in appendix to an edition of fra Reginaldo's catechism,

we haven't been able to find yet. Without these losses the picture would have been completed.

In the third number are collected the *Ordini e decreti capitulari dal 1547 al 1568* (the Orders and Capitular Decrees from 1457 to 1568). The Compagnia of the servants of the poor was governed by capitular regime. The importance of this collection is evident. But it is incomplete, because the original acts of the chapter got lost. What we present here is taken from the *Acta Congregationis* which are a compilation put together from originals between the end of the XVII century and the beginning of the XVIII. In the same number there are at last the *Constitutiones et Ordinationes Clericorum Regularium Sancti Maioli Papiaw vel de Somascha of 1569* (Constitutions and Ordinances of the regular Clerics of the Congregation of St. Maiolo in Pavia or from Somascs of 1569.). The text is given in synoptic edition. This allows a better evaluation of the work of adaptation done on the service: the barbaritic Constitutions of 1552 and various elaborations that followed.

The majority of the documents presented here were still unedited. A few were partially and badly published. The reader may now find collected in these numbers all that has been preserved of the texts which regulated the life of the Compagnia of the servants of the poor from its foundation to the year 1569 in which the Congregation of the Regular Clerics was created.

n. 1

B O O K

O F

T _ H E

P R O P O S I T I O N S

BOOK OF THE PROPOSITIONS

INTRODUCTION

1. Manuscripts.

The original of the Book of the Propositions is kept in the archive of the House of Somasca. The codexis commonly indicated with the name of "Ms.30" because with such number it was catalogued in the museum of St. Jerome Emiliani erected in that house. The state of conservation is good.

The manuscript is made of twentyfive papers distributed in two five sheets of paper of different format. The first (15 x 10) includes papers 2, 3, 4, 5, 6, 7, 8; the second (15,5 x 10,5) the papers from XI to 25. The papers 9, 10, 12, fell. Both five sheets of paper are fastened together. The fastening should go back to 1864. In that year the Somascan Fathers of Santa Maria della Pace in Milano transcribed the manuscript with the intention of facilitating its reading on the white pages of the second five sheets of paper and with the addition of two more. Also this transcription was binded together with the codex.

The two five sheets of paper had a different origin and remained separated for long time.

In 1625 to the remissorial judges of the apostolic process of Milano were presented, together with other documents, the "Propositiones Societatis dictae Congregationis", from which were transcribed, besides the title and the beginning of paper 1, also two parts of papers 13v and 14v (Mediolanensis Canonizationis beati Hieronymi Aemiliani, Process of Milano, Pages 372v - 372r, in the archive of the general curia of the Somascan Fathers, Rome). It was the second number of our codex then kept in the sacristy of the church of Somasca: papers 13v and 14v are the actual 20v and 21v. The title

and paper 1v were in paper 9, which nowadays is fallen: this is confirmed by a copy of this second five sheets paper "found in the archive of the Collegio of San Bartolomeo of Somasca", which is kept in the general archive of the Somascan Fathers in Genova (B. 113).

The two five sheets of paper had been separated around the year 1740, when Santinelli was writing his Life of Miani: in it, exposing the content of the first number, he cites: "from remnants of old papers" which were in the archive of the general procuration of the Somascan Fathers of Rome (Fr. Santinelli, *La Vita del Santo Girolamo Miani*, Venice 1767, page 226/228).

They were put together, since the content was analogical, very probably around the 1750. He who put together the two numbers wrapped them with a white sheet, the actual first page, on which he placed the title: Book of the propositions, or the acts of some chapters made during the life and after the death of blessed father Jerome Miani. He also gave a progressive numeration to the pages of the whole codex. Between this time and 1864 papers 9, 10, 12 fell. The proposition of Father Bianchini (Origin and development of the Compagnia of the Servants of the Poor, Appendix, page 5) is not acceptable. According to this, father Giuseppe Girolamo Semenzi, who died in 1706, bound the two numbers together.

Let's go now to the description of the manuscript.

The first five sheets of paper is a very minuscule fragment of a more consistent codex. It is demonstrated by various facts: the first paper (2r) contains the answer to proposals which will be registered on the back of the preceding paper. The proposals which are numerated, start with number 133 and go up to number 140. Besides the proposals preceding No. 133, numbers 135, 136, 137 are also missing: this is a sign that also some other pages of this fasciculus went lost. Proposal No. 140 is not included.

The fragment contains the list of the participants to the chapter of the Compagnia of the Servants of the poor, made in Brescia on June 4, 1536,

and some propositions presented and discussed there. It's wrong to attribute to this chapter also the content of papers 11 and 13r.

The manuscript is original. It's the work of different hands: at least three. They are certainly autographs of Miani; paper 2r, the first four lines of paper 2v, some words of paper 3v, paper 4v, 5r and v, 6r, 8v, Agostino Barili's hand are papers 6v and 7v.

The missing part was containing the proposals presented and discussed in the preceding chapters of the Compagnia; of November 1535, February/March 1536 and, maybe, also previous chapters. It's probable that the manuscript continued with the acts of the November 1536 chapter.

The second five sheets paper had this title: Book of the Proposals to be made to the Compagnia. At least until 1625 it was kept in the sacristy of the church of Somasca, then in the archive of the Collegio of St. Bartolomeo.

It contains proposals of a chapter posterior to Miani's death: very probably of a chapter of August 1538 made at Santa Maria of Sabioncello in Merate.

This second issue is also original and also work of various hands. Papers from XI to 16v and paper 22v are certainly Barili's. paper 17r has glued on a little paper of very small writing containing a point of view regarding some privileges to be asked in favor of the Compagnia: according to Bianchini

it is to be dated between 1537 and 1540 (P. Bianchini, 1540/1940, in Rivista della Congregazione di Somasca, XVI (1940), pages 139/141). To papers 24v and 25r, at about the end of the XVI century or the first years of the XVII century, the Somascan Luca Fasolo described the episode of Miani trying to pacify the two brothers in the streets between Vercurago and Somasca. Through a copy of this second five sheets of paper (copy of a book found in the archive of the Collegio San Bartolomeo of Somasca, handwritten, entitled Book of the Proposals to be made to the Compagnia, general archive of Genova B 133) it's possible to rebuild the text even in the missing pages 9, 10 and 12: a very interesting part because it was transcribing some particular prayers of Miani and of those first servants of the poor. Based on the indications contained in the apostolic processes, we can establish also that paper 9 was containing the title. The text was starting with the 9v. We cannot know instead how the text was distributed in the original for papers 9v, 10, 12. Comparing with the part still existing of the original, we can infer that it is about a precise and very good copy. When it was made and how it reached the archive of Genova we don't know.

2. Editions.

The book of propositions has never been integrally published. Only one part and precisely from the beginning to page 13, has been published by G. Landini, S. Girolamo Miani, Roma 1947, pages 476/482.

3. Bibliography.

G. Landini, "Small contribution to various critic/historic/literary writings and a speech for the history of St. Jerome Miani's life", Como 1928, pages 11/27; P. Bianchini, 1540/1940, in Review of the Somascan Congregation, XVI (1940), pages 138/141. P. Bianchini, "For a history of our Congregation" in Review of the order of the Somascan Fathers, XXXII (1957), pages 21/23; YXXVIII (1958), pages 41/45. Bianchini had transcribed the whole text of the "Book of the Propositions" in the Appendix of his doctoral thesis discussed at the catholic University of Milano in 1941: Appendix, pages 1/27. The thesis was published, but not the Appendix; G. Landini, St. Jerome Miani, Roma 1947, pages 443/444, 476/477; C. Pellegrini, "St. Jerome Miani, Profile, Casale Monferrat 1962, pages 25/26.

P R E F A C E

Getting into the transcription of the text of the Book of the propositions, we were immediately confronted with a problem: the manuscript is full of erasures and marks because of its character of minutes of capitular meetings; there are some pages white or almost; it's the work of various hands; besides it is often made up in a way that on the left side the proposition is registered and on the front side there is the result of the discussion. All these things should have required a great amounts of notes without reaching anyway the scope of rendering the document in an adequate way. For this reason we have thought of giving the present issue a different format: it reproduces the codex photographically in a way that the reader had almost in his hands the original document. At the bottom of each page there is the transcription of the corresponding text in order to facilitate its reading and use. The white pages of the codex have been utilized for inserting some illustrativ notes: in order to avoid confusions the typographical composition of these pages is clearly different.

f.1r

Libro delle proposte
overo
de gl'atti d'alcuni capitoli
fatti
in vita et dopo morte
del beato padre Gironimo Miani
Authographa eiusdem beati Hierinomi Emiliani

BOOK OF THE PROPOSITIONS
or
of the Acts of some chapters
made
in life and after the death
of the blessed father Jerome Miani
Autograph of the same Jerome Emiliani

f.2r

otenua

obtained

otenua

obtained

otenua

obtained

f.2v

Adi 4 zugnio 1536 in Bresa se reduce la compagnia de li poveri dere-
liti qual sono questi:

Messer pre Alixandro Melanese, messer pre Augustino da Bergomo, mes-
ser Ieronimo Miani primo padre dessi poveri, Marcho Melanese, Zovan terzo da
Como, Christoforo, Zovan Antoni Vergezi, Romerio, Zovan Francesco gran, Zovan
Antonio da Milan, Augustino.

On the fourth day of June 1536 in Brescia the Compagnia of the ser-
vants of the poor fathers. They are: Mr. Fr. Alessandro Milanese, Mr. Fr. A-
gostino da Bergamo, Mr. Ieronimo Miani first father of these poor, Marco Mila-
nese, Zovan third of Como, Cristoforo, Zovan Antonio Vergesi, Romerio, Zovan
Francesco gran Zovan Antonio of Milano, Agostino.

+
Zovan gran, Peder da Valdimagna, Iob non e venuto e amalato et e a Bergomo, Francesco primo, Bernardino primo, Martino, Bertholomeo, Iacomo, Bernardino secondo.

+
Zovan gran, Pietro of Valdimagna, Iov did not come, he is sick and is in Bergamo, Francesco first, Bernardino first, Martino, Bartolomeo, Iacomo, Bernardino second.

+
133. Keep in mind that those who are not of the compagnia may ask forgiveness when they do something bad that is not known. It is said on number 129.

Keep in mind that the governors, in finding needy poor, make it known to the lieutenant and help them. Also when some call at the door, only the porter is to go. The same remember about the reading at table if one is found to know how to read in the hospitals.

Also here our orders to be observed, be it of the "bater", be it of the talking and reading at table.

"The poor derelicts, as they are..."

At papers 2v and 3r of the Book of propositions we find a list of the members of the Compagnia of the servants of the poor derelicts. Twenty names; nineteen of them present to the Brescia chapter on June 4th, 1536. They remained in almost its totality unknown.

Landini made an attempt of identification: but, having started with unacceptable premises, he reached even worse conclusions (small contribution, page 11/18). He himself recognized later that, with the exception of Agostino of Bergamo, Alessandro Milanese and naturally Miani, "for the others we swim in an inexorable uncertainty" (S. Girolamo Miani, page 190).

But the darkness doesn't seem to be so thick: in Miani's letters there are news about these people (some of whom were probably only volunteer youngsters which were the very first servants of the poor derelicts. Waiting for the discovery of other sources, we record these news.

Mr. Father Alessandro was in Milano on July 1535: Miani recommends him to "strengthen" that institution "with humility such as Christ may inspire" and entrusts him with the rather ingrate duty of "restraining especially" those procurators from Milano (page 4). In 1536 is the...prefect of studies ... (letters of St. Jerome Miani, page 16).

Mr. Father Agostino is too known, we dispense ourselves from talking about him here.

Zovan Antonio of Milano was the vice of St. Jerome in Somasca when Jerome went to Venice in 1535. To him Miani requests letters and informations regarding the Compagnia: from him he receives and also he sends him (page 1,8). He expects from him that he "confirms" the Compagnia in the observance of good customs and devotion entrusting to him the duty of freeing

it from those who do not work "in harmony, with piety and simplicity" (page 2). But he himself must give good example especially with the fidelity to the rule of work: because idleness is not becoming to brothers who love Christ (page 3). Together with Barili he will chose the two youngs to be sent to Venice, to whom Miani will show "the promised land" (page 8,9).

Bernardino first in Bergamo in 1536, was probably taking care of the children's reading: but Viscardi is not to trust him blidfolded (page 16). His life might not have been so exemplar St. Jerome called often his attention, threatening God's punishment. These reminders were in vain, if Miani had to conclude having been for him a bad prophet, but having prophetized the truth (page 22).

Romero is recommended in July 1535 to the special attentions of father Alessandro (page 4). He is in Bergamo together with Martino at mid 1536. They do not behave well and Viscardi complains about them. St. Jerome notes with sadness: the disciples are like the master; if he had been for them a better mastery they would have better cooperators (page 14/15). Martino's behaviour went worse and, like him, Giovanni and Job misbehaved. We owe to these three the most appassionate page of our founder (page 22/23).

(obtain) to propose the contrary.....but but that others prepare.....and it's not here.....and that nobody get to know, to know.

134. to make do by the oil spreader
not obtained
obtained
but keep in mind

f.5r

Messer pre Augustin crida: poca mortificaciun, poca cura de le aneme,
poca vigilancia.

Mr. Father Agostino shouts: little mortification, little care for
the souls, little vigilance.

f.5v

138) Chel se facia uno capitolar da lezer a tuti chi vien in caza,
(del ma) de tute le cose che bizogna avertirli: maxime del fazer, del portar
via roba, de quel chel porta sara in comun ett che non e piu cosa alcuna sua,
ne al partir labia a domandar cosa alcuna como sua, ne tenir como sua, de la

obedientia, dela poverta et pasiencia, del patir nel manzar, dormir ett vestir, de le devociun, confesiun, dezuni, de le malatie, de le astinencie ne le malatie, dela mortificaciun, parlar baso, poche parole, maxime de non zurar, bias-tamar, ne dir buzi, non.

138) That a chapter be done for all those who come to the house to read, (del ma) about all the things they are to be know; especially about what to do, about the things to take out; what they bring remains in common etc. nothing is their's anymore. In going out they are not to ask for anything as theirs, keep as theirs. About obedience, poverty and patience; about suffering for food, sleep and dressing. about devotion, confession, fasting; about sickness; about abstinence during sicknesses: about mortification, speaking softly, few words, especially not swear, cursing, not.

f.6r

se excuzar (mai sa) del mal fatto, domander la licentia de ogni cosa, et perfina che le novizio el non facia alcuna cosa cencia licencia, ett altre cose apartien al novicio, ett anche atacar una tolcta al muro de sti ordini novizal. Ett nel su partir poi se uze la carita, et non lasarli partir con ira sel si pol.

Otenuto.

excuse oneself (mai sa) of wrong doing, ask permission for everything, and even the novice is not to do anything without permission, and other things proper to the novice, and place a piece of wood on the wall of these orders for the novices. And when they leave, let's use charity and not let them go angry, if it is possible.

Obtained.

Lordine si de tenir inanti si faze el reduto di 4 mesi.

Perche tutte le cose fate cun rason si acostano sempre ala verita et tal cose piazzano a Dio et ali soi servi, per tanto voliendo che questio reduto, che si fa ogni 4 mesi, di servi di poveri et de li tre zentilhomeni per cita.

139) Perche tutte le cose previste hano melior exito di quelle son fate ala inprovista, per tanto al reduto che si fa ogni 4 mesi di servi di poveri et di 3 deli lochi, si dia questordine infrascrito.

Et prima si reducha insieme li 3 de la compagnia di servi di poveri 8 di inanti chi se reducha la compagnia, per tractar quello si a da proponer ala dita compagnia et ali diti

Before making the meeting of four months, we must keep order. Because all things done with reason get always close to the truth and similar things are of God's liking and of his servants. We want therefore this meeting, which is made every four months, of the servants of the poor and of the three gentlemen for each city.

139) Because all the foreseen things have better exit than those made in a hurry, therefore at the beginning of the meeting made every four months of the servants of the poor and of the three of each place, this written order be given.

First be gathered the three of the Compagnia of the servants of the poor eight day before the gathering of the Compagnia, in order to discuss what is to be proposed to said Compagnia and to the said

f.7r

3 deli lochi. Et del reduto de li diti 3 servi si faza saper a tutti li comessi di lochi el di dil reduto; et un mese inanti si faza saper dove et quando si fara dito reduto, atio che tutti siano avisati, (atio) et si possano melio (far) liberarsi et disponersi a dito reduto. Et da poi 8 di dil reduto dela compagnia, si redurano li 3 deli lochi preparati ala comunion. Item le comisi quan venerano a dito reduto, habano a portar in scriptis 5 polize di puti: zoe una di puti che son da dar via, una di ufficiali, et una dil ordine vechio de tutti li puti, et l'altra del ordine novo di quelli meritano esser disgradati, et un'altra de (quelli) li ordeni et desordeni si hano da proponer, in la qual pliza si meta la examina de tutti puti del loco di ciascun comisso.

three of the places. The meeting of the three servants be make known to all the "comessi" of the places the day of the meeting. One month ahead be known where and when the meeting will be done so that everybody be let known, (so that) they may better (make) themselves free and get ready for said meeting. Eight days after the meeting of the Compagnia, the three of the places will meet prepared for the communion. The same for the "comessi" which will come to said meeting are to bring in writing five folders of the children to be given out, one of the officials and one the old list of all the children, the other of the new list those who deserve to be graduated; another of (those) orders and disorders to be proposed, in which folder is to be placed the evaluation of all the children of the place of each "comisso."

f.7v

Et oltra quelli chi recordara li 3 di lochi, zoe dun procurator et un di 3, habano anchora li diti comisi a proponer li 2 diti ciaschun in li soi lochi.

Per esser alquanto obschuro lo soprascrito capitolo, qua si declara piu diffusamente: zoe che tutti li comissi de li lochi habano a far diligente consideration cum oration, chi saria da proponer in cambio di quello procurator chi chavera a esser cambiato in capo di quelli 4 mesi et anchora dun altro cambio, qual si havera a dar a un de li 3 per cita, et non obstante che questo medemo lo fara li diti 3 per cita; ma questo si de far atio che piu agimente si possa cognosser la piu vera via et li homini piu promti a tal spiritual exercicio et piu promti al reduto.

And besides those that the three of the places will remember, that is of one procurator and one of the three, the said "commissi" are also to propose the said two each one in his own place.

For being quite obscure the cited above chapter, here it is declared more extensively: that is that all the "commissi" of the places are to have diligent consideration with prayer, the one who is proposed in exchange with the procurator, who is to be changed after four months and also of another change that is to take place for the three in each city, even if this same is done by the said three of the city. But this is to be done in order to know the truest

way and the men most ready for such spiritual exercise and more ready for the meeting.

f.8r

Item che tutti, cossi quelli dela compagnia como li 3 per loco, habano a portar utti qualche cose da proponer nel reduto di ciascuno.

Otenuto.

Item el dito reduto se fara in questi 3 tempi: zoe ala Pentecoste, el di fi Ogni santi et el di de san Matia over ala Anonciacion de la Madona, non venendo soto la septimana santa.

Item el dito reduto se fara una volta per locho secondo la ocorenza.

Item that all, those of the Compagnia and also the three of the place, are all to bring something to propose in the meeting by each one.

Obtained.

Item such meeting will be made in these three times, that is at Pentecost, the day of All Saints and the day of St. Mathias or at the Annunciation of the Madonne, when it doesn't fall under Holy Week.

Item such meeting will be made once in each place according to the occurrence.

f.8v

139 I/10) (Le da considerar sel stese) al capitolo trater sel sta ben cerca ali tempi, over all bisogno. Per la compagnia par de no, ma cercar al bisogno, sel se dovesse tigner continuamente cercanti fora.

139 2/10) Al capitolo domandar como el day l'acqua quelli che va de soto.

140. Al capitolo se arecorda se mandi li vizitadori con i ordeni novi: poi inanti el capitolo per invidar al capitolo, per preparar et saminar il puti como se a porta el comeso.

139 1/10) (It is to be considered if it is up) to the chapter to discuss if it is well to go for alms at the times, or when needed. It does not seem O.K. to the Compagnia, but when the alms are needed to go out even if we have to keep the collector continuously out.

139 2/10. To the chapter ask how to give water to those who go down.

140. It is reminded to the chapter to send the visitors with new orders. Then, before the chapter, in order to invite to the chapter, to prepare and examine the children about how the "commesso" behaved.

f.9r

Libro de le proposte da far a la Compagnia

Book of the propositions to be made to the Compagnia.

f.9v

In nomine patris et filii et spiritus sancti. Amen.

Pater noster. Ave Maria. Credo in Deum. Salve Regina.

Dulce padre nostro signor Iesu Christo, te pregamo per tua infinita bonta, che reformi la christianita a quello stato de sanctita, lo qual fu nel tempo di toi appostoli.

Exaudi nos domine quoniam benigno est misericordia tua et secundum multitudinem miserationum tuarum respice nos. Domine Iesu Christe fili Dei vivi, miserere nobis (sic dicitur ter).

In vian pacis, caritatis, prosperitatis dirigat me (defendat me) potentia Dei patris et sapientia filii et virtus spiritus sancti et ipsa gloriosa virgo Maria. Et angelus Raphael, qui fuit semper cum Tobia, sic sit mecum in omni loco it via. O bone Iesu, o bone Iesu, o bone Iesu, Amor meus et Deus meus, in te confido non erubescam.

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

Our Father. Hail Mary. We believe in God. Hail Holy Queen.

Lord Jesus, sweet father of us all, in your infinite goodness restore the whole Church to the holiness of life that was witnessed during the time of the apostles.

Hear us, O Lord, because you are kind and merciful, and in the greatness of your compassion look upon us.

Lord Jesus Christ, Son of the living God, have mercy on us. (sic dicitur ter).

The might of God the Father, the wisdom of His Son, and the grace of the Holy Spirit guide us into the road to peace, love and spiritual growth. The glorious Virgin Mary also be our guide. The Angel Raphael who has continuously assisted Tobias, be with us in every place we stay and on every road we travel.

O blessed Jesus, O blessed Jesus, O blessed Jesus, our love and our God, we put out trust in you and we shall never regret it.

f.10r

Sequitur la recomandatione per impetrare una vera confidentia nel signor.

Confidemosi nel nostro signor benignissimo et habiam vera speranza in lui solo, imperoche tutti chi spera in lui, non saranno confusi in eternum et saranno stabili, fondati sopra la firma pietra; et atio che habiamo questa sancta gratia, si ricoraremo a la madre de le gratie, dicendo: Ave Maria.

Ancora ringratiamo il nostro signor Dio et padre celeste de tutti

li doni et gratie chel ne a fati et che di continuo el ne fa, pregando che per
l'avenire el si degni di soccorrerci in tutti li bisogni et temporali et spi-
rituali: Pater noster.

Pregame ancora la Madonna la si degni pregar el suo diligentissimo
filiolo per tutti quanti noi, atio chel si degni di concederne che habiamo ad
essere humili et

Follows the recommendation for impetrating a true confidence in the
Lord.

Let us have confidence in our Lord, who is very merciful and have
true hope in Him alone, because those who hope in Him will never be disen-
chanted, on the contrary they will be firmly established upon the solid rock;
and in order to obtain this divine blessing let us invoke the Mother of grace
by saying: Hail Mary.

Let's thank our Lord and celestial Father for all the gifts and
graces he gave us and which He continuously bestows on us, praying that in
the future He deem worthy to help us in all our needs, spiritual and material:
Our Father.

Let's pray also the Madonna that she pray her very beloved Son for
all of us, in order that He give us to be humble and

f.10v

mansueti di core, amar sua divina maestra sopra ogni cosa, lo pro-
ximo nostro como noi medesmi; et chel ne extirpi li vitii et cressi et ne dia

la sua santa pace: Ave. Maria. Dio vi dia pace (et datur pax inter patres).

Anchora pregamo Dio per la giesia sua perfectissima in cielo, cioe per li beati, atio gli accreschi li gaudii accidentali; per la giesia perfecta in terra, cioe per quelli che son nela gratia sua, atio gli acrescha le vertu et gratie et li conservi nela observantia de soi comandamenti; per la imperfecta, cioe peccatori, atio li dia emendatione de vita et remissione de loro peccati; per la purgative, atio li

meeke of heart, to love His divine majesty over everything, our neighbors as ourselves; and that He uproot the vices and grow the virtues and give us His holy peace; Hail Mary. May God give you peace (et datur pax inter patres).

Also let's pray God for his most perfect church in heaven, that is for the saints, so that he increase for them the accidental joys; for the perfect church on earth, that is for those who are in his grace, so that he increase the virtues and graces and keep them in the observance of his commandments of life and remission of their sins; for the purgative, so that he

f.11r

liberi da quelle pene et gli di la gloria eterna; per la giesia sua che pol essere, cioe per li infideli chi son al presente et chi saranno, atio gli doni il lume dela fede. Et ditto un pater noster et una ave maria si dimandino le preditte cose mentalmente al signor.

Poi un ave maria per monsignor cardinal da Chieti, et per il padre Gaetano et per tutta la sua religione; per li padri capucini; per il padre frate Paulo et soi compagni; et per la madre sor Andrea, et per la madre sor

Archangela, et sor. Bona ventura, et per madona Elisabeta Capelo et per madona Cicilia. Poi un ave maria per tutti li nostri padri sacerdoti presenti et absent, et chi son per intrar a queste sante opere, et per tutti li comissi, et tutti li altri nostri fratelli chi a loro son consegnati da servir, atio lo signor gi dia carita perfecta, humilita profunda et pacientia per amor de sua maesta.

free them from those pains and give them the eternal glory. For his church that might be, that is, he give the light of faith. And, said an Our Father and a Hail Mary, let's ask the previously said things mentally to the Lord.

Then one Hail Mary for monsignor Cardinal of Chieti and for father fra Paolo and his companions; and for mother sister Andrea, and for mother sister Arcangela and sister Bonaventura and for madam Elisabetta Capelo and for madam Cecilia. Then Hail Mary for all our father priests present and absent, and those who are going to enter these holy institutions, and for the "commissi" and all our other brothers entrusted to them in order to serve, so that the Lord give them perfect charity, profound humility and patience for the love of his majesty.

f.11v

Poi per tutti li benefactori de tuttele opere, per li procurator,
casari, spenditori et tutti quelli che dano aiuto, conselio et favore a tutte
queste opere: Ave maria.

Poi per

Poi per tutti quelli che se raccomandano a nostre orationi, per quelli
chi pregano Dio per noi et per quelli che siam debitori a pregar per loro, et
per nostri amici et inimici, et per tutti li fideli defunti, maxime per

Then for all the benefactors of all the institutions, for the procu-
rators, the "casari", the buyers and all those who give help, advice and fa-
vors to all these institutions: Hail Mar. .

Then for

for all those who ask us to pray for them, for those who pray
God for us and for those to whom we are in debt to pray, and for our friends
and enemies, and for all the dead, especially for

li nostri padri et nostri fratelli et sorelle, parenti et amici, et etiam per il nostro pade messer Hieronimo, et tutti li altri nostri fratelli dela compagnia, et tutti li difunti de queste opere pie: Ave Maria,

Poi elevemo la mente a Dio et pregamolo chel si degni per sua misericordia exaudir le oratione fate cose miseramente, che suplisca lui per tutti li deffeti fati per noi, perche lui e il principio, mezo e fine et sup-
plimento di ogni bene: fate questre et altre oratione, secondo el signor vi sporge. Poi si fa ancora oratione mentale per spacio de un miserere per le... oratione vocale. Poi sequita: humiliemose tutti nel conspecto dil nostro padre celeste come filioli prodigi che habiamo disipato ogni nostra sustanzia spirituale et temporale, vivendo malamente; et pero domandemogli misericordia, digando: misericordia, habiam misericordia, filioli di Dio vivo: Deus propitius est mihi peccatori. In nomine patris et filii et spiritus sancti. Amen.

our fathers and our brothers and sisters, family and friends and also for father mister Jerome, and all our brothers of the Compagnia and all the dead of these pious institutions: Hail Mary.

Then let's raise our mind to God and pray that he deem worthy through his mercy, to answer the prayers made so simply, that he make up for all the faults committed by us, because he is the beginning, the middle and the end supplying all good. Do these and other prayers as the Lord prompts you. Then let's do mental prayer for the length of a "miserere" for the... vocal prayer. Then follows: let's humble us all in the presence of our celestial father as prodigal sons who have wasted all our spiritual and temporal substance, living badly, but asking his mercy, saying: mercy, have mercy, Son of the living God: Deus propitius est mihi peccatori (God is propitious to me sinner). In the name of the Father and of the Son and of the Holy Spirit. Amen.

Da poi el sacerdote dice una oratione secundo el signor lo inspira;
 et finita se dice 3 pater noster et 3 Ave Maria sotto voce, cum li brazi in
 croce, pregandol, in memoria de li 3 chiodi cum li quali lui volse esser cru-
 cifixo, ch el ne conceda gratia di despreciar tutte le cose del mundo, et noi
 medesimi. Et pregemo per la giesia, atio ch el degni di reformarla al stato
 pristino di la sua santa giesia et atio che si degni di meter pace et concordia
 fra tutti li signori christiani, atio che uniti in santa pase vadino contra li
 infideli et eretici, atio che li habano da recognosersi et venir soto il giugo
 di la santa giesia catolico. Poi si dice un pater et ave in secreto, a honor
 et gloria de tuti li sancti et sante et de tuti li angeli, archangeli et ma-
 xime de quelli chi ne hano in sua custodia, atio ne guardino da ogni tentatio-
 ne dil

After this the priest says a prayer as the Lord inspires him, and at
 the end he says three Our Fathers and three Hail Marys in low voice opening the
 hands in form of a cross, praying him in memory of the three nails with which
 he wanted to be crucified, that he give us the grace to despise all the things
 of the world and ourselves. And we will pray for the church that he deem wor-
 thy to reform it to the initial state of his holy church and that he deem wor-
 thy to make peace and unity among all the christians, so that, united in holy
 peace, they go against the infidels and the heretics, so that they make up
 their mind and come to the yoke of the holy catholic church. Then a Pater and
 Hail is said in secret in honour and glory of all the Saints and all the Angels,
 Archangels and especially of those who guard them, so that they keep them from
 the temptations of

aspira;
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the Angels,
them from

f. 13r

mondo, carne et demonio; et che li si degni presentar tutte le nostre tepide orationi inanti al nostro signor Dio, et pregarlo el ne volia exaudir et defenderne da ogni murmoro et da ogni iudicio temerari, et ne faci caminar in verita per la sua santa via.

finis.

world, flesh and the devil; and that they present all our tepid prayers in the presence of our Lord God, and pray him that he please listen to us and defend us from every murmuring and rash judgment, and make us walk in truth along his holy way.

finis.

f. 13v

El si propone che ogni volta chel si fa loratione dele 40 hore, che subito chel si metter il santissimo sacramento, chel si faza un poco di processione, almancho intorno la giesa, et poi reposto in sul altare, si canti la laude dil dolce Iesu; et questa procesione si faza cum li misteri dela passione se gi sono, sin autem senza. Et al fine dela salve regina, ale ore, si dica Deus qui nobis sub sacramento mirabili; et in la messa si dica similiter.

Cum sit che il tanto mandar in cercha li puti, maxime a mandarli cum le casete ale porte dele giesie, le gran perdimento de anime et distractione dale cose spirituale, el si propone che non si haba mai a mandar li putti ale porte dele giese cum caselle per catar dinari, et dele altre elemosine si haba circhar modo di lavorar tanto che si viva di sudore suo, et di quello chi mancha si tolia elemosine.

It is proposed that every time that we play the fourty hours as we expose the very blessed Sacrament, to make a shout procession at least around the church and then be placed on the altar and sing the laud of the sweet Jesus. This procession be made with the misteries of the passion, if there are, sin autem (otherwise) without. At the end of the Hail Holy Queen, at the Hours to say Deus qui nobis sub sacramaneto mirabili (God who for us under the marvelous sacrament). And say it during the mass, also.

Cum sit so much sending around the children, especially sending them with little boxes to the doors of the churches, it's a great loss of souls and distraction from the spiritual things. It is proposed that the children never be sent to the doors of the churches with little boxes for money. For other alms to look for another way to work so much as to live with our own sweat and of what is missing to take from the alms.

Obtenuto: chel si faza cum lissentia di ordinari.

Obtenuto: come el si lavora et chel lavoreri va crescendo, chel si cali lo frequentar di mandar le caselete ale porte.

Obtained: be it done with the permission of the Ordinaries

Obtained: as we work and the work is increasing, to diminish the frequency of sending the little boxes to the doors.

El si propone che oltra lofficio dela madona, la domenica, dito il vespero dela madona, si dica il vespero per tutti li fideli defunti, maxime per li benefactori; et il luni sequente, da poi il matutino dela madona, si dica un nocturno da morti cum il laudes; il mercore li gradualis sedendo; la dominica, da poi il matutino dela madona, si dica il sete psalmi penitentia-
li, in genugione, cum li letanie et orationi.

El si propone che tutti dela compagnia el venere inanti di eli fa-
zano la disciplina, secretamente dela multitudine di altri, in memoria dela
passione del nostro signor.

It is proposed that besides the office of the Madonna on Sunday, after the Vespers of the Madonna, the Vespers for all the faithful departed be said, especially for the benefactors. The following Monday, after the liturgys of the Readings of the Madonna, a nocturne for the dead be said with

the lauds. On wednesday the graduals sitting. On Thursday the office of the Holy Spirit. On Friday the office of the Cross or the Passion. On Sunday, after the liturgy of the Readings of the Madonna, the seven penitential psalms be said kneeling with litanies and prayers.

It is proposed that all members of the Compagnia on Friday before sunrise to make the discipline, secretly from the multitude of the others, in memory of our Lord's passion.

f. 15r

E' otenuto che lad dominica si dica li seti psalmi da poi lofficio dela madona; ma lid di feriarì (si) non si dira altro che lofficio dela madona, eceto che se in listesi ven qualche festa, si dica lofficio di morti, et similiter el mercuri li gradualì, la zobia dil spirito et il venere dila croce, se in quelli di sara qualche festa,

It is obtained that on Sunday the seven psalms be said after the office of the Madonna, but on ferial days (si) only the office of the Madonna will be said, except if another feast falls on the same day, the office of the dead be said. Et si-militer on Wednesday the graduals. On Thursday of the Holy Spirit. On Friday of the Cross, is in those days there will be a feast.

f. 15v

El si propone come el si haba a dar un special coadiutor a li comesi in tutti li hospitali: et che al tempo dil capitolo quello coadiutore haba a restar in loco dil comeso, o chel sia dela compagnia o non; et haba questo altro carico, al tempo chel comeso a da venir al capitolo, che laba a redur in se ma tutti li puti di quella opera et, fata la oratione, domandi a tutti secreta-

mente de uno in uno deli errori del comesso, et costui tolia cum lui doi presidenti, et che vedano il simile, et meti ogni cosa in scritto, et la mandi al capitolo per altri cha per el comesso.

It is proposed that a special coadiutor be given to the "commissi" in all the hospitals. That at the time of the chapter such coadiutor is to remain in place of the "com messo" no matter if he belongs to the Compagnia or not and have this charge, at the time the "com messo" has to be to the chapter, of gathering all the children of that institution and, after the prayers ask them all secretly one at the time about the faults of the com messo and take with him two presidents that they see such thing and put everything in writing and send it to the chapter through others than the "com messo."

f. 16r

Nota seconda

IL CAPITOLO O "RIDOTTO" NEI PRIMI ANNI DELLA COMPAGNIA

Come, quando, con quali competenze si celebrava il capitolo nei primi anni della Compagnia dei Servi dei poveri? Alla domanda ci permette di rispondere il nostro ms., il quale tratta questo problema, perche nel capitolo

di Brescia del 4 giugno 1536 si dette una regolamentazione alla materia (c.6v-8r).

Il capitolo si teneva tre volte l'anno, ogni quattro mesi circa: a Pentecoste, il giorno di tutti i Santi, a San Mattia o nel giorno della Annunciazione se non cadeva nella settimana santa.

Il luogo veniva cambiato volta per volta, secondo che le circostanze suggerivano.

Un mese prima il visitatore passava per le opere ad invitare al capitolo, indicandone la data e il luogo, in maniera che i commessi potessero rendersi liberi e prepararsi. In tale occasione il visitatore esaminava anche i ragazzi sul comportamento del commesso.

Il capitolo poi era preparato dal ridotio dei "tre della Compagnia", i quali si radunavano otto giorni prima per frattare gli argomenti da proporre sia alla Compagnia, sia ai "tre de li lochi."

Si teneva un solo capitolo, ai quali partecipavano sia i servi dei poveri che i tre rappresentanti di ogni luogo, oppure i capitoli erano due; uno per la Compagnia dei Servi e, otto giorni dopo, quello dei "tre gentihomini per cita"? Il ms. a questo riguardo non è chiaro: vari argomenti farebbero tuttavia pensare che i capitoli fossero due.

L'unico, o i due capitoli, erano presieduti dai tre Servi della Compagnia dei poveri.

I commessi vi dovevano portare cinque "polize di putti" un elenco dei "putti da dar via", quelli cioè che lasciavano l'opera per esser dati a padrone; un elenco degli "ufficiali": erano i ragazzi che erano in casa; un quarto del nuovo stato della casa e degli ufficiali che dovevano essere cambiati; infine un'ultima polizza delle decisioni da prendere o degli abusi da rimuovere, e questa doveva contenere anche la relazione su ciascuno dei ragazzi.

Ogni commesso doveva inoltre presentare il nome di quel procuratore che doveva essere cambiato in capo ai quattro mesi e il nome di quello dei tre dei luoghi che subentrava nel posto lasciato libero. Anche se questo problema veniva discusso nel capitolo dei "tre delli lochi", era tuttavia opportuno che i singoli commessi facessero le loro proposte, in maniera "che piu agilmente si possa cognosser la pio vera via et li homini pio prompti a tal spiritual ex exercicio et piu prompti al reduto". Inoltre ognuno avrebbe dovuto portare al proprio capitolo proposte utili alla Compagnia o alle diverse opere. Nel capitolo venivano quindi trattati non solo i problemi della vita interna della Compagnia, ma anche dei singoli luoghi.

Terminato il capitolo, i visitatori avrebbero dovuto passare nelle opere per comunicare i nuovi ordini.

Il capitolo era dunque l'espressione del momento in cui la Compagnia dei servi, le Compagnia degli orfani, i luoghi erano ancora un'unica grande famiglia: era la revisione dei problemi generali e dei singoli, che si faceva tutti assieme, ogni quattro mesi.

second note

THE CHAPTER OR "RIDOTTO" IN THE FIRST YEARS OF THE COMPAGNIA.

How, when, with which competence the chapter was celebrated in the first years of the Compagnia of the servants of the poor? Our manuscript

-2-

allows us to answer this question, the manuscript deals with this problem because in the Chapter of Brescia of June 4, 1536 the matter was settled (see 6v-8r).

The chapter was taking place three times a year, about every four months: at Pentecost, All Saints Day, at St. Mathias or the Annunciation day if it was not falling on Holy Week.

The place was changed every time, as the events were suggesting. One month before the visitor was going to the different houses to invite to the chapter, indicating the date and the place, so that the commisse could get free and ready - In such an occasion the visitor used to examine the children about the behaviour of the commesso.

The chapter was then prepared by the meeting of the "three of the Compagnia", who were gathering eight days ahead in order to discuss the subjects to be proposed to the Compagnia and to the "three of the places."

There was only one chapter to which were participating the servants of the poor and the three representative of every place, or the chapters were two: one for the Compagnia of the servants, and eight days later, the one of the "three gentlemen for each city"? The manuscript is not clear regarding this: various arguments would make us think that the chapters were two.

The only, or the two chapters, were presided by three Servants of the Compagnia of the poor.

The commessi were to bring fire "polize of children": a list of "children to be given away", that means those were the older children with special duties; a third list those who were leaving the institution to be given to a master; a list of "officials": those boys remaining in the house; a fourth of the new state of the house and of the officials which were to be changed; finally a last document of the decisions to be taken or the abuses to be removed, and this had to contain also the report on each of the boys.

Each comesso had to present the name of the procurator which has to be changed at the end of the four months and the name of the one of the three places replacing the one getting out. Even if this problem was discussed in the chapter of the "three of the places" it was nevertheless opportune that each comesso make his propositions, so that "more speedily the truest way be known and the men more apt for such spiritual exercise and more ready for the chapter." Besides each one had to bring to his chapter propositions useful to the Compagnia or to the different institutions. In the chapter not only the problems of the whole Compagnia were dealt, but also of the single places.

At the end of the chapter, the visitors were supposed to go to the different institutions to communicate the new orders.

The chapter was therefore the expression of the moment in which the Compagnia of the servants of the poor, the Compagnia of the orphans, the places were still one only great family. It was an evaluation of the general and particular problems, made all together, every four months.

f. 16v

Perche el si vede per experientia che quasi in tutti li hospitali ge sono molti desobedientie et desordeni, talmente che le persone ne resteno scandalizati et mal edificati; et vedando che questo parte procede dali commessi chi sono indiscreti et chi non hano zelo dele anime et pocha cura de si stessi, et anche procede parte che quelli chi fano questi tali disordeni, non sono firmi in le opere; pertanto el si propone che prima li comessi si voliano melio haver cura prima circha a si et poi ali remandati al lore (servir) custodia, et far diligente scrutinio circha a tutta la casa, et quelli si trovarano esser disturbo et donde non retroveno posser quietarli per via alchuna, si veda di trovarli altra via, o di darli a star cum altri, et altra melior via che sia sua salute.

Because it is seen by experience that in almost every hospital there are many disobedient and disorders, so much that the people are scandalized and badly edified. Seeing that this partily comes from the Commessi who are indiscrete and without zeal for the souls and little care for themselves and also partly comes from those who make these disorders because they are not firm in the works. Therefore it is proposed that the commessi first take care of themselves and then of those recommended to their (serve) custody, and makea diligent research about the whole house and those who are trying to be of disturbance and if they don't find how to quiet them down with any way, to see another way, or to make them stay with others and other better way which is good for them.

Iesus + Christus

El parer mio.

Noi poveri domandiamo che li nostri sacerdoti possano vivere de elemosina, sotto lospitalits; celebrar ala Romana, etiam neli interdicti, non causandolo, secretamente con noi poveri. Confessar in tutte loperes etiam li coniuncti. Dir lofficio ordinatamente insieme. Predicar nele nostre opere p pubblicamente. Declarar sive legere la scriptura sacra in loperes nostre. Possano prendere li ordini sacri senza intrada, quelli che vorano ascender al iugho del sacerdotio. Possano tra loro costituirse un capo per prestarli obedientia. Sotto la hospitalita possano renontiar ogni.cossa. Che tutti quelli che saranno in queste opere aut coniuncti, possano receive in morte indulgentia plenaria et in vita le statione. Star sotto lordinario del resto.

 Jesus + Christ

My opinion,

We poor ask that our priests may live by alms, under hospitality, celebrate the mass with the Roman site, also in the interdicts, not cousin it, secretly with us poor. Hear confessions in all institutions even aggregates. To say the office ordinarily together. To preach publicly in our institutions. To declare or read the sacred scripture in their institutions. That they may receive the sacred orders without income, those who would like to ascend to the yoke of priesthood. That they may institute a head in order to obey it. Under hospitality that they may renounce everything. That all who will be in these institutions or aggregates may receive the plenary indulgence in death and the station in life.

To be under the ordinary about the rest.

El se propone chel capitolo non se habia a fare se non due volte l'anno, et che si habia rispetto a non farlo in tempo di quadragesima, per non incomodar le devotioni. Et per scontro de capitolo si manda piu spesso in visita, quale si habia a fare da doi ali quali siano divise le cite, per non poter uno solo attender a tutti li lochi commodamente.

El se propone che quando el se ha da accettare alchuno in la Compagnia prima el se habia a tor lo (voce) parer deli fratelli.

It is proposed that the Chapter be done only twice a year, and to have respect in not doing it during lent, in order not to incommode the devotions. To compensate for the chapter it is commended to visit more often, done by two dividing the cities because only one cannot take care easily of all the places.

It is proposed that when some^{one} is to be accepted in the Compagnia first we have to hear the (voice) opinion of the brothers.

Le ottenuto che non si faza il capitolo se non doi volte alano de semesi in sei mesi, ma chel si observa lusanza di andar doi volte in visita da un capitolo alaltro.

Obtenuto.

It is obtained that the chapter not be done but twice per year from six months to six months, but be kept the custom of going twice visiting from one chapter to another.

Obtained.

f. 18v

Item che nessuno de coloro che stanno ne le opere non abiano a tenere neli libri signacholi de seda.

-AA-

Item che ne le opere in refitorio non se usano tobaglie, ma uno povero (tondin) tovaiolino per achadauno; et le tovaglie che se abiano a spezare per servire ad altri bisogni; et se acadesse che alcuna opera abundasse de queste, ne serveno ale altre. Intravenendo venire persona nobile a manzare fra gli poveri, che se usa quello medesimo modo, ma alquanto con piu netito.

Item that nobody living in the institutions be keeping in the books woolen markbooks.

Item that in the institutions be not used tablecloth in the refectory, but a poor (tondin) napkin for each person; and the tablecloths be divided in order to serve to other needs; and if it happens that some would be left over in one institutions, be served to others, Forseeing the coming of a noble to eat among the poor, to use the same procedure, but with more cleanliness.

"DOMINE IESU CHRISTE FILI DEI VIVI, MISERERE NOBIS"

Nel 1884 comparve a Kazan un libretto intitolato: Racconti veri di un pellegrino al suo padre spirituale. Da alcune allusioni del testo si deduce che l'autore, anonimo, avrebbe scritto il libro dopo la guerra di Crimea e prima della abolizione della schiavit, russa, tra il 1855 e il 1866. Il pellegrino descrive la sua odissea attraverso la Russia, che egli percorre con un sacco in spalla, contenente del pane secco e la bibbia. In un monastero egli incontra uno starets (padre spirituale) e lo interroga sulla maniera di mettere in pratica il consiglio dell'apostolo: pregare senza interruzione.

Lo starets pone la Philocalia nelle mani del pellegrino e gli spiega la pratica della preghiera di Gesu. Lo sottopone ad un regime severo e progressivo: gli fa dire la preghiera 3000 volte al giorno, poi 6000 e infine 12000. In seguito il pellegrino cessa di contare il numero delle preghiere. Egli associa la preghiera Signore Gesu Cristo, Figlio di Dio, abbi pietà di me ad ogni respiro, ad ogni battito del cuore. Viene il momento in cui nessuna parola e più pronunciata: le labbra tacciono, non si sente altro che il cuore parlare.

Così la preghiera di Gesu gli serve di nutrimento nella fame, di bevanda nella sete, di riposo nella fatica, di protezione contro i lupi e altri pericoli. La preghiera lo ispira durante i colloqui con le persone che incontra, persone semplici del popolo, com'era lui stesso. "Tutto il mio desiderio

era solo questo, di dire la preghiera di Gesu, che mi reimpiva di gioia e di conforto. Le mie labbra e la mia lingua la pronunciavano da sole, senza sforzo da parte mia. Allora io sentivo come un leggero calore nel cuore e un tale amore per Gesu Cristo che mi immaginavo di gettarmi ai suoi piedi, baciarli con tenerezza e ringraziarlo con lagrime di avermi permesso, nella sua grazia e nel suo amore, di trovare nel suo nome una consolazione veramente grande, io sua creatura indegna e grande peccatore. A volte il mio cuore splendeva di gioia da divenire leggero e ricolmo di liberta e consolazione. A volte sentivo un amore bruciante verso Gesu Crist e tutte le creature di Dio ... A volte, invocando il nome di Gesu, diventavo ricolmo di bonta e allora potevo comprendere bene il senso delle parole: il regno di Dio e dentro di voi".

da la preghiera di Gesu di un Monaco della chiesa d'oriente, ed.
Chevetogne, 1963.

Third note

"DOMINE JESU CHRISTI FILI DEI VIVI, MISERERE NOBIS."

In 1884 at Kazan appeared a booklet entitled: True stories of a pilgrim to his spiritual father. From some allusions of the text we deduce that the author, anonymous, should have written the book after the Crimean war and before the abolition of the Russian slavery, between 1855 and 1866. The pilgrim describes his odyssey through Russia which he makes with a sack on his shoulders containing dry bread and the bible. He finds a starets (spiritual father) in a monastery and interrogates him about how to put into practice the suggestion of the apostle; pray without interruption.

The starets places the Philocalia in the hands of the pilgrim and explains the practice of Jesus' prayer. He submits him under a severe and progressive regime: he makes him say the prayer three thousand times a day, then six thousand and finally twelve thousand. After that the pilgrim ceases to count the number of prayers. He associates the prayer Lord Jesus

Christ, Son of God, have mercy on me at every breath, at every throb of the heart. There comes the moment in which no word is spoken: the lips are silent, only the heart is heard talking.

In this way Jesus' prayer serves him as nourishment in hunger, drink in thirst, rest in fatigue, protection against the wolves and other dangers. Prayer inspires him during the dialogue with the people he encounters, simple people as he was. "All my desire was only this: to say Jesus' prayer which was filling me with joy and comfort. My lips and my tongue were pronouncing them by themselves, without effort on my part. Then I was feeling like a light warmth in the heart and such a love for Jesus Christ that I was imagining of throwing myself to his feet, kiss them with tenderness and thank him with tears for having allowed me, in his grace and in his love, to find in his name a very great consolation, I, his unworthy creature and great sinner. Sometimes my heart was shining with such joy as to become light and full of freedom and consolation. Sometimes I was feeling a burning love toward Jesus Christ and all God's creatures... Sometimes, invoking Jesus' name, I was becoming full of bounty and then I could understand well the sense of the words; the reign of God is inside you."

from the prayer of Jesus of a Monk of the oriental church ed. Chevotogne, 1963.

f. 19v

Item che non se compra carne in nesuno tempo, excepto che per tempo de necessita, per infermi, o vegii; ma che lo comesso abia autorita, quando che non fusse dato alcuna cosa per elimosina, chel possa far comparare qualche cosa de le piu vile intempo de le domeniche overo a qualche altra festa solemne.

Item che se non fusse in casa tanto companadigo che sia sufficiente a darne a tutti, non se dia fora, excepto ali vegii et putti picholi; et dan-dose, che se compartisse a tutti, tanto che⁸⁰ogniuno la sua portione abia avere.

Item that meat be not bought ay any time except on time of need, for the sick or the old, but that the commesso have authority, when nothing has given for alms, that he may buy something of the cheapest on Sundays or in other solemn feast.

Item that if there weren't in the house enough to give to everybody, not to give it out, except the old and the youngest; and in giving it, to be give to all, so that each one might have his portion.

f. 20r

Fourth note.

ANCORA SULLA INVOCAZIONE "DOMINE IESU CHRISTE..."

S. Bulgakov, il noto teologo russo dell'Istituto di teologia ortodossa di Parigi, in un articolo sulla preghiera di Gesu, scrive: "Il mezzo piu importante della vita di preghiera e il Nome di Dio invocato nella preghiera.

Cio che costituisce il cuore della preghiera stessa e l'invocazione di Gesù: Signore Gesù Cristo, Figlio di Dio, abbi pietà di me peccatore! Questa preghiera, ripetuta centinaia di volte, forma la parte essenziale di ogni regola monastica; essa può anche sostituire l'ufficio e tutte le altre preghiere, perché il suo valore è universale.

La forza di questa preghiera non risiede nel suo contenuto, che è semplice e chiaro, ma nel nome dolcissimo di Gesù. Gli asceti testimoniano che questo nome è la forza e la presenza di Dio. Non soltanto Dio è invocato nel suo nome, ma egli è già presente in questa invocazione.

Cio si può dire di ogni nome di Dio, ma soprattutto si deve dire del nome divino e umano di Gesù, che è il nome proprio di Dio e dell'uomo. Breve è il nome di Gesù; presente nel cuore umano, esso comunica la forza della deificazione che il Redentore ci ha accordato. La luce del nome di Gesù illumina attraverso il cuore - tutto l'universo. Questo stato non può essere descritto a parole, ma è già il protipo del: Dio sarà tutto in tutti."

da la preghiera di Gesù di un Monaco della chiesa d'oriente,
ed. Chevetogne, 1963

More in the invocation "Domine Iesu Christe..."

S. Bulgakov, the know russian theologian of the Institute of Orthodox theology in Paris, in an article on Jesus' prayer, writes. "The most important means of the life of prayer is the name of God invoked in the prayer. What constitutes the heart of the prayer itself is the invocation of Jesus: Lord Jesus Christ, Son of God, have mercy of me, a sinner! This prayer repeated hundreds of times, forms the essential part of every monastic rule; it may also substitute the office and all the other prayers, because its value is universal.

The strength of this prayer doesn't lie on its content which is simple and clear, but in the very sweet name of Jesus. The ascetics testify that this name is the strength and the presence of God. Not only God is invoked in his name, but he is already present in this invocation.

We can say this of every name of God, but especially of the divine and human name of Jesus, which is the very name of God and of the man. Short is the name of Jesus; present in man's heart, it communicates the strength of the deification the Redeptor has given us. The light of Jesus name illumines through the heart - the whole universe. This state cannot be described by words, but it is already the prototype of: "God will be all in all."

from the Prayer of Jesus of a Monk of the Oriental Church,
ed. Chevetogne, 1963.

Item che ne a capitoli ne altri tempi in casa de poveri non se faza rosto de nesuna sorte excepto per infermi.

Item che li comessi continuo in tutte le opere abino a ricordare chel se observa la poverta, et masime nel condire la minestra et brusar de legna.

Item pregare li fratelli de la compagnia ala observantia del capitolo fatto et ordinato da la filice et beata anima del nostro padre messer Ieronimo circha di la poverta, che si contene in ditto capitolo de le debite circostantia, tanto de la poverta interiore como esteriore; e per observantia de quello declararsi el modo del vestire.

Item that not in the chapters nor in other time in the house of the poor be made roast of any kind except for the sick.

Item that the comessi continuously in all the institutions remember to observe poverty, and especially in preparing the soup and burning the wood.

Item to ask the brothers of the Compagnia to observe the chapter made and ordained by the happy and blessed soul of our father messer Jerome regarding the poverty, contained in said chapter about the due circumstances both of the interior and the exterior poverty; and by observing that to declare the way of dressing.

"POI UN AVE MARIA ... PER LA MADRE SOR ANDREA"

Sulla madre Andrea si veda G. Bonacina, Poi un Ave Maria per la Madre sor Andrea, in Somascha, I (1976), p. 15-22. Della mistica, la cui fama circolava nei centri spirituali, rimane il ms. inedito della Vita spirituale, che un monaco cassinese raccolse dalla sua viva voce. Riporto un capitolo (il 130), in cui la Madonna spiega a suor Andrea il valore della obbedienza religiosa.

"Passato la solemnità di la nativita dil nostro Salvatore, fino al giorno della Epiphania sor Columba in le sue oratione diceva: "Signore mio, secundo che li tri magi cum grande desiderio te havevano cercato et ritrovato, et si anchora mi te desidero et cercho, te prego che mi vogli concedere gratia che io te possa trovare poi nel giorno della Epiphania"...

Stando lei in oratione, senti uno suavissimo odore cum uno grandissimo splendore, in el guale lei fu rapta in spirito et vide el nostro salvatore picolino in brace della gloriosa vergene Maria matre sua dulcissima. Poi vide venire li tre magi cum una bella et onorevole compagnia per adorare el nostro salvatore cum quelli suoi preciosi doni, che a lui apresentorno cum grandissima reverentia et devotione. Poi lei vide tutti li reami et ricchezze, che li tre magi per venire a cerchare el nostro salvatore havevano habandonati; poi vide tutto el viaggio et la fatica che havevano portato. Et vedendo tutte queste cose, in se medesima si confondeva et disse: " O Signore mio, per li

miei peccati non sono digna di levare li ogi miei al celo, ne di vedere la terra; como sara posibelo che possa essere salva, la quale tanta fatica non ho portato, come hanno facto li magi?"

A queste sue parolle rispose la gloriosa vergene Maria et disse: "Fiola mia, non te contristare, perche se da te non manchara, facilmente sarai salva. A te par che li magi, in questo suo viaggio per cerchare el mio caro figliolo, habiano portato grandissima fatica; se farai quello che te ho ditto, el tuo premio sara maggiore che non e quello delli magi. Sappi, figliola mia, che lo stato della religione e simile al stato de questi magi. Secundo che li magi per ritrovare el mio caro figliolo abandona padre, madre, richeze, honore mundano et ogni piacere corporale et vene ala sancta religione. Li magi per pioggia, venti tempesta, caldo, fredo mai cessorno de venire per el viaggio suo; cossi la persona religiosa, che per cossa contraria alla volonta sua non ritornare indreto, non lassara el suo principiato camino per fare et vivere bene, ma cum bono animo seguitara el viaggio della santa hobedientia et observantia."

Sor Columba rispose: "Matre mia dulcissima, io non habio stella che mi conduca, come hebbeno li magi, acio che el tuo caro figliolo possa trovare". La Madonna disse: "Figliola mia, tu hai la stella, quando in la santa religione da la santa hobedientia te lassi regere et gubernare et cum quella al mio charo figliolo possi venire. Considera anchora, figliola mia, la fatica de questi magi, la quale nel suo viaggio portorno sotto el splendore di quella stella; cossi bisogna che sotto la stella dila santa hobedientia porti grande fatica et in ogni cossa renuciare la tua propria volonta. Et se cossi farai, el premio tuo sara magior de quello di magi,... Di questa santa hobedientia in

cosa alcuna non murmurare, non iudicare male, perche perderai la bona guida di la stella, come fecino li magi che, perdendo la stella, perdeteno la via bona et andorno in Ierusalem. Ma ogni hobedientia sia bona et santa, pero ogni cosa patientemente supportarai, acio che el mio charo figliolo in paradiso possi tirtovare"...".

Bibl. Ambrosiana, cod. O 248 sup., f. 33v.

Fifth Note.

"Then one Hail Mary...For Mother Sor Andrea".

About Mother Andrea see G. Bonacia, *Poi un Ave Maria per la Madre sor Andrea*, in *Somasca*, I (1976), page 15-22. About the mystic whose reknown was going around in the spiritual centers remains the unedited manuscript of the *Vita Spirituale*, which a cassinese monk collected from his very voice. I report here one chapter (the 130), in which the Madonna explains to Sor Andrea the value of religious obedience.

"After the solemnity of the Nativity of our Lord, until the day of Epiphany sor Columba in her prayers used to say: "My Lord, as the three Magi with great desire have been looking and found you, and as I still desire and look for you, I beseech you to grant me the grace that I may find you then in the day of Epiphany..."

Being in prayer, she felt a very sweet odour, with a very great splendor, in which she was enraptured in spirit and saw our little saviour in the arms of the glorious virgin Mary, his very sweet mother. Then she saw coming the three magi with a beautiful and honorable company to adore our saviour with her precious gifts which they presented to him with the greatest reverence and devotion. Then she saw all the kingdoms and riches that the

three magi had abandoned in order to come looking for our saviour. Then she saw all the trip and the fatigue they had borne. And seeing all these things, she was all confused and said: "O my Lord, because of my sins I am not worthy to raise my eyes to heaven, nor to look at the earth: how can it be possible that I be saved who such fatigue have not borne, as the magi did?"

At these words the glorious Virgin Mary answered and said: "My daughter, don't be said, because if from you it will not be lacking, you will easily be saved. It seems to you that the magi, in this their trip looking for my dear little son, have carried very great fatigue, if you will do what I told you, your recompense will be greater than the one of the magi. As the magi abandoned their kingdoms for finding my dear little child, as well the person for the sake of my dear son abandons father, mother, riches, mundane honour and every corporal pleasure and comes to the holy religion. The magi never ceased to come in their trip because of rain, wind, tempests, heat or cold; the same the religious person, who will turn back for something contrary to her will, will not leave the started trip in order to do and live well, but cum bono animo will continue the trip of the holy obedience and observance."

Sor Columba answered: "My very sweet Mother I don't have a star to guide me, as the magi did, in order to find your dear little son." The Madona said: "My little daughter, you have the star, when in the saint religion you let yourself be guided and governed by the holy obedience et cum it you may come to my dear little son. Now consider, my little daughter, the fatigue of these magi which they endured in their trip under the splendor of that star; the same way you have to endure great fatigue under the star of the holy obedience and in everything to renounce your own will. And if you will do this way, your recompense will be greater than the magi's...of this holy obedience do not murmur in anything, do not judge badly, because you will lose the good guide of the star, as the magi did who, in losing that star, lost the good way and went to Jerusalem. But every obedience be good and holy, but everything you will patiently endure, so that my dear little son you will be able to find in paradise."

Item se alcuno sera inspirati del spirito del signor, per cofirmarsi piu ala volunta de quella felice anima de nostro padre messer Ieronimo circha la povertade, la qual molto laveva al core et con opere el demonstro, non volendo portare camixe de panno lino, siano provisti de camise de lanna, dummodo che non siano de saia; e questo non sia per singlaritade, ma per incitare li altri fratelli a seguitare (li altri fratelli) nostro signor Iesu Christo nudo in croce.

Item chel se faza fare per le opere de li capuzin per li cerchanti, overo mantelini per (copris) coprirse, quando vano ala cercha et per viaggio.

Item if someone will be inspired by the Lord, for cofrining himself more to the will of that happy soul of our father messer Jerome about poverty, which he cared a lot for and demonstrated it by deeds, not wanting to wear linen shirts; let them be provided with wool shirts, dummodo not be of "saio"; and this be not as a singularity but for stirring the brothers to follow (the other brothers) our Lord Jesus Christ nude on the cross.

Item that he had made for the institutions of the Capuchins for the mendicants, or mantels for (cover) covering themselves, when they go for alms on a trip.

f. 22r

Se faza.

In tutte le opere si faze quelli chi si pol.

Be done.

In all institutions be done what can be done.

f. 22v

Le sta eleti messer padre Federico, messer padre Angelo Marcho et messer padre Marcho a una cum lo primo padre et conseieri, quali habano la auctorita di tutta la compagnia, ecceto che di casar ne receiver alchun in la compagnia, et crescer ne minuir usanze; et questo nel capitolo fato circha a Santo Bartolomeo di agosto 1538, fato a Santa Maria del Sabionzello.

Che a Pavia el si metti tutti li putti picolini cum qualche altro grandetto, chi li aiunti, chi sia senza malicia.

Have been elected messer father Federico, messer father Angelo Marco and messer Marco a una cum the first father and counselors, who may have authority over the whole compagnia, except to perform marriages or accept any into the Compagnia, and increase or decrease the customs, and this is the chapter made around St. Batholomew on August 1538, made at St. Maria of the Sabioncello.

That in Pavia all the children be placed with some taller who helps them, who is without malice.

f. 23r

Si faza.

Be done.

f. 23v

Che non si accepti el loco del Sabionzello, sel non e libero al tutto.

A messer padre Marcho e dato il caricho di transcriver tuttle le usanze in un solo libro per ordine; et che ne sia fato tante copie como sono li hospitali, et sene diano uno per locho.

That is not to be accepted at Sabioncello, unless it is completely free.

To messer father Marco is given the duty of transcribing the customs in only one book in order; and that as many copies be done as many are the hospitals, and be given one for each place.

Dalla Vita spirituale della Madre Andrea:

LA VERGINE MARIA AMMAESTRA SUOR ANDREA
SULLA SEQUELA DI CRISTO

"...La gloriosa vergine Maria li aparse et dise: "Fiola mia, altro non desidero. Guarda quello che te piace, che volontera te lo daro". Sor Columba rispose: "Madre mia, una sola cosa domando; che in la gratia tua io sia ricommandata". La Madonna disse: "In quello mi hai domandato, te voglio amaistrare". Sor Columba rispose: "Io didero fare tutto quello te piace et accepto at tuo caro fiolo."

La Madonna disse: "Lo vero cognoscimento dil mio charo fiolo te voglio dare, lo quale ogni vertu spirituale te fara cognoscera, perche quello longo tempo hai desiderato et domandato.

Questo cognoscimento e che sopra ogni cosa lo mio caro fiolo debi amare et poi lo prosimo tuo come te medesima, senza sperenza di mai haver cosa alcuna da lui.

Et ricevendo male, pensa che lo premio di la tua bona patientia dal mio charo diolo ricevarai. Io te dico che facendo bene et recevendo male cum humilita, la volonta mia farai. Se lo tuo proximo suportarai, lo mio charo fiolo suportara li toi peccati.

Fa che la mente tua sia ben disposta a parlare cum bumilita et non con superbia, perche la superbia e simile al focho, el quale ogni cosa brusa e consuma. Se te reputarai migliore delli altri, moltopiu te faro despreciare; se te humiliarai, io sono sufficiente ad exaltarte.

La vita delli apostoli hai domandata: a havere questa, bisogna mutare la vita tua; et fatto questo e il cognoscimento delli apostoli. Fino al presen-

te sei andata per la via piana, cioè senza tribulatione; sei stata amata. Ma per el futuro da le persone sarai despreciata". Et questo fu vero che da molto li fu dicto che era un demonio, una malefica, una strigia et una ladra; et lei ogni cossa patientemente suportava.

"El mio caro figliolo alli suoi discipuli disse: quando per amore mio sarete despreciate, pensate che haverete el regno del cello. Perche voi non sete de questo mondo, el mondo ve despreciara; se voi fussen del mondo, quello ve amaria. Pero, figliola mia, quando ritrovarai qualche cossa da patire, considera che non sei digna di ricevere tanta gratia. Et per quelli che te perseguitarano, farai oratione, pregando el mio caro figliolo che a loro vogli perdonare, perche non considerano quello che te fano. Loro si privano del suo bene e a te lo dano; et per questo molto sei obligata a quelli che ti fanno male, che a quelli che ti fano bene. Et se metarai in opera quello che ti ho ditto, mai pensarai male.

Vogli che continuamente ami et desideri la paupertà et habi in odio la habundantia, perche nel conspecto del mio caro fiolo l'uno o l'altro non puo stare insieme.

Perche hai desiderato di andare per la via del mio caro figliolo, queste virty ti serano concesse."

Et ditte queste parole, la gloriosa vergene Maria disparve."

Bibl. Ambrosiana, cod. O 248 sup., f. 18.

Sixth note.

From the Vita Spirituale of Madre Andrea:

The Virgin Mary teaches Sister Andrea on
following Christ.

"...The glorious Virgin Mary appeared to her and said: "My daughter, I don't desire anything more. Look at what you like, and gladly I will give it to you." Sor Columba answered: "My Mother, one only thing I ask: that I be recommended in your grace." The Madonna said: "In what you have asked, I want to teach you." Sor Columba answered: "I want to do whatever pleases you and acceptable to your dear son."

The Madonna said: "The true knowledge of my dear son I want to give you, who every spiritual virtue will make you know, because that you have desired and asked for long time.

This knowledge is that over everything my dear son you are to love and then your neighbor as yourself, without hope of having anything from him.

And in receiving evil, think that the recompense of your good patience from my dear son you will receive. I tell you that in doing good and receiving evil with humility, you will do my will. If you will bear your neighbor, my dear son will bear your sins.

Make your mind well disposed to speak with humility and not with pride, because pride is like the fire, which burns and consumes everything. If you will think of yourself better than the others, much more I will make you be despised; if you will humiliate yourself, I am enough to exult you.

The life of the apostles you have asked in order to have this you must change your life; done this it is the knowledge of the apostles; until now you have been going through the plain way, that is without tribulations; you have been loved. But for the future by the people you will be despised." And this way true that for long she was told that she was a devil, a malefic, a witch and a robber; and she patiently everything was enduring.

"And my dear son to his disciples said: when for my love you will be despised, think that you will have the kingdom of heaven. Because you are not of this world, the world will despise you, if you were of the world, it would love you. But, my daughter, when you will find something to suffer for, consider that you are not worthy to receive so much grace. And for those who persecuted you, you will pray, asking my dear little son to pardon them, because they don't know what they do. They deprive themselves of their good and give it to you; because of this you are very obliged to those who do bad to you as well as to those who do good to you. And if you will put into practice what I told you, you will never think bad.

I'd like you to continually love and desire poverty and hate abundance; because at the presence of my dear little son the one and the other cannot stay together.

Because you have desired to go through the way of my dear little son, these virtues will be given to you.

And said these words, the glorious Virgin Mary, disappeared."

Io don Luca Antonio Fasolo chierico regolare di Somasca confesso con giuramento haver sentito da Tognò et Togni, homini già d'età 80 anni, dimandati da me se conoscessero il padre Ieronimo Miani, et mi raccontorno questo in particolare. Che ritrovandosi duoi fratelli inimici, et caminando verso la terra di Vercura uno et l'altro veniva verso Somasca incontrandosi insieme verso la calata, biastemando la Vergine santissima et nostro Signore, il padre Miani, ritrovandosi mentre facevano contesa fra loro, disse queste parole: o fratelli, che male ha fatto nostro Signore et la beata Vergine, che tano atrocemente biastemate? Io farò per voi la

I don Luca Antonio Fasolo regular cleric of Somasca swear with oath having heard by Tognò and Togni, men of already eighty years of age, asked by me if he knew father Jerome Miani, and they narrated to me this in particular. That encountering each other two enemy brothers, and walking toward the land of Vercurago both were coming toward Somasca, founding each other at the descent, swearing against the very blessed Virgin and our Lord: father Miani, happening to be there while they were arguing among themselves, said these words: O brothers, what evil did our Lord and the blessed Virgin which you so atrociously swear against? I will do for you the

penitenza. Et così se inginocchio nel fango, et con la propria bocca pigliava il fango et dimandando misericordia a nostro Signore, quelli fratelli, vedendo tale segno, si abbracciorno et si basciorno insieme, facendo la pace. Questo e quanto io ho sentito dire da questi duoi sopra detti. Et più da questi ho sentito dire, essendo io di età circa 16 et 17, che l'istesso nostro padre Miani ha fatto miracolo della multiplicatione del pane.

penance. And in this way he knelt in the mud, and with his own mouth was taking the mud and asking mercy to our Lord; those brothers, seeing such a sign, embraced each other, and kissed, making peace. This is what I have heard from these two said above. And more from them I have heard, because I was about 16 and 17, that our very Father Miani had made the miracle of the multiplication of bread.

f. 25v

Nota Settima

"SI CANTI LA LAUDE DIL DOLCE IESU'"

A Giesu nostro Signore

Dolce Giesu, d'ogni armonia piu grato,
Di che altro che di te cantar debb'io,
Che di vera dolcezza empì 'l cuor mio?

O uomo bene, o verita suprema,
Chi debbo altro che te conoscer io,
Che oggetto sei de l'intelletto mio?

O pelago d'amor, o fido amante,
Deh se non amo te, che amar debb'io
In cui sta ogni bellezza.e ogni ben mio?

Signor, che per mio amor sei morto in Croce,
S'a te non servo, a chi servir debb'io,
Da la cui morte nacque il viver mio?

Scorta fedel, che l'huom al ciel conduci,
Se te non seguio, chi seguir debb'io,
Che sei principio e fin dell'esser mio?

"LET'S SING THE PRAISE OF THE SWEET JESUS."

To Our Lord Jesus

Sweet Jesus, more pleasing than any harmony,
Of what else than about you have I to sing,
Who fill my heart with true sweetness?

O greatest good, o supreme truth,
Whom else have I to know
Who are the object of my mind?

O sea of love, o faithful lover,
Ah! If I don't love you, what have I to love
From whose death my living was born?

Faithful escort, who leads man to heaven,
If I don't follow you, whom have I to follow,
Who are the alpha and omega of my being?

n. 2

T H E C O N S T I T U T I O N S
O F T H E S O M A S C A N C O N G R E G A T I O N
D E D I C A T E D T O T H E M I N I S T R Y O F T H E
O R P H A N S I N T H E C I T I E S O F L O M B A R D Y

(1550 - 1560)

The Constitutions
of the
Somascan Congregation
dedicated to
The Ministry of Orphans
In the cities of Lombardy (1550-1560)

Introduction

1. Manuscripts

In the apostolic process for the beatification of St. Jerome Miani in Pavia on, December 1st, 1627 the procurator father Giovanni Calta asked to be put to the acts some documents kept in the general archives of the Somascan fathers, which then was in San Maiolo of Pavia. Among them there were also the first two chapters of an ancient text of the constitutions of the Somascans which were about *Del origine e vita de fondatori della Congregatione e Dell' autorita' della Congregatione*. The text then translated is contained in *Mediolanensis canonizationis et beatificationis beati Hieronymi Aemiliani, Processus remissoriales*, the Pavese process, f. 24v-25v.

In the archive of Somasca another manuscript is kept. It is marked A I. No. 7, which among other things it contains the : "Copia extratta del libro delle costituzioni che si servano dalla Congregatione di Somasca dedicata al ministero degli orfani delle citta di Lombardia, nel quale si contengono li

infrascritti capitoli..." and continues reporting the same two chapters of the process of Pavia. The manuscript consists of two booklets sewn one into the other. The first (10 x 15) is of eight pages, completely mutilated of the last and partly of the one before the last. The second, the one we are interested on, a little smaller is of six pages. It contains two passages from the book "De sacra et fertili Bergomensis vinea of the priest Bartolomeo Pellegrini, printed in Brescia in 1553, and our two chapters. The writing is of the end of 1500.

The orthography is the only difference between the two codices: the copy of Somasca would seem closer to the original.

2. Codex G No. 26

Both manuscripts go back to one only codex which until the beginning of 1600 was kept in the San Maiolo archive. It was in a box marked with the letter G with the title: "scritture della vita del Padre Miani nostro fondatore, de nostri primi padri et alcune constitutioni antiche." It was marked G No. 26 and starting with the words: "Jesus Maria. Libro delle constitutioni..." The book consisted of 17 pages completely written, by old handwriting and of an 18th page just started. It was ending with the words: "Essi comparino per noi e fanno l'offitio de protettori." The two transcribed chapters were occupying the beginning of the manuscript, that is the "second, third and fourth page and the first front of the fifth page of esso libro" (Mediolanensis canonizationis, cited, f. 20v).

The other pages were containing the constitutions which had been approved in the chapters of the Compagnia "with the majority of the ballots in favor." Their goal was to "make people live fully toward God, soberly to ourselves, and act justly and without scandal toward the neighbors." They were to be observed by the priests and lay "who will want to stay and persevere in this congregation." The Constitutions were distributed in small chapters, probably without number.

Manuscript G No. 26 is now lost. It was kept in the general archive of San Maiolo until the beginning of the XIX century when it was involved in the dispersion of the archive of that time of suppressions. Therefore there remain only the first two chapters of this text of the constitutions.

3. Date of Composition.

The manuscript G No. 26 is certainly posterior to 1569. But at what time do the constitutions contained in it go back? We have no element at hand for establishing the date. Therefore we must entrust ourselves to interior criteria which, at first sight, offer contradictory signs.

In order to clarify the question I think we should start from the second chapter. From its reading we can surely conclude that the composition date follows the 1540 and precedes the 1569.

In fact the Constitutions were established after Paul III approved the Compagnia which happened in 1540. We don't talk about Pious V's approval in 1568 which represents another fundamental date in the making of the Congregation.

We would like now to ask ourselves if among these limits, rather ample, it is possible to determine the time with better precision. The expression

of the text regarding the Popes Paul III and Paul IV are of big help. Of the first we know that Gambarana requested a "breve" from the happy memory of Paul III", which pushes the date of composition beyond 1549 year of that Pope's death. Twice there is a hint about Carafa in the first chapter: "Miani had as spiritual director" the very reverend bishop of Chieti, who was then Pope Paul IV" and "from cardinal of Chieti" was sent to Rome at the end of 1536. I think there is no doubt that when the text of the constitutions was made the Carafa was not Pope, yet, that is before may 1555. But what about the insertion "who was then Pope? If he had just died, why not "of happy memory" as for Paul III? It seems to us therefore that we can with good foundation conclude that these Constitutions were made between the 1550 and the 1555.

Other elements make us think about a date not so far from 1550. The way of narrating the terms used correspond to an environment of those years. For example the term "Compagnia" is often mixed with "congregation." The title itself: "Constitutions of the Somascan Congregation dedicated to the ministry of orphans in the cities of Lombardy" uses names recurring analogically in two documents of 1547. In a letter to a non identified cardinal it is recommended the union with the theatines of "some devout priests, clerics and some seculars, called of the Somascan works who take care of the orphans for different cities of Lombardy." And in a letter of Francesco da Mede to St. Ignatius of Loyola of January 22, 1547 there is talk about "reformed priests in Lombardy", which, in the answer, the Loyola calls them "priests of Somasca and of Lombardy."

In the Acta Congregationis under year 1551 we read this decree: "Fathers Leone and Agostino were also entrusted to put the first foundation of the observance for the Compagnia which will first have to purge itself" (page 30).

But when we consider the first chapter all these conclusions seem to blow away. Here infact are contained news arriving up to 1568 and maybe even

further.

Talking about father Barili and Besozzi, it is said "who lived to old age with great holiness in this congregation." Now Barili died after 1565. It seems that the same conclusion is to be drawn regarding Gambarana who died in 1573. Explicitly there is talk about Vincenzo Gambarana's death of 1561 and of Leone Corpani in 1568. Therefore it seems that the composition of the first chapter goes back to not before 1569, probably some years later.

But in this case, because in 1568 Pious V approved it, the second chapter becomes uncomprehensible. Especially because in 1569 a text of the constitutions in Latin was made, which is not surely ours.

I think that these news about Miani's companions were interpolated in the text of the first chapter at a second time. If we well observe they are introduced all the same way; "how they lived...which then...who disposed... who then was pope..." Deleting them the text runs faster and linearly.

For this reason in the transcription we have deleted them from the text and put in the footnote those parts which seems to us interpolated in the original writing.

4. Content.

The two remaining chapters represent a little less than the fourth part of the whole manuscript. Because they contained news about the life and works of Miani, they were transcribed in the acts of the process of beatification and through this way they reached us.

The first chapter, which talks about the founders of the Congregation, is motivated by the fact of showing the "foundations" of the congregations, "which have been shining of holiness and perfection of life." The idea is not so strange; today, in the renewal of the constitutions wished by the II Vatican Council, it has become general the use of introducing with a rapid hint to the origins of the institutions.

Therefore there is a talk about Miani, his conversion, the works of charity made by him in V_nice; then the trip to Bergamo where the first companions gathered; the expansion of the institutions to other cities and to Somasca the centre of the Compagnia; of the friends who joined Miani; of the Congregations of lay which flourished around the institutions, of the death of the Founder.

The second chapter describes the situation of the Compagnia at Miani's death, the revival and consolidation obtained by the approval of Bishop Lippomano, the difficulties for arriving to the apostolic approval of Paul III in 1540; the stability which followed. It concludes illustrating the scope and the authority of the prepared text of the constitution.

5. Successive Reelaborations

The intention of placing before the text of the constitutions an introduction of historical character lasted for the whole XVI century. Witness of this are some manuscripts of the general archive of Genova.

In manuscript 248.3.C. the "Origo et institutio nostrae congregationis et quando et quo tempore facta fuit religio (pages 1-23) is a reelaboration

in Latin of our two chapters. News about father Gambarana and Carpani are added; the date of foundation is anticipated to 1528. There is talk about the events under Paul IV, Pious IV and especially Pious V. It must have been a work posterior of at least ten years to 1569. It's a text noticeably more ample, but definitely poorer and less effective.

The same text is repeated in Cicogna 96 manuscript of the Correr Library of Venice: "Book in which there is the handwritten rule of St. Augustine; our constitutions made after the Bulla of Pious and a small chronicle of the origin of our congregation." According to a note the author of the chornicle was probably father Evangelista Dorati.

A third manuscript, the 248.23 D, reports the "Relatio originis et progressus congregationis Somaschae." The text is the one of 248.3.C, only the last part (a conclusive exhortation) has been cancelled by pen and substituted with other news: that is the entrusting of the Patriarchal seminary of Venice to the Somascans, Pope Clement VIII's bulla and the beginning of the Clementino of Rome.

In the definitive text of the constitutions edited in 1626 the narration of the origins was reduced to few lines in the first paragraph of the first chapter of the first book.

6. Editions.

The text of the two chapters has been printed in Veneta seu Medidanen. beatificationis et Canonizationis ven. Servi Dei Hieronymi Aemiliani, Romae 1714, in the Summarium, c.26, p.117-120 and in G. Landini, S. Girolamo Miani, Roma 1947, p. 495-497.

In the Name of the Most Holy Trinity, Father, Son and Holy Spirit and the glorious Virgin Mary.

Beginning and life of the Founders of the Congregation.

From Holy Church we hear that its beginnings were from holy mountains, that is, from the Apostles and the Prophets. This Congregation being a particular church about which we shall write, its beginnings must be shown, that is, the Founders who were saintly and who led perfect lives. This Congregation dedicated to the ministry of orphans was founded in 1531, in Bergamo, Italy, by Jerome Emiliani, a Venetian nobleman. As a young man, he had given himself up to worldly pleasures, but later, directed by the Most Reverend Bishop of Chieti, who became Pope Paul IV, he turned to God, Jerome became so imbued with the love of God that he left the world, dressed very poorly and served poor people. For a long time, this humble work was done in the city of Venice.

His spiritual fervor increasing, and obeying his spiritual director, he left the city. Impelled by the spirit of the Lord and wanting to do further good, Jerome went to Bergamo, where he gathered orphans abandoned and miserable, some covered with scabies and other diseases. They were lodged in the hospital of the Maddalena where they were made clean and cared for physically and spiritually. Similar to a lamp on a chandelier, Jerome spread good example, attracting people who imitated his virtue and followed him. Among those who helped him were very pious priests, Agostino Barili of Bergamo and Alessandro of Besozzo, also some kind and devoted laymen.

The number of orphans increasing, this holy man was not content to work in Bergamo only. His desire was to enlarge the area of his labors. He went to Somasca, then to Como and to Milan, with several members of his congregation. There was much suffering and many infirmities, not only physical needs,

but disgrace and harassment to be endured, a sort of persecution. At last, shelter was found for the people in an ell of the large San Martino hospital. When the institution was established, Jerome accepted into his Congregation Monsignor Federico Panigarola, Apostolic Protonotary, and Angelo Marco, count of Gambarana, who became a priest. Both lived very poorly and were very charitable.

The institute being in good hands and invited by Messer Bartolomeo Borelli, this Servant of God returned to Somasca, near Venice and Milan. There being no other means to live, he went to work in the fields with his beloved poor. Life was difficult and tiring. To lead everyone along the right way, imitating the gentle Christ Jesus, Jerome the nobleman, was most humble, as the lowliest orphans. Such humility, charity and fervent dedication attracted diverse groups of people, including two other young men from Pavia, one named Marco, another Vincenzo, a count of Gambarana. Later, Leon Carpano of Piacenza followed him.

To the Servants of the Lord gathered at Somasca, this holy man, Messer Jerome, revealed his soul. It was to bear fruit in the world, not only in such gathering of orphans, caring for them and taking them out of their physical and spiritual troubles, but also by organizing confraternities of citizens and noblemen. They minister to the material necessities of the institutions, while the priests of the Congregation are dedicated to the spiritual affairs of the group. All together they would obtain the grace and glory of God. After this saintly man had assembled groups of orphans in Bergamo, Somasca, Como, Milano, Brescia, and Pavia, he lived fasting, in such poverty and with faith so great that he performed miracles.

Called to Rome by the Cardinal of Chieti to establish the same work for the Lord, Jerome assembled some brothers who were then in Somasca. Praying as usual, he told them he had been called to Rome and to Heaven, saying, "Brothers, I believe I am going to Christ." He became suddenly ill with the plague and in a very few days, giving a great example of holiness, he died. As his sons and brothers wept he said, "Do not cry because I shall help you more from there than ever before." Receiving the holy Sacraments, he went to the Lord February 8, 1537.

About the same time, the reverend Friar Thomas, of the Order of Preachers, died. He had been with Jerome and had preached very successfully to neighboring people, establishing peace and harmony among them in cooperation with the servant of the Lord. After the death of several other friends, an excellent physician, a Piemontese, died. He had been living with them. All were buried in the Church of Saint Bartolomeo in Somasca. For former good deeds and by the grace of God, we believe their souls to be in Heaven, praying for the success of this Congregation and for the spiritual growth of these sacred institutions that the Lord may deign to increase them in number and quality, all to the glory of God.

Authority of the Congregation:

The death of this servant of the Lord who had been the head and founder of this Congregation left all the brothers, priests and laymen like sheep without a shepherd, fearful sailors without a pilot, not knowing what they should do. Should they steer the boat themselves or each one return to his former field? In this quandary, God's love did not abandon them. They gave themselves up to fervent prayer, remembering that their deceased father had

said not to doubt, but to go on with the work courageously. They were confident of the divine help and in the prayers of the devoted number of priests and laymen. Among these were two pious priests, Mario de Lanci from Bergamo, a man of great zeal and saintly life, and Francesco, from the noble Piemontese group. They all had courage, and with Agostino as their head, they worked for the orphans. Many of their priests remained in Somasca, living in poverty and in community, in prayer and spiritual fervor, practicing virtue in peace and tranquility.

Those who went to the cities found it difficult to work. It was necessary to establish an apostolic authority for the continuity and stability of the Congregation. Angelo Marco, priest from Pavia, was elected to go to Rome where he remained a long time. He requested a brief from Pope Paul III of happy memory to be able to elect a superior pro tempore, whoever being elected to be superior of the entire congregation, with authority to command and to move the brothers from place to place. Furthermore, priests would be authorized to administer the sacraments and absolve their subjects, submitting episcopal cases to the See immediately, finally giving authority to have a constitution for its chapter and to amend same as it is necessary in a congregation.

Given this authority, the Congregation was firmly established and a constitution drawn and approved for priests and laymen who wanted to remain and persevere in the Congregation. It was passed by the Chapter with a majority of votes. This constitution urges us to live devotedly for God, temperately in regard to ourselves, and justly and without scandal to our neighbor. May the grace of the Holy Spirit fill our hearts, that we may find favor with Divine Majesty always, forever and ever.

General Orders for the Institutions.

Introduction

1. The manuscripts.

Of the "General Orders for the Institutions", only one manuscript is kept, the 248.1.C of the general archive of the Somascan Fathers in Genova. It's a paper manuscript (13 x 20,5), made of various "quinterni" of two pages each. The writing is current and does not present corrections. The numerations of the pages is posterior. There are no preceding indications of archive which might help to discover its origin. It's made of two parts: the first contains the Ordinationes Clericorum Regularium divi Mayoli Papias alias Congregationis Somaschae (f. 1-3r), followed by the Ordo recipiendi fratres ad professionem (f. 3v-6v); the second the "General Orders for the Institutions" (f. 6v-17r). The manuscript has never been edited.

2. The "General Orders for the Institutions."

The "General Orders for the Institution" collect the general norms regulating the life of the institutions. "Works" or "places" were the names the institutions had where Miani and his companions "were serving" the orphan children.

These norms are distributed in seventeen chapters, of different extension, fairly well disposed.

The first three chapters describe the duty of the persons to whom the

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care of the institutions was entrusted; the priest, the comnesso, the ministers. After reminding the duties of the priest, the need that his life be holy is underlined. He is also a spiritual father; therefore he is to love and take care of the children, participate in their life; he is to maintain the concord between the ministers and the protectors, to be united with the comnesso; he is not to look for work outside, if he had not served the house first; in front of him he is to have God's honor and of the Congregation. In the comnesso three qualities are to be shining: God's fear, a vigilant custody of self and of the house, submission and concord with the priest. The ministers of the Institution are usually in charge of working, distributing, cook and teacher. Minor duties, which could be entrusted also to older orphans like guardian, sacristan, porter, in charge of dormitory, of cleaning, of alms.

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Follow the norms regulating the choice of the people in charge of the institutions; the frequency to the sacraments and prayers for the spiritual formation school and work. There were two characteristic means for the moral formation, adopted with great success since the origin of the congregation: the audience for the little ones, the "congrega" for the elders and the ministers. Also the norms regulating penance, obedience, the use of money and of dressing, insisting on the efficacy of the example of poverty.

Finally some particular problems: functions processions and funerals alms. There is a hint on relationships with women in particular the direction of institutions for women; norms regulating hospitality; prescriptions regarding the suffrage of the faithful departed.

3. Characteristics

This the subject of the "General Orders for the Institutions."

It is dealt soberly: clear, vivid, precise expressions. The norms of life are armoniously intertwined to spiritual reflexious or educative principles. The whole in a limpidity of style which gives the text fluidity and, at the same time warmth to the norm, it takes away the heavy feelings of the meditation and abstractness of the principles. The result is vital experience, communicated with simplicity.

It's not our duty to analyze and study the content of these general orders: it seems to us anyway that it's worth to underline some expressions which from time to time give the reader the taste like of a joyous surprise.

The priest, as a good father, must know "how to incomedate himself for the welfare of his neighbor." For the place and profit of the whole family the priest and commesso must be "one soul in the bodies and one only will in two souls."

The institution is "of the Lord": things "are things of the Lord"; the substance of the poor must be managed faithfully, because it's "common thing consecrated to Christ."

The duty of the guardian "because it's a nuisance, better change it every month."

The chapter about the people to be accepted in the institutions is a

real jewel: if the one in charge of acceptance is too strict "he risks to have to account for those who are called by God...", "worse acts he who is too easy to accept everybody". Among the criteria for the acceptance we read: "those who come for not carrying the cross and live according to our orders, are not for us."

In thinking about the future of the orphans we are "to see diligently that each one has his own duty in his adolescence, according to his vocation and attitude", because the institutions have no other scope than "help people out of corporal and spiritual misery, and adorned with some virtues to give him a good duty for the glory of God."

"He who wants to keep these people in a duty", must be able to give a work "according to his level", because "it is convenient to poor to be fatigued...to do God's commandment, to sustain their own life when they will be grown up, in order not to be too bothersome to the neighbors in looking for alms and, at the same time, to stay away from idleness."

In the "udienza", the faults of the children are to be listened to "with maturity", and also the punishment is to be given "with charity."

After talking about the obedience to the chapter, to the superior, to the priest, to the commesso, here is the conclusion: "and all together obey God who commands us to love each other."

And finally, because we must conclude, after admonishing to watch from commodities and too many expenses, but at the same time to make sure that "the children be in order" even if poor, here in one statement the testimony of the somascan: "This is the good example we give to the world, this is what will attract many to our congregation, if we will inviolably keep our vocation of being ministers of the Lord's poor."

4. Sources

The Orders are born from the life of the institutions. They draw from an experience started with the founder and matured in the years. Therefore it seems out of place to talk about sources.

But it is possible and certainly profitable to watch the experience of the "Orders" to the documents of the time which, even if for different intentions, express the same life: especially the few letters of the founder and the capitular decrees of the first years.

We don't think again it's our duty to go deep in this field, but at the same time we can't resist from giving an example of it. Let's read together the chapter of the "Orders" about the priest's duty, when Miani was suggesting on July 5, 1535 to the priest Lazzarin: "To Mr. priest Lazzarin that he take good care of those sheep, if he loves Christ; at the time of confession he is not to wait that the children call on him, but he is to invite them warmly to confession and communion according to the usual good devotion. Not to let cool off the fire of the spirit, so that everything gets lost. He is to go often to eat with them and ask often to them if they want to confess. After confession, he is to make those public and private admonitions which the charity of Christ will show him."

Or at the passages of the "Orders" were they talk about the dispenser and the alms, be attacked these other words of the same letter: "see that the Steward does not allow the children to be greedy, but neither should they be deprived; bread should be distributed fairly and the boys be prevented from rushing to the bread box: begging for food by the poor must be properly organized so that the Compagnia may remain faithful to its choice of living in solitude.

Another source, from which we can draw for a comparison, are the capitula decrees. Unfortunately we have but fragments of these acts and some brief summary. The recall is immediate for example between the chapter of prayers and the propositions of the chapter of August 1538 (f. 14v), or what it says here about the comesso with the proposition to the same chapter (f. 16v).

The examples may be multiplied, so much that it was the first intention to publish at the foot of the text of the "Orders" the parallel passages of the contemporary documents.

In the "Acta Congregationis" under the year 1547 numerous decrees are collected which refer to the "Orders". The compiler of the collection adds a note at the end: "The previous orders and decrees, by what I gathered from an old booklet found in the archive of Pavia, were not all determined only in this chapter but in other following". These words bring us to talk about a problem regarding directly our introduction, the one of the date of composition of the document.

5. Date of Composition

Also the "Orders" have no date. Manuscript 248.1C was written certainly after the 1569. In the first part it contains infact the constitutions established on May 1st, 1569 and the rite of the religious profession. Therefore it seems to us equally sure that the text of the "Orders" goes back to a previous epoque.

We deduct it from the situation which is supposed in the institutions.

Particularly significant is the chapter about obedience, where a whole structure is understood which is proper to the period prior to 1569: the chapter and the superior in the congregation, the priest, the commesso in the institutions, the mediator between, . . . between the chapter and the institutions. The same be said about the norms defining the duties of the priest and of the commesso, the acceptance of new members. It's a physiognomy which reflects the one we find already in the "Book of the propositions" (1538) and in the following capitular decrees from the first years.

All brings us to think that also these "General Orders for the Institutions" are to dated around the years 1550-1555.
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6. Historic Value.

The discovery of this document, come out of the general archive only a couple of years ago thanks to the archivist father Marco Tentorio, is important for the knowledge of the history of the Somascans in the twenty years following the death of the founder. It allows us to have a fairly clear idea about the structures, the activities, the organization of the institutions, the spirit moving those first companions of Miani in their service to the poor. It's like the background of a picture which allows us to dispose, connect and therefore illumine many details which could have been gathered from the other documents, but were not easy to interpret.

It's knowledge therefore makes us regret the loss of the first constitutions and of the booklet "Of the customs of the Orphans."

General Orders of the Institutions.

Duty of the priest.

According to his name the priest is to live giving sacred things, holy and virtuous examples, to give the salvific word of God declaring often times the misteries that occur in the feasts in the Church, to explain to their subjects the simple things of Christian life with the examples of the Saints; to minister with spirit and charity the sacraments of confession and communion as usual, exhorting them before to a worthy preparation. But nobody ministers well to the neighbors the sacred things if he will be (f. 7r) profane and given to the senses. But he is to be vigilant first for himself practicing the sacred readings and frequent prayers, adapting himself to his family in celebrating the mass. If he will have no member of the congregation around, he will get a good spiritual father as his confessor from whom he may be counselled in his doubts.

Because he is not only a priest but, balso spiritual father, he is to love and to care for the children entrusted to him in all the things of benefit to the soul incommodating himself for the welfare of his neighbor; to try to be present to the vocal and mental prayer, to the discipline and at table: to have the children recite and to teach some grammar if there is no one else to teach; to do everything he can to keep concord in the house between the ministers and the sponsors with good advice, exhortations, prayers and sometime (f. 7v) with threats; to keep everybody on duty. By amiable with the comesso, consulting each other often and do everything jointly and in accord. Not take care of outside if first he will not have satisfied the needs of the house.

He is not to alter the orders of his predecessor without the consent of the superior or visitor: not start traditions which are out of the Orders and the successors are not to continue in them. In his actions he is to keepen eye on God's honor and of the congregation; who doesn't know that when we offend a member the whole body suffers? And to love the brothers of the Compagnia more than the natural borthers. Going to cities where he's never been, he is to present himself to the Ordinary and take the permission to minister the sacraments to those outside. Be at peace with the parishioners; Watch not to speak in public or other things which would give scandal to the neighbors and offense to the eternal God.

Duty of the Comnesso.

(f. 8r) The main things to be done by the brother who has the duty of Comnesso.

First he needs very much God's fear. To keep himself in this fear of God, he is to be fervent in prayer and frequent the holy sacraments of confession and communion.

Second, He is to have vigilant custody of himself first and then of the whole house entrusted to him with prudence; watch it from scandalizing those children and that also in them not be any offense of God nor bad customs; to punish only their mistakes in the "udienza" according to the quality and gravity of the faults; to give punishment but always with clemency. It is also his duty to keep the orphans clean and to send them out well disposed in body and in soul. Also about the living to give everybody what they need according to the quality and need of the persons. He is to be over all the other ministers and to order (f. 8v) each one what to do, in the house and outside. He is to be vigilant in the morning in making the children get

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up, say the office do all the other things at the right time, to procure work for the children and keep track of all things.

Third, the peace and profit of the whole family come from the humble submission and concord with his spiritual father, so that they are one soul in two bodies and one only will in two souls. To provide the house on time the things needed to live and to dress by our spendor.

Ministers of the Institutions.

The institutions, besides the priest and the commesso, need other ministers in order to do the work of the Lord integrally. These institutions are not like a family, therefore there is a need of more or less ministers according to the size of the family.

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First: Near the commesso is needed a minister belonging to the Compagnia or paid, but he must conform with our customs, take care of the works organized by the commesso; the merchants are to be served with fidelity and diligence.

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Second: Near the commesso there is to be a bursar who after consulting with the commesso, will order the cook what is needed to live, making sure that the things of the Lord be faithfully distributed giving each one what

he needs, he will prepare the tables; he is not to let things go to waste by avarice, nor be prodigal in distributing all at a time. The time that he is free let him use it according to what the commesso decides.

Third: Near the commesso is needed a cook who will prepare with charity the things belonging to the kitchen for the sick and for the sound. He is to prepare things at the hour and time in order to keep peace; he is to do his things with cleanliness; if he (f. 9v) needs help, the commesso is to give him a helper.

Fourth: It is convenient in many places to have a minister to teach all the kids together with the older ones who will help all to recite. He could also take care of the sick, if it's o.k. with the commesso, whom he will attend to with solicit care and charity if he is to attend to them following the orders of the doctor. This duty, as others inferior to this, could be exercised by the older, if the father and commesso agree.

Then comes the duty of the guardian. Usually one of the older children is deputed to do this, he is to be of some kindness and prudence, he also takes care of the children in the presence and absence of the commesso. He sees in the morning that the children be prompt, go all to the office, to mass, and in order two by two, that they learn, work, keep silent at the established time, say the litanies of the Madonna in the morning and of (f. 10r) saints after supper. He is careful that they don't make mistakes in the house and in the company; if some fault happens to tell them to go to the "udienza". The disobedient can be given for penance to drink water at table; those who do not observe modesty at table can be sent in the middle of the

refectory. Because this duty is a nuisance, better change it every month.

Also other smaller duties may be changed at the meeting every month. These are the duties: one who takes care of the sacristy, of ringing the Ave Maria, of keeping in order everything clean and serving mass. A porter in charge of keeping the doors closed at night: he is to give the keys to the commesso. Two to take care of the dormitory, of making the beds and keep the house clean. Also one in charge of the lanterns. One to clean the heads of the sick children, oiling them, washing and (f. 10v) everything they needed; those who are sick to wash them every eight days, and the others every fifteen, and sometimes the feet.

In almost every institution there is a need of those who look for bread and other needed things; to this duty we must send good mannered children who give good example. They are to take care of their physical needs in the house so that they don't give scandal to the neighbors.

All these officials, after doing their duty, are to join the group and do something with the others.

Accepting People in the Institutions.

We must use great prudence in accepting people in the institutions because he who is too strict in not wanting to accept any has the danger of having to account for those who are called by God and bring fruits in the work of the Lord; but it is worse with the one who is too easy to accept, because many of these for their depraved (f. 11r) customs disturb the ins-

stitutions and go away scandalized, not being called by God.

But we have to observe this rule: those who are busy in good deeds, are not to be accepted but exhorted to persevere in those good deeds. The same with those whose life was licentious and dissolute, because they got old in their depraved customs they are not for these institutions. Those who come not for carrying the cross and live by our orders, are not for us. Also when we see that they are not needed here or there for the institution, especially if they have no skill at all. All this be done with the knowledge of father superior.

Those who are reared in the institutions.

More prudence is to be used in the decision of keeping in the institution those who came as orphans, than accepting grown ups. The superiors are to use (f. 11v) great prudence investigating the actions and customs of the children reared in the institutions, not to admit them so easily unless are seen in them good inclinations to virtue and that they might become or priests or commessi or good ministers. But look diligently to give each one, according to his vocation and attitude, a fixed place in his adolescence, considering the reasons why this institutions are made, that is to help people out of corporal and spiritual misery and, adorned with some virtue, to give good results to the glory of God.

Admission of the Orphans to Grammar and Orders.

In all institutions we are to teach the orphans who are able to read

and write. Those whom the priest and the comesso will indicate as capable to learn grammar and make progress, at the judgment of the visitor, when they know well to read be admitted to learn, without being taken away from the manual exercise (f. 12r) besides the time of learning, nor from the rule of the other orphans, in order to keep peace in the house and keep low the persons at their profit.

Then seeing them persevering in the profit of letters and moral virtues, they may be taken away from the works and place them in the schools of letters with the goal of ordaining them clerics. They are to be exercised in the things of the divine office and of the ceremonies after a good father.

Frequence of the Sacraments.

The priests are to celebrate everyday unless there is an impediment and frequent the confession in order to receive purer the sacrament. The comessi with some other ministers of the house are to go every eight days to confession and communion, unless there is an impediment. All the ministers confess every week and communicate at the judgment of father at least once a month. The children confess every month and the adults are to communicate on great feast days.

Those who frequent (f. 12v) the sacraments purely and worthily will profit a lot in the spiritual life and are marvelously helped to bring patiently the cross of the tribulations.

The Common Orders of all the Institutions regarding
Prayers.

For the whole year in all the institutions is to be said the office of the glorious Virgin, to whom all in the house, if they can, are to convene and say it well. The comesso is to take care that they accord their voices.

Every Sunday they are to say the seven penitential psalms; on Monday, not being a mandatory feast, the office for the defunct benefactors; on Wednesday the gradual psalms; on Thursday the office of the Holy Spirit; on Friday of the Cross and on Saturday the rosary, being these feast days.

Everyday after the night prayers be said the usual vocal prayer which is also said in the morning when the children dress up. The ministers with the children of communion everyday, morning and evening, remain a quarter of an hour in mental prayer, where (f. 13r) are to be read some devout words out of a book which move to elevate the mind to God and consider his benefits. The children who don't read, while the others say the office, say the rosary of the Madonna.

Care of the Exercise.

The Superiors of the institutions are to use great diligence that the time be distributed well. He who wants to keep these people in the duty finds necessary that, besides the prayers, they have the exercise according to

their level and that can be done easily by everybody.

After the devotions they are first to learn their lessons. Once recited them they are to dedicate themselves to the exercises according to obedience, because in this way it is convenient to the poor to get tired for three reasons: first because it is God's commandment, second for sustaining their life when they grow up; third in order not to molest the neighbors in looking for alms and also for staying away from laziness.

About this the commesso is to act (f. 13v) in a way that the older ones not waste the time. While working in the morning make them observe one hour of silence, then say the litanies of the Madonna, the same after lunch making them say those of the saints and some other prayer of praise to God's glory.

Udienza and Congrega in the house.

It has been a beautiful order since the beginning of the institutions and we should not leave it. A lot of good comes out and peace for the superiors and the subjects in making everyday the udienza by the commesso accompanied by another saying before starting an Our Father. In this, the faults of the children are to be heard with maturity, if they did something wrong in the house or outside. Those who accuse themselves alone are to pass with a small penance. But those accused by the guardian or the companions, with charity are to be punished according to the mistake for their emendation and for an example to others. In this, the things to be done are ordered (f. 14r) and account is given of all the needs and works, so as not to bother the commesso outside of it. He is to punish the delinquent without anger.

Regarding the defects of the grown up and ministers of the house they

have to ask penance at the congrega in which the priest is present. The ministers say their faults at least once a month. Where the family is numerous it's to be done every week for those who don't go to humble themselves to the udienza. In this, if there is any disorder in the house, it has to be said, so that the due remedy be given.

Fasting and discipline.

Wisdom says: It's good when man will start young to carry the yoke of suffering for God's sake. But, at the imitation of the good servants of the Lord, in these institutions we are to fast (besides the fasting by precept) on Friday in memory of the passion of the Lord, unless there is any close vigil and father thinks it better to dispense. Those who are healthy (f.14v) are to do also the Advent. Dairy products are not to be eaten if it can be done differently. Those a little older are to do discipline on Friday evening saying the Miserere, De profundis, Pater, Christus factus etc.... Jesu Christe Fili, three times, with the Prayer Respice quaesumus.

Obedience and other Orders for the Institutions.

When the holiness of the pope give faculty to the congregation to elect superiors, it obliges all the subjects together to obey him. Also, when in the chapter a priest and a commesso are deputed to the government of a family, has to obey them. Similarly, when one is deputed guardiay, all the inferiors are obliged and have to obey him. And not wanting to obey their superiors in thing just and honest is a grave sin. To preserve the congregation all the brothers are to obey father superior and all the orders (f. 15r) made by the chapter. So the ministers, for the things with the other superiors are to be obedient to the priest and commesso. All together are to

obey God who commands us to love each other.

In all the institutions the table is to be blessed by the priest and to give graces. During meals they have to read something from which to get some fruit for the soul. At night the children are supposed to be discussing about the things of christian life.

It's a duty of the commesso sometimes to give recreation time in the house or outside, for helping the imbecillity.

Dealing with money and dressing.

When the institutions have their bursars out, the brothers have little money to deal with. But when those institutions are without bursars outside the priest and commesso, or the one, or the other are to faithfully deal with the substance of the poor because it is a thing consecrated (f. 15v) to Christ. The other ministers of the house nor the children are to deal with money, nor keep it unless a minister is sent for a service or to buy something. But he is not to keep any money with him. In spending we are to tend toward poverty for food as well as for dressing in order not to scandalize the neighbors.

The father visitor is to have this care, where money is around, of having people give account, and have great diligence that none exceed the honest way of dressing according to our level, keeping away from pleasures and overspending, but to make sure the children go around in order as poor. This

is the good example to give to the world. This is what will attract many to our congregation, if we inviolably will keep our vocation of ministers of the Lord's poor.

Some Traditions of the Institutions.

In those institutions where there is concurrence of people and there is already the tradition of singing the great vespers in church, be continued in order (f. 16r) to edify the neighbors and entertain the children in holy devotions. So where they use to say the Office in Holy Week and Octave of Corpus Christi, let's keep it. Keep also the orders of the city, where they live, in making the general processions with as much devotion as possible. Also to go to the dead, where there is the tradition.

The commessi are to have great diligence in sending the children out for alms with boxes, as those for the bread, do in a way as to look only for what is necessary. As often as possible control them when they are out so that they don't create disorders and give bad example to the seculars. Let's not start the custom of going out in the villages where there isn't. When it's possible, they are to try to eliminate the looking for alms: we are to work and hope in God, taking care of the soul's health, because God will provide to the bodies, as the Gospel says. (f. 16v)

Avoiding mixing with women.

Beautiful and delicate is the fame of honesty: but with all might all the brothers, lay and priests, stay away from the commerce with women, being careful in not giving any note to the congregation. Nobody is to take care of a congregation of women without the chapter. Knowing that not everybody is apt to such enterprises. Nor any of the brothers is to be compelled by obedience to take such care. In all the institutions let's be careful that women do not come in the house.

Care for the Visitors.

We are to have charity toward the visitors, but with prudence so that they don't damage the institution. Nobody is to stay longer than one day, even by those whom we don't know, ~~evenless it is necessary~~. Keep an eye that instead of the charity we give, they do not steal something of the house. Those of the institutions are not to be accepted unless they have letters from the father they come from. But those who go from house to house by obedience, be treated with all charity, washing their feet and giving what they need for God's sake (f. 17r).

Office for the dead Brothers.

It's right and honest that we make the memory of the brothers who passed from this life: when one of the fathers priest dies, the whole family of all the institutions are to say the office of the three matins of

the dead. Those who don't know the office say the rosary. The priests will do well to commemorate that soul in thirty masses or at least three days. The same is to be done if a comesso dies. If one of the ministers will die. Let's say one matin with the vesper and Lauds of the dead and the priest three masses. Then continuously be made memory for the passed dead in the prayers and daily office done for the institutions.

Finish.

RULES for SPONSORS

INTRODUCTION

I. MANUSCRIPTS

The text of the Orders is kept in a manuscript of the general archive of Genova, the transcript case of the places, Ferrara 20. It's a codex bound with sheepskin; it measures cm. 16 x 22.5; it's made of ten numbered pages. At the end some pages have been ripped off. On the first page, without number, there is the title: "Chapters of the Orphans excerpt ad verbum from the red book of parchment." It starts reporting the prayers to be recited before and after the meetings (f. 1r). Follow the chapter for sponsors (f. 2r-5v). The last pages contain documents about the orphanage of Santa Maria Bianca of Ferra; a letter of father Angelo da Nocera to the judge of the twelve sages of April 28, 1563; a decision of the congregation of sponsors of September 9, 1565; part of a letter of father Angiomarco Gambarana and the last chapter of the rules of sponsors of Milano, always of 1565; a deliberation of the congregation of sponsors of January 6, 1614. The document is a notary copy of the notary Curzio Pacasone made on September 6, 1628.

In the archive of Genova exists another copy marked case of the places, Ferrara 21. It has the title: "Authentic copy of the orders of the orphans as it is supposed to always be among the reverend Somascan fathers." At the

end it adds two deliberations of the congregation of the sponsors: the first of 1626, the other of 1628. The text, in the part which interests us, is identical.

2. ORIGIN OF THE "ORDERS"

How was this document born?

In Ferrara the institution for the orphans was started in 1558 by a companion of Miani, Giovanni Cattaneo. Providential circumstances gave it an extraordinary development. The Somascans, according to their tradition, resorted to the judge of the twelve sages from which the pious institutions were depending, so that also in that city the congregation of the sponsors be instituted. The proposition was accepted. They sent regulations containing the main norms "which are required in every place where there are such institutions." The regulation was accepted as presented. All this must have happened about the end of 1562. The judge of the sages approved it on January 1st, 1563 and on November 8 of the same year it was transcribed in the register of the municipality of Ferrara.

The Orders of the Compagnia of the sponsors were in every institution. Among the oldest still kept are for example those of the orphanage of Vicenza of 1565. These of Ferrara are of a particular interest over the others, because, since they were born in a singular way, they offer the general norms which were the base of all the congregations of sponsors. This is the reason

why we wanted to join them to the text of the Constitutions and the general Orders for the institutions and legitimately present them as: "Rules for sponsors" without specifying the place.

3. CONTENT

The "Orders" start with a letter addressed to the judge of the twelve sages of Ferrara, in which it is asked that the sponsors be constituted and the norms of their congregation are presented.

These norms are distributed in two parts. The first is about the qualities requested by such persons: christian life resumed in three words: "sobrie, pie et juste." The sobriety is about the selfcare in living, dressing and conversing. The sponsor is to try to act those norms even with his family. In particular it touches the subject of the spiritual and material assistance of the sick brothers and the suffrages for the dead. Piety regulates the relationships with God, and is cultivated by meditation, sacraments and prayer.

In the second part the activity that the sponsors are called to develop for the orphans is described. First the structure of the compagna and the duties are delineated: prior, councilors, treasurer, bursar secretary. Follow then the norms about the meetings and the way to conduct them; the duty of the sponsors in accepting the orphans; the duty of keeping their eventual goods; how to act when an orphan gets sick; arrangements for when the orphan reaches adulthood; duties of the sponsors toward the orphan when he is already left the institution; how to deal with the runaways and those who give no hope of recuperating; Finally the possibility of exchanging personnel among the institutions is affirmed, according to the need.

The last paragraph, probably added in Ferrara, is the recurrence to the judge of the sages for the problems concerning some difficulties or requiring higher authority.

The document has an importance which goes beyond the regulations of the local congregations. Compared with those it is more complete. Let's compare it for example with the one of Vicenza which is almost of the same time. In this, after an introductory chapter of historic character, there is a talk about the different duties with its description: the sponsors, the mayors, the bursar, the treasures, the secretary, the procurator, the priest of the hospital, the care of the girls. Actually all is reduced to the first paragraph of the second part of the Orders of Ferrara. What is missing is the part about the personal life of the sponsors, their relationship with the life of the orphans.

The Orders of Ferrara present noticeable affinity with the Constitutions and with the general Orders for the institutions: same style, same spiritual richness. They seem the development of that passage of the first chapter of the constitutions where the intention of Miani in their foundation is described: "The holy man sir Jerome manifested his heart which was of bringing fruits in the world not only in making these congregations of orphans and caring for bringing them up from the material and spiritual miseries; but under this to make congregations of citizens and nobles who, with the ministry and exercise of the material things of these institutions, to them be administered the spiritual things by the priests of the compagnia: and all together acquire the grace and glory of God." The object is always the same: the institutions. The different perspective, from which the general orders and the orders of the sponsors are seen, enrich its comprehension.

RULES FOR SPONSORS

(1550-1560)

In the name of the Holy Trinity and of the Virgin Mary, Mother of God, and of St. George, invincible Knight in the City of Ferrara.

Honorable Giovanni Antonio Rondinelli, most worthy judge in this city of Ferrara, and who hereafter will be custodian and supreme director of this saintly institution for the care of orphans.

The devoted Servants of the Poor, i.e. the members of the Congregation from Somasca, have come to Ferrara to care for the orphans of this city. According to their constitution, they do not want nor may they assume duties other than those of the religious ministries. To honor God and to direct their saintly work, they only ask to be given aids, so-called sponsors who, through dedication, would help in care and supervision of these poor little children. This could result in the salvation of their own souls. The sponsors needed in all such institutions would be expected to fulfill the following requirements.

1. (The Sponsors are counselled to lead a Christian life....)

First, these sponsors are earnestly counselled to lead a Christian life,

that is, to adapt themselves to the precepts of sobriety, piety and righteousness. Sobriety means to be good within oneself, give justice to one's neighbor, and piety to God. Christian sobriety affects the way of living, dressing and speaking. The members of this institution should therefore live modestly in their house according to their condition, (f. 2v) not according to the customs of the world. They are to maintain habits of true Christians, avoiding bad company as much as possible and all illicit exchanges. For this they will frequently seek counsel from their spiritual directors. They will be vigilant that their wives, children and families follow similar principles, that is, that their habits, dress and way of life be those of good Christians, without blasphemy, without games except for recreation. They must be truthful in all conversations, maintain the fear of God and love of neighbor, not do to others what they would not want done to themselves, therefore do good and endure hardships. They will not take what belongs to others, nor quarrel, especially among themselves. Should it be necessary at some time to make a particular decision, it shall not be done without the consent of their prior and of their spiritual directors. Should there be any quarrel with their debtors or creditors, they will follow the advice of the same director, so as to be ready to deal properly with these persons.

Should anyone of the members become ill, the institution should be notified in order that he might be visited and helped spiritually as well as physically. He shall be advised to receive the holy sacraments: confession, communion and, (f. 3r) if necessary, extreme unction. Furthermore, if need be, attention should be given to worldly affairs, such as a will or testament. He shall also be assisted in order to alleviate his suffering, in the hope

that the Lord will bring him back to health or, if it be for the best, to his heavenly home. This is to be done according to the need of the patient. Should he die, customary prayers for his soul should not be forgotten, as is done by the members of similar confraternities, which would be too long to describe. However in such cases, it is appropriate that all that is done be in honor of God and to serve neighbor more than self. All should know that wherever prayers are said for the congregation every member participates, be he alive or deceased.

Above all, they will strive to live piously for God from whom comes everything good. Therefore, every day they are to remember His Divine Majesty, lifting their thoughts to God in mental prayer or at least saying the Our Father and the Psalm "In Your Name, God, Save Me." Those who do not know how to read are to say the Rosary. The most holy sacraments being a bond and unity of this love, we exhort, in the name of the Lord, that at least once a month, all confess and receive the holy eucharist, a panacea for all physical and mental ills. If, for good reason, they are unable to do so, the spiritual director will be informed. On Sunday all recite the seven penitential psalms.

2. Care of Orphans

(f. 3v) To direct the orphans, the sponsors of the institution will elect a prior who will be on duty six months, which time may be extended to one year. The election will be done by ballot and the person having the most votes will be elected. The following two sponsors having the most votes will be counsellors who, in the absence of the prior, can act with the priest who will be in charge of the house. This done, in the same manner, an honest man of good reputation will be elected who will act as treasurer. He will hold

the money received from alms and from the work done by the orphans and have custody of the key of the safety box. Every week, with one of the sponsors or the priest of the house, he will open the box and take the money noting it as income. There must also be a bursar who will receive the money from the cashier with the approval of the prior, and spend for the needs of the orphans, according to advice from the priest or the clerk. He will render an account every month of what he received and of what he spent. This writing and the books will be kept by a secretary or bookkeeper who will write the orders and everything else necessary. This will include the proposals made by the institution and its deliberations, the names of the orphans accepted, dismissed or deceased. These officials may be re-elected more than once. Their books are to be audited and approved, after which all members are notified at the first meeting.

(f.4r) The meetings will be held every Sunday at whatever time most convenient to all. They will be conducted with order and simplicity. Nobody will speak unless called upon or concerning neighbor, service of orphans or maintenance of the house. Above all, at the beginning and at the end of the meeting, there will be prayer. Should there be difficulty in resolving some proposal, the meeting will be postponed to another time. The members will pray to be inspired by God that it may go well, that everyone be satisfied with the decision of the prior, the counsellors and the Father.

The duty of the sponsors will be to help the poor orphans. However, because there are so many, they will only accept those who are in the hospital, those who are orphans, legitimate, derelicts and those without incurable diseases, able to work, and not in need of maternal care, that is, those from seven to thirteen years of age. If they come to serve others they will be accepted not as orphans but as aides to orphans.

The manner in which orphans will be accepted is that they will present themselves at the meeting of the first Sunday. If they do not have sufficient information, two or three members of the institution will be assigned to make diligent inquiries. It would be superfluous to give all details. When the majority agree on their fitness, they will be accepted, with God's blessing. If the majority is not reached, notice must be taken for the following occasion.

(f. 4v) The case workers will have the duty of caring for the children: their food, clothing, discipline, schooling or art must be done as in other cities. If any orphan has something perishable he will turn it in. Otherwise, if he has possessions and no legal custodian, the sponsors will care for them until the child attains majority.

If any orphan becomes slightly ill, able to be cared for, it will be done at the home. Should he require care for more than a month, they will see to taking him to the hospital where they have medication to help him, and for the love of God cure him away from the house. When better, he will return to be with the others.

When an orphan becomes an adult and knows his vocation, guided by the sponsors, particularly one with whom he has studied, he will join a group that will meet his requirements; religion, letter or honest labor that will enable him to earn a living. If some want to remain to serve brothers, may God bless them!

If somebody requests to have an orphan work for him, information must be sought about his life and reputation. This assured, the orphan may be assigned for work with God's blessings, and according to customary agreement and (f.5r) conditions of the other cities. Records must be kept as to type and date of work. May God make him a good worker. He must not be assigned to work as a page.

If a boy is placed somewhere, one or more of the sponsors will have the duty of visiting him occasionally to encourage him to do well, especially to maintain his piety. The sponsors will assure themselves that the child is well fed. When he notices something is not right, he will confer with the institute in order that it be provided. If the placement is good he will not return to the house unless there be urgent cause. Should someone run away from the house, if old enough, the boy will be punished and sent away from the city. Even though it be one of our boys, not only would he be punished, but warned that such an example would cause others to dare to do such things, and they would never be at ease among them. All know well that chastising one or two, the others will be quiet. This must be given serious consideration, because such runaways become delinquents and end at the gallows. If a young child, he must be taken back and reprimended as an example to the others.

It has been ultimately decided that the Fathers and priests of the Congregation can remove clerks and teachers without any difficulty. When needed, they may have other instructors come, such as tailors and leather workers and, (f. 5v) of course, someone to teach letters, according to the need. These can also help the institutions in other cities. This can be done without

difficulty or without inconvenience to anyone. Moreover, they would be free to stay or go, it being the custom of the institutions in other cities. In this way, may this holy and marvelous work always be done increasingly better.

The honorable judge of the Twelve Councillors, who will preside pro tem, is protector of the charitable institutions of the city. Whenever difficulties occur at meetings these will be referred to him as highest authority, in order to solve such case that might be long and unsolved. And it must always be done in this way, to the honor and glory of God our Lord. Amen.

Ferrara, January 1, 1563.

I, Giovanni Antonio Rondinelli, Judge, approve above rules.

Recorded by said honorable judge Giovanni Pietro Baranni, chancellor, December 8, 1563, pages 127, 128 and 129.

n. 3

O R D E R S

A N D

C A P I T U L A R D E C R E E S

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ORDERS and CAPITULAR DECREES
from 1547 to 1568

INTRODUCTION

1. ORDERS and DECREES: CAPITULAR REGIME

Around St. Jerome Miani, starting on 1533, began a great movement: the institutions for the orphans, the congregations of the sponsors and the Compagnia of the servants of the poor.

It immediately came up the need of establishing norms to regulate the life and the activity of all these people. So the "Orders" were born for the institutions, for the Compagnia, for the sponsors: norms which the daily experience was suggesting, correcting, adequating little by little to the new situations.

To them the founder refers to in his few writings we still have (see Lettere di San Girolamo Miani, "Source for the Somascan History" No. 3, Roma 1975, pages 2,3,5,8,23). A passage of the letter to Ludovico Viscardi of June 14, 1536 is particularly significant. He asked permission to feed those who went for alms. Miani answered affirmatively, but explaining: "Pro nunc (for now) not ordinarily but once" adding the reason for this restriction: "because I have no authority to give it to you in other ways, but this is to be discussed in the chapter or our meeting" (ibidem, page 15).

Here it's affirmed clearly that in the compagna of the Servants of the poor and in the institutions the capitular regime was regulating the steps of the growing institution and was solving the problems as they were presenting themselves. The same thing happened with the Barnabites who didn't have a text of constitutions until the 1552. For the Theatines the laws were the decrees of the chapters which annually were reviewed and confirmed.

The deliberations were called Orders, Capitulars.

Contemporary to Miani's letters is the first part of the "Book of Propositions" which includes a fragment of the Chapter of Brescia of June 4, 1536. In the same manuscript are continued the acts of the Chapter of Merate of 1538.

The need of keeping an orderly collection of the various decrees was soon felt.

The last decision of the Chapter of Merate on August 1538 was actually in this direction: "To messer father Marco has been given the duty of transcribing all the costumes in only one book, in order. There was the order to make as many copies as the institutions, so that each one could use it. We do not have any trace of this collection.

We have memory of a second collection in the Acta Congregationis under the year 1547, when the compiler after reporting a series of decrees,

warns us saying that they were not all decisions of that year and that he found them in an "old booklet" found in the general archive of San Maiolo of Pavia.

Orders and Capitular Decrees flooded in later on in true rules: that happened between the 1550 and 1555 with the "Constitutions" and the "General Orders for the institutions."

2. MANUSCRIPTS

We edit in this fasciculus the sources for the collection of the decrees emanated in the chapters of the Compagnia of the Servants of the poor from 1547 to 1568.

In every chapter acts were written. Unfortunately both these acts up to 1581 and the following collections of decrees went lost. The only exception is constituted by the Book of Propositions (Man. 30).

The "Acts of the Somascan Congregation" called commonly Acta Congregationis, were made by father Giambattista Riva on the original documents around the half of the XVIII century. It is about three handwritten volumes. There are two copies of them: one in the general archives of the Somascan Fathers in Genova, the other in the archives of the Somascan Fathers in Somasca. They are identical. They contain summarized indications about the Chapters from 1542. There are also inserted news about every house registered under the date of foundation and a brief biographical profile of the most famous religious under the year of profession. Even if the news are to be checked out, the source has a respectable historic value, because of the documentation's origin.

For the period before 1581 it cannot be substituted. The years from 1542 to 1568 occupy the pages 1-52 of the first volume. We don't transcribe the whole text of the Acta, but only those capitular decrees which are about the life and the structures of the Congregation. The indication of pages reported in the transcription, refer to the copy of Somasca. The Acta Congregationis have never been edited, not even partially.

3. CHARACTER and CONTENT of the Collection.

The present publication of the decrees goes from 1547 to 1568. It's wanting, but it also is the collection it comes from. There are unknown criteria which were used by the compiler of the Acta, be it in the choice of the news, be it in the execution of the transcription. It can be noticed how some terms have been sometimes substituted with others used only in posterior times. The decrees collected under the year 1547 are not distributed according to a logical disposition, but in disorder: this makes us think that they reflect a chronological order.

Besides the organization and the structures (chapters, elections, government, acceptance of new members and new institutions) these "Orders" touch many aspects of the everyday life in its practical happening. They are about prayer (the Hours, Mass, administration of the sacraments, mental prayer, fastings); they regulate the internal life of the institutions (work and instruction, hygiene and health care, food and rest), their organization (priest, commesso and reciprocal relationships, ministers and distribution of duties, weekly and monthly meetings, use of money). It talks about the acceptance of orphans, their education, the preoccupation for their future, of the care to be continued even when they are inserted into society. Different prescriptions regulate the presence of adults in the institutions, the hospitality, the travellers. The collection of the decrees, even in their fragmentarity,

gives a live and concrete picture of the problems of that first generation of Somascans and their works.

ORDERS and CAPITULAR DECREES
from 1547 to 1568

1547

(Venice, October 1)

It was decreed (p. 22) that every year in September, leaving someone at the government of the house, all the priests and lay convene to elect the vicar and the cancellors. That the vicar could call the lay and the priests of two or three nearby institutions for extraordinary needs.

It was also decreed that all the institutions be visited twice a year and that the Visitors talk to the children of good inclinations and dedication, persuading them to learn grammar.

That the small and of middle age already working, be obliged to read in the morning for about one hour. The same at night.

That in the institutions the new office be said.

That at table the elders, especially when they work, be given a bigger

portion in quantity and in quality. That the children over thirteen be not accepted, unless it is seen that they come for serving God and not for other reasons. The elders already in the institutions be well trained and eat their bread sweating it.

That all be solicitous in cleaning the ringworms and other bodily wastes, but more those of the soul.

That money be kept for any unforeseen necessity, especially in the institutions where there are outsiders visiting. This must be known by the priest and the comesso. (p. 23) Regarding the adults who come to our institutions, especially priests; when there is an indication and hope that they want to serve God, they be accepted as guests until the father in charge and the vicar have been notified.

The middle age children will not say the lesson at table but by order of the superiors; but making sure that all say something.

When the priests are absent from the institutions the children are not to be allowed to be confessed by other priests. We are to wait for their return, except those who have permission.

We are to ask the curates and monsignor episcopal vicar for the communion of the children.

The Visitors are to make people obey the given orders; they are to be

obeyed by the priest and commesso.

The travellers are to consult the priest and the commesso where to lodge: doing simply and mostly for the good of the guest which God is sending them.

The costumes be read and observed; each one is to sleep alone and with cloth pants at least on Summer. Let's lodge the minimum possible people in the hospitals even if friends.

Let's recommend to the Compagnia to frequently visit the children outside of our institutions, exhorting them to confess and writing them in a book for that purpose.

Let's not retake without necessity anyone who has been or sent out or ran out.

The meeting of the house officials be made and each one make memory of something regarding his duty.

That all, especially the priests, keep the same rite in the Masses, Offices and all exercises.

That the priest in every institution contact the commesso and (p. 24) the elders about the things related to the children.

The commesso is to obey the priest and share with him about what is going on. All the other in the family be obedient to what the commesso says, even more to the priest or to the superior.

Impertinent matters are to be avoided and those detrimental to the institu-

tion and to the Compagnia.

Prayer is to be said at the beginning and at the end of each action.

When the priest and the commesso want to go out, they are to consult with each other if they need a companion.

The duties of the house are to be distributed to pious and intelligent persons.

The priests are to be attentive that nobody in the house looses time and that those who are capable and owe to the Lord God, every morning and evening make the mental prayer.

Nobody who goes from one institution to another is to be accepted unless he has a letter or a sign from the priest or commesso of the place he comes from.

The priest and the commesso are to meet every week together with other knowledgeable and experienced in order to read the orders regarding them. Every month they will gather with all the others of the communion.

Children are not to be sent out without a great necessity; we should make use of others for sending letters and similar things.

The institutions are to be cleaned of those who are not orphans and of those who do not progress. In the future we must be more diligent in looking for orphans.

Note: the preceding orders and decrees as far as I can make up from an old booklet I found in the archive of Pavia, were not all determined in this only chapter, but in others following. In the one of this year was also deliberated the rule for the "politica" of the Compagnia as follows (1): "The superior of the Compagnia of the poor be nominated vicar and elected by the Compagnia itself and confirmed by the father general of the Theatines. He is to be on duty (p. 25) for one year and may be confirmed up to a third year.

Such election will be made in this way: the brother elector will make the nomination in the hands of the father superior and he with the councillors will manifest all the nominated to the duty after the ballots, remaining elected the one who has the majority of suffrages.

It was ordained that all would say their faults to father vicar and he would give each one a healthy penance. If by disgrace someone would be found with noticeable difects, the father vicar and the councillors had full authority to manifest it to the Compagnia and, having a ballot among the brothers, with the majority he can be sent out of said Compagnia and to purge the institution.

Then will have to be elected those of the Chapter who will be less than a third or a fourth in number of the brothers present to the chapter or congregation, without counting the father vicar and the councillors.

1. In 1547 the Somascars joined the Theatines. Some of the following

decrees were dictated by the need of regulating such a union which lasted until the year 1555.

These elected in the chapter will discuss with the officials the matters belonging to the public.

When something is proposed in the chapter, each one has the right to contradict and certainly at least one of the councillors. The opinion of each one is to be heard and things are to be determined by the majority of the opinions.

The father vicar and the councillors elect the comessi; be elected to this office the most devout, meek, mortified who go through the narrow road, cut for similar exercise, exhorting them with good teaching to be the first of the Compagnia in front of the people and even more in virtue in front of God. These will make known with modesty to father vicar all the disorders and defects they observe. Father vicar is to have for them a special care.

(p. 26) Regarding the spiritual aspect, it was ordered that every morning and evening half an hour of prayer be made, before which the elders were to make fifteen minutes of mental prayer. They are to confess and communicate once a week. The small ones every other week.

Fasting is to be done every Friday in memory of the passion of Our Lord

Jesus Christ; the Saturday before the first Sunday of every month and the Saturdays during the chapter. During Advent let's abstain from dairy products.

Those youngs who want to remain in the institutions be healthy and at least eighteen years old, determined to want to obey and serve in the institutions, after being one year with us and renouncing to the world. Such youngs with these qualities be received by the chapter and, if priests, they will wear the round hat, shaving the beard; if brothers they will wear the mantel according to costume. These may be officials in the institutions, take part in the meetings and sleep in the children's dormitory.

The novices are to be received by father vicar and at least one councillor. They are to wear their habit, but it is to be honest. They are to remain one year as guests, living of their own, if they have the means.

In accepting an institution prayers and fasting are to be made for three days. We are to consider if there is the honour of God, the good of the soul, the consent of the public or of the ecclesiastical or secular head of that city where we are invited. Then father vicar and the councillors, with the majority of those taking part in the chapter be very united in wanting to accept it. Let there be the pure and simple intention for the glory of God and the zeal for the good of the souls. Here are the conditions to be proposed: we are to be free to administer the sacraments to the orphans, to teach them the christian life, insinuate costumes, orders and exercises considered opportune without oppositions. If this independence is not allowed and the sponsors of ecclesiastical or temporal head contacted by us will not provide, we are to feel free to leave with our workers, leaving the institution and the orphans in their hands. The same if they see us declining from the right way. After making evangelical correction and finding us not emending ourselves, they may send us away (p. 27). It would be better to first

make known the defect to the chapter so that it may provide or correct it or change it.

1548

(Verona, Sept. 19)

(p. 27) The priests are not to have cassocks of fine linen but cloth or vile cowl. Those worn outside be of the same cloth or of cowl. Also the commessi are to use vile and poor cloth.

For the use in the house let's keep small mules or female donkies.

The institutions be visited often and with diligence and the Visitor is not to leave until he sees the institution running smoothly.

Let the care and government of the house be lying mainly on the priest, and the commessi be their lieutenants; to them the priest will explain the reasons of his discordant opinion with the effort of preserving the unity.

In order to help the brothers and insinuate in them the spirit and the mortification, let's make every effort to bring the one or the other to Somasca at least for a month.

With the knowledge of the commesso the priest may keep a ducate in those institutions where the brothers come often, to be spent for extraordinary needs.

The priest will exhort the children to confession once or twice a year

by the Visitors or others sent by our vicar, that is the head of our Congregation.

For the works of every week there has to be a meeting in the house. In it there are to be said the faults, elected the officials to be changed, each one's progress and about bringing the institutions to a better state.

The novices accepted in the Compagnia do not have voice in the chapter until they will be entirely abilitated by the father and councillors, with the participation of those who will be in the Compagnia.

(p. 28) There will be no need to write to Venice, that is to father general of the Theatine clerics, but in cases that we would want to accept institutions or other undertakings, or accept someone in the body of the Compagnia in times out of the Chapter. But with the declaration of said father general our father vicar may do the other things with the sole participation of the brothers and of the councillors nearby.

1549

(Somasca, May 5)

(p.28) It was decreed that we attend seriously to teach our children the Christian doctrine for their good and also for preparing them to go out and teach others, checking them well in the house and sending always out the people who know for sure.

When the vicar and the councillors are concluding an important business, they will send some brothers to pray.

1550

(Brescia, May 1)

(p. 28) On May 1st the Brothers of the Compagnia gathered in Brescia with the father general of the Theatines and our father vicar. They thought it was better to elect a new vicar, which in the past was elected in September. The decree was then made. It was decided that the following Autumn said father vicar would gather those priests and lay, which he thought would do, to examine those things which were needed, still remaining the other decree (p. 29) that the main meeting for electing the vicar and the councillors and for making the deputations of the priests, would always remain at the beginning of May or towards the end of April every year.

1552

(Brescia, May 13)

(p. 31) Let's not say other prayers than the usual in Church or oratory in public, but allow privately with freedom.

Be it at the discretion of the comnessi to make the children say the Hail

Mary walking and five Our Father and Hail Mary to the five wounds of the Lord before going to bed.

The youngs of fourteen and lower and those who eat breakfast or snacks are to stand at table, unless they are tired, at the judgment of the superiors.

That the mother of the orphan girls be elected by father superior or Visitors, without the obligation of the vote of the girls.

1556

(Milano, April 20)

(p. 33) Decree that when an extraordinary alm arrives, father superior is to be informed so that it be used for that work that he deem more needed.

1557

(Milano, April 27)

(p. 34) It was decreed that they do not converse with women, where there are children.

The sponsors are not to admit children in the institution without our participation, so that not be introduced or too small or sick.

No one over sixteen is to be sent out without the knowledge of father vicar, unless he is given to a person.

Do not make big buildings without the knowledge of the Compagnia.

1559

(Brescia, April 10)

(p. 37) Talking about spending and dealing with money, it was considered be needed in the places where some works started like in Venice and Pavia, especially if the seculars did not want to take such endeavors. It was also determined that of getting free from such a duty, if possible, and where it is indispensable, the father and the commesso be in agreement. Everything be kept in a book.

(p. 38) On Fridays of March during Lent, processions be made. Our orphans are to intervene in Milano to the general processions of the city. They are to do them also during Summer, when there is good weather, and this year only during Lent.

Let's observe in our institutions the old costumes. Let them be read in the meetings of the elders.

Provide every institution with the book of Christian life.

1560

(Milano, April 28)

(p. 38) All the brothers, as in the old costumes, be voted for three years. In the years in between, the faults are to be made openly known and, if someone will be liable of grave faults, at the superior's judgment,

be voted even before time.

(p. 39) In Somasca, be kept only the older boys who are called to the ecclesiastical life. They are to go with clerical habits when they are in Sacris.

In all institutions the children with intelligence be taught how to read at table, in the grammar of Donatus and to write during the holydays.

They are not to be sent from city to city to buy things like knives, booklets and similar things.

When the Chapter or Ridotto is ended, each one gets the information from those who know about the road to take to the new deputation.

Let's avoid as much as possible to go out to eat with friends.

Let's not provide the houses with "stagni" without permission of the Compagnia.

The evening before the feast let's cut the job going to bed early and getting up before sunrise.

Father vicar may give faculty to the priests of the institutions to choose their own cofessor.

We are to teach the children the short blessing of the booklet to do it when they go to work for others.

1561
(?, April 21)

(p. 44). The priests be more conformed in the habit, being close to the poverty and custom of the place where they live.

The churches be visited twice a year: once by father vicar and the other by one of the Compagnia, if it's possible.

The Office be said together as it will be the judgment of the convent (a), keeping in mind the time and the places.

The priests may go together also as is the customs of the city or place.

(p. 45) Nobody is to visit his family or to do them any favor without the permission of the Compagnia or at least of father vicar or his councillors.

1562
(Milano, April 13)

(p. 47) The children out of the house are not to be taught except in some indispensable cases.

No one is to accede to the Sacred Orders unless he is effectively a member of the Compagnia.

For the reformation each one takes note of what he doesn't like and what is to be added, so as to refer it to another chapter in which two deputies will be made.

1563

(Milano, April 26)

(p. 48) The Visitor has been ordered to tell the father and the commesso of their defects that are found in the visitation without putting it in the record of the chapter.

(a) Maybe to be corrected to commesso.

1564

(Milano, April 17)

(p. 48) Decree to quit the novelty in dressing.

That the successor not change what the antecessor did.

Decree that the children of the school, for their own firmness in the service of the institution, promise to persevere in obedience. If it will happen that one of them want to leave or to resign, father vicar or the superior may absolve him from the obligation of any promise. This is done because of our privileges and common consent of the Compagnia.

1565
(Triulzio, May 8)

(p. 49) The superior may move the brothers from one place to another during the year and help people of a city, but always with the consent of a councillor or other brothers of the Compagnia and in case of need.

At the end of their office and duty the superior and the councillors will renounce in the hand of the Compagnia asking forgiveness for their mistakes in the government.

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C O N S T I T U T I O N S

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CONSTITUTIONS and ORDINANCES of the REGULAR
CLERICS of the CONGREGATION of St. MAIOLO
of PAVIA or of SOMASCA.

INTRODUCTION

1. The CHAPTER of 1569.

On April 28, 1569 at San Martino of Milano, the Chapter of the Congregation of the Regular Clerics of San Maiolo of Pavia or of Somasca gathered. Such was the new official name which Pope Pious V had given the Compagnia of the Servants of the poor of St. Jerome Miani. There were thirty-four participants: twenty priests, three clerics and eleven lay.

This chapter, which lasted from April 28 to May 1st, had a particular importance because of two events: the first religious professions, the approval of a new text of Constitutions: the Constitutiones et Ordinationes clericorum regularium Congregationis St. Maioli Papiae vel de Somascha.

We work on this short text in the present edition.

2. The MANUSCRIPTS

What iter did the preparation of these Constitutions follow? Which text was presented to the chapter, the discussions which accompanied it, how

were they approved and what was the text finally approved? These are questions which cannot be answered because the Acts of the 1569 Chapter are not integrally preserved. We only know that the new Constitutions were approved on May 1st, 1569.

From the analysis of the manuscripts which still remain we can nonetheless get some arguments for some founded and sufficiently important conclusions.

Three are the codices preserved. They are kept in the general archive of the Somascan fathers of Genova.

(a) Manuscript 248.02.

It comes from the old general archive of the Somascans of San Maiolo of Pavia, whose signature is still on it: H No. 9.

It's a paper manuscript of few pages. It contains: Rite ad recipiendum fratres (f. 1-3); Constitutiones et Ordinationes Clericorum Papiae Divi Maioli Somaschae Congregationis (f. 5-9). On the cover, of posterior hand, it's written "The first fourteen chapters of the Constitution." It's in Gothic indexed character. It presents the aspect of a definitive copy. Some passages are enclosed inside a continued line by pen. In two chapters: De egressu domus and De Laicis, there are corrections by another hand. The manuscript presents without doubt the most ancient version of the text of the Constitutions of 1569.

(b) Manuscript 248.1.C.

It's a paper manuscript consisting of two parts. The first reports the Ordinationes Clericorum Regularium divi Maioli Papiæ alias Congregationis Somaschæ (f. 1-3r), followed by the Ordo recipiendi fratres ad professionem (f. 3v-6v).

The second part contains the interesting text of the "General Order for the Institutions." The writing is calligraphic, current, without corrections, with the exceptions of an erasure of the two final lines of the chapter De Obedientia.

(c) Manuscript 248.1B.

Of paper. On the cover it carries the old signature of the general archive of San Maiolo of Pavia: I No.11 and the title, of posterior hand: Constitutiones Clericorum Regularium Sancti Maioli. It consists of half cover, four free pages and a little five sheets of paper completed with double five sheets of which only twelve sides are written. It's written in current writing, with erasures, corrections and additions by another hand. It contains two samples of the text of the Constitutions: both are work of the same hand: the first, incomplete, is made of four pages (248.1 B/1); the other, complete, has the title: Constitutiones et Ordinationes Clericorum Regularium Congregationis S. Maioli Papiæ vel de Somascha (248.1.B/2).

The text of the three manuscripts is not identical and it shows that it is the fruit of subsequent elaborations.

3. The SOURCE: The BARNABITIC CONSTITUTIONS of 1552

The first sure conclusion which can be deduced from the analysis of

of the text is that the Somascan Constitutions of 1569 were not an original work, but were composed on the Barnabitic Constitutions of 1552. A simple look of the proposed synoptic is sufficient to demonstrate it.

In the general archive of Genova the manuscript of the Barnabitic Constitutions is preserved. Almost certainly the compiler or the compilers of the Somascan Constitutions of 1569 made use of them. It's the codex 248.01. It also carries the old signature of the general archive of San Maiolo (I No.6) and the title: Constitutions of the Regular Clerics of San Paolo beheaded 1554. The copy must be posterior to 1564 because in the chapters about "profession" and about "The way to elect the Officials" it contains some additions which were decided by the Barnabites on April 18, 1564.

Why didn't the Somascans take the task of making their own text, but used the one of the Barnabites? We can answer this question only with a hypothesis, because there are direct testimonies. The Somascans had obtained the faculty of professing the religious vows by Pious V and had been inserted among the Congregations of the Regular Clerics. This fact imported in their life some aspects not considered in the preceding Constitutions. There was therefore a need to prepare a text, even if temporary, which would consider these new requirements. We can in this way explain why the Constitutions of 1569 contain only the chapters on prayer, vows, some norms of common life, while those about the structure of the Congregation are omitted. For the institutions what continued to be in force were the "orders", so much that in man. 248.1.C. they are reported right after the Constitutions. The complete subject: prayer, vows, common life, structures, institutions, will come fused together in one only text in the Constitutions of 1591.

In such a situation we can understand why the Somascans instead of

of taking the task of making an original text, recurred to any already existing constitution. Why the Barnabitic one was chosen seems quite easy to grasp. Especially in the last decade the Somascans had multiplied with them the relationships of friendship and reciprocal help. On the other hand the new religious families the Theatines did not have yet a text of Constitutions, and the Jesuits, notwithstanding the similarities, were presenting a quite different situation of development.

We shouldn't think it was so easy to "make our own the Barnabitic Constitutions" with "few variations" (Bianchini cit, p. 157; Cagni cit., p. 27): there was instead a work of adaptation to the concrete situation of the Somascans and to its own inspiration. It's what clearly results from a deep analysis of the different versions.

4. FIRST VERSION: from the Barnabitic Constitutions to man. 248.02.

The result of the first work is offered by man. 248.02. This codex in fact still preserves six passages of the Barnabitic Constitutions, which will be eliminated in future versions.

The most evident difference between these two texts is the number of the chapters: of the 26 of the Barnabitic constitutions only 12 passed to the Somascans!

The fallen chapters may be distributed in three groups. The first

about the norms on admission, the novitiate, the profession: we could add the one about the promotion to the sacred orders. Given the special situation of the Somascans, Pious V in the bulla of approval had established some transitory norms; while about the requirements of the new subjects to be admitted to the congregation there are two small chapters of the "General Orders for the Institutions".

The second group is formed by the following chapters: De capitulo congregando et vocalibus, De electione Officialium et primo de praeposito, De electione magistri novitiorum, De electione vicarii, De electione sindici, De electione discretorum, De modo eligendi praedictos Officiales, De electione inferiorum officialium.

I think that the reason for this omission is to be found in the different physiognomy and expansion of the Somascan institutions, which were requesting a different structure, already existing anyway, and in order to modify it the respective chapters of the Barnabitic constitutions were of no use.

We wouldn't know how to indicate the reason why the two chapters of the third group: De electis and De fugitives, were omitted.

The 1569 Constitutions have also three chapters which do not appear in the Barnabitic text: De silentio, De egressu domus (sic) and a third small chapter without title, regarding the reservation in manifesting the internal problems of the congregation. Even if the Somascan institutions were certainly not conventual communities, it was nevertheless necessary to establish the

minimum of silence. Besides the relationship between the different institutions and the type of activity in them, they were requiring frequent traveling and outside visits: in this chapter it makes a certain impression the insistence that scandals be avoided. In the two following versions there will be only the chapter De egressu domo. All three will be instead retaken in the Constitutions starting from 1591.

Let's go now to the interventions operated on the text of the 12 remaining chapters. It's about omissions, additions, modifications, which we will just signal, chapter after chapter, with some sort of explanation. They could constitute the object of an interesting research.

De Missarum celebratione et Horis Canonicis.

There are only few nonrelevant omissions. What was left out was the recall to the privileges, the use of the Roman rite and of the new breviary. The new Quiñones breviary had been abolished by Pious V in 1568 (see "In the institution the new office be said" in Somasca, I (1976), p. 133).

The convenient schedule for matins, the canonic Hours recitation (except matins) is the duty of the superior general: the Somascan Constitutions add: "or vicar." The same addition is repeated six more times, that is every time a decision is demanded to the authority of the general superior: the time for mental prayer, frequency for communion, Wednesday fasting, the obligation by virtue of holy obedience, to make new orders or a dispensation, to determine the punishment for those who reveal to outsiders the things of the Congregation. We are not able to ascertain if at that particular time the praeposito and the vicar are names to indicate the same duty or if they were designating different persons.

De Oratione Mentis (Mental prayer). The chapter is identical in both texts.

De Confessione et Communione. Also this chapter is identical. Only the specification of going to communion on Sundays and mandatory feasts is omitted.

De Habitu. Identical.

De Obedientia. The last period of the chapter has been omitted: the superiors are to do their duty with joy and not whining, because this is unbecoming with our kind of life. In the preceding paragraph an addition and an important modification has been introduced: we are to obey the superiors as fathers in the Lord, "even when they impose on us the care of the orphans", "knowing that such care has been entrusted to us all by the Lord."

De Paupertate. Also this chapter went through some modifications from the very first word which changes the subject from "clerics" to "brothers". Talking about the faculty of possessing in common the specification "possessio- nes et redditus" (possessions and revenues), are omitted, but such faculty is immediately connected to the clarification that this possession has the goal of helping the needs. For him who shares the life with the poor, it doesn't make any sense to add that to them be distributed what is left over.

De Castitate. The Barnabitic constitutions make follow a long casuistry to a general principle. The Somascan constitutions repeat identically the principle but they omit all the rest.

De Ieiunio. The two additions to this chapter are intended toward

moderation, maybe because the life of the institutions was per se already tiring. To the prescribed fasting of every Friday it's added: "If there isn't another mandatory fasting in that week." While the Barnabitic constitutions invoke the Lord's blessing on those who will accompany the Wednesday abstinence with fasting, those of the Somascans submit to the prudent disposition of the superiors even the Wednesday abstinence.

Profoundly different is the chapter De Conversis, starting from the title which is changed into De Laicis. The whole first part is omitted. It describes the reason and the legal state of the lay in the Barnabitic congregation: converse are those who at the chapter were not apt to recite the divine office: they may be admitted to the profession but they have no right to participate in the chapter. What pertains to the habit is repeated exactly. New changes happen when the prayers to be said replacing the canonic hours are prescribed, not only because the number of Our Father, Hail Mary is diminished, but because the prescription of the times falls. Also the last paragraph is omitted: "They are to be deputed to exterior duties and manual works; they will be under the discipline of the master of the novices." The situation deriving from the non clerical origin of the Somascan Congregation is reflected in these changes. The first two chapters of the "Orders for the institutions" dealing with the duties of the priest and of the commesso, reveal this different situation (see "Lay" not "converse" the brothers of the Somascan Institutes of 1569 in "Somasca", I (1976), pp. 88-89).

De Obligatione. This chapter presents some modifications in the formulation. Regarding the content, the last part is simplified: the formal

precept of obedience for the Barnabites ~~was~~ supposed to be in writing and with the counsel of the majority of the discrete: for the Somascans the order of father general or of the vicar was enough. The last paragraph about punishment is omitted.

De Dispensatione. To the part regarding the dispensation, which is identical, it is stated before hand that father general or the vicar may, in some cases, make new Orders.

The principle is found already in the bolla of Paul III in 1540.

De Incorregibilibus (the uncorrectibles). The only difference is that for the Barnabites the triple admonition, in the eventual expulsion, is explicitly subjected to the intervention of the chapter.

5. FROM the FIRST to the SECOND EDITION
(Man. 248.1C. and 248. 1.B/2)

The text offered by the two manuscripts 248.1.C and 248.1B/2 represents an edition following the one of the manuscript 248.02. Substantially these two man., present the same text: the light differences show that 248.1.C is closed to the 248.02. It seems that we can forward the following hypothesis, even if founded on simple hints and not suffragated by sufficient proofs: the edition of 248.02 is probably the text prepared and presented to the 1569 chapter; the result of the capitular discussions is given by the editing of the other two codices.

Let's see now, chapter by chapter, the new interventions operated on the text.

De Missarum Celebratione et Horis Canonicis and De Oratione Mentis.

The specifications of time for the recitation of the matins and for attending to the meditation are omitted. We find these omissions are already indicated in the first edition with a pen mark which encloses the relative paragraph.

De Confessione et Comunione. In the central part of the chapter, taking the hint from the Trent Council which invites the faithful assisting the Mass to join not only spiritually, but to communicate also sacramentally, is inserted the exhortation to assist to the Mass every day and to join in communion at least spiritual. Then the text continues the first edition which talks about confession and eucharistic communion.

De Habitu. No modification.

De Obedientia. The word "in coenobiis", kept in the previous edition, is omitted. Our communities were very different from a cenobite community: in this fact we are to look for the explanation of various interventions made on the text of the Barnabitic Constitutions. The specification regarding the care for the orphans is still kept; but, while the 248.1.C. continues, as in the first edition, reminding that the Lord has entrusted all of us with their assistance, the 248.1.B/2 goes back to the Barnabitic text applying this passage to the superiors, fathers in the Lord, to whom the care of all the religious is entrusted. At the end of the chapter a paragraph is added about the obligation to obey, taken from the chapter De Obligatione, which in this second edition has been omitted.

De Pauperate. In the first lines an interesting modification is introduced regarding the motivation of poverty. From the remembrance of poverty of Christ the accent is moved to communitary life: our brothers are to live in common. In order to understand the passage we are to go back to the congregations of the poor instituted by Miani, from which the Congregation had its origin. Worthy of note also the adverb "very" (multum) added to the last paragraph: "Vestes et caetera suppellectilia non sint multum praeciosa..."

De Castitate. The same.

De jeiunio. The norm prescribing the abstinence on Wednesday has been omitted. Also this paragraph included in a pen mark is already in man. 248.02.

De Silentio. The chapter is omitted.

De Egressu Domo. The only modification is the addition "si fieri potest" (if it is possible) to the norm of not remaining out of the home after the Ave Maria.

De Laicis. There are only two additions. The first extends the difference in the habit also to the hat. It was necessary after establishing that the clerics were to use the "pileum quadratum" (tricornered hat). The second is on the line of the modification made on the first edition: the lay may recite the office of the blessed Virgin instead of the divine office. The Somascan lay were not incapable of reading and the recitation of the office of the Madonna became part of the religious education which they were giving to the orphans.

De Recipiendis. This chapter fell on the first edition and is taken back. It's about the acceptance to the trial year, the profession, the promo-

tion to the sacred orders. It's a rather brief text. It raises some perplexities for the unusual terminology: "vicarius praepositi" (vicar of the general), "praeposito generali" (general superior).

De Obligatione. Only the first part is preserved identical, the one regarding the authority of the general or the vicar in making new constitutions: "prout opportunum fuerit, secundum qualitatem temporum et ecclesiarum ac regionum et circa mores" (as it will be convenient, according to the quality of times and of the churches and of the regions and about custom). This addition seems important. It keeps in mind the expansion of the congregation in places of different religious and social conditions, it introduces a principle of greater flexibility. To the difficulty of dispensing in certain cases from the observance of the Constitutions, it is added: "prout ratio et necessitas, seu opportunitas, divino assistente Spiritu, suadebit" (will make the decision according to the reason and necessity or opportunity, with the assistance of the Holy Spirit). New is also the final paragraph of the chapter regarding the way of commanding of the superiors.

The chapter on punishment for those who reveal the interests of the Constitutions the date of their approval is indicated: May 1, 1569, which was left blank in the first edition.

Codex 248.1.B/2, after the text of the Constitutions, reports a pastoral exhortation in which there is an invitation to observe them. This is not found in the first edition and by some it is attributed to father Angiolmarco Gambarana who would have written it in presenting the new Constitutions.

At the end of this review we can catch some lines of the work made on the first edition: omission of some chapters; simplification of some prescriptions so as to obtain norm more suitable to our type of life (time for the recitation of the canonic Hours and of meditation, abstinence on Wednesday); further deepening of some subjects (eucharist, poverty, lay religious, authority for making more constitutions); a new chapter on the acceptance of new members in the congregation and the final exhortation.

6. A THIRD INTERVENTION: CODEX 248.1.B/1

We have another manuscript the 248.1.B/1. It's of the same hand of man. 248.1.B/2; also the text is the same but it presents numerous corrections. We think it is a non-official work and the text approved by the 1569 chapter.

The differences may be reduced to two heads.

The first consists on a greater precision in expressing the norms. It is decided that the meditation be made twice a day for half an hour: that the superior's blessing be asked going out and on returning to the house; that the length of the lay's mantle be down to the knees.

The same preoccupation and an attempt for more rigour is found in the other constitutions: from the chapter about obedience it's eliminated the declaration that the transgressors do not incur in grave punishments; when it

talks about fasting on Friday, the clause that it is omitted if during the week there is already a mandated fasting is taken off; also are eliminated from the chapter De egressu domo those conditionals "si possibile est" (if it is possible) "si fieri potest" (if it can be done), which allow a certain agility in non ordinary situations and in unforeseen cases; one passage on corporal penance is added: "qualibet insuper sexta feria fratres nostri loris secedent, de more, publice vel privatim prout commodum fuerit, praepositi vel rectoris iudicio." (every Friday our brothers are to flog themselves, as usual, publicly or privately as it better fits, at the discretion of father general or the rector).

For the first time the word "rector" appears in place of the usual "vicarius" (vicar). It's a hint for thinking that these corrections are posterior to the 1569.

The last chapters are missing because some pages of the manuscript fell.

7. CONCLUSION

From the Barnabitic Constitutions of 1552 through successive elaborations we arrived to the 1569 Somascan Constitutions.

The text which came out is constituted by the following fourteen chapters: after the introduction, De Missarum Celebratione et De Horis Canonicis, De Oratione Mentis, De Confessione et Communione, De Habitu, De Obedientia, De Paupertate, De Castitate, De Jeiunio, De Egressu Domo, De Laicis, De Recipiendis, De Obligatione, De Dispensatione. It is concluded with the formula of the profession and the final exhortation. This text will be one

of the sources of the complete first constitutions which will be published in 1591.

It was a work required by the need of fixing some important elements of religious life and directed to the sign of concreteness. A concreteness which is needed by young organisms which need to be on guard more from inexperience than from lack of fantasy.

8. BIBLIOGRAPHY

The Constitutions of 1569 have been published on man. 248.1.B/2 by father P. Bianchini: Per una storia della nostra Congregazione (for a history of our Congregation) 'Rivista dell'Ordine dei Padri Somaschi, XXXIV (1959), pp. 153-155. A description of the codices may be found in M. Tentorio, Genesi delle Costituzioni della 'Ordine. Elenco delle Fonti, 'Rivista dell'Ordine dei Padri Somaschi' (1975), fasc. 200, p. 46. On the Barnabitic constitutions of 1552 see G. Gagni, Le Costituzioni dei Barnabiti, Firenze 1976, pp. 18-31, for the introduction; pp. 1-29, for the text.

CONSTITUTIONS and ORDINANCES of the
REGULAR CLERICS of the
Congregation of St. Maiolo of Pavia or of Somasca.
(1559)

Note:

1. The text is presented synoptically on four columns: the first reproduces the Barnabitic Constitutions (248.01); follow then three editions of the Somascan text: 248.02; 248.1.E/2; 248.1.C; 248.1.B/1.

2. Of the chapter of the Barnabitic constitutions which have been omitted in the Somascan's, we give only the title.
3. In the order of the chapters we have followed the one of the Somascan constitutions, which has brought the transposition of some chapters in the Barnabitic edition. The fact is accurately signalled in the foot notes.
4. In the synopsis we could have brought a great deal of typographical arrangement disproportioned to the advantaged if we had made coincide also the single phrases.
5. The notes of the Biblical citations or of the fathers are reported only once under the Barnabitic text.

CONSTITUTIONS of the REGULAR CLERICS
of St. PAUL REHEADED.

(General Roman archive of the Barna-
bites N.B.8)

With the admonition of the Apostle
"Everything be done with propriety
and in order 1", we thought it pro-
per to build the following Consti-
tutions, by which everything would
become orderly for us for the glory
of the all-powerful God and for the
good direction of this our Congrega-
tion, according to the faculty given
us by the Apostolic See.

CONSTITUTIONS and ORDINANCES of the
CLERICS OF St. MAIOLO of PAVIA or of
the SOMASCAN CONGREGATION.
(General archives of the Somascan Fa-
thers of Genova 248.02)

For the glory of the all-powerful God
and the honour of the very glorious
Virgin Mary, of our St. Father Augus-
tine and of St. Maiolo and for the
good direction of this our Congrega-
tion, with the admonition of the A-
postle Paul "Everything be done with
propriety and in order 1", we thought
it proper to build the following or-
dinances and Constitutions so that
everything would become orderly for
us according to the faculty given to
our Somascan Congregation by the A-
postolic See.

Therefore, after imploring the divine
help, we order.

CONSTITUTION and ORDINANCES of the
REGULAR CLERICs of the CONGREGATION
of ST. MAICIO in FAVIA or of SOMAS-
CA (a)

(General archives of the Somascan
Fathers of Genova 248.1.B/2; 248.1.
C.)

For the glory of the all-powerful
God and the honour of the very glo-
rious Virgin Mary and our Father
St. Augustine and St. Maiolo and
for the good direction of this our
Congregation, with the admonition
of the Apostle Paul "Everything be
done with propriety and in order 1",
we thought it proper to build the
following ordinances and Constitu-
tions so that everything (b) would
become orderly for us according to
the faculty given to our Somascan
Congregation by the Apostolic See.

After imploring the divine help.

CONSTITUTIONS and ORDINANCES OF the
REGULAR CLERICs of the CONGREGATION

(General archives of the Somascan Fa-
thers of Genova 248.1.B/1).

For the glory of the all-powerful
God and the honour of the very glo-
rious Virgin Mary and our father St.
Augustine and St. Maiolo and for the
good direction of this our Congrega-
tion, with the admonition of the A-
postle Paul "Everything be done with
propriety and in order 1", we thought
it proper to build the following or-
dinances and Constitutions so that
everything would become orderly for
us according to the faculty given to
our Somascan Congregation by the Ap-
ostolic See.

After imploring the divine help.

(a) Follows the period "In primis..
i posita" which we will see later
in the chapter of De Obligatione in
order to follow the order of the
chapters of the constitutions of the
Somascans.

1. 1 Chor. 14,40

MASS CELEBRATION and CANONICAL HOURS

We are to recite the Canonical Hours
of the day as well as of the night
and also the Masses of the other di-
vine offices, together or individual-
ly as in our privileges, according
to the use and costume of the Holy
Roman Church and according to the
breviary recently made, without mu-
sical instruments, at unison voice,
slowly and devoutly, with the help
of God, that is the Matins during
Winter before light, during Summer
near sundown, the others at a time
which will seem more suitable to the
superior.

MENTAL PRAYER

The mental prayer has a lot of ener-
gy for achieving spiritual gains: it

MASS CELEBRATION and CANONICAL HOURS

We are to recite the Canonical Hours
of the day as well as of the night
and also the Mass and the other divine
offices, together or individually,
with unison voices, not rushing but
devoutly with the help of God. That
is the Matins during Winter before
light, during Summer around the sunset;
the others at a time (a) which will
seem more appropriate to the Superior
or to the vicar.

MENTAL PRAYER

The mental prayer has a lot of energy
for achieving spiritual gains: it is

(a) 248.1.C: Orders of the Regular Clerics of St. Maiolo in Pavia or of the Somascan Congregation.

(b) 248.1C.: so that everything in us.

MASS CELEBRATION and CANONIC HOURS

We are to recite the canonical hours of the day as well as of the night and also the Masses and the other divine offices, together or individually with unison voices, not rushing but devoutly with God's help, as will seem more appropriate to the superior or to the vicar.

MENTAL PRAYER

The mental prayer has a lot of energy for achieving spiritual gains; it is also a sweet thinking about God. Therefore our brothers remembering the words of that Apostle: "Pray without interruption 1" are to dedicate themselves to it with all alacrity, they are to attend to it at the discretion of the superior or the vicar.

MASS CELEBRATION and CANONIC HOURS

We are to recite the canonical hours of the day as well as of the night and also the Masses and the other divine offices, together or individually with unison voices, not rushing but devoutly with God's help, as will seem more appropriate to the superior or to the vicar.

MENTAL PRAYER

The mental prayer has a lot of energy for achieving spiritual gains; it is also a sweet thinking about God. Therefore our brothers remembering the words of that Apostle: "Pray without interruption 1" are to dedicate themselves to it with all alacrity, they are to attend to it twice every day (a) for the space of half an hour.

is also a sweet thinking about God. Therefore our brothers, remembering the words of the Apostle "Pray without interruption" (1) are to dedicate themselves to it with the whole alacrity of the heart; they are to pass half an hour before or after the Matins, the same before or after the Vespers and before the night rest at the discretion of the superior.

(1) 1Th 5,17

CONFESSION and COMMUNION

After the Lord's word "If you do not eat the flesh of the Son of Man and drink his blood you will not have life in you 1" we are to accede to this life without which there is no

also a sweet thinking about God. Therefore our brothers, remembering the words of the Apostle "pray without interruption" (1) are to dedicate themselves to it with all alacrity; they are to pass half an hour before or after the Matins, the same before or after the Vespers and before the night rest (b) at the discretion of the superior or the vicar.

(a) A pen mark encloses all the words from Matins to time.

(b) A pen mark encloses all the words from "before or after Matins" to "rest".

CONFESSION and COMMUNION

After the Lord's words "If you do not eat the flesh of the Son of Man and drink his blood you will not have life in you 1" we are to accede to this life without which there is no

(a) The words twice every...space, by another hand, substitute praepositi vel vicarii arbitrio, erased with a pen mark.

CONFESSION and COMMUNION

After the Lord's word "If you do not eat the flesh of the Son of Man and drink his blood you will not have life in you 1" we are to accede to this life, without which there is no life, with all the intention of the mind and the affection of the soul, with cleanliness and purity of heart. Therefore also with the instructions of the sacred Council of Trento that all the faithful assisting the Mass make communion in receiving the eucharist not only with spiritual feelings but sacramentally, by which greater fruits of this very sacred sacrifices will come to them, we exhort our clerics and lay to assist daily the sacrifice as devoutly as possible and communicate at least spirit-

CONFESSION and COMMUNION

After the Lord's word "If you do not eat the flesh of the Son of Man and drink his blood you will not have life in you 1" we are to accede to this life, without which there is no life, with all the intention of the mind and the affection of the soul, with cleanliness and purity of heart. Therefore with the instructions of the sacred Council of Trento that all the faithful assisting the Mass make communion in receiving the eucharist not only with spiritual feelings but sacramentally, by which greater fruits of this very sacred sacrifice will come to them, we exhort our clerics and lay to assist daily the sacrifice as devoutly as possible and communicate at least spiritually, and af-

life , with all the intention of the mind and the affection of the soul with cleanliness and purity of heart. Therefore our brothers, after cleaning at least once a week the conscience through confession, are to accede to the sacred communion with all faithful reverence on Sundays and other mandatory solemnities, and more frequently and more rarely as the superior thinks to allow.

DE HABITU

Our clerical habit is to be, as the words of the privileges of our erection, commonly usual, that is the cassock and over it a vestment decently long, with cover-head called round hat, according to the use of the old priests.

(September 23, 1565) The round hat has been discontinued from the tradition and admitted the square of the Roman use.

life, with all the intention of the mind and the affection of the soul with cleanliness and purity of heart. Therefore after cleaning at least once a week the conscience through confession, they are to accede to the holy communion with all faithful reverence and more frequently and more rarely as the superior or the vicar thinks to allow.

DE HABITU

Our clerical habit is to be commonly usual, that is the cassock and over it a vestment (a) decently long, with square cover-head of the Roman use.

(a) Vestis is erased and corrected by another hand with pallium.

ually, and after clansing at least once a week their conscience, they accede to the sacred communion spiritually and sacramentally and receive it with all faithful reverence, more frequently or rarely as the superior or the vicar thinks to allow.

DE HABITU

Our clerical habit is to be commonly usual, that is the cassock and over it a decently long vestment, with square cover-head of the Roman use.

DE RECIPIENDIS

DE NOVITIIS

DE PROFESSIONE (a)

(a) Of these three chapters only the title is given because they have been omitted in the Somascan Constitutions.

ter cleansing at least once a week their conscience, they accede to the sacred communion to the sacred communion spiritually and sacramentally and receive it with all faithful reverence, more frequently or rarely as the superior or the vicar thinks to allow.

DE HABITU

Our clerical habit is to be commonly usual, that is the cassock and over it a decently long pallium, with square cover-head of the Roman use.

DE OBEDIENTIA

Those who want to serve God wholeheartedly are to be loosing their whole will through a total (totallem) self-abnegation. From Obedience it becomes a true sacrifice of heart to God as a fragrant offering 1, as "by obedience (according to St. Basil) we incur into mortal sin" 2 and every confusion and ruin is generated in the convents. He who despises you, says the Lord, despises me 3. We are to obey the superiors as fathers in the Lord with simplicity and hilarity, knowing that regarding us all they are demanded by God (1). And if they keep vigil like if they are to answer for our souls (as the Apostle says) let them do it with joy, not complaining: this is not becoming of them. 5.

1. Eph 5,2
2. St. Basil, Sermon about renunciation of the world (saeculi), PG 31, 633 B4.5

DE OBEDIENTIA

Those who want to serve God wholeheartedly are to be loosing their whole will through a total (totallem) self-abnegation. From obedience it becomes a true sacrifice of heart to God as a fragrant offering 1, as "by obedience (according to St. Basil) we incur into mortal sin" 2 and every confusion and ruin is generated in the convents. He who despises you says the Lord, despises me 3. We are to obey the superiors as fathers in the Lord with all simplicity and hilarity, even if we are taking care of the orphans, knowing that regarding us all they are demanded by God. 4

3. Lk 10,16
4. see 1Pt 5,7
5. Heb 13,17

DE OBEDIENTIA

Those who want to serve God wholeheartedly are to be loosing their whole will through a total (omnimodam) self-abnegation. From obedience it becomes a true sacrifice of heart to God as a fragrant offering 1, as "by obedience (according to St. Basil) we incur into mortal sin" 2 and every confusion and ruin is generated in the convents. He who despises you, says the Lord, despises me 3. We are to obey the superiors as fathers in the Lord with all simplicity and hilarity even if we are taking care of the orphans, knowing that regarding us all they are demanded by God, 4 declaring that the one who doesn't obey will incur in mortal sin, unless he repents (b).

- (a) 248.1.C not "illis" but "illorum"
- (b) 248.1.C from "declarans" to "contempserit" is all erased.

DE OBEDIENTIA

Those who want to serve God wholeheartedly are to be loosing their whole will through a total (omnimodam) self-abnegation. From obedience it becomes a true sacrifice of heart to God as a fragrant offering 1, as "by obedience (according to St. Basil) we incur into mortal sin" 2 and every confusion and ruin is generated in the convents. He who despises you says the Lord, despises me 3. We are to obey the superiors as fathers in the Lord with all simplicity and hilarity, even if we are taking care of the orphans, knowing that regarding us all they are demanded by God, 4 (a)

- (a) all the other words that follow are erased from "declarans" to "contempserit."

DE PAUPERTATE

The clerics of our Congregation are not to consider anything as their own, remembering the poverty of Our Lord Jesus Christ, but be content with what is given them. But they may have possessions and revenues in common so as to take care of their need. What remains is to be given to the poor. Our vestments and the other furniture of the house are not to be precious, nor vain, but mediocre as it becomes to religious clerics.

DE CASTITATE

The brothers of our Congregation be vehemently zealous of the decorum of chastity, remembering the admirable sentence of St. Gregory: There is no good without chastity"
1 Each one therefore who was not careful in the desire of it with the whole affection of the heart and did not get it with God's help, will be caught involuntarily or be negligence little by little falling in the temptations of the flesh by any sign or probable conjectures like if

DE PAUPERTATE

The brothers of our Congregation are not to consider anything as their own, remembering the poverty of Our Lord Jesus Christ, but be content with what is given them. But They may have possession and revenues in common so as to take care of their need.

The vestments and the other furniture are not to be precious, nor vain, but mediocre, as it becomes to religious clerics.

DE CASTITATE

The brothers of our Congregation be vehemently zealous of the decorum of chastity, remembering the admirable sentence of St. Gregory: "There is no good without chastity." 1.

1. St. Gregory, Homily 13 at the Gospel: PL 76, 1124.

DE PAUPERTATE

The brothers of our Congregation are to live in common, remembering the poverty of Our Lord Jesus Christ and of his disciples living in common and be content with what is given them.

They may (a) possess in common so as to take care of their necessities. The vestments and the other furniture are not to be precious nor vain but mediocre, as it becomes to religious.

DE CASTITATE

The brothers of our Congregation (b) be vehemently zealous of the decorum of chastity, remembering the admirable sentence of St. Gregory: "There is no good without chastity" 1.

- (a) in 248.1.B/2 "by obedience" is added.
- (b) 248.1.C not "Congregation" but "Religion."

DE PAUPERTATE

The brothers of our Congregation are to live in common, remembering the poverty of Our Lord Jesus Christ and of his disciples living in common and be content with what is given them.

They may possess in common so as to take care of their needs. The vestments and the other furniture are not to be very precious nor vain, but mediocre, as it becomes to religious.

DE CASTITATE

The brothers of our Religion (a) be vehemently zealous of the decorum of chastity, remembering the admirable sentence of St. Gregory: "There is no good without chastity" 1.

- (a) "Religion" corrects "Congregation" by other hand.

DE IEIUNO

Besides all the fastings mandated by the Church. They are to fast during the whole Advent who start according to the Roman custom. They are also to fast every Friday of the year except between Easter and Pentecost. The Lenten fasting is to be started on Monday after the Quinquagesima Sunday. During the whole year on Wednesday we are not to eat meat and those who would like to fast are blessed by the Lord. In every time our food is to be frugal and not sumptuous.

DE IEIUNO

Besides all the fastings mandated by the Church, they are to fast during the whole Advent who start according to the Roman custom. They are also to fast every Friday of the year except between Easter and Pentecost. Unless there is another mandatory fasting during the week. The Lenten fasting is to be started on Monday after Quinquagesima Sunday. During the whole year on Wednesday we are not to eat meat at the decision of the superior or of the vicar. (a) In every time food is to be frugal and not sumptuous.

DE SILENTIO

In order to excite more our mind toward God, it is convenient that it be observed by everybody very diligently from the Ave Maria at night to the first Mass of the following day: let's keep it also at table for decorum. (b)

DE IEIUNIO

Besides all the fastings mandated by the Church, they are to fast during the whole Advent who start according to the Roman custom. They are to fast also every Friday of the year except between Easter and Pentecost, unless there is another mandatory fasting during that week. The Lenten fasting is to be started on Monday after the Quinquagesima Sunday. In every time food is to be frugal and not sumptuous.

DE IEIUNIO

Besides all the Fastings mandated by the Church, they are to fast during the whole Advent who start according to the Roman custom. They are to fast also every Friday of the year except between Easter and Pentecost. (a) The Lenten fasting is to be started on Monday after the Quinquagesima Sunday. In every time food is to be frugal and not sumptuous. Every Friday our brothers are to flog themselves, according to tradition, publicly or privately as better fits at the judgment of the superior or of the rector (b).

- (a) A pen mark encloses all the words from "On Wednesday" to "vicar."
- (b) The whole chapter is enclosed in a pen mark.

DE EGRESSU DOMUS

We can perceive from the words of our Saviour how much the scandals fire back when He says: "Anyone who would scandalize one, would be better etc. 1. For that reason, in order to avoid it let's not go out of the house without a companion, if it is possible, or at least with the permission and blessing. Also that (a) nobody remains out of the house once given the sign of the salutation for the said causes.

DE PROMOVENDIS AD SACROS ORDINES;
DE CAPITULO CONGREGANDO ET VOCA-
LIBUS; DE ELECTIONE OFFICIALIUM
ET PRIMO DE PRAEPOSITO; DE ELEC-
TIONE MAGISTRI NOVITIORUM; DE EL-
ECTIONE VICARII; DE ELECTIONE
SINDICI; DE ELECTIONE DISCRETORUM
DE MODO ELIGENDI PRAEDICTOS OFFI-
CIALES; DE ELECTIONE INFERIORUM
OFFICIALIUM. (a)

DE EGRESSU DOMO

We can perceive from the words of our Saviour how much the scandals fire back, when He says: "Anyone who would scandalize one" etc. 1. For that reason in order to avoid it, let's not go out of the house without a companion, if it is possible, or at least with the permission and blessing, if without companion. Also let's not remain out of the house, (if it is possible) once given the sign of the salutation, for the above said causes.

- (a) Follow these words erased by a pen mark: "If there is no other mandatory fasting in that week."
- (b) The last sentence is added by another hand.

DE EGRESSU DOMO

We can perceive from the words of our Saviour how much the scandals fire back, when He says: "Anyone who would scandalize one" etc. 1. For that reason, in order to avoid it, let's not go out of the house without a companion and without the blessing of the superior and in coming back let them ask the blessing. (a) Also let's none remain out of the house (b) once given the sign of the salutation for the above said causes.

- (a) The words "and without blessing.. blessing" substitute, by another hand, "if it is possible, if without companion" erased with a pen mark.
- (b) Follows "if it is possible" erased by a pen mark.

(a) Of these chapters only the title is given without the text, because they are omitted in the Somascan Constitutions.

(a) The passage from "companion" to "also that" is corrected by another hand this way: "blessing and companion and".

(1) Mathew 18,6

DE CONVERSIS

Those who are seen by the chapter less fit for reciting the divine office with the others in the church, are to be received under the name of Converse and to be submitted to our constitutions also as far as the profession, but in a way that they will not intervene to the chapters of the vocals. Let them be like the others regarding the habit; besides the tunic which will be shorter and with a vestment on top, in whose place they will wear the pallium of the same length. To replace the divine office they will say separately in the church, at the time when the matins

DE LAICIS

The lay will conform their habit to the others, besides the tunic, which will be shorter, and the vestment on top, in whose place they will wear a pallium of the same length. (a) In place of the divine office they will say twelve Our Father and as many Hail Mary (b) for the matins and for the Vespers; for every other hour five Our Father and Hail Mary (c).

DE LAICIS

The lay will conform their habit to our clerics, besides the tunic, which will be shorter, and the vestment on top, in whose place they will wear a pallium of the same length and the cover-head. In place of the divine office they will say twelve Our Father and as many Hail Mary (a) for the matins and for the Vespers, and for the every other hour five Our Father and as many Hail Mary (b) or the office of the blessed Virgin Mary.

(a) From "will say" to "Mary" the text is erased and corrected by other hand "they will recite devoutedly the Lord's prayer with the angelic salutation twelve times."

(b) 248.1.B/2 erases from "Father" to "Mary" and corrects with another hand "as the above said".

248.1.C. instead of "they will say twelve times etc." has "will

DE LAICIS

The lay will conform their habit to our clerics, besides the tunic, which will be shorter, and will wear the pallium of the same length, that is at half leg and the cover-head. In place of the divine office they will say twelve times the Lord's prayer and as many angelic salutations for matins and as many for the Vespers; for every other hour five Lord's prayer and as many angelic salutations or the office of the Blessed Virgin Mary (a).

(a) on the original text, which is identical to 248.1.B/2 there are some erasures and corrections by another hand, which give the above reported text.

is celebrated, for the matins 24
Our Father and as many Hail Mary,
for the Lauds five, for Vespers
twelve and for each hour seven.

They are to be deputed for external
tasks and manual work; they will be
under the discipline of the Master
of Novices.

(a) In the Barnabitic Constitutions
in this place there is a chapter a-
bout the incorrigibles which we move
further. The chapter about the Con-
verse is instead at the end of the
text, because it has been approved on
November 13, 1554. We have anticipa-
ted it in order to follow the order
of the chapters of the Somascans
Constitutions.

(a) A correction by another hand adds
"and the cover-head."

(b) From "they will say" to "Mary" it
is erased and corrected "they will
say twelve times Our Lord's prayer
and as many angelic salutations."

(c) "Five Our Father and Hail Mary"
is corrected "five times or the office
of the Blessed Virgin."

recite twelve times the Lord's prayer with the angelic salutation for the matins and the Vespers. But for every other hour five times the Lord's prayer with the angelic salutation."

DE RECIPIENDIS (a)

Any vicar of the superior of any house of said Congregation will be able to accept any cleric or lay of any status for the annual probation, as in the letter of Pious V of December 6, 1568 and after that to the afore mentioned profession, with the consent nevertheless of the general superior and in not any other way. Nobody is to be admitted to the four minor orders without being professed.

DE OBLIGATIONE

First then with the divine help, we declare through these Constitutions that our brothers are not obliged under sin to publish these constitutions nor to observe them unless there is contempt or because of a command; declaring and establishing that the precept is not understood but what by its nature is a precept by the virtue of the three vows or by divine or by ecclesiastical law in writing and from the law or what formally is emitted in writing and from the council of the majority of the Discrete. One is retained obliged to the punishment if it has been imposed him in a special way.

DE OBLIGATIONE

We declare through these Constitutions or Ordinances that our brothers are not obliged under sin unless they keep it in contempt or if something is commanded by virtue of the vows or divine or ecclesiastical law or by the superior or vicar (a).

- (a) A pen mark encloses the words from "unless" to "vicar".

DE OBLIGATIONE

We declare through these Constitutions or Ordinances that our brothers not obliged under sin unless they keep them in contempt.

(a) The small chapter "about those to be accepted" is found only in 248.1.B/2 and C. The Three chapters following in 248.1.B/2 are transcribed at the end of the codex.

(a) The chapter "De recipiendis, De Obligatione, De Dispensatione" are missing in this codex because the last pages fell.

DE DISPENSATIONE (a)

In regard with the present Constitution we want that be licit that the superior dispense in certain cases, but that he will not be able to annul them completely nor change their substance.

(a) This chapter was the last of the Barnabitic Constitutions. It has been anticipated in order to follow the order of chapters in the Somascan Constitutions.

DE DISPENSATIONE

The superior or the vicar may make new statutes and dispense in certain cases; he cannot take completely away the ordinances nor change their substance.

That none presume to reveal out of the house the things of our Congregation the one who presumes to do it, ~~for the first~~ time he is to say the seven psalms in the refectory, for the second to fast for three days on bread and water, for the third time he will be expelled from the Congregation, or also as the superior or vicar seem to be the solution.

DE DISPENSATIONE

The superior and the vicar may make new statutes (a) as they deem opportune, according to the times, churches, regions and customs; and dispense from the previous and other statutes and to be made in some cases, as reason or opportunity will dictate, with the assistance of the Holy Spirit. He cannot take them away completely nor alterate about the substance.

The superiors or vicars are to use that modesty on the subjects as to seem more exhorting than commanding in a mandate or command.

(a).

(a) The paragraph is found only in 248.1.B/2.

DE INCORRIGIBILIBUS

We want that penance and emedation be made for the offenses or faults, according to their qualities, which the delinquent will humbly suffer; if he takes them in contempt, persisting in such disobedience, be admonished for three times by the Chapter with the threat of expulsion, as obstinate and incorrigible be thrown out by the chapter of our Congregation, "This is not to be more cruelly (as St. Augustine says) but more mercifully, so that it doesn't loose others with pestiferous contagions." 1

1. St. Augustine, Rule of God's servants. Letter 211, p 133, 962.

DE INCORRIGIBILIBUS

We want that penance and emedation be made for the offenses or faults, according to their qualities, which the delinquent will humbly suffer; if he takes them in contempt, persisting in such disobedience be admonished for three times with the threat of expulsion, as obstinate and incorrigible be thrown out of the Congregation "This is not to be more cruelly (as St. Augustine says) but more mercifully, in order not to loose others with the contagion." (a) 1.

- (a) The last two chapters from "that none" to "to loose" are enclosed in a pen mark.

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Main body of faint, illegible text on the left page.

Faint text at the bottom of the left page.

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Main body of faint, illegible text on the right page.

Faint text at the bottom of the right page.

DE ELECTIS-DE FUGITIVIS (a)

VERBA PROFESSIONIS (b)

In honour of the very Holy Trinity. I...promise to God and the ever blessed Virgin and the Apostle St. Paul and the whole celestial Curia in front of you and the Congregation to observe perpetual continence, I renounce to my properties and promise to you reverend superior and all other successors the due obedience according to the institutions of the Regular Clerics of this Congregation of St. Paul to death.

(a) Of these chapters there is only the title because they are omitted in the Somascan Constitutions.

(b) The formula of the profession is taken from the chapter De Professione.

THE FORMAT OF THE WORDS OF THE PROFESSION

I...of...promise, make vow and profession to the Lord God, to the glorious Virgin Mary our advocate, to St. Augustine our father and to all the celestial court, and to your reverence...to live under the rule said holy father Augustine in chastity, obedience and poverty; that is to live in common, as far as my fragility will allow me, with the continuous help and grace of the Lord Jesus Christ, of his very holy Mother and the whole court of Heaven, according to the Constitutions of our Congregation, called of the Regular Clerics of St. Maiolo and of Somasca, canonically made and to be made, given by the holiness of our Lord Pope Pious V on the year 1569 1. on December 6.

(1) The error is evident: 1568.

THE FORMAT OF THE WORDS OF THE PRO-
FESSION (a)

I...of...promise the Lord, God, the
glorious Virgin Mary our advocate,
our father St. Augustine and the whole
celestial court and your reverence

(a) In 248.1.C there is no form of
profession. But we find it in the
Order for receiving the brothers to
the profession" which follows imme-
diately the text of the Constitutions:

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

In the year of the Lord MD...day,
month, in the church...in the city
...I...of...vow, promise, confess to
the all powerful God, to the ever
blessed Virgin Mary, to the St. Father
Augustine and to the whole celestial
Curia and to you father reverend...
general superior of the Regular Cle-
rics of St. Maiolo of Pavia of the So-
mascan Congregation and to your suc-
cessors canonically entering obedience
chastity and poverty, that is to live
in common with my own strength and the
grace of our Lord Jesus Christ and his
very Holy Mother and the whole cele-
stial court according to the Constitu-
tions of the above said Congregation
canonically made or to be made. May
God help me and this Holy Gospel of God.

THE FORMAT OF THE PROFESSION

I...of...promise the Lord God the
glorious Virgin Mary our advocate, St.
Augustine our father and the whole ce-
lestial court and your reverence to
observe the rule of said father St.
Augustine (a) as much as my fragility
will allow it, always with the help
and grace of the Lord Jesus Christ,
of his Very Holy Mother and of the
whole celestial court according to
these Constitutions of our Congregation,
called of the regular clerics of St.
Maiolo and of Somasca, made and to be
made, as it has been conceded by the
holiness of our Lord Pope Pious V in
the year MDLXVIII on December 6.

(a) "Observe...Augustine erased and
corrected by other hand "to live ac-
cording to the rule of the regular
clerics of St. Maiolo."

With the favor of God supreme good and the greatest, after effusing a devout prayer to Him, the above written Constitutions were formed and established in the general Chapter of the Congregation of St. Paul Beheaded, in the convent of St. Barnabas of Milano, after convoking all the brothers dressed with our habit, except exactly two, living one in Ferrara and the other in Cremona - and those present together with their lord superior, with the consent of all or the majority, after permitting a very exact disquisition of two chapters and with the assistance and suggestions of the very reverend and very observant Lord Leonardo Marini Bishop of Laodicea, eximious theologian suffraganeous of Mantova and Apostolicus Commissary to our Visitation. On the year of the Lord MDLII, thirteen days to the kalends of December (Nov. 19).

To the praise and glory of the all-powerful God and to the honour of the very glorious Virgin Mary and our very holy fathers St. Augustine and St. Maiolo and all the angels and saints and for our welfare the Constitutions or Ordinances above written have been established on the day.

To observe (a) the rule of said father St. Augustine as much as my fragility will allow me always with the help and the grace of the Lord Jesus Christ, of his very holy Mother and of the whole court of heaven, according to the Constitutions of our Congregation called of the regular clerics of St. Maiolo and of Somasca, made and to be made, as it has been conceded by the holiness of our Lord Pope Pious V in the year MDLXVIII on December 6,

To the praise and glory of the all-powerful God and to the honour of the very glorious Virgin Mary and of our holy fathers Augustine and Maiolo and of all the angels and saints and the written above Constitutions (b) have been established for our welfare on May 1st MDLXVIII.

To the praise and glory of the omnipotent God and to the honour of the very glorious Virgin Mary and for our holy fathers Augustine and Maiolo and all the angels and saints and the above written Constitutions have been established for our welfare on May 1st MDLXVIII.

- (a) "to observe" is corrected with another hand into "in living according".
- (b) 248.1.C adds or "Ordinances."

The codices 248.1.B/1 and /2 after the text of the Constitutions have the following exhortation:

If we ask God praiseworthy profits for the universal Church to be profitable to all of us, we are on our part to act in everything with knowledge and prudence. We are admonished by Peter the prince of the Apostles to be prudent, experienced, cautious and careful and vigilant in every action when he says: "Be calm but vigilant" 1.

As he who sleeps is like dead and doesn't quite make any work, so the imprudent, inexperienced, improvident and not vigilant is similar to a brute animal.

Therefore, very dear brothers, as long as we are not acting imprudently in what we are about to do, with the help of God, we are admonished to observe the vows as strictly as possible. Whatever is the goal of the religious and whoever be the patriarch of the religious, again and again let's keep it in mind. They were to observe the vows in a way that not even priests nor the very highest Pontiff could absolve us from them.

If it is right to believe the doctors of the holy Church, more obliges the vow than any oath sworn in judgment. From which we have it for certain that we could incur more in the crime of perjury when freely and deliberately we give the heart and our mind, which we have dedicated once to God, to any creature, than if we would violate an oath.

For these reasons our religion has been instituted and this is of all

the religious Constitutions: but the humility of the religion is the same as the poverty of the temporal things. We are to love God extraordinarily and our brothers like ourselves. This is to be done with visible humility and mutual charity. Lastly we are to break off with the proverty of ourselves, of any other thing and of our will. Besides none is to be admitted in our little home, over which the light of His face is marked, except only God, through whom we find it easier to possess and embrace his delights. This indeed is the scope, very dear ones, of our religion, this the goal, this is the mind, this its will. All the sacred orders, the religious congregations all monasteries, any kind of honest living is founded on this goal. All our Ordinances and Constitutions serve as soldiers to it, which the more it pertains to our interest the more we are to embrace it with greater eagerness. For this reason we are to vow ourselves to God as the greatest good. If we will not observe the following Ordinances with all our strength, we will be perjurers and we will break our fidelity to God. But if we honour them eagerly, we will imitate St. Augustine, Benedict, Bernard, Francis, Dominic and all the other patriarchs of so many religions and the lights glittering everywhere.

Let's try to keep with all enthusiasm, very dear, brothers, diligence and works the Constitutions, without forgetting the saying of the psalmist prophet: "Vow and pay" etc 1, and let's thank God assiduously who thought worth to count miserable us among his servants.

1. Ps. 115, 14



