

for a Somascan Spirituality

- 4 -

**Acts and Processes of the
Sanctity and of the Miracles of
the Venerable Jerome Emiliani**



Somascan Fathers



Paucos panes, ut multos orphanos ex Diuinis horreis, quoniam humana defecerant sustentat, admirabiliter inter frangendum, et distribuendum auget.

Paucos panes, ut multos orphanos ex Diuinis horreis, quoniam humana defecerant sustentat, admirabiliter inter frangendum, et distribuendum auget.

for a Somascan Spirituality

4

**ACTS AND PROCESSES OF THE
SANCTITY AND OF THE
MIRACLES OF THE
VENERABLE FATHER
JEROME EMILIANI**

Somascan Fathers and Brothers

C.R.S

(Ordo Clericorum Regularium a Somascha)

Edited by
Father Remo Zanatta, CRS

Printed
2015
Order of St. Jerome Aemilian, Inc.
Houston, TX

COVER
Zanchi Antonio (Este, 1631-1722)
Detail of “Saint Jerome Emiliani enters triumphant in Heaven”
Venice, Patriarcal Seminary at Santa Maria della Salute.

Printed for private circulation only

CONTENTS

Preface	11
General Introcution	13
1. Ordinary Process of Somasca	
Introduction	20
Ordinary Process of Somasca	29
Second Process of Somasca	71
2. Ordinary Process of Vicenza	
Introduction	75
Giovanni Meloni and his testimony	76
Ordinary Process of Vicenza	78
3. Ordinary Process of Treviso	
Introduction	80
The fourth book of miracles	81
The votive tablet	83
Ordinary Process of Treviso	87
4. Ordinary Process of Bergamo	
Preface	91
Introduction	92
Madonna Anna and	
the converted of Bergamo	96
The orphans of the pious house	
Of the Annunciation	98

The nuns of Matris Domini	100
Ordinary Process of Bergamo	101
5. Ordinary Process of Como	
Introduction	132
Paolo from Serate	133
Ordinary Process of Como	136
6. Ordinary Process of Pavia	
Introduction	142
Ordinary Process of Pavia	145
7. Ordinary Process of Cemmo	
Introduction	169
The priest Martino Martellino	171
Ordinary Process of Cemmo	175
8. Ordinary Process of Padova	
Introduction	184
Bartolomeo Crivelli and his testimony	185
Vincenzo da Urgnano	
And Cristoforo da Chuduno	185
Ordinary Process of Padova	188
9. Ordinary Process of Venezia	
Introduction	193
Sister Gregoria Miani	195
Ordinary Process of Venezia	197
10. Ordinary Process of Genova	

Introduction	203
Bernardino Aquila	204
Ordinary Process of Genova	207
11. Ordinary Process of Milano	
Introduction	215
Bernardo Borroni	216
Girolamo Novelli	218
Ordinary Process of Milano	225

PREFACE

In 1980, the Somascan Fathers in USA published in English a little booklet with the title “Letters of Saint Jerome Emiliani”. The book contained also the “Constitutions of the Congregation (1550-1560)”, “Rules for Sponsor (1550-1560)”, and “Ordinary Processes of beatification (Como and Genoa)”. The little book was part of collection called, “Somascan Primary Sources”. (“Letters of Saint Jerome Emiliani”, edited by Cesare De Santis, CRS, Manchester, NH 1980)

The translation from an Italian edition was done by Mrs. Pauline Moll, who “overcoming difficulties of sixteen century Italian, translated these Documents into standard idiomatic English.” The translation of the “Ordinary Processes of beatification” was based on the Italian edition: “Acta et Processus Sanctitatis vitae et miraculorum Venerabilis Patris Hieronymi Aemiliani,” (Processi ordinari di Como e Genova), edited by Father Carlo Pellegrini, CRS, *Fonti per la Storia dei Somaschi*, #2, *Archivio Storico dei Padri Somaschi* N.6, 1972.

Another English translation came from the Philippines, in 1991, precisely, from the Somascan Community of Lubao, Pampanga; apparently the entire community got together and produced a volume with the title, “Acts and Processes of the Sanctity and of the Miracles of the Venerable Father Jerome Emiliani”. This edition is a collection of all the Ordinary Processes that lead to the canonization of Saint Jerome Emiliani. This English translation was based on other Italian Editions by Father Carlo Pellegrini, part of the same collection mentioned above (“*Fonti per la Storia dei Somaschi*”)

Later on, requesting to our communities in India and Philippines some more English translations of our primary sources, I received two digital files: “Ordinary Process of Milano” (Tagaytay, Philippines, 2012), and the “Process of Somasca” (Tagaytay, Philippines, 2014).

The base for all the English Translations is the Italian Edition by Father Carlo Pellegrini:

- “Acta et Processus Sanctitatis vitae et miraculorum Venerabilis Patris Hieronymi Aemiliani,” (Processo ordinario di Pavia), edited by Father Carlo Pellegrini, CRS, *Fonti per la Storia dei Somaschi*, #5, *Archivio Storico dei Padri Somaschi* N.8, 1978.

- “Acta et Processus Sanctitatis vitae et miraculorum Venerabilis Patris Hieronymi Aemiliani,” (Processo Ordinario di Milano), edited by Father Carlo Pellegrini, CRS, *Fonti per la Storia dei Somaschi*, #6, *Archivio Storico dei Padri Somaschi* N.12.

- “Acta et Processus Sanctitatis vitae et miraculorum Venerabilis Patris Hieronymi Aemiliani,” (Processi ordinari di Somasca, Vicenza, Treviso), edited by Father Carlo Pellegrini, CRS, *Fonti per la Storia dei Somaschi*, #9, *Archivio Storico dei Padri Somaschi* N.14, 1980.

- “Acta et Processus Sanctitatis vitae et miraculorum Venerabilis Patris Hieronymi Aemiliani,” (Processi ordinari di Bergamo, Cemmo, Padova, Venezia), edited by Father Carlo Pellegrini, CRS, *Fonti per la Storia dei Somaschi*, #10, *Archivio Storico dei Padri Somaschi* N.15, 1981.

With the intention of gathering in one book all the acts and processes that were fundamental parts for the canonization of Saint Jerome Emiliani, I began to collect those English translations that were available at that time.

The processes of Somasca and Milan are taken from the translation made in Pihilippnes, 2012 and 2014. The processes of Como and Genova are taken from the translation made in 1980, and edited by Cesare De Santis, CRS. The rest of the processes (Vicenza, Treviso, Bergamo, Pavia, Cemmo, Padova, and Venezia) were a transcription of that 1991 English edition.

On some occasions, I transcribed only those parts that mentioned the person being interrogated as witness, the place, and date, omitting certain parts in Latin.

Father Remo Zanatta, CRS

GENERAL INTRODUCTION

Chronology of Ordinary Processes

In order to facilitate their reading, it is fitting that the publishing of the ordinary processes be preceded by some chronological details of their development. The information contained in this chronology has been taken directly from the acts of the processes: I omit the source, this general note being sufficient. As to details concerning happenings in Rome, manuscripts were used. Acts and report for the cause of the beatification of the Venerable Servant of God, Jerome Miani, founder of the Congregation of Somasca, are kept in the archives of the Proctor General of the Somascan Fathers in Rome.

SOMASCAN PRIMARY SOPRCES

1. As a whole, the ordinary processes of the beatification of St. Jerome comprise a period of about five years.

One can discern three phases in their development. The first, from 1611 to the end of 1613, is a period of research: proceeding without any clear idea, with difficulty, more by individual initiative than otherwise, meeting obstacle in seeking the right way.

The starting point is from Somasca. August 10th, 1610, at the request of the Fathers of Somasca, the Vicar General of Milan, Andrea Perbenedetto, delegated Antonio Vimercati, Forensic Vicar of Olginate, to introduce a canonical process to gather information concerning the graces obtained and miracles performed by St. Jerome Miani. The 9th of September following, in Somasca, the first two witnesses were questioned: eighty-five-year-old Bernardino Fontana from Carenno and eighty-two-year-old Antonio Ondeì from Somasca. Both had known

Blessed Jerome. The initiative was taken by the Somascan Father Bartolomeo Brocco. Then months went by before the process was resumed, July 19th, 1611, Bernardino Fontana was again questioned and with him four others testified.

A few days later, August 7th, 1611, in Vicenza, .Father Francesco Zoia, Superior of the religious house of Saints Filippo and Giacomo, had asked the Vicar General to question the Somascan Brother Giovanni Melone from Como.

In 1612, they began to be oriented. In February, the Father General in Milan sent the process of Olginate to the General Procurator in Rome, Father Alessandro Boccolo, who had it examined by Monsignor Pegna. The latter noted that the procedure was not correct and he undertook to draw up a better way in which to establish the processes. Unfortunately he died at the end of August without having fulfilled his wish.

By order of the Republic, the Venetian Ambassador in Rome had an interview with the Pope on the subject. He spoke kindly about it. In October, the General Procurator succeeded in receiving from Cardinal Federico Borromeo's agent a copy of the articles concerning the cause of the beatification of Saint Charles.

Meanwhile, the first of October, 1612, in Olginate, the process, was resumed and it continued to the first half of the month. Ten witnesses were questioned, among whom was eighty-two-year-old Anastacia De Bassi who had known Miani. October 15th, the process was sent to the Vicar General in Milan.

Three months later, the 8th of January, 1613, in Treviso, before the Vicar General Cirstoforo Baldo, two Lateran canons were questioned about the marvelous liberation at Castelnuovo. They were the prior and the sacristan of the monastery of Santa Maria Maggiore. On this occasion, two documents were added to the process: the story included in the fourth book of miracles of the Madonna Grande and in the votive tablet preserved at the same shrine.

Meanwhile, on January fourth and February 1st, 1613, two memorials were sent to the Pope: one from the Somascan Congregation,

the other from the Venetian embassy that had examined the process and granted the title of Blessed to Miani. The process was delivered the 9th of February to the Congregation of Rites which had entrusted reexamination to Cardinal Capponi. The answer was received in September; there were substantial omissions in the process. A list of these was prepared by Signor Pellegrino Puglia and sent to the Father General and to Father Giovanni Calta that they might complete the process by examination of other witnesses.

2. At the end of 1613 came another important phase of the processes that lasted all through 1614. In great part, credit is attributed to Father Calta.

From November 21st to the 30th, the process was held in Bergamo, in the presence of the Vicar General Orazio de Federici. Father Calta was duly appointed Procurator. The tribunal met in three different places: in the choir of the converts of the Maddalena Church, where three witnesses living in that sacred place were examined; in the church of the Annunciation, where' four nuns were questioned; and, finally, in the pallor of the monastery of Matris Domini for the interrogation of other three nuns. Simultaneously with the informative process, there was questioning concerning a grace attributed to Miani, obtained by a certain Sister Veronica Manenti from the Matris Domini convent. This process was helkpd during various hearings, the 23rd, 27th, 30th of November, 1613, and the 9th and 13th of January, 1614. Another phase of the process of Somasca was the two hearings, the 28th of November, 1613, and the 18th of February, 1614, concerning a grace obtained by the intercession of Miani for Caterina Volpo. The process of Somasca was closed April 2nd, 1614, with the questioning of the last witness, the pastor of Carenno, Roberto Colleoni.

During the process of Bergamo, the 27th of November, 1613, Father Calta went to Come where, before the Vicar General, Nicola Cocquio, a very important witness, was questioned: the Somascan Brother Giovanni Paolo della Torre ninety years old, who, as a childn had been cared for by Saint Jerome.

From January 28th to February 6th, 1614, there was also the ordinary process held in Pavia before Filippo Leone, Vicar General of the Diocese. The Procurator was always Father Calta, appointed by Father Generla de Domi with power of Attorney for Francesco Ferario of Milan, dated January 7th, 1614. In this process, one finds the interrogation prepared with three questions for writing, of interefrity of Father Evangelista Dorati, whose *La Breve Institutione della vita di Messer Girolamo Miani* should be obtained for the process. The four witnesses questioned were the Somascan priests Agostino Valerio, the 30th September, Biagio Ganna, February 4th Giovanni Battista Perego, February 6th, and the Cleric Marino de Marini, January 30th.

A process was necessary to show the integrity of the Salodian Stefano Bertalozzi, priest and friend of Miani, from whom Dorati heard directly the news related in his *Breve Institutiones*. Father Calta was therefore granted another very unreserved power of attorney to help the cause of Maurizio de Domis, Superior General. Dated March 19th, 1614, it was drawn up in Brescia by Lelio de Nobile, notary. The following day, March 20th, from the Vicar General of Brescia, Antonio Alberio, Father Calta obtained permission to hold a process in Salo'. It was held in two sessions before the forensic vicar of Salo'. Ippolito Barozzi, on April 16th and September 20th, 1614. Three witnesses were heard in the first as well as in the second session. October 1st, the process was closed and sent to Brescia.

June 3rd, 1614, there was another brief process in Bergamo concerning a cure of Lucia Brigida de Pelegrinis from the orphans' home. Beside her, two other women from the same home were questioned.

July 28th, there was another hearing in Bergamo before the Vicar General, Orazio Federico. In the name of the attorney, Father Calta, Father Nicola Salvoldo asked that a copy of the letter from Brother Girolamo from Molfetta be inserted with the deed: to the beloved in Christ, Father and Brothers, Servants of the Poor and their Orphaned children in the home in Lombardy. This letter was in introduction to the

Dialogue of the Spiritual Union of God with the Soul by the Capuchin Bartolomeo from the city of Castello, printed in Milan in 1539.

November 18th, 1614, the process of Bergamo ended with the questioning of Antonio da Gromo, witness.

September 11th, 1614, the Vicar General of Brescia, Antonio Alberio, delegated the archpriest of Cemmo, Antonio Ricco, to hear some of the witnesses from Garda. The process was held; September 14th and three witnesses were heard. They told of the bread miraculously kept by Martino Martellini as testified to at the process of Pavia. September 15th, Calta went to Brescia with a copy of the proceedings.

The 20th of September Father Calta held the second session of the process of Salò. He was in Padua the first of October. He had the Vicar, Marco Antonio Zamboni, open the process. The only witness heard that day was a seventy-one-year-old clergyman, pastor of the cathedral, Bartolomeo Crivelli, who had been in Somasca.

The process of Venice ended October 17th. It was held in the parlor of the Sisters of St. Alvisé, before the vicar general Roberto Cusano. Testimony was given by the prioress of the monastery, Sister Corona Venier and two nuns, Sara Barbaro and Michela Malipiero.

Meanwhile, in Genova, November 20th, before the Vicar General Lelio Tasti, the Genovese process was held, at which the lay Somascan Brother Bernardino Aquila was questioned.

3. At the end of 1614, the proceedings were considered closed. Meanwhile, legal copies had been obtained for further development: February 13th, 1614, for the process of Pavia, September 18th, for that of Como, October 1st, for that of Salò. October 2nd, that of Padua, October 15th, that of Treviso, October 20th, that of Venice and November 24th, that of Geneva. The first six months of 161 were given over to securing copies of the other proceedings: April 25th, for that of Somasca, April 30th, of Bergamo, June 17th, of Como and June 27th of Vicenza.

There still remained two rather important witnesses to be questioned in Milan. July 6th, 1615, Father Calta gave the Vicar General Mario Antonio the articles of which he was to base the proceedings. The following day, Don Bernardino Borroni, pastor of Santa Maria at Vicenza, was questioned and August 4th, the Somascan Father Girolamo Novelli, witness, who contributed the most precious information of the entire ordinary process. On September 28th, an authenticated copy of this process was obtained.

From this moment began the long task concluded May 26th, 1623, by the introduction for canonization of Miani by Pope Gregory XV.

CHRONOLOGICAL ORDER OF ACTS AND PROCESSES

1. SOMASCA (September 9, 1610 - 12 April, 1614)
2. VICENZA (August 7, 1611)
3. TREVISO (January 8, 1613)
4. BERGAMO (November 21, 1613 -
June 3, 1614 - November 8, 1614)
5. COMO (November 27, 1613)
6. PAVIA (January 28, 1614)
7. CEMMO (September 14, 1614)
8. PADUA (October 1, 1614)
9. VENICE (October 17, 1614)
10. GENOVA (November 20, 1614)
11. MILAN (July 6, 1615)

ORDINARY PROCESS OF SOMASCA

(September 9, 1610 - April 12, 1614)

Introduction

1. The process

The process of Somasca was the first of the ordinary processes for the beatification of St. Jerome Miani. It was requested by the Somascans with direct petition to the Vicar General of Milan Andrea Perbenedetto, who on 30 August 1610 wrote to the Prevost and Vicar Foraneus of Olginate, to proceed and to meet the request.

The examination of the witnesses started on 9 September in Somasca with the deposition of Bernardino Fontana. The same day was examined also Antonio Ondeì.

The process was resumed on 19 July 1611 after almost a year of interruption. In this occasion were examined Andrea Volpi, Bernardino Fontana for the second time, Santo Brini, Davide Cola Benaglia and Pietro Cantoni.

In this way ended the first phase and the testimonies were sent to Milan by the Prevost of Olginate. The same were sent by the father General of the Somascans to the General Procurator in Rome, father Alessandro Boccoli, in order to have an opinion.

The General Procurator handed them to Mons. Pegna, who examined and return them at the beginning of May with his own observations. He was then requested to give “a good formula in order to prepare a case for trial”; he promised it many times, “but finally he died at the end of August”. Fr. Boccoli was able to have from the agent

of card. Federico Borromeo copy of the articles prepared for the process of St. Charles; on 5 October he sent them to Fr. Giovanni Calta in Somasca.

Meanwhile on 1st October the process had resumed, especially by the initiative of Fr. Bartolomeo Brocco, superior and parish priest in Somasca. The new examinations followed a more precise formulary, which has the merit to give more information about the person of the witnesses, but bound in a certain way the depositions on a fix format.

On 1st October in Olginate were examined Pietro da Pescarenico, Giovan Pietro Robbiati and Anastasia de Bassi; on 4 October the priest Roberto Colleoni; on 5 October father Bartolomeo Brocco and Battista Bolis; on 14 October Cristoforo Amigoni, Giovanni Antonio Bolis, Francesco Moioli and Prudenzia Amigoni.

On 25 October 1612 the vicar of Olginate closed the process and sent it to the Vicar General of Milan Antiloco Arcangelo. All in all, sixteen witnesses had been examined; four of them had known the Miani.

Copy of the acts was sent to Rome. On 4 January 1613 the general procurator, introduced by the Venetian Ambassador, presented to the pope a memorial, so that could be seen the process made about the life of father Miani, in order to obtain the title of Blessed". To a second memorial of the Venetian Ambassador, dated on 1st February, came the answer: "Videantur scripturae"/ Let us see the papers.: and these were delivered to the secretary of the Congregation of the Rites. These were returned back to the general procurator on the middle of September with the response that "there were lacking some essential element in order to proceed towards the goal." The procurator sent the file to the attorney Pellegrino Puglia and on 26 September he noted down: "He gave me a list of the defects, and I sent them to the father general and to father Calta, so that they could provide with the revision of the witnesses".

We have no knowledge that the witnesses were examined again; nevertheless the remarks were useful for the other processes , which start rightly on November 1513.

A second process was celebrated in Somasca from 28 November 1513 until 2 April 1614. It had as object the grace obtained by Caterina Volpi of Somasca, already presented in the first process by her father in law Andrea Volpi. On 28 November 1513 in the church of St. Bartolomeo of Somasca was examined Caterina wife of Ambrogio Volpi, who received the grace; on 18 February 1614 her mother in law, also named Caterina, wife of Andrea Volpi, then the midwife Pasqualina Volpi and Lucia Airoidi, sister of Caterina, all of them from Somasca.

The same day was examined Martino Moioli and on 2 April Roberto Colleoni, parish priest of Carenno.

The notary in both the processes was Marino Cola from Corte.

On 2 April the Vicar Foraneus of Olginate closed the process and sent it to the Vicar General of Milano.

We will report the integral content of the first process, while of the second will be recorded only the depositions of Moioli and Colleoni.

2. The witnesses

Sixteen witnesses were examined in the first process of Somasca and six in the second; some were called twice. Four of them had known the Miani: Bernardino Fontana, Antonio Ondeì, Anastasia de Bassi and Cristoforo Amigoni.

The witnesses were born and lived, or deeply inserted (the priest Colleoni and father Brocco) in that part of the Valley of San Martino, where the Miani had spent the last years of his life. Six are from Somasca, three from Olginate, three from Carenno, two from the small hamlet called Saina, one from Vercurago, one from Rossino, and one from Castello di Lecco.

Their age goes from the 89 years of Pietro Cantoni to the 55 of Roberto Colleoni: six are over the eighties, four between the seventies and eighties, six are between the sixties and the seventies and only one in above the sixties.

Among them two are priests: Roberto Colleoni, who is parish priest in Carenno, and Bartolomeo Brocco, who is somascan religious and superior in Somasca. Fifteen are men and to are women.

Of some of them we come to know the profession and social condition: fisherman, weaver, midwife, breeder...etc. All common p[eople]; their properties are modest as is their income.

Except for the four witnesses de visu, the others refer the witness of other people. These ones are sometimes indicated in a very generic way: “from various persons”, “by voice and fame”, “many persons, whom I now do not remember”, “public voice and fame”, “many people who knew , saw and practiced him”. The priest Colleoni collected information “from some very old parishioners of Carenno”; the two Ondei from Saina heard him mentioned “by all the old people of Saina”.

For various witnesses the source of their knowledge is the family environment: “I heard him mentioned by my mother Caterina,” who was sister of two Borelli brothers, who had been followers of Miani; I heard him mentioned by my late father and mother”, etc.

Sometimes are indicated also the names of the persons, from whom the witness had the news. Some of them are totally unknown, while others are mentioned in other processes. For example about Battistino Moioli, called the Judge, from Vercurago, speaks in the process of Milan Father Girolamo Novelli. Battista da Romano was an orphan received by the Miani, who remained with the Somascans: he was among the ones who more kept alive the memory of the saint in the first fifty years after his death, and source of information for many witnesses in the processes.

Also the incidents in which the information was collected are various. Some statements are generic: “public knowledge; always heard it said; I heard it mentioned many times; many times talking...” Others are more accurate: “in the occasion that we were talking about the

congregation of Somasca, “in the occasion when I went to Somasca and to the Rocca of Somasca with some gentlemen of Merate”, “in the occasion that we took shelter in the grotto of Tremasasso” in order to find protection from a heavy rain, that was hindering us to proceed in the journey.

Let us dwell for a while upon the four witnesses de visu.

The first is Bernardino Fontana. He was from Carenno, born in the year 1525 ca. When he gave his testimony he was 85 years old. As a child he was able to see St. Jerome in his own place, while exercising his apostolate of charity, “wearing a long black garb”, even if he was not saying the mass. Other information he received from his father, who was participating on Sundays to the congregation the saint was having in Somasca. On 1626 the Fontana was already dead.

Antonio Ondei is from Somasca. Born around the year 1528, also he as a child saw the Miani. He was 82 years old when he was called to testify. He remembers that he had kissed the body in the coffin, in the church in Somasca. He remembers also the healing of the Mazzoleni, the sepulcher of bricks in the church of St. Bartolomeo, his life full of hardships with the poor children, his companions.

Anastasia Robbiati from Olginate, widow of Luigi de Bassi. From her parents Francesco and Caterina she heard telling about the Miani. But she remembers also having seen him when she was about ten years old, when he was coming to Olginate with four or six boys to teach Christian doctrine. She will be again examined in the apostolic process on 17 September 1626 and, in spite of her one hundred years, this second testimony richer than the one given in the ordinary process.

The fourth witness de visu is Cristoforo Amigoni from Somasca. Also he knew St. Jerome when he was a child: “he was a man not so much tall, but of venerable appearance”. His testimony has some unknown particulars: he was living here in Somasca in a certain small house, they were having the kitchen in the house of the Ondei, they

were working manual works and were weaving the wool, he was also keeping some sheep and goats for the nourishment of the children.

Even if these testimonies were not so important under the historical aspect, the fact that they come from four witnesses the visu will help to free the cause from juridical fetters in which will find itself ensnared with the changes of the procedures in the processes of beatification. The postulator father Gianfrancesco Baldini relates that in the year 1747, already at the eve of the beatification, arouse the difficulty that, missing witnesses de visu, were necessary not two, but four miracles. The difficulty could be overcome only because patiently skimming over the process of Somasca, he was able to find our four witnesses.

3. The testimony

The testimonies collected in the process of Somasca are related to the time he lived there, that is from the last months of 1534 until his death that happened in the night between 7 and 8 of February 1537. It is a period of two years and a half, interrupted by various absences: in the first months of 1535 he was in Como for the foundation of a place for orphans; in the same year there was the trip to Venice, which lasted several months; he went also to Pavia and the end of 1535 for the foundation there, and in the middle of 1536 for the foundation in Brescia.

From the declarations of the witnesses we cannot have a clear idea of the places where the Miani dwelt in Somasca. Many of them are mentioned. To the first dwelling place in the Castle seem to hint Battista Bolis and Giovanni Pietro Robbiati. Then he had to come down “at the end of Somasca, in a certain small house”; in the houses of the Ondei they were cooking. Repeatedly are mentioned the Tremasasso and the Eremo. At the Tremasasso he was living under a grotto, sleeping on bare rock with a stone under the head as support. In the eremo, to be protected from the open air, he closed the grotto where he was

withdrawing with a small wall and with some reeds. He died in the house of the Ondei family.

To the question what kind of life was living St. Jerome in Somasca, the answer is unanimous: it was a life of austere penance.

In Somasca the main concern of the Miani were the orphans, with whom he was sharing his life. Also here the testimonies are in one accord, almost with the same words: “He was gathering with himself orphan children- says Battista Bolis – sick and healthy; the sick he was curing or making them to be cured and he himself was washing their heads; the healthy ones he was providing to be taught. He was going in procession with the orphans joint with him; with the bread they could find he was providing to feed the children and the others in the house and he was eating the hardest one. Anastasia de Bassi, with a womanly remark adds “with his own hands he was washing even the shirts of the children keeping good care of them”.

Bartolomeo Brocco, a Somascan, therefore attentive also to the educational problems, highlights that the attention of Jerome was to avoid going for begging, living not from alms, but out of their own work, therefore training the children in various activities. Among the companions of the Miani there was one binding books and another working at the lathe. Cristoforo Amigoni remembers them busy in manual works and in weaving wool. They were also breeding some sheep and goats. Father Bartolomeo Brocco was still keeping three or four scythes that were used to work in the fields. They were going to help those who were in need. That is recalled among the others by the priest Roberto Colleoni from Carenno; except for the time of the Office of the Blessed Virgin Mary and of the Mass, they were going in the fields to cut grass, to collect wheat and to help farmers out of charity.

To the orphans was given adequate instruction. We find mentioned a priest Jerome, who was teaching them. Some witness credit

to the Miani the foundation of the “school of Somasca in order to teach the children”.

Above all the orphans were trained in the Christian Doctrine which, in their turn, they were teaching to the children of the nearby places. To Olginate “they were coming on the feast day to teach Christian doctrine to the boys and girls of that place”; Anastasia de Bassi mentions that for such a purpose the Miani was going down from Somasca to Olginate with four or six orphans and with a certain priest Paolo. We find a mention also to the twofold kind of catechetical teaching, that we find in the two booklets of Fra Reginaldo: the instruction proper and the debate. The priest Colleoni “knows because he heard it mentioned that said father in Carenno and in other places was teaching Christian Doctrine with great result for all”.

The witnesses mention also the names of some companions of the saint: the Dominican fra Tommaso who was going preaching in those places, the priest Gerolamo who was giving classes, the priest Paolo, Giovan Pietro Borelli and his brother called the Rodesco and a certain Francesco Cattaneo. Some were giving occasionally their hand, as Battistino from Vercurago, called the judge.

The witnesses de visu give us some very short descriptions, giving alive an

image or an event that struck their memory.

Bernardino Fontana, presents Jerome and his poor: “ he was wearing a long black garb. And the other poor were wearing a black apron with short dress down until the laces of the socks.”

And Antonio Ondeï says how the saint repaid the hostility of the Mazzoleni: “I remember that ‘Messer’ Antonio Mazzoleni, notary in Calolzio, was suffering of an infirmity, which I don’t know what it was. At the death of said father he made a vow, and prayed to him; and he was freed. Everybody was surprised, because said Mazzoleni, when he was mentioning them, he was calling them beggars”

The priest Colleoni recalls a congregation instituted by Saint Jerome: “that in the land of Somasca, where he was living, he instituted a spiritual academy, or congregation, to which he was gathering various people in very great number , among them there were some people of Carenno, distant from Somasca some two miles of very bad road. This congregation was done on Feast days”.

Of this congregation speaks St. Jerome in one of his letters from Venice: “Command Mr. John Peter to continue in his two special tasks, ...that he should not forget to use the best ways God inspires him in order to confirm the people of the Valley in the good devotions”.

The process of Somasca gives us, after eighty years, the memory impressed in the mind and in the heart of those simple people. And it is a wide witness that can be concentrated in few basic elements: austerity of a life of penance, the tender care of the poor, the image of a saintly person.

ORDINARY PROCESS OF SOMASCA

The year 1610, on Thursday, ninth day of September, in the place of Somasca of the Valle di San Martino, district of Bergamo, but of the Diocese of Milano.

In the presence of Very Reverend Priest Antonio Maria Vimercati, honorable Prevost and Vicar Foraneus of the Vicariate of Olginate, delegated by letters of delegation of the following tenor.....

Appears Bernardino Fontana, son of the late Antonio from Carenno, belonging to this Vicariate and to the diocese of Milan, being called as witness to testify the truth., etc, who swore., etc, having touched...etc.

Interrogated:

If he remembers having known the late father Jerome Emiliani, called Miani, who used to live here in Somasca?

He answered:

Yes sir, I remember having seen and known said late reverend rather Jerome Emiliani, because I remember that he had with him another father, whose name was Frate Tomaso; and I remember that they were coming to Carenno; they were taking care of some children, who were sick, most of them from ringworms, and were providing to restore them to health; and one of his company was also Giovan Pietro Borello, from Vercurago, who later went out of their congregation and returned to his house in Vercurago. Said frate Tomaso was preaching in the church to the people.

Interrogated:

If he knows said father Emiliani was saying mass or not.

He answered:

No, sir, said father Jerome was not saying mass, but he was wearing a long black garb. And the other poor were wearing a black apron with short dress down until the laces of the socks.

Interrogated:

How said father Emiliani and the others were providing for food and dress.

He answered:

They were looking for alms and they were well treated; but as I can know, they had no kind of income.

Interrogated:

If he remembers that said father Jerome came to live in Somasca, and how long he lived and when did he die.

He answered:

Yes sir I remember that in Somasca was not living said father Jerome, nor any other of his congregation; but there was living a priest Giovanni Fontana; I don't remember how long he lived; I know well that he died here in Somasca.

Interrogated:

If he went to visit the body of said father, and if he knows that while the body was not yet interred, he made some graces or miracles.

He answered:

I do not remember other things, but that a certain Antonio Mazzoleni from Calolzio, a notary, a gentleman and a man of honor, was suffering of certain infirmity and pain (I cannot remember of what sickness or pain), and he came to visit the body of said father, while was not yet interred, and that he prayed and was freed from that infirmity. That was of public knowledge. At that time I was a little child and I heard it said by many persons in different places; but I did not go to visit the body.

Interrogated:

How long ago did said father die and buried, and where was buried.

He answered:

I do not remember exactly how long ago he died, but it is very long time ago; he was buried here in Somasca, because I heard it said publicly.

Interrogated:

What kind of living had said father.

He answered:

It must be surely a life of penance, because he was living with those poor, who he was taking with himself in order to cure them; and he was going with them in procession for alms; nor there was any rumor that he would go in the house of somebody to eat or for a banquet.

He answered correctly on general questions. He was about 85 years old. Having finished the interrogatory he was dismissed.

The same day, before...as the previous.

Is presented Antonio Ondeï, son of the late Giovannino, called the Beseno, of Somasca; he is called as witness, etc, and is presented to him to make the oath about saying the truth etc... and he swore etc,...touching etc ...

Interrogated:

if he remembers having known a certain father Jerome Emiliani Venetian, who lived in Somasca.

He answered:

Yes sir, I remember that I saw him and knew him; and when he died, I remember that I went to the church, where he was in a coffin, and I kissed him.

Interrogated:

How long did he stay in Somasca and what was he doing.

He answered:

he stayed in Somasca, as I can remember, some six or seven years. It is true that the first years he was going and coming back, but from 1533 he remained here, where then he lived until his death; and he died the year 1536 or 1537. And his body was buried here in the church of St. Bartolomeo of Somasca; at that time was prepared a sepulcher of (quadrelli/bricks) above the ground, but the happy memory of blessed Charles made it remove and was buried under the ground.

Interrogated:

If he knows that said father, alive or dead, did miracles of graces.

He answered:

I remember that 'Messer' Antonio Mazzoleni, notary in Calozio, was suffering of an infirmity, which I don't know what it was. At the death of said father he made a vow, and prayed to him; and he was freed. Everybody was surprised, because said Mazzoleni, when he was mentioning them, he was calling them beggars. And also because said father had the intention to settle in the territory of Calozio, but said Mazzoleni opposed it, saying that he was not permitting beggars to be helped, because after some time they would expel the others.

Interrogated:

What kind of life was living said father Jerome.

He answered:

Said father used to gather with him children orphans, both sick and healthy; the sick he was taking care of, and the healthy were well-reared. He was going with those children in procession searching for alms in the territory. He had together with him a certain fra Tomaso of

the Order of St. Dominic, who was going preaching in different places, mainly in Olginate. They were living poorly of alms, not having any income, as far as I can know.

Interrogated:

If he had other fathers with him.

He answered:

Yes sir, he had others: among them there was a certain Francesco Cattaneo, who was binding books, a priest Jerome who was taking care of teaching in the school, and another who was working at the lathe. They all together were governing said children.

Adding by himself:

When he died and said Mazzoleni had the grace I mentioned, the people were saying that said father had returned good for evil, because said Mazzoleni had opposed him, as I said above, to put foot in Calolzio.. Nevertheless for the merits of said father he was freed from his infirmity, as above.

He answered correctly on general questions. He was about 82 years old. Having finished the interrogatory he was dismissed.

The year 1611 on Tuesday the 19th of July

Before said Very Reverend priest delegated... appears Andrea Volpi, son of the late Giovan Ambrogio of Somasca, witness presented by Very Reverend Bartolomeo Brocco, priest of the Venerable chapter of St. Bartolomeo of Somasca, member of said venerable congregation of Somasca. He was requested to make the oath of saying the truth etc., and he swore, etc., having touched etc.

Interrogated:

If he can give some light or information about the life and miracles of the late father Jerome Miani founder of the Congregation of Somasca.

He answered:

I never knew 'de visu' said reverend father, but by hearsay and fame I always heard him mentioned as a man of good life, being a good religious and a servant of God. And I know because I heard from various people that said father was gathering the poor children he was finding around and, in order to feed them, he was going in search of alms. And of what he had collected, he used to eat the darkest and hardest bread, giving the other to the children. He was also medicating them with his own hands, when they were sick. And I myself had the following experience, a year and more ago. When my daughter in law was sick in giving birth, because already three or four days she was suffering not being able to deliver and the midwives did not know what more to do, I, having exhorted her to make some devotion to the Blessed Virgin, having closed myself alone in my room full of anguish, remembered said father Miani, and having raised my eyes to our Lord and having knelt I prayed said reverend father that, if this was the will of our Lord, he would pray his divine majesty for the health of my daughter in law and for the creature she was carrying in her womb; and I promised by vow to offer to the church of St. Bartolomeo here in Somasca, where is buried his body, a silver image of my daughter in law giving birth, and to present it to the church in honor of said father Jerome. And after I did this vow, in one hour, by the grace of our Lord and of said father, she happily gave birth to a daughter that she still feeds at the breast. The name of the daughter is Francesca. I did not yet fulfilled said my vow, but I gave already order to said father Bartolomeo to provide for it and I will pay it. I know this issue because it regards directly myself.

He answered correctly on general questions. He is 71 years old.

Same day, at the presence of...as above.

Was again called Bernardino Fontana, identified and examined as first witness. He was requested to make the oath of saying the truth etc., and he swore, etc., having touched etc.

Having been read word by word his deposition previously given and interrogated if were true the things he said or if he was willing to add or remove something.

He answered:

My deposition is true and I do not want remove anything, but I will add that said reverend father, beyond the former things I said, in the feast day was gathering here in Somasca various men, among whom there was also my father, and that they were staying here until late evening; they were saying that they were going to the meeting, but I don't know what they were doing. It is also true, as I said, that he was by all regarded as a good man and a saint while still alive and after death until now. I saw him various times in Carenno at mass.

He affirmed all these things and again affirms under oath.

He answered correctly on general questions. He is 86 years old.

On said day, at the presence of... as above.

Appears Santo Brini, son of the late Jerome, of the land of Carenno, of the vicariate of Olginate, Diocese of Milano, witness presented by Very Reverend Bartolomeo Brocco, priest of the Venerable chapter of St. Bartolomeo of Somasca, member of said venerable congregation of Somasca. He was requested to make the oath of saying the truth etc., and he swore, etc., having touched etc.

Interrogated:

If he knows or if he heard mentioned a certain father Jerome Miani, and how did he hear about him and from whom.

He answered:

Yes sir, I heard him mentioned by my mother Caterina, daughter of the late Giovan Antonio Borelli from Somasca. And I heard him mentioned as a man of good and very holy life; and he was not drinking wine unless he first had cut it with the same measure of water. He used to discipline himself in order to mortify the flesh. Companions of his holy life were two brothers of her, one by name Giovan Pietro and the other was called the Rodesco, because his mother had come from a place called Rota di Val d'Imagna. When he was giving his shirts for laundry, they were tainted with blood, because of the heavy discipline he was using. He was a great servant of God; he used to medicate the children when they were sick and who were going for alms. I remember having known one of them, called Michele, who was coming for begging to Carenno, and the people were saying that he was of the poor of Somasca: but said father Jerome was already dead. He was the one who instituted the Congregation of Somasca. But I did not see nor known him, because I was born in the year 1547, and said father was already dead. But what I remember I heard him mentioned by those who knew him as a great servant of God,; and also nowadays he is considered as such because of the works done by him. And I don't know anything else.

He answered correctly on general questions. He is 64 years old.

On said day, at the presence of... as above.

Davide Cola Benaglia, son of the late Giovanni Antonio, of the place of Vercurago of the municipality of Somasca, being

presented as witness; he was requested to testify the truth..., etc, who swore..., etc, having touched...etc.

Interrogated:

If he had ever heard mentioned a certain father Jerome Miani, and from whom, and in what way.

He answered:

Yes sir, that I heard mentioned said father Jerome Miani. many times, from when I was a child, And I heard it said that he was a Venetian nobleman and that he had come to live in these places. He was leading a life of a poor, gathering the poor children, both sick and healthy, and that he was taking care of the sick curing them and was providing to instruct the healthy. He was going in procession with said poor children searching for food; he had chosen for his dwelling a place under the Rocca, called the eremo/hermitage of Somasca, where he was living an austere life; and from that place he used to go to a cave, called Tremasasso, ; and the he was dwelling under said cave, sleeping under a “corna”/protrusion, which is part of the grotto, on the ground, with a stone under the head as pillow, living a very austere life as a great servant of God. After his death he was buried here in San Bartolomeo, in a sepulcher above the earth, but by St. Charles said sepulcher was removed and the body was put under the ground. And he said that he did not know any other thing.

He answered correctly on general questions. He is about 75 years old.

In the same day, at the presence... as above.

Pietro Cantoni, son of the late Antonio, living in Castello di Lecco, in the diocese of Milan, being presented as witness; he was requested to testify the truth..., etc, who swore..., etc, having touched...etc.

Interrogated:

If he ever knew or heard mentioned a father Jerome Miani Venetian Nobleman, who already long time ago came to live in Somasca, Vicariate of Olginate, and how people were considering him.

He answered:

No sir, I have not in my memory having known him, but I remember very well that I heard him mentioned many times, and was mentioned as an honest man and great servant of God , who was gathering around him children, both healthy and sick ones, and while providing to cure and heal the sick, he was seeing to teach the healthy. And I remember that they were saying that once a week from Somasca he used to come here to Castello di Lecco, distant some four miles, with those children in procession with the cross at the head looking for alms in order to be able to feed those children and also himself and the other fathers who were staying with him. And always I heard him mentioned as a great servant of God; and they say that he is the founder of the Congregation of Somasca, which is now flourishing at the honor of our Lord and universal benefit. And I don't know anything else.

He answered correctly on general questions.

He is 89 years old, as he said.

The year 1612, on Monday the 1st of October, in Olginate. . In the presence of Very Reverend Priest Antonio Maria Vimercati, honorable head priest and Vicar Foraneus of the Vicariate of Olginate, delegated. Appears Pietro da Pescarenico, son of the late Battista of the said land of Olginate, being presented as witness; he was requested to testify the truth..., etc, who swore..., etc, having touched...etc.

Requested what was his profession and how much can be his income.

He answered:

My profession is to be a fisherman; and my possession can have the value of about three thousand 'lire milanesi'.

Interrogated:

If he had confessed his sins this year, in the Easter season, and to which confessor and in which church, and if he received the sacrament of the Eucharist, and by the hand of which priest, and in which church, and who were present.

He answered:

This past Easter I went to confession in the land and church of Santo Stefano di Garlate, with your permission, and then I received communion from you here in the church of Santa Agnese di Olginate, at the presence of a huge number of people.

Interrogated:

If he was ever investigated, accused or processed of any crime.

He answered:

No sir, in all my life I was never accused, processed or investigated.

Interrogated:

If he knows about what matter he has to be examined.

He answered:

I think I was called to witness about the religion and the foundation of the religion of the fathers of Somasca.

Interrogated:

by whom he was requested to come to make himself examined, and by which words or if he was told about what he has to be examined, and requested to express all the conversation done, and that he has to say the truth if he was instructed by somebody and to declare what was told to him in general and in specific words, in this or other way.

He answered:

Fermo, my grand son, told me that they wanted to examine me about the life of the founder of the Congregation of Somasca; but nobody told me to say it in one way or other; and I told him that I will witness in truth, without being given to me or promise anything, nor I am expecting anything from my deposition, but I will witness in truth about what I know of the things I will be requested.

Interrogated:

If he is native of the land of Olginate, and how far it is from the land of Somasca.

He answered:

Yes sir, I was born in the land of Olginate; and Olginate is distant from Somasca, as you know it, no more than one mile.

Interrogated:

If he ever heard mentioned Jerome Emiliani or Miani, who used to live in the mentioned land of Somasca.

He answered :

Yes sir, it is true that I heard mentioning said late Messer Jerome Emiliani or Miliani; he is the one who raised up the school of Somasca.

Interrogated:

By whom he heard him mentioned, where and for what reason and for what goal and effect.

He answered:

Io heard him mentioned by many people, whom I don't remember anymore, nor I remember what was the occasion.

Interrogated:

If he knows that said Jerome Emiliani was one of the fathers of the Congregation of Somasca, and if he knew him.

He answered:

I did not know him, but I know for sure that he started the school of Somasca, I think about the year 1528.

Interrogated :

How does he know it and from whom he heard it.

He answered:

I know it because there is a chronicle that says it. And I heard it said by my late father and by Messer Polifio Adda, who were saying that said Jerome did a good work instituting a school in Somasca to make children learn; and I heard that they were coming also to this land of Olginate on the feast day to teach Christian doctrine to the children boys and girls of this land.

Interrogated:

If he knows that said father Emiliani died and how long time already.

He answered:

Surely sir that he died already, and is buried in Somasca; but I do not know the precise time, I think it is between the years '30 and '40.

Interrogated:

If he ever visited his sepulcher and by which reason he was moved to visit it.

He answered:

No sir, I never visited the tomb of said late Jerome Miani.

Interrogated:

If he knew or heard that said Emiliani had been an honest person, just, fearing the Lord and observer of the commandments of God.

He answered:

Yes sir, I heard being said that said Jerome Emiliani was a worthy man and that he was observing the commandments of the Lord, and that he was thought of as a saint.

Interrogated:

If he ever heard that said Jerome made some miracles, or that some graces were obtained through his intercessions.

He answered:

No sir, I never heard that said Jerome did some miracle or some grace.

Interrogated:

If he knows that said Jerome despised the riches and the worldly honors and exercised in prayers and other pious works?

He answered:

I heard it said that he was gathering the poor children, that he was instructing them and curing them if sick and that he was doing many good works.

Interrogated

to express what kind of good works he was doing.

He answered:

When he collected a good number of them in Somasca, he went to Bergamo, and from Bergamo to Milano, and there he was doing the same; and this happened just a short time after the war and in very calamitous times. In that time he consumed at the service of God his whole patrimony for those poor orphans; and he founded the monastery of Somasca; people were calling them the poor of Somasca; he was providing food for them even going around begging for the love of God in order to bring up those children.

Interrogated:

if it is possible that the truth can be different from what was said above.

He answered:

I said the truth, and in truth I cannot say differently from what I said, nor it will be found anything different from what I said.

About the causes of his knowledge, he answered that he knows it because of the reasons said above.

He answered correctly on general questions.

He is about 80 years old.

The same day, at the presence... as above.

Giovanni Pietro di Robbiate, son of the late Francesco said the Cagnone, of said land of Olginate, being presented as witness; he was requested to testify the truth, etc, who swore, etc, and admonished.

Interrogated

if he is rich or poor, what is his income and from what he lives.

He answered:

My possessions, after paying the debts, has little value; at the same time I live of what is mine, having also a little bit of income from my daughter from weaving; and when I have not enough from the income, I take from the capital.

Interrogated:

If he confessed his sins during Easter, and to whom, and if he received the sacrament of the Eucharist, from whom and in which church.

He answered:

Yes sir, last Easter I confessed my sins to the parish priest of Vercurago and I received communion here from you, reverend Prevost, of which you are very well informed.

Interrogated:

If he was ever investigated, accused or processed, and of which crimes, or excommunicated.

He answered:

I was never investigated, accused or processed, of any crime, or excommunicated.

Interrogated:

If he knows for what reason he has to be examined.

He answered:

If your lordship will tell me about what, I will answer.

Interrogated:

By whom was he requested to come and give witness.

He answered:

Your Lordship asked me to come, because you wanted to examine me, and for that reason I came to see what you want to order me.

Interrogated:

If he knows about what he has to be examined.

He answered:

No sir, I really do not know it.

Interrogated:

If he has knowledge of Somasca and how far is Somasca from Olginate.

He answered:

Yes sir, I have good knowledge of Somasca, which is distant from Olginate less than a mile.

Interrogated:

If he was born in the land of Olginate.

He answered:

Yes sir, I was born in the land of Olginate.

Interrogated:

If he ever heard mentioned Jerome Emiliani, called Miani, who used to live in Somasca.

He answered:

Yes sir, I heard him mentioned, when as a boy, I went to Somasca and to the Rocca of Somasca together with some gentlemen of Merate, who were called the Zucca, and I heard them saying that said Miani used to live there to serve God and to make penance.

Interrogated:

If he ever heard him mentioned also by others.

He answered:

I heard him also mentioned by many other persons.

Interrogated:

If he knows that he lived in Somasca and what kind of life he lived.

He answered:

Yes sir, I heard that he was living in Somasca and that he was leading a holy life fasting, dedicated to prayer, gathering poor children, teaching them and, when sick curing them, washing their head with his own hands, and serving them in various ways.

Interrogated:

If he knows that he instituted and provided to be built the place in Somasca called popularly “degli orfani”(of the orphans).

He answered:

Yes sir, I heard it said that he was the one who started the “school” of Somasca, from which takes its origin the religious congregation of the “Somaschini”; and the fame was that he was a Venetian nobleman, and that he spent all his possessions for the love of God and at the service of the poor, building many houses in Italy.

Interrogated:

If he remembers that he died and where is buried his corpse.

He answered:

No sir, I do not remember about his death; but I know well that he is buried in Somasca, as I heard it said.

Interrogated:

If he ever visited his body.

He answered:

No sir, I never went to visit his body.

Interrogated:

If he ever heard that he made any miracle.

He answered:

Sir, I never heard that he made any miracles.

Interrogated:

If he ever heard say that he was considered as a saint, and by whom.

He answered:

Yes sir, I heard saying that he is considered as a saint by many people, but I don't remember them now.

Interrogated:

If he heard about his contempt of the riches, of his humility, patience and fasting.

He answered:

Sir, I heard saying that he had abandoned everything to live a life of holiness; that he used to have great fasting and alms and other pious works; and this was told since I was young, and is still now a public voice and fame.

About the sources of his knowledge he responded that he knows said things for the said reasons. To the general questions he answered correctly. He is about 77 years old.

The same day, at the presence... as above.

Anastasia de Bassis, widow of the late Aloisio, of said land of Olginate, being presented as witness; she was requested to make the oath of saying the truth etc., and she swore, etc., having touched etc.

Interrogated:

of what profession she lives and what is her income.

She answered:

I exercise the profession of midwife, helping women to give birth, and I live of the goods left to me by my late husband and by my profession.

Interrogated :

If on Easter season she confessed her sins, and to whom, and if she received the sacrament of the Eucharist.

She answered:

Yes sir, on the last Easter I made my confession and communion here by his lordship the Prevost; and after Easter I confessed at least once a month.

Interrogated:

If ever she was put in prison or excommunicated.

She answered:

No sir, I was never excommunicated, nor processed not put in prison.

Interrogated:

If she knows for what reason she has to be examined and by whom she was convoked.

She answered:

Yes sir, I know that you intend to examine me about the life of a certain father Jerome, and I was requested to come here in Somasca, in the house of the children of the late Messer Simone Airoidi, because in was visiting them because I was their godparent.

Interrogated:

If she was told about the matter of the interrogation and to tell about said conversation.

She answered:

They told me that could be possible that I would be examined about the life of a certain late Jerome Emiliani, because there is the process for beatification; and so talking, I said that I remember that I saw him, when from Somasca on the feast days he was coming to Olginate with four or six of the children he was rearing, to teach to those of Olginate and to dispute about Christian doctrine. But nobody told me what to say and in which way of other; nor I was promised to receive something, neither I expect to receive something from anybody for this my deposition.

Interrogated:

If she heard mentioned said Jerome Miani, or Emiliani, or if she knew him.

She answered:

I have not sure memory if I knew him. But I remember very well that he was coming from Somasca to Olginate with some of his children, with a priest named Paolo; and he was teaching us the Christian doctrine; and I remember that there was one of them coming once a week to beg for alms for said poor orphans. At the same time I remember him mentioned by my late father and mother, who were telling that he had instituted that school of Somasca, and that hew was the one who started

it; and that he abandoned the world in order to serve our Lord, consuming his patrimony in gathering those poor orphans, rearing them, and when sick curing them; and that he with his own hands was washing even their clothes, and that he was taking very good care of them; from it was born the Congregation of Somasca.

Interrogated:

if she knows that he died and where is buried.

She answered:

Sir, I know that he died, but I do not know where; nor I know where he is buried.

About the general matters she answered correctly.

She is about eighty years old.

On Thursday, the fourth of October.

Is presented the Reverend Priest Roberto de Colleoni, parish priest of St. Peter of Carenno, of the vicariate of Olginate, diocese of Milano. He was requested to make the oath of saying the truth etc., and he swore, etc., having touched etc.

Interrogated:

Of what income does he live.

He answered:

I live of the incomes of my benefice of the parish of San Pietro of Carenno; that income is more or less of 150 scudi ca.

Interrogated about his profession.

He answered:

I am a priest taking care of the Parish of St. Peter in Carenno; and this morning I celebrated Mass.

Interrogated:

if ever he was investigated and processed.

He answered:

No, sir, I was never investigated nor processed.

Interrogated:

If he knows about what he has to be interrogated and examined.

He answered:

Sir, I do not know it, if you don't ask me.

Interrogated:

For what reason he came here to submit himself to the examination and who summoned him.

He answered:

I was told to come here by the reverend Prevost and by you, that you want to examine me.

Interrogated:

By whom you were contacted to come.

He answered:

By the father Master of the novices of Somasca and by Messer Simone Fontana from Carenno.

Interrogated:

Which words did they use to admonish him and to recall all the conversation.

He answered:

The reverend father master of novices of Somasca told me that anyhow I should find myself here, because the rev. provost of Olginate and you, the notary, would be here and that you were willing to talk

with me and that the provost of Somasca wanted to talk with me on behalf of the priest Alberto Santo, my relative.

Interrogated:

If (the master of novices) told him that he had to be examined and about what should be examined.

He answered:

No sir, he did not mention anything about it.

Interrogated:

If he heard mentioned father Jerome Miani and by whom.

He answered:

Yes sir, that I heard him mentioned by some of my parishioners of Carenno, very old, but I don't remember precisely by whom. And they were saying that he was a Venetian gentleman, who came to live in Somasca, and he was dressing a long cassock, but he was not celebrating mass; and he was gathering the orphan children, and that he was curing them with charity and love; more, he himself was medicating them and providing them to be instructed; and they were coming to Carenno, my parish, searching for alms, and they were also going in the fields to help in the works, out of charity, those who were in need of it. And in the feast day he was gathering a spiritual Congregation in Somasca, where were going many from different places, especially from Carenno; and that he was living a holy and blessed life and that he was giving a good spiritual example to all.

Interrogated:

if he knows where Jerome died and is buried.

He answered:

I know that he died in Somasca, and there he is buried, because I heard it by all the people.

Interrogated:

If he had visited his body or if he had heard that it was visited with some miracle.

He answered:

I heard it said that when his corpse was not yet buried, it was visited by many people and that among the others, one of those who visited it, suffering of a kind of illness from which he was healed; but I don't know who he was and of what kind of sickness he was suffering. I know well that the name of the Poor of Somasca came from said Jerome Miani, as I heard it. And I do not know other things

Interrogated:

If he has heard that about the life in poverty that he was living, and that he was teaching the Christian doctrine to all.

He answered :

I know by hearsay that said father was teaching in Carenno and in other places the Christian doctrine with a n abundant fruity to all and that he was accompanied by the orphan children, sick with ringworms and other infirmities. I do not know other.

He answered correctly about general questions.

He is about 55 years old.

On Friday, the fifth of said month, in the presence of... as above.

The Very Reverend father Bartolomeo Brocco, superior of the venerable chapter of the Clerics Regular of the Congregation of Somasca in said place of Somasca, a summoned witness, to whom was presented the oath about the truth to be said etc.,... and who made the oath etc., touching the....etc.

Interrogated:

If ever he was accused, processed or investigated about some crime, and of what crime, and how he was freed from the accusation.

He answered:

I was never accused, processed or investigated, except that I was put in prison in Bergamo, in the time of the interdict, because I was not willing to celebrate the Mass. And after that I was in prison for four months, taking a good opportunity I escaped from the prison and went to Milan. And when the interdict was accommodated I went back to my place here in Somasca; but I was never excommunicated, nor interdicted nor suspended.

Interrogated:

If he knows the reason why he has to be examined.

He answered:

I think I have to be interrogated about the life of the late father Jerome Miani our founder.

Interrogated:

By whom was he requested and warned to submit himself to the exam, and by which words was he summoned and to express the conversation.

He answered:

I was warned here by your lordship the prevost to be ready to testify the truth of what I know about the life, death and miracles of said late father Jerome Miani; I was not warn to say more, in a way or other, but only the truth.

Interrogated:

If he had known said father Jerome Miani.

He answered:

By sight I did not see nor know him, but I talked about him with people who saw him, knew him and frequented him.

Interrogated:

How did he hear mentioned him, and by whom and in what occasion they mentioned him.

He answered:

I had here in Somasca under my jurisdiction a certain Battista da Romano, lay brother of our Congregation. As a child he was taken by said late father Jerome Miani and cured from ringworms; and after he had been cured, he continued to remain for the whole life until death in our Congregation. Talking often with him about said farther Jerome, he was narrating to me his life and his actions.

Interrogated:

How many years ago he spoke with said Battista da Romano, and how many years are passed from his death.

He answered:

I spoke with said Romano from 1575 until 1580, year in which he died.

Interrogated to narrate what he heard from said Battista about said father Jerome, and that is worthy to be known.

He answered:

Battista da Romano narrated to me many things about said father Jerome. First of all about the way of life he was living, a life very austere: that he was eating the hardest and worse bread that could be found in the house, or collecting alms or in other ways; and that he was very much dedicated to fasting, and sleeping also on straw. At certain point he withdrew even to a stricter life, under a cave, that is situated in a place called the Tremasasso or La Valletta, sleeping on bare stones, without any mattresses or other tools, and for bolster keeping a stone. While he was living in that place in a solitary way of life, from the cliff of living rock, on which is built the fortress of Somasca, miraculously gushed every day a quantity of water sufficient for the daily needs; once said father died, the water ended to spring. Later on from that place he withdrew to another place called the “eremo”, where he built a small wall, living there inside. The father on his own shoulders was helping to

carry the lime, saying that if he was not permitted to carry it, he would not have any merit, because it is not possible to reach that place by carts, nor by horses, but only by feet, and that also with hardiness. He was leaving the governance of the children to his companions, among whom it is said that there were a certain father Fra Tommaso and Giovan Pietro Borello and others; on proper time he was going to visit them. He was working what was necessary, always gathering children, curing the sick with his own hands, taking care of the others teaching them. A certain day the Romano told me that there was not sufficient bread for the family and the children because of the famine, father Jerome, saying first the prayer of blessing, as was his habit, had all the family and children seated, then he put in his apron (or 'scorsale') the blessed bread, and started to distribute it to all: it was sufficient to feed them all and there were leftover: a very marvelous thing. The mind of the father was that the children or other people would not go for begging living only by alms, but he was willing them to work by their own hands, occupying them in different works. Prove of the truth of that is that I have still three or four saws or scythes, of those that they were using: Battista da Romano attested about it to me. And when father Jerome had put in order the things in Somasca, he would go to Bergamo, Milano and other places to gather other children, as he did in Bergamo, Milano and Pavia, instituting other pious places. Particularly in Milan the Duke sent him a good amount of money, saying that he was sending it for the personal needs of the Miani, to whom the Miani responded that for his personal necessities he did not need anything, but if he was willing to give it for the use of the poor orphans he would accept the money; being that reported to his Excellency, he not only sent the money to the orphans, but also provided them of a house, where they dwell in san Martino, and gave the exemption from the taxes on the salt for one hundred fifty persons; and they enjoy it until nowadays, while the rent of the house is paid by the Chamber of the Duke to the venerable Hospital of Milan, which is the owner of the house.

Interrogated:

How many years are passed from his death and where is buried his body.

He answered:

Already 75 years and more are passed from the day when father Jerome died, and I know it because it was written on his sepulcher. Said father died here in Somasca in the houses of the Ondei and his body was buried here in the church of St. Bartolomeo, above the earth; but in fulfillment of the decrees of the Council of Trento, his tomb was taken away and he was buried under the earth. I had it moved from there and put it inside the church in a honorable place in a coffin.

Interrogated:

if after his death, or during his life he did some miracles.

He answered:

I do not know other miracles, while he was alive, except what I said before about the bread given to the children, as earlier said. And after death, I heard from a certain Giacomo, called the "Ciuliolo", from Vercurago, a land near to Somasca, that while the cadaver was exposed beyond the earth, where many people were coming to visit him, among the others came a certain Giovan Antonio Mazzoleni from Calolzio, a public notary, who was suffering of a certain illness, but I am not able to say what kind of sickness this was. Visiting the body of the father he was freed from the sickness, while asking help from said father; and this fact surprised many people. Said Ciuliolo told me that he was present and that he was strongly assuring me of it. Besides from others, I heard this event narrated many times especially by Messer Antonio Ondei.

Interrogated:

if he himself visited said body out of devotion and if obtained graces.

He answered:

Many times I visited his body out of devotion; and when I was in prison, as I said before, from all my heart I entrusted myself to said father Jerome, and I obtained the grace of being able to escape.

He answered correctly about general questions.

He is about 60 years old.

The same day, in the presence... as above.

Is presented Battista Bolis, son of the late Giovanni called “il Travaia”, of the land of Saina of the Valley of Erve, a land near to the above mentioned land of Somasca, to whom was presented the oath of saying the truth etc., and who swore etc., touching.. etc.

Interrogated what are his possessions, and how he lives and if he confessed during Easter.

He answered:

My possession can have the value of two thousand lire ca. and I live in part from my revenues, in part from my livestock that I possess and in part from making some wooden artifacts and selling them. And so with that income I can live because I have no children nor wife. I confessed and received communion on Easter by our reverend parish priest.

Interrogated:

If he knows about what he has to be examined.

He answered:

No sir, I do not know about what you intend to examine me; I was summoned by your lordship the provost and by you notary.

Interrogated:

If he ever knew a certain father Jerome Miani, who used to live in Somasca.

He answered:

No sir, I did not know him; but I heard tell of him.

Interrogated:

From whom did he hear mentioned him and in what occasion.

He answered:

I heard him mentioned by all the old people of Saina, who nowadays are dead; and the occasion was when we were talking about the issues of the Congregation of Somasca. They were saying that before he came to Somasca, they wanted to stay in a place called the Castle, but having changed mind they decided to come to live in Somasca.

Interrogated:

What kind of person was this Jerome Miani.

He answered:

People were saying that he was a Venetian gentleman, who withdrew to have a holy life; he was living in great poverty on alms; he was gathering with himself orphan children, sick and healthy, the sick ones he was curing and taking care of them and he himself was cleaning their heads; for the healthy ones he was providing instruction; he was going in procession with the children all together, and with the bread they were receiving he was nourishing his children and the others at home, while said father was taking for himself the coarsest one. They were also saying that he was often fasting on bread and water, choosing a hard and austere life. He was demanding from the children to be busy with some works, when free from the offices of the Blessed Virgin Mary and from Holy Mass. His life was so good that they were considering him as a saint.

Interrogated:

if he knows where he died and where was buried.

He answered:

He died here in Somasca and is buried in the church of St. Bartholomew.

Interrogated:

If he ever visited his body out of devotion and if he knows that he made any miracles

He answered:

No sir, I never visited said body, and I never heard about him doing some miracles or graces.

He answered correctly about general questions.

He is about 60 years old.

On Sunday, the fourteenth day of the month of October.

In the presence of the before mentioned very reverend prevost delegate appears Domenico Cristoforo Amigoni, son of the late Beltrame, of the land of Somasca, witness summoned to say the truth, and to whom was presented the oath of saying the truth etc., and who swore etc., touching.. etc.

Interrogated:

how much he possesses in goods of fortune and how does he live.

He answered:

I do not know exactly what is the value of my goods, but surely more than two thousand scudi; I work with my people at home, making also some handiwork, so I live of my wealth regularly.

Interrogated:

If in this year at Easter time he confessed his sins, and to which priest, and if he received the sacrament of the Eucharist

He answered:

Yes sir, in this last Easter I confessed to the reverend priest here in Somasca, and from him I too received the most blessed sacrament. And after Easter I again confessed and received communion various times out of devotion.

Interrogated:

If he knows for what reason he has to be examined.

He answered:

No sir, nobody told me anything.

Interrogated:

If he ever heard mentioned father Jerome Miani who used to live in Somasca, and from whom.

He answered:

Yes sir, I heard him mentioned and I also knew him; he was a man not so big, but venerable in his appearance; he was living of alms, eating the bread that was more coarse and hard, giving the best one to the children; and I remember that he was staying here at the end of Somasca, in a certain small house.

Interrogated:

If he knows what was his homeland.

He answered:

People were saying that he was from Venice, and that he was in a naval army, and that was put in prison, from where he was freed through the grace of the Blessed Virgin, and that for this reason he made the vow to go in a deserted place to make penance.

Interrogated:

If he remembers when he arrived to live here.

He answered:

Yes sir, I remember that he was staying here, but I do not remember when he arrived here.

Interrogated:

If he knows that said father Jerome instituted the Congregation of Somasca.

He answered:

Yes sir, it is true that said father Jerome Instituted the Congregation of Somasca. And I remember that they were using the kitchen in the houses of the Ondeï family and were carrying the cooked food to the children.

Interrogated:

What kind of children he had.

He answered:

Said father was gathering poor children and he was nourishing them; he was providing to cure the sick and the others to be instructed; and they were instructed in letters. And I remember also that they were working manual work and ware weaving wool.

Interrogated:

If he always dwelt in Somasca.

He answered:

Said father was living in Somasca, but sometimes he was withdrawing to a nearby place called Tremasasso or to the “eremo”, where he was living a very solitary and exemplary life, sleeping and living in a cave under a cliff; in front and in the upper part he sheltered it with reeds to protect himself from the blows of the wind.; he was also keeping some sheep and goats, with which he could feed the children.

Interrogated:

If he was celebrating or not.

He answered:

No sir, he was not celebrating the mass, but he was a secular Venetian gentleman.

Interrogated:

if he remembers when he died and how many years are passed.

He answered:

Yes sir, I remember that he died; and he died here in Somasca and was buried in the church of St. Bartholomew in a separated place, but that one was removed and his bones were arranged by the fathers. It was a great miracle to institute a so good school and a religious family so famous. Are already more than 70 years that he died.

Interrogated:

if he saw his cadaver above the earth before being buried.

He answered:

I don't remember if I saw it.

Interrogated:

If he ever heard that some miracles or graces happened through his intercession.

He answered:

No sir, I don't remember that he made some miracles or graces.

Interrogated:

How he was living in the 'eremo' or in the place called "Tremasasso".

He answered:

Also in that place he was living with alms, as I said above.

Interrogated:

If he ever visited his body out of devotion.

He answered:

Yes sir, when I was going to the church for masses or other devotions, I was also praying for him; and I was praying him to

intercede for us; even now all the feast days I pray in his honor a Pater and an Ave Maria, to help me in our needs; the same I do with St. Charles Borromeo.

He answered correctly about general questions.

He is about 80 years old.

The same day, at the presence... as above.

Giovanni Antonio Bolis, son of the late Domenico from Saina, valley of Erve, witness convoked as above and to whom was presented the oath of saying the truth etc., and who swore etc., touching.. etc.

Interrogated:

What is the substance of his goods.

He answered:

My possession may have the value of one thousand scudi, together with my brother. I live of my income and in part from the income of my activity, that is weaving and making woolen cloth: with that income I live and spare something.

Interrogated:

If he confessed on Easter time, and to whom, and if he received the sacrament of the Eucharist.

He answered:

Yes sir, I made my confession on Easter and received communion by the very reverend parish priest, and also in the feast of Corpus Domini.

Interrogated:

If ever he was accused, processed or investigated about some crime or if he was excommunicated.

He answered:

No sir, I was never processed, investigated or accused, not even excommunicated.

Interrogated:

If he knows about what he has to be examined.

He answered:

Sir, I do not know other than what you told me that you wanted to examine me about the life of certain father Jerome Miani.

Interrogated:

How much is distant the place where he dwells from the land of Somasca.

He answered:

Saina, where I dwell, is far from the land of Somasca about one mile and a half.

Interrogated:

If he ever heard mentioned father Jerome Miani, and from whom.

He answered:

Yes sir, I heard him mentioned by the old people of Saina, and particularly from the late Martino Volpe.

Interrogated:

in what occasion they mentioned him.

He answered:

One day we were coming from Castello di Lecco towards Erve, and, when we were near to the Rocca, suddenly started a heavy rain; because of that we found shelter under the cave called the Tremasasso, in which once was living said father Jerome. And, staying there, said Martino Volpe told me that in said cave used to

live father Jerome, while he was alive; and he showed me a drop of water that was coming from the rock on which is built the fortress, and that rock is of living stone; he told me that, while father Jerome was living in that place, the stream was abundant every day in the measure said father needed water, and was gushing more or less according to the need of said father.

Interrogated:

How many years are passed from the time said Martino told him these things.

He answered:

He told me these things many years ago, I think more than forty years ago.

Interrogated:

If he mentioned said father Jerome in other issues.

He answered:

He did not tell me other, except that said father Jerome was living in that grotto, as I said above; and that he used to eat the bread dark and of millet, giving the one of wheat to the children he was rearing. and that he was living a holy life. I cannot tell you other.

He answered correctly about general questions.

He is about 64 years old.

The same day, at the presence... as above.

Francesco Moioli, son of the late Battista called the Judge, of the land of Vercurago, of the mentioned valley (di san Martino), witness summoned etc., to whom was presented the oath of saying the truth etc., and who swore etc., touching.. etc.

Interrogated:

Is he confessed in the last Easter and received communion and by whom.

He answered:

Yes sir, I confessed and received communion in the past Easter by the very reverend parish priest of Vercurago; and later on by the reverend provost here in Somasca out of devotion.

Interrogated:

If ever he was accused, processed or investigated about some crime, and what crime, or if he was excommunicated.

He answered:

Sir, I was never accused, processed nor excommunicated.

Interrogated:

If he knows about what he has to be examined.

He answered:

No sir, I don't know about what you want to examine me.

Interrogated:

Why did he come here to be examined without being summoned.

He answered:

I came here because requested by the very reverend parish priest here in Somasca to tell the truth about what I will be examined, and that I have to say the truth.

Interrogated:

How much is distant the land of Vercurago from the land of Somasca.

He answered:

It is less than a shot of harquebus.

Interrogated:

If he ever heard mentioned father Jerome Miani, who used to live in Somasca.

He answered:

Yes sir, I heard him mentioned by many people, but especially by my father.

Interrogated:

In what occasion and how long ago.

He answered:

I heard him mentioned because my father was at the service of said father Jerome as worker in some occasions; and that was many years ago, because my father died about 28 years ago.

Interrogated:

about the things he heard from his father about said father Jerome.

He answered:

I heard him tell many things about said father: that he was a Venetian gentleman; that he had left the world in order to serve our Lord; that he had consumed his goods for the poor; that he withdrew here in Somasca and that he was gathering children orphans and poor, and was curing the sick and the healthy he was providing to be instructed; and because at that time in Somasca there was no Mass, one day he told to the people that they had not to lament nor complain, because soon they would have masses in abundance.

Interrogated:

If he heard something about his life or miracles.

He answered:

No sir, I do not have sure memory of any miracle made by him, but that his life was very austere and that he was taking the worse bread, giving the good one to the children.

Interrogated:

How was he living with his children.

He answered:

They were living from alms but also from their work, because my father was telling me that said father and the children were helping people to cut fodder, when necessary; and that he was having a holy life, and I never heard the contrary.

Interrogated:

If he knows where did he die and where is buried.

He answered:

He died and is buried in Somasca, as I heard.

Interrogated:

If he heard that some miracles or graces happened through his intercession.

He answered:

I do not know about any miracle or grace, except that Prudenzia Amigoni told me that she was suffering of a certain infirmity and that she made a vow to said father and she was freed.

Interrogated:

What infirmity was that she was suffering.

He answered:

She was telling that was suffering certain pains in her life, but I don't know what kind of pains.

Interrogated:

If she was taking some medications for those pains.

He answered:

I don't know if she used some medications, but she told me as I reported.

He answered correctly about general questions.

He is about 66 years old

The same day, at the presence of... as above.

Prudenzia Amigoni, daughter of the late Antonio and wife of said Cristoforo from Somasca, witness convoked, to whom was presented the oath of saying the truth etc., and who swore etc., touching.. etc.

Interrogated:

If she confessed at Easter and received the sacrament of the Eucharist.

She answered:

Yes sir, I confessed and received communion in the last past Easter here by the Prevost of Somasca.

Interrogated:

If she was ever excommunicated.

She answered:

No sir, I was never excommunicated.

Interrogated:

if she knows about what she has to be examined.

She answered:

No sir, I do not know about what you want to examine me.

Interrogated:

How is it that she came without being summoned.

She answered:

Francesco the judge told me that you were looking for me.

Interrogated:

if she heard mentioned father Jerome Miani.

She answered:

Yes sir, I heard him mentioned by my mother, who knew him; it is more than thirty years ago.

Interrogated:

What did she hear about said father Miani.

She answered:

My mother told me that said father Miani was going for alms with some orphan children, that he was gathering and joining with himself; and of the bread he was able to collect the best he was giving to said children, while the hardest and darkest was eating he himself, and that he was living of alms.

Interrogated:

If she knows that he died and was buried, and where.

She answered:

I heard it said that he died in Somasca and that was buried in St. Bartholomew.

Interrogated:

If she knows that he made some miracles or graces.

She answered:

About myself I know that I was suffering of colic pains and made a vow to said father, and I am free; and the vow was to say every day during my life three Pater Noster and three Ave Maria in honor of God and of said father; and so I was freed, and for these pains after the vow I did not add any medications.

She answered correctly about general questions.

She is about 70 years old.

SECOND PROCESS OF SOMASCA

1614, on Tuesday, the 18th of the month of February.

Martino Maioli, son of the late Giovanni called the Modena, of the land of Rossino, witness presented in order to know the truth etc., to whom was presented the oath of saying the truth etc., and who swore etc., touching.. etc.

Interrogated:

If he ever heard mentioned father Jerome Emiliani, who was dwelling here in Somasca, and by whom and in what way.

He answered:

Yes sir, I heard him mentioned by my late father many times while he was alive; and he was mentioning him as a very good, God-fearing man and a very good Christian. And among the other things about the goodness of said father that he was telling me, many times he narrated to me that at the time said father Jerome was alive, was living also Messer Giovanni Antonio Mazzoleni, notary of the land of Calolzio, who was not so friendly nor kind with said father; he was suffering a kind of frenzy or string headache for some times, especially in the phases of the moon or in the weather changes, and he was suffering a lot because of that.. After the death of said father Jerome, while his body exposed over the earth for some days, said Mazzoleni came to visit the body of said father, he asked forgiveness of his lack of charity, and more with devotion asked to the father to intercede with God for him in order to obtain to be freed from that infirmity; and by the grace of our Lord and the intercession of said father, he was freed from the infirmity, so that he did not anymore feel the pains or the same infirmity of which he was suffering. I did not hear other, but what I just expressed. And when my father narrated these things, he was near to the fire with us of the household, and there were no other people than my mother, who was

living at that time, and I myself; he said these things not only once, but various times.

Interrogated:

How long ago did his father tell him these things and in what occasion.

He answered:

More than 20 years ago. And he told me these things various times, in the occasion that we were talking of this Congregation, that was growing, and of the construction that they were doing, willing to reflect on the beginnings of this religion, how these were weak., while they were going to beg for surviving for the love of God; and my father was remembering all these things and also the miracle and grace narrated above, saying that all this was narrated to him by the same Giovan Antonio Mazzoleni, who had the grace, because my father was his relative. And he was telling me that said father Jerome was a great servant of the Lord, living a holy life, giving very good examples with his life; and I cannot tell you other things about that.

He answered correctly about general questions.

He is about 64 years old.

1614 on Wednesday, the 2nd day of April

Is presented as witness the Reverend Priest Roberto Colleoni, parish priest of Careno, by the very reverend Superior of Somasca. He was requested to make the oath of saying the truth etc., and he swore, etc., having touched etc.

Interrogated:

If he heard mentioned from Bernardino Fontana or from other people of his care father Jerome Miani founder of the Congregation of Somasca.

He answered:

I heard him mentioned various times by said Bernardino Fontana and by others.

Interrogated:

if he remembers the things that he heard about said father ; and to tell them.

He answered:

Many times I heard mentioned , by the people of my parish and by others, said father Jerome Miani, as a religious person exemplary in his life and in Christian doctrine, who was gathering with him many orphans, whom he was taking care of and if they had some infirmities with his own hands he was curing them; and that he was going with said orphans in procession begging for their living, and some times, if needed, hr was going with these children for harvesting or other works. More, that in the land of Somasca, where he was living, he instituted a spiritual academy, or congregation, to which he was gathering various people in very great number , among them there were some people of Carenno, distant from Somasca some two miles of very bad road. This congregation was done on Feast days. I heard also that he was of very austere life, and in the sharing of the bread with his children he was keeping for himself the hardest, and he was not taking wine if not very rarely, and that his sleeping sometimes was on bare plank and other times on the ground, summarizing while living he had a very holy life.. And when he died, while his body was exposed on the catafalque, a man, who was suffering of certain infirmity that I do not remember, approach it, and kneeling in front of the body, prayed said father to intercede from the Lord to free him from said infirmity, and that the prayer to said father was granted and he was freed from his infirmity.

Interrogated:

if he knows what kind of infirmity was that and who was that sick person.

He answered:

I have no accurate memory who was the sick person nor what sickness was that nor from where he was.

Interrogated:

If he was told by somebody to give deposition on this fact.

He answered:

No sir, but I am testifying the simple truth , on my own conscience.

Other questions were omitted, being he a priest.

He answered correctly about general questions.

He is about 55 years old.

He made his signature. I, Marino Cola, notary by the apostolic authority attest it putting my signature.

*(taken from: ACTA ET PROCESSUS SANCTITATIS VITAE ET
MIRACULORUM VENERABILIS PATRIS HIERONYMI AEMILIANI
(IV – Processi Ordinari di Somasca, Vicenza, Treviso)*

Edited by

Carlo Pellegrini c.r.s

archivio storico dei pADRI somaschi n. 14.

ROMA, CURIA GENERALIZIA DEI PADRI SOMASCHI,

1980

ORDINARY PROCESS OF VICENZA

August 7, 1611

Introduction

1. Codices.

We are in possession of two codices of the brief process of Vicenza. Both are copies.

The first is found in codex D202 of the general archive of the Somascan Fathers in Genoa. It occupies f.62 and it had been excerpt from the original by the chancellor of the Episcopal curia of Vicenza Scipione Veiano. It was legalized by the general vicar of the same diocese on June 27, 1615.

The other copy is contained in a manuscript of the archives of the general procuration of the Somascans in Rome; *Mediolanensis canonizationis beati Hieronymy Aemiliani. Processus remissoriales fabricate Mediolani et Somaschae* at f.71 of the process of Somasca. The codex is work of the notary of the sacred Congregation of the rites Clearco Busco.

2. The process

The process of Vicenza was work of only one day. On August 7, 1611 father Francesco Zoia, superior of the Somascan Vicentine house of the St. Giacomo and Filippo asked the vicar general that the lay brother Giovanni Meloni be interrogated. To the request followed the recognition of the witness and the short interrogation.

3. Giovanni Meloni and his testimony

Giovanni Meloni was born in Como around 1539. He professed as lay brother in 1579, but he was among the Somascans already before 1573. He lived in the orphanages of the Congregation. In different time and periods he lived at the Misericordia of Vicenza and the Misericordia of Brescia. He worked also in Siena, Tortona, Piacenza, Milano. In 1622 he was already dead: we would not know where and when.

His testimony is reduced to an episode of Miani's life: the encounter with the wolves, while he was with some of his orphans of the way between Pavia and Certosa. Through Meloni the testimony goes back to Angiormarco Gambarana who was one of the main companions of the saint.

The testimony of Meloni furnished some precious news of the memories around Miani's life which would have been written by Gambarana.

After renouncing to be general this had returned in 1671 to St.Martino of Milano where he passed the last year and a half of his life. Old and in bad health he was sometimes obliged to remain in bed. Of this forced immobility took advantage Gambarana in writing some memories about the founder.

The generation who had known the saint was already disappearing. With filial devotion were transmitted by voice the facts of his life but there was not yet any biography. He had the intention or printing something, that's why he was dictating the memoirs as they were coming to mind. Giovanni Meloni was one of the writers he used.

We ignored the consistency of these notes. The manuscript was never printed. At the end of the XVI century the first biographer of Miani, Scipione Albani, wrote that he heard that Gambarana had an abundant handwritten book of Miani's life, but it went lost and he "wished it would be found back for the public welfare."

Note:

Sc. Albani, Vita del venerable et devoto servo di Iddio il Padre
Ieronimo Miani, Milano 1603, p.28. [...]

ORDINARY PROCESS OF VICENZA

Die Dominco (f.62r) septimo augusti millesimo sexcentseimo decimo primo.

Cora reverendissimo domino vicario generali Vicentiae.

[...]

Question:

What miraculous this do you have to narrate about blessed Jerome Emialini founder of the congregation?

He answered:

What I know is what I heard from don Angelo Marco Gambarana, first general of our congregation who was disciple of blessed Jerome. At that time the wolves were killing people and assaulting everyone on foot or on horses between Pavia and the Certosa. Blessed Jerome with some orphans whom he had gathered in order to accmmo (f.62v) date them in some hospital, happened to encounter the wolves waiting for people in the street. When he saw them, he made the sign of the holy cross with the hand in form of blessing. Said wolves once blessed immediately went away.

Question:

When and where did you hear the same thing by said by reverend father?

He answered:

It is about 35 years ago. He told me this in Milano, in the monastery of St. Martino our church and monastery. Said father don Angelo made me write it because he had the intention of printing this miracle.

Question:

Why did he make you write that testimony and he didn't?

He answered:

Because he was without strength and sick. He was in bed. When some remembrance worthy of memory was coming to his mind, he had me put it in writing.

Question:

Do you know how don Angelo knew it?

He answered:

I don't know how he knew it, but I think he knew it from others or the same blessed one participated it to him, for being his disciple.

Quibus habitis, fuit dimissus. Est aetatis annorum septuaginta duorum in circa.

Question:

What did you do with that writings?

He answered:

I left it to the above said on Angelo, and I don't know what he did with it because I left that place. Etc.

Subscriptum:

Scipio Veianus curiae Episcopalis Vicentiae notaries subscripsit.

[...]

ORDINARY PROCESS OF TREVISO

January 8, 1613

Introduction

1. Codices

We could consult four codices of the ordinary process of Treviso for the beatification of St. Jerome Miani.

The first is the usual codex D202 of the general archives of the Somascan Fathers of Genova. The text is taken from a copy made on the original by the notary of the Episcopal curia of Treviso Francesco Bigolino, whose term was authenticated by the vicar general Cristoforo Baldo on October 15, 1614. In the manuscript the process occupies the ff.1r-2v.

The second codex is contained in the manuscript of the archives of the general procuration of the Somascan Fathers in Rome: *Mediolanensis canonizationis beati Hieronymi Aemiliani. Processus remissoriales fabricate Tarvisii, Venetiis, Bergomi, Brixiae at Papiae*, to ff.15r-16v of the process of Treviso. It's a copy taken directly from the original on April 14, 1624 and inserted in the apostolic process celebrated in Treviso.

The other two codices are preserved in the manuscript Correr 1350 of Correr Library of Venice: *Varia ad beati Hieronymi Aemiliani Congregationis Somaschae fundatoris canonizationis spectantia*, 1351/1 f.46r-47v; 1350/3 f.37v-38v.

In the transcription we preferred to follow the text offered by the manuscript *Mediolanensis canonizationis cit.* Regarding the content, the codices do not present essential differences. We have only to note

that in manuscript D202 the deposition of the second witness Quintiliano Luna instead of being at the end of the process, follows immediately the one of the first witness and precedes the transcription of Book four of the miracles and of the votives tablet. We will talk more ahead about the criterium adopted for the presentation of these two documents.

2. The process

On January 8, 1613 the vicar general of Treviso Cristoforo Baldo received the somascan Luigi Porto, parish priests of the church of St. Agostino of Treviso who asked that some witnesses be interrogated regarding the liberation from prison obtained by Miani by the grace of the Virgin Mary.

The interrogation happened that same day. The first witness Rodolfo de Rodolfi of Udine, canon of the Salvatore and prior of the monastery of St. Maria Maggiore of Treviso. Besides the brief deposition he presented the judges the relative documentation preserved in the sanctuary: the fourth book of the miracles and the votive tablet, which the notary transcribed. The second witness the Brescian Quintiliano Luna was then interrogated. He was also a canon of Salvatore and sacristan of the church, who confirmed the deposition of Rodolfi.

The notary of the process was Giovanni Caravaggio, notary of the Episcopal curia.

If the two depositions were not bringing hints of great importance, important are instead the two documents put into the acts.

3. The fourth book of miracles

In the process the witness Rodolfo de Rodolfi presented the judges the Fourth Book of Miracles, from which the page narrating the liberation of St. Jerome from prison was transcribed. It is found at folio

35v. The manuscript is preserved in the municipal library of Treviso, codex 646. The transcription given by us is checked directly from the original.

The codex had been recently studied by M.P. Manuel, “Una raccolta cinquecentesca di miracoli relative al santuario della Madonna Grande di Treviso”, *Lare*, XXXIX - 1(1973), Pages 31-37.

It is a collection of recordings of graces obtained by the devotees of the Madonna Grande of Treviso. It was started in 1532. Manuel researches about the Criteria of composition of the codex, the scope it was destined to, its origin, after the theft, the destruction during the fire of the sanctuary in 1528. And the consumption had taken away from public use the first three books. She detains herself also in attributing the codex to Giulio Clovio, on of the famous miniaturists of Renaissance, who the miniatures may be attributed to, but hardly the text at least at the initial part. She describes, then, the luck of the codex: from reliquiari for the meditation of the faithful, to the following loss of interest to the fire of 1631 when from the church where it was exposed it was moved to the sacristy; to the end of the XVIII century where it was considered lost. It gives hints about its literary translations in the printed books of Guidoni (1597) and Guerra (1697).

The most studied pages of this codex is certainly the one containing the recount of St. Jerome's liberation. Even if transcribed in the processes, the text has not been used by the most ancient biographers of the Saint, who will use only the narration contained in the votive tablet.

Only at the beginning of this century it has been rediscovered by F. Ferioli, “L'Angelo del Focolare”, XI(1911), n.17.

It was also studied by A. Stoppiglia, “Appendice to note storiche”, in E. Caterini, “San Girolamo Emiliani”, Foligno 1912, pages 266-169.

F.Ferioli, “Prigionia e prodigiosa liberazione di S. Girolamo Miani”, *Bollettino della Congregazione di Somasca*, (1915), fasc.3 p.17-22, fasc.4, pages 6-13.

G.B. Pigato, “La Madonna Grande”, Rapallo 1944, pages 86-88, 110-112.

G. Landini, “S. Girolamo Miani”, Roma 1947, pages 104-113.

Ro. Netto, “La liberazione di Girolamo Emiliani da Castelnuovo, 27 Settembre 1511”, in Rivista della Congregazione di Somasca, XXVI(1954), pages 365-378.

C. Pellegrini, “S.Girolamo Miani, contributo alla conoscenza della preriforma cattolica”, doctoral thesis at Università Cattolica S.Cuore Milano, 1957, pages 289-324.

Regarding the historic credibility of this document see in particular C. Pellegrini, cit. pages 312-318.

4. The votive tablet

The regular canon Rodolfo de Rodolfi in his deposition hints to the existence of the tablet in which the liberation of St. Jerome was described. The text was inserted in the acts of the process by the notary.

This tablet is now disappeared. Even in the hypothesis that the votive picture is the one preserved in the sacristy of St. Maria Maggiore of Treviso the narration of the liberation of Miani from the prison is not annexed any more (see “Un nuovo quadro di S. Girolamo Emiliani scoperto nella Chiesa di Sta. Maria Maggiore di Treviso”, in *Il santuario di San Girolamo Emiliani*, IV(1918), August, n.43).

We have various transcriptions of the text of the tablet.

The most ancient is contained in the ordinary process of 1613, which we find also in the apostolic process (codex D202 cit. f.2; *Mediolanensis Canonizationis* cit., f.16).

In the apostolic process of Treviso, celebrated in 1624 the witnesses Cinzion Campese and Angelico Fiera who showed it, talk of the tablet :”where the miracle is depicted with the insertion which they say is of the his own hand”.

The same judges could observe in on April 7 when they visited the Sanctuary. At the back the text of the narration had been

transcribed, so as to preserve one copy if, with the time, the original would get damaged, as in fact it was already partially (f.14). The notary copied the narration from the original and inserted I in the acts (f.17).]

Some years later, always from the original, the tablet was “faithfully” transcribed by father Vittorio Cappello for father Costantino de Rossi who printed in in his biography of Miani (C. de Rossi, “Vita del B. Girolamo Miani, 2nd Edition, Milano 1641, pages 38-40). De Rossi gives the tablet the age of 120 years; if he was writing in 1630, it would go back to the time of the fact. But it is an arbitrary affirmation.

The various transcriptions present some variations.

For this edition we preferred the transcription give by the apostolic process, for the authority the manuscript and because it is explicitly said that it was made on the original. In the critical notes the variations are indicated. In the the codices are marked with the following letters:

A, apostolic process of 1613;

B, ordinary process of 1613 codex D202;

C, ordinary process of 1613 codex Mediolanensis beatificationis etc.;

D, biography of De Rossi.

Codices A and D were made on the most ancient text, those of the ordinary processes (B and C) seem to have been taken from the copy attached at the back of the tablet.

If we proceed toward a comparative examination of the narration of the votive tablet with the one of the Fourth Book of miracles, we will observe:

1. There is a relation between the two documents: in fact the narrative process of the two texts is identical and also many characteristic expressions recur identically: Castelnuovo “of Friuli” with 300 men, “Caesarean” army at the “bottom” of a tower, ect.

2. The narration of codex 646 has priority: even if the two texts are equivalent for news and the circumstances contained, the text of codex 646 has a very simple narrative form, while the one of the tablet presents evident signs of elaboration: intention to edify especially the introduction; decorative elements; non acceptable particularities which do not appear in codex 646.

It seems therefore fair to conclude that the tablet was elaborated on the narration of the IV book of miracles and that this remains the main source about the liberation of St. Jerome.

We could ask ourselves if the tablet has been created the first time on codex 646 or it is a reconstruction.

To answer the question we must know two events of the history of the Sanctuary of the Madonna Grande of Treviso.

When Miani came to Treviso on September 28, 1511, the sanctuary of St. Maria Maggiore was reduced to a miserable situation: only the chapel of the Madonna, saved by a decisive intervention of the Provveditore Gradenigo, had remained standing. One part of the church and the whole monastery, except the dormitory which was used for military use, had to be dismantled for the defense of the city. All around the chapel were ongoing diggings: the stump of church still standing had to be supported because it was all falling. It is difficult to think that the church was functioning and that Jerome could have been able to do what is described in the tablet, and even less to have a picture made to remind the fact with such an extended text. It seems more probable that the ex-voto has been thought of only later.

The other fact is a terrible fire which developed in the chimney of a house near St. Maria Maggiore, propagated in the church, the monastery destroying great part of the monastery, the sacristy with the whole convent, the organ which was right in front of the chapel of the Madonna. It started on December 30, 1528. Its violence was such that it fused the bells, "Only by miracle and God's will, the part where there

was the chapel of the Emperess and heaven remained intact and undamaged by that very great fire...” If Jerome between 1511 and 1528 had that votive tablet made in remembrance of the grate obtained, it would have been very probably destroyed in this fire.

Therefore it seems that we can conclude that the tablet of which we possess the text, has been at least rebuilt and, in any case, not on the original tablet but on codex 646. Who did it? When? It is impossible to say it; certainly after 1531.

The narration of the votive tablet has been used by all biographer of Miani starting from De Rossi, contrary to codex 646. We collect here the most important biographical indications:

C. De Rossi, “Vita del B. Girolamo Miani”, Milano 1641, pages 38-40.

St. Santinelli, “La vita del Santo Girolamo Miani”, Venezia 1676, pages 13-15.

E.A. Cicogna, “Iscrizioni Veneziane”, V, pages 366-367.

F. Ferioli, “Prigionia e prodigiosa liberazione di S. Girolamo Miani”, cit., pages 88-89.

G. Landini, “S.Girolamo Miani”, cit., pages 104-113.

G. Netto, “La liberazione di Girolamo Emiliani”, cit.. Pages 372-375.

C. Pellegrini, “San Girolamo Miani”, cit., pages 304-312.

ORDINARY PROCESS OF TREVISO

Die octavo mensis ianuarii 1613 a nativitate (f.15r)

Coram admodum illustri et reverendo domino Christophoro Baldo iuris utrisque doctore, clerico Bergomensi at in episcopatu Tarvisee vicario generali, (f.15v) admodum reverendus dominus Rodolphus de Rodulphis Utinensis, prios monasterii Sanctae Mariae Maioris de Tarvisio, monitus de veritate dicenda, deposuit eius iuramento ut infra, videlicent.

Question:

Can you give a narration of a miracle that happened in the person of the known signor Jerome Miani who became later founder of the Congregation of the Somascan Fathers?

He answered:

Besides what is written in this book where in other occasions were recordered the miracles that from time to time where happening more miraculous, he showed the beginning of the book, the Prologue. In the following book; interposing few thing: The Fourth Book of miracles starts; covered with tablets, in tis at the reverse of page 35 we can find as follows - I heard from our old fathers that this gentlemen, being captain for the serenissima Republic of Venice, was taken by the enemies and put at the bottom of the tower with fetters at the feet. Founding himself in such situation, he made the vow of visiting the image of the blessed Virgin Mary of Treviso, through which the very holy Virgin was making many miracles. The blessed Virgin appeared to him, gave him the keys, one to open the fetters and the other to open the tower. The keys used to be here as our old fathers were saying. There is still in our church a tablet, in which said miracles is described. This is what I know.

He was dismissed.

Follow those things described in the above written book of miracles. While Messer Jerome Miani, Venetian Gentleman, was the governor of Castelnuovo of Friuli with 300 soldiers, he was surrounded. After many battles the castle was taken. All men were cut to pieces, the governor was put in chains at the bottom of a tower. He was fed with bread and water. He was all afflicted and said for the bad company he had and the torments given him. He had heard mentioned this Madonna of Treviso. With humble heart he recommended himself to her promising to visit this miraculous place, going barefooted, with a shirt on and gave masses be said. Statim (suddenly) a woman dressed in white appeared to him. She had some keys in her hands and told him: take these keys (f.16r) open the fetters and tower and run away. He had to pass through the enemy's camp without knowing the way to Treviso. He felt very disheartened. Iterum (again) he recommended himself to the Madonna and prayed that she give him help to make it through the army alive and to teach him the way to come here. And "statim" the Madonna took him by the hand and brought him through the enemies. Nobody said anything. She brought him to the way to Treviso. As they could see the walls, she disappeared. He himself narrated this stupendous miracle. Because he remained faithful to his Venetian Country and fought bravely and was caught prisoner by force, he was reconfirmed for thirty years in that Castle which was later recuperated by the Venetian Republic.

These words are described in the tablet.

1511. Let every devout and faithful Christian, recollected in himself, see here a very splendid mirror of the divine providence, which, with such very beautiful order and strong guide, order, supports, and leads through the merits of the blessed Virgin Mother of the Savior

every rational creature, placed in the sea of some adversities and tribulations. Once we reach the contrition of our sins asking the divine help especially of this Queen of heaven, we are remunerated very largely, with the treasure of the divine grace and freed from every adversity. This apparently manifests the case that happened to the magnificent Jerome Miani, Venetian patrician, who being castellan, and provider of Castelnuovo in Friuli, with 300 soldiers conquered by many battles of the Caesarean army, was caught and put without remission at the bottom of a very harsh tower with the fetters at the feet. Abandoned in that place by any help, not knowing whom to recur to, he vowed himself to this divine and very devout Woman, asking with all affection for help. Not being sparing in answering her devotions, she appeared immediately to him and told him, “take and open” (f.16v). He opened the fetters and the prison. He wanted to travel at night, but he did not trust the army. He invoked again the Madonna who appeared to him, took him by hand, led him through the army, so that he would not be molested, or recognized. Getting out of that danger, he thanked God and his Mother praying her to show him the way to come here in Treviso, where he had never been, but only had great inclination toward this devotion.

It was wonderful then, as if he had there a guide, he was guided by the Madonna who led him until near Treviso. When they were approaching and almost seeing the walls, she disappeared. He arrived dressed with a shirt here to the devotion. With tears and devout words he referred his due graces, offered the keys of the prison or the fetters, which he received from our Woman. Said messer Jerome narrated with his own mouth to anyone such mishap of his at the glory and praise of God and of his mother of grace who appeared to him.

Dicta die.

Constitutus reverendus presbiter Quintilianus Lluna Brixiensis,
sacrista ecclesiae praefate Sanctae Mariae Marioris, eius iuramento omnia

per antedictatum reverendum priorem Rodulphum dicta retificavit et confirmavit.

Subdens:

“L’inteso miracolo e’ descritto nel libro stampato dei miracoli piu’ segnalati datti da questa santissima Vergine.”

Addens:

“Ho inteso da padri miei antecessori in questo monasterio come qui erano anco le chiave, con le quali apri esso signo Girolamo la prigione e ceppi, ma che sono circa cento anni che sono perse.”

Ioannes Caravagius notarius curiae episcopalis de paemissins rogatus in fidem se subscripsit.

[...]

ORDINARY PROCESS OF BERGAMO

(November 21, 1613 - June 3, 1614 - November 8, 1614)

Preface

[...]

On April 16, 1614, a process was celebrated in Salo'. Its goal was to gather testimonies regarding the Salodian Priest Stefano Bertazzoli, author of some memoires about Miani. It is not printed because it does not relate directly to our Saint.

From 1624 to 1638 the processes of Milano, Treviso, Venezia, Bergamo, Pavia, Brescia, and Somasca take place. In these, besides more than one hundred new witnesses, for a second time some witnesses already interrogated in the ordinary processes were reheard, while of others we just reported their testimonies. We do not think opportune to report the text of the apostolic processes, because already overused by the ancient biographers of the Saint and because a selection of the most significant testimonies can be found in the Summary of the position about the heroicity of the virtues, printed in 1714; *Sacra Ritum Congregatione, Venete seu Mediolanensis beatificationis at canonizationis ven. Sero Dei Hieronymi Aemiliani congregationis Somaschae fundatoris. Informatio super dubio virtutum haeroicarum, Romae 1714, Summarium, page 176.*

Introduction

1. The manuscripts

We could consult three manuscripts of the ordinary process of Bergamo.

The first is the codex D202 of the general archive of the Somascan Fathers of Genoa: “Acta et processus santitatis vitae at miraculorum venerabilis patri Hieronymo Aemiliani”, anno Domini MDCXV. It is about a copy made by the Milanese notary Carlo Francesco Ferrario in 1615. The manuscript contains the text of four processes celebrated in Bergamo.

The first on November 21, 1613 - January 13, 1614 is taken from a copy made on the original by notary Pietro Colleoni, Chancellor of the Episcopal curia, and legalized by the vicar general Orazio Federici on April 30, 1615. It occupies folio 66r-84v.

The second, celebrated on June 3, 1614, is taken from the original by the same notary and legalized by Federici on June 4, 1614. It occupies folios 34r-36v.

The third process is of July 28, 1614. The copy is of the same notary, legalized by the same vicar general. It occupies folios 63r-65v.

The last is of November 8, 1614. It occupies folios 33r-34r. The copy, taken from the original existent in the curia of Bergamo, was legalized. Our transcription follow this codex and to it refers the indication of the pages. Between this and the other manuscript there is no different of content.

The second manuscript is contained in codex 1350 of the Venetian Correr Library: “Varia ad beati Hieronymi congregationis Somaschae fundatoris canonizatione spectantia”. There are two copies of the process initiated on November 21, 1613:

One in 1350/1, folios 156r-165r, 167r-170r;

The other 1350/3, folios 17r-35r.

There are two copies also of the process of November 8, 1614:
The first in 1350/1, folios 47v-48v.
The second in 1350/3, folio 62.

The other two processes are only in codex 1350/1: the one in June 3, 1614 at folios 52v-54v; the one of July 20, 1614 at folios 157r-159r.

While the process of Bergamo was celebrated on April 8, 1625, father Paolo Cadrella, substitute of the procurator Father Giovanni Antonio Palirio, asked the remissorial judges that the depositions given to the ordinaty processes by some testimonies already dead be included in the act of the process. This is regarding Sister Elena, sister Veronica de Manentis, the doctor Giovan Paolo Barili, the Somascan Nicolo' Savoldi, the doctor Pellegrino Barelli, see "Mediolanensis canonizationis beati Hieronymi Aemiliani patritii Veneti and congregationis Somaschae fundatoris", *Processus remissoriales fabricate Tarvisii, Venetiis, Bergomi, Brixiae et Papiae*, Process of Bergamo, folio 48r-53v. The codex preserved in the archive of the general Procuration of the Somascan Fathers in Rome is authentic copy of the apostolic process; it was made by the notary of the Sacred congregation of the rites Clearco Bosco and legalized on April 2, 1629.

The text of the ordinary process of Bergamo has never been edited not used by the biographers of the Saint.

2. The Process

The first process, the most important, started on November 21, 1613, Father Giovanni Calta, names procurator for the cause, went to Orazio Federici, Vicar General of the Bishop of Bergamo Giovanni Emo. He asked him that some testimonies be interrogated about the holiness of life and the miracles attributed to the intercession of Miani.

The same day in the choir of St. Maria Maddalena of the pious house of the Converted in front of Federici, were interrogated Sister Maria Isidora, sister Elena, and sister Aurelia de Nadinis.

The following day, November 22, in the sacristy of the church of the Annunciation of the pious house of the orphans girls, Maria Elizabetta della Torre, sister Barbara Zanchi, sister Domenica Gavazzi and Anna Gabinali deposed.

On November 23 in the superior parlor of the monastery of St. Maria Matris Domini the sister Veronica Monenti, Afra Bonghi, and Cecilia Gromo were heard.

The interrogatory on Miani's life was then concluded. The rest of the process, except the deposition of the Somascan Nicolo' Savaldi, it was about the healing from "ischiade" with purulent plague obtained by sister Veronica Manenti, sister of Matris Domini. On November 27, 1613 in the room of the audiences of the vicar general doctor Giovan Paolo Barili was heard.

On November 30, in the parlor of Matris Domini, sister Veronica was again interrogated on the continuation of her good health.

On January 9, 1614, always in the parlor of Matris Domini, were interrogated on the same subject the prior sister Bartolomea Benaglia, sister Clara Maffei and for the third time, the one who received the grace.

On January 13, doctor Giovan Paolo Barili for the second time and Doctor Pellegrino Borelli were called to depose.

The second process was about the healing obtained by Lucia Brigida Pellegrini. It was celebrated on June 3, 1614 in the audience room of the vicar general and Episcopal Palace, Lucia Brigida Pellegrini was interrogated. She was of Celanella in the St. Martino Valley; orphan of the Pious house San Antonio of Bergamo; for about 15 years she was affected by an infirmity to their nose for which she was cure in the advent of 1613 in four or five days. About the same events were

interrogated Archangela and Bartolomea Rivoli also of the house for orphans girls.

On July 28 father Nicolo' Savoldi went to the vicar general Federici representing the procurator father Calta, to ask that it be included in act of the process the text of the dedicatory letter of the Chapucin Jerome from Molfetta presenting the work of fra' Bartolomeo of Citta' di Castello; "dialogue of the spiritual union of God with soul where the speakers are; divine Lord, the spouse soul and human reasoning"; edited in Milan in 1539 by Francesco Cantalovo and Iccocenzo Cicogna. The transaction was made by notary Pietro Colleoni and legalized by Federici the same 28 of July.

On November 8, 1614 in the audience room of the vicar general Antonio Gromo was interrogated.

Notary for the acts of the various processes was Pietro Colleoni, chancellor of the Episcopal curia of Bergamo.

Of the first process we report the interrogatories of the converted of St.Maria Maddalena, of the orphans, of the sisters of Matris Domini and of Father Nicolo's Savoldi. We omit instead the testimonies which are uniquely about the grace obtained by sister Veronica Manenti.

Of the other processes only the deposition in which Brigida Pellegrini narrates the grace obtained is transcribed. The dedicatory letter of fra Jerolamo from Molfetta will be published in another booklet of the sources.

3. Witnesses

Fifteen witnesses were called to depose in the first process of Bergamo and four in the following others. Three times sister Veronica Manenti was interrogated and two doctor Giovan Paolo Barili. If we do not count Elisabetta della Torre, whose testimony is not probing due to

very old age, of the four testimonies heard about the healing of Veronica Manenti and the of the three about Brigida Pellegrini, the witnesses on the life of Miani heard in the process of Bergamo total eleven. Of the three are sisters of the St. Maria Maddalena monastery of the converted, three of the pious house of the orphans girls, three sister of the Matris Domini monastery, and a Somascan Father, Nicolo' Savoldi and a lay person, Antonio Gromo.

4. Madonna Anna and the converted of Bergamo

The pious house of the Converted of Bergamo in 1613 was in the quarter of San Giovanni in the “borgo” of San Antonio.

The first of the three sisters interrogated was Maria Isidora Gavazzi, she will be called to depose also in the apostolic process on March 13, 1625. The personal news on the witness, found in the two processes, do not match. She was from Bonate and had entered among the converted a little after the 1585.

Sister Elena was born between 1530 and 1535 and had entered at St. Maria Maddalena when she was just 15. Interrogated in the process she was 80. She died in 1616 and buried in the church of St. Alessandro of the Cross.

Aurelia de Nadini was from Treviolo. Her father's name was Pietro, her mother's Olivia. She was accepted at the converted in 1574 when she was not even 16. She had different duties, among which the one of vicar. She was interrogated also in the apostolic process of 1625 and this second testimony is richer in details.

In the monastery of the converted the old women had transmitted to the youngest the memory of the founder. We have the name of some who knew Miani: Madonna Riccadonna, Elisabetta, Angela: these were the first, then also sister Maria Maddalena, sister Anna, sister Antonia, sister Domenica who was the last to die around the 1600 and had occupied several times the office of “madre” and vicar.

But it was a memory that with the passing of time was losing its concrete details and falling into a generic form of holiness: “I do not know anything else by that he was a father of great bounty of life, who was making a lot of good deeds”; “I know only from the great mentioning of the people about this father Jerome and always has persevered and continued this very good fame of his bounty.”

The news don’t say anything more; he multiplied the bread; he used to live in the hermitage; in time of famine he gave all his good for God’s love; at night he was fearlessly carrying the dead to burial.

Some voiced out a complaint because they had waited too long to do the processes, “they were supposed to interrogate long before so there would be many more things coming out.”

For the converted who had known St. Jerome, the one who left a deeper remembrance was sister Anna, true image of kindness and loving simplicity. The sister agree in recognizing it, “This Madonna Anna was a good life and very devout of good manners and humble. She was praying a lot, confessing and communicating often, making the mental prayer and discipline by herself many time especially at the time when we made the sepulchers; on holy week she used to remain in the choir in prayer, making the discipline and crying. She was praying for those who were in the kitchen for the week they could not be long in prayer.” Another sister says, “Oh! Said Anna was very devout, spiritual, good manners and well esteemed, more are prayers she was doing at night; what good wasn’t she doing?”

It’s worth to remark also two instances with the simplicity of the little flowers: the apparition of St. Jerome to sister Anna during her last sickness and the exorcism of Giovanni Maria of Acquate over a spirited woman. The word concluding the narration of this episode are striking: “That big saint is there in front of the Holy Trinity and of God to pray for these holy institutions,” and the sisters think that, that saint is none else than Father Jerome their founder, “because he was the lamp of the place.”

5. The Orphans of the pious house of the Annunciation

The institution of the orphans girls, also founded by Miani, was near the converted. The church was dedicated to the Annunciation.

The first witness to be interrogated was Barbara Zanchi, daughter of Vincenzo and Elisabetta, she was from Redona. She was 45 and was accepted in the pious house at 7. She was in charge of the hand-loom.

Domenica Gavazzi of Bergamo was 42 and entered the Annunciation at 10. Her father was Giovan Battista, the mother Isabetta. She was in charge of the food and sewing teacher.

Anna Gabinali, or Gabuziali, of Bartolomeo and Maddalena. She was from Bergamo. She entered at 7. She was 39. Her duty was to keep in order the cloth.

These three witnesses were called to depose again in the apostolic process respectively on 7, 17, and 18 of February, 1625. The second deposition is, in general, more abundant in news and details not only about Miani but the life itself of the orphans and institution. In the apostolic process other three orphans were interrogated who had received healing attributed to the intercession of St. Jerome: Giovanna Adobati, of Cristofoto and Antonia, born in Venice, 56, who used to help the teachers. Brigida Pellegrini of Celanella, daughter of Giobbe and Lucrezia, 47, in charge of the garden and of medicating. Maddalena Barili, 30, born in Bergamo in Borgo San Leonado, daughter of Rocco and Maddalena, who used to work at the hand-loom.

Also these depositions are rather generic. The old ladies had repeatedly narrated the facts of Miani's life, but the young did not always put "enough fantasy". In the recalling there remained especially the extraordinary facts, as the one of the bread. There are then the usual testimonies of general character: he was a man of holiness and bounty of life; in vile dress he used to do good and holy deeds, to bring back to good life the dissolute persons and build pious institutions.

In the apostolic process are not missing more particular news; he used to come often to the house of the orphan girls, which then was in the quarter of Pozzo Bianco, to review “the actions”; among his friends there was a priest from Vicenza, a certain Angelo della Cera, a father Gelmo; he used to eat only bread and the worse giving the good one to the poor; he used to wear a black short cassock, a big leather pair of shoes and on the head hair “which were not beautiful”; for mortification he was wearing a low, small round cap called “bretignolo”; he was a strong, animated man; he had taught one of the mothers how to medicate especially the ring worm: before dying he wanted to wish the feet to all orphans one of whom, while dying, saw the luminous throne which would have received his father Jerome, he used to wear cloth he carried the cilice, he was sleeping on the bare ground.

Among the old ladies of the institution of the orphan girls the recalls are especially regarding sister Buona and sister Scolastica.

Sister Buona was born between 1515 and 1520. She died in 1593 about 80 year old. She had known Miani and many times talked to him. She had been a mother of the pious institution, “a completely spiritual woman, a good and exemplar life who was making many prayers.”

Scolastica died in 1610 about 90 years old, Father Vincenzo Gambarana had entrusted to her the direction of the orphan girls; she kept that duty for many years. “She was a spiritual woman of very great devotion and attending with diligence to the government of the institution; she left a very good memory of her deeds and in the institution she is thought of holy life; she was making very many prayers”.

These two women among the first orphans gathered by Miani, besides preserving the memory with their word and testimony with their life, the bounty of their master, alimanted in the hearts of the youngest a true devotion toward the founder.

The depositions give to the processes testify to that as well as the narration of the graces attributed to the intercession of St. Jerome; the sacks of bread deposited at the door while the whole community turns to him in prayer, or the basket of “fresh, white, beautiful” bread with

great cheese on in or the bag of money in a moment of need such as to induce mother Scolastica to pawn the chalice, and then the healings of Giovanna Adobati, Brigida Pellegrini and Maddalena Barili.

6. The nuns of *Matris Domini*

Matris Domini was one of the most famous Bergamense monasteries which hosted about 40 dominican nuns between the veiled and the converse. Among them, in the second half of the five hundred, there was also sister of Giovanna Cataneo named Onesta.

The first witness to be interrogated was Veronica de Manentis, a converse who entered the monastery about the 1568 at the age of 15. When she was nice her father was killed and, while her two brothers were accepted among the orphans of the Maddalena, together with another sister she entered the institution for orphan girls. Here she heard talking about St. Jerome by some elders; Scolastica, Buona, Maddalena, Grata, Domenica. Her testimony relates mainly on the narration of the healing obtained by Miani.

Among the converse of *Maris Domini* there was another orphan, Domenica who died in 1599. From her, sister “of good and exemplar life, given to prayer and doing nothing else than talk about spiritual books”, the nun Cecilia Gromo had heart talks about Jerome.

The third witness is Afra Bonchi. She had entered the monastery when she was 14, on March 24, 1552. She remembers when the elders were narrating the visits of Miani to the monastery, the wakes outside the door of the church while celebrating the matins, some words said by him and having heart him “mentioned well.”

ORDINARY PROCESS OF BERGAMO

Most Reverend Lord,

(f.66r) Giovanni Calta, regular Somascan, procurator elected by the very reverend father don Maurizion de Domi superior of the regular clerics of Somasca regarding the information to be made about the holiness of life and miracles of father Jerome Miani, founder of the Somascan Congregation, petitions your most reverent Lordship to be happy to examine the testimonies which will be presented by such procurator about the life and miracles of the above said father Jerome, with an authentic writings in good form which might give good faith in judgment. Beside the result of a great honor and glory of God, father general and the whole Congregation of Somasca will remain obliged to your most reverent lordship for such a favor and will pray the Lord for your great exaltation and long life. Quam Deus, etc.

Die 21 mensis novembris 1613, indictione indecima.

[...]

In choro ecclesiae Sanctae Mariae Magdalenae monasterii seu pii loci convertitarum, sito in burgo Sancti Antonii contratae Sancti Ioannis Bergomi.

[...]

(f.66v) Vocata soror Maria Isidora, soror dicti monasterii seu loci pii mulierum convertitarum testis ut supra nominata et pro verificatione narratorum in supplicatione desuper coram praefato illustri et multum reverendo domino vicario porrecta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis ect., de veritate dicenda ect., monita etc., at opportune per dominum.

Interrogated:

How long she has been living in this institution or monastery of the converted?

She answered:

It is about 25 or 26 years that I live in this institution of the converted.

Interrogated:

If she always lived for all this time by the laws of the converted?

She answered:

yes, sir! During all this time I always lived and have observed the laws of this place.

Questioned:

How many times a year she used to confess, who her confessor is; how many times she used to receive communion.

She answered:

Ordinarily we confess and communicate once a month. I will confess every fifteen days or three weeks and also will communicate. Our confessor is the most Rev. Alessandro Pili Curate of Treviolo.

Questioned:

Is she ever knew de visu father Jerome Miani the founder of this place?

She answered:

I could not know him because it is too many years that he died and before my birth.

Questioned:

If she knew father Jerome de auditu.

She answered:

It's true I heard mentioning this father Jerome as a holy man, doing good deeds and being the founder of this place of the converted.

Questioned:

Whom she heard saying things from?

She answered:

I heard it said by Madonna Maria Maddalena who died about twelve years ago and by Madonna Elena a converted who lives in this place and is very old and also by a certain Madonna Anna, who is also dead.

Questioned:

What actually she heard from these women about said father Jerome?

She answered:

While said Madonna Anna was sick in bed, from which infirmity she then died (f.67r), I was her nurse and was governing her. While I was in her room, where was also the above mentioned sister Maria Maddalena who was then mother or vicar, I heard sick sister say something like this: I heard the see our father Jerome before dying. Said mother Maddalena told her that if that father was going to appear to her, to tell her and say it. The next day said Madonna Anna lost conscience for about three hours. She seemed dead. When she got better life if nothing had happened she told me to call Madonna Maria Maddalena. She came to the bed of said Madonna Anna who, in my presence, told Madonna Maria Maddalena that she had the vision of father Jerome Miani the founder of the place, received his blessing, and was told to be constant and to not worry. This said Madonna Anna to Madonna Maria Maddalena after the accident in bed, in the old dormitory of this place, in my presence and also of Madonna Jerome, converted who is dead. She was also a nurse. After saying these words with a voice I could hear, Madonna Anna and Madonna Maria Maddalena continued talking, but I retired and did not hear what they said.

Questioned:

about the behavior of said sick sister Anna, her qualities and her age?

She answered:

This Madonna Anna was of good life and very devout, of good customs and qualities, doing good deeds and about 60 to 70 years old.

She made mental prayer and the discipline many times. Especially the times of the sepulchers on holy week she used to remain in prayer in the choir disciplining herself and crying. She was praying for those working in the kitchen that week, who could not give my prayer. Later she was telling them about it.

Questioned:

(f.67v) if she knows anything else about said Father Jerome?

She answered:

I did not hear anything else but that he was a father of great bounty of life doing many good deeds.

At haec sunt etc.

About more general thing she answered well saying, "I might be of about 70 years, I learned, etc.

Dicto die et locoi et coram up supra.

Vocata soror Helena monialis convertita dicti monasterii sey loci pii, testis up supra nominate et pro verification up supra recepta, iurata in minibus praefati illustris et multum reverend domini vicarii corporaliter tactis sacris litteris etc., monita de veritate dicenda etc., et opportune per dominun.

Questioned:

how long she has been in this religion?

She answered:

I don't remember for sure. I remember I was 15 when I entered in this place.

Questioned:

If she always lived in this place by the common law of this pious house.

She answered:

yes, Sir, I made my life in this place observing the laws and the rules of this place.

Questioned:

how many times a year she confessed and who is her confessor?

She answered:

Generally, the women of this place confess and communicate every month. I confess and communicate even more often. Our confessor is Father Alessandro of Treviolo. Now I confess every eight days because the confessor comes every week. We confess and communicate extraordinarily all the special feast of the year, like those of the Lord, or the Blessed Virgin and the apostles.

Questioned:

if she knows de visu father Jerome Miani founder of the regular clerics of Somasca.

She answered:

I never saw this father Jerome.

Questioned:

if she sometimes heard someone who knew him, what they said about him, who they are?

She answered:

I heard mentioning this father Jerome by many women who died mainly from one called Anna, who said that said father Jerome appeared to her, I was told this by the sister of this place even if I heard it from said Anna's mouth.

Subdens ex se:

oh, said Anna was a great devout, spiritual and of very good reputation, she was making her prayers mainly by night. What good didn't she do?

Questioned:

if she heard anything about said father Jerome?

She answered:

I also heard in the house that one time the orphans were reduced to such necessity as not to have bread. Said Father Jerome started praying (for which) a great quantity of bread was brought to him. I heard this from the women of this place especially from Anna and Maria Magdalena and Domenica. They are all dead.

Subdens a seipso:

We were supposed to be interrogated long time before and many years ago, so we could have found many things, because there were people who were remembering about his actions.

Subdens atiam ex se:

Before building this place, we, the converted were living in the institution of the converted in Pelabiocco. When the wall of this city were constructed it was destroyed. I remember very well that in that place father Giovanni Maria Bolis of Aqua, diocese of Milano, father of the Somsan Congregation, exorcized a spirited woman in our interior church, which I think belonged to the quarter. While said father Bolis was exorcizing said creature, father was caught by an arm by the possessed and brought around in the church. Father Bolis was saying, do what you want because I am in the church. The possessed said the following words: that big saint ("Santone") is there at the presence of the Holy Trinity and God to pray for these holy works. We thought he was intending father Jerome, because he was the light and founder of the place (f.68v).

Questioned:

if she knew something or does something come back to her memory to be said about the life the works of said father Jerome?

She answered:

I do not know anything else, but the testimony of the people of said father Jerome. I can't tell you nor narrate how much she has always been preserved and continued without any interruptions.

Et haec sunt, etc...

Super generalibus recte respondit, dicens; io non saprei mai dire la mia eta', et ex aspect est decrepit, et potest esse aetatis annorum 80 at ultra etc., at non docta, etc.

Die dicto et loco et coram ut supra.

Vocata Aurelia de Nadinis Bergomi, monialis convertita, mater nuncupata dicti loci seu monasterii, testis ut supra nominate et pro verification ut supra recepta, iurata in minibus praefati multum reverend domini vicarii corporaliter tactis scripturis etc., monita de veritate dicenda etc., at opportune per dominum.

Questioned:

how long she has lived in that pious house of the converted?

She answered:

from 1574 I am dressed and live in this place of the converted.

Questioned:

if she always lived by the common laws of this place.

She answered:

Yes, Sir! I've always lived under the observance and rules of this place.

Questioned:

how often she used to confess? Who is her confessor, or how often she used to receive communion?

She answered:

usually I confess every month and all solemnities of the year, but then I confess and communicate, I can say, every feast. Our confessor is father Alessandro of Treviolo. Also, today we had communion.

Questioned:

how long it is that she is the mother of this place?

She answered: Since Pentecost, but I have been other times.

Questioned:

if she has any knowledge of had about Jerome Miani (69r) as above.

She answered:

I never knew this father but by what has been said by the elders of this place.

Questioned:

if she remembers having heard about the life and deeds of father Jerome Miani.

She answered:

I heard from a Maria Maddalena and Antonia, sister of this place many years ago, she were saying that said father Jerome in his life made the miracles of multiplying the bread, was living in the eremo, in time of famine gave all he possessed for God's love; one time when there was no bread for the orphans he prayed and a good quality of bread was brought by miracle.

Questioned:

if she knows anything precisely of if she heard done by said father.

She answered:

I know that said father Jerome appeared to our above sister, called Anna, already dead, when she was sick. This I have been told by sister Maria Maddalena, who is also dead, and Maria Isidora the nurse of said Madonna Anna.

Questioned:

to tell them about the fact of the apparition.

She answered:

I will tell you about this apparition. Sister Anna was gravely ill and given as finished by the doctors. She was saying that she had the faith of knowing when she was going to die because she hoped that her father Jerome would make her known. It happened one day that she seemed completely gone. Said father blessed her but I could not hear what he told her. All this, I know as heard from said sister Maria Maddalena.

Questioned:

to tell the about the life and behavior of the sick sister Anna.

She answered:

This sister Anna was always day and night in prayer and was (f.69v) of good example, and exemplar good life. I knew her very well, when we had some duties in the house by which we could not go to prayer, sister Anna was telling us not to doubt that she would have said the prayers for us.

Subdens ex se:

if this examination and diligence had been made ten or twelve years ago, certainly then would be more about the bounty of life of this father Jerome and there would have been people who would have narrated his miracles.

Questioned:

how long it is that Anna died?

She answered:

it must have been about fifteen or sixteen years, but I cannot remember the exact year.

Questioned:

if she heard something else about the life and behavior of said father Jerome.

She answered:

I only heard about the holiness and good deeds of said father Jerome by public continuous renown, not interrupted. I heard that during the famine, a pestilential sickness came up, at the time when said father Jerome was living, at night he was brining fearlessly the dead for burial. I said all these things because it is the truth.

Et haec sunt, etc.

Super generalibus recte respndit, in communion fidelium te supra, aetatis annorum 55 in circa, non docta, etc.

Die 22 mensis praedicti novembris 1613

[...]

Vocata Maria Elihabeth, filia quondam magistri Bettini de la Turre, vidua relictā quondam Ioannis Baptistae de Legrenzis, habitatrix in burgo Sancto Antonii in contrada (f.70r) Sancti Ioannis, [...]

Questioned:

How many times a year she do to confession? Who is her confessor? How many times she receives holy communion?

She answered:

Ordinarily, I confess every eight day or fifteen; sometimes at St.Bartolomeo with the fathers or father Nicolo' Savoldi of San Martino. When I go to confession I also go to communion.

Questioned if she ever lived in this pious place of orphan girls,
when ? At what age she entered?

She answered:

Yes, Sir! I've been in this pious place for orphans for about five
months when I was only nice years old.

Questioned if she knew de visu proprio father Jerome Miani
founder, etc.

She answered:

Sir, I remember seeing one time with my own eye father Jerome
Miani, founder of this place: he had a nephew Fabrizio.

Questioned:

What she knew about the dress, the behavior, the life, and his
deeds, where she saw said father Jerome?

But because she seemed to equivocate some answers and not
being so strong because of her old age, she was dismissed.

Die dicto, at loco, et coram ut supra.

Vocata soror Barbara, filia magistri Vincentii de Zanchis, degens
in dicto pio loco orphanarum, [...]

Questioned:

Since when she lived in this place?

She answered:

I think it is 37 or 38 years (f.70v) that I live in this pious place of
the orphan girls. When I came here I was 7.

Questioned:

If she always lived by the laws common to this place?

She answered:

yes, Sir, I always observed the laws and rules of this pious place the way the others also live.

Questioned:

if she used to frequent the sacrament of penance and eucharist? Who her confessor is.

She answered:

Ordinarily, the women of this place, and so do I confess once a month. Since ten or eleven years we do it every week and when there are feasts of the year. Where I confess I also communicate. Our confessor is father Nicolo' of the order of San Martino.

Questioned:

if she knew de visu or the auditu father Jerome Miani the founder of this place?

She answered:

I did not know said father Jerome Miani, but sister Buona, woman of this pious place, who died 20 years ago at the age of about 80, told me she knew father Jerome and talked to him various times.

Questioned:

to tell them what she heard from said Buona about said father Jerome.

She answered:

I heard said sister Buona tell many and many things of this father Jerome but I remember only one. Said father Jerome protector of the orphans of this city one day was reduced to such necessity that there were only two or three pieces of bread; he gave a little to everyone and by miracle all were satisfied with that little bread even if they were of great number. This has been told me by sister Anna who heard it from the orphans. It I well remember, I was then young so I did not pay too much attention. These (f.71v) our old once of this place were telling the miracles of this father, as a holy man so that we could be his devotees, because being young, we had little devotion.

Questioned:

if there were other present when said sister Buona was talking about said father Jerome.

She answered:

sister Anna and sister Domenica, woman and sisters of this pious place were also present, who are still alive and others who are already dead of which I do not remember.

Questioned:

About the life and behavior of said Buona from which she heard said things?

She answered:

this sister Buona, whom I knew very well, was a very spiritual woman, of good life and exemplar. She was praying a lot.

Questioned:

if she knows anything about the life, the behavior, special deeds made by the said father Jerome and his reputation?

She answered:

I remember that said Buona was saying in general that said father Jerome was a man of holiness and bounty of life and customs. He was attending only to doing good and holy deeds. I heard about his reputation in this place. He was thought of as a holy man.

Et haec sunt, etc.

Die dicto, loco et coram ut supra.

Vocata soror Dominica filia quondam magistri Ioannis Baptistae de Cavatiis Bergomensis, mulier huius pii loci orphanarum, [...]

Questioned:

How long it is that she lives in this place?

She answered:

it is 32 years. When I came (f.71v) I was ten.

Questioned:

if she lived by the common laws and rules of this place?

She answered:

yes, Sir! As I do still now according to the rule and observances and laws of this pious place.

Questioned:

how often during the year she confess; who her confessor is?

She answered:

we go by the commodity of our confessor father Nicolo' regular of San Martino and ordinarily every feast I confess and receive communion and in particular every solemn feast.

Questioned:

if she knew de visu or at least de auditu father Jerome the founder.

She answered:

No, Sir! I never knew de visu father Jerome Miani, beause it is too many years that he died. I know him de auditu.

Questioned:

if she heard about said father Jerome, by whom, where, when and who was present.

She answered:

I heard it from sister Scolastica woman of this place, who died three years ago at the age of 90. She said that when father Jerome was governor and protector of the place orphans of this city, one time there was nothing to eat but two pieces of bread and they were many. Said father Jerome said to the orphans not to doubt, that with the grace of

God these two pieces of bread would be enough to feed all said orphans. Father Jerome in his apron broke said bread and gave a piece to each one (f.72r) of said orphans who were full with that little piece of bread that they thought they had eaten a lot of food. Said sister Scolastica, governess of this place for orphan girls, told me she heard of this miracle made by father Jerome, from sister Buona, also a woman of this place, who died about 20 years ago and very old over 80. I knew her very well. Said sister Scolastica was telling me that sister Buona had known very well this father Jerome and talked many times with him when he was coming often to this place. This institution was founder in the quarter of Pozzo Bianco and this city directed by father, who, as man of holiness, was coming to see this place.

Questioned:

about the life and costumes of said Scolastica?

She answered:

O, Sir, this sister Scolastica, who was almost always the governess of this place, was a very spiritual woman and of great devotion attending with great diligence to the government of this place. She let us a very good memory of her good deeds and actions. She is reputed in this place as we say, a holy life. She was praying a lot. I heard that also sister Buona was of devout life and given to prayer governing the girls who were coming to this place.

Questioned:

if she knows anything else about the life, costumes and especially deeds of father Jerome and about his reputation?

She answered:

In general in this place they were saying that this father Jerome Miani was a man of great holiness. He was a Venetian gentleman who left and gave for God's love his good. He was only attending to good and holy deeds (f.72v) in vile habit, to reduce to the good way dissolute persons and to build pious institutions and return them to a good state.

Subdens a se:

I remember also, that Madonna Scolastica narrated to me, as mother and overness of this pious place that one time this place was reduced to such a necessity that there was no bread nor anything else to eat. Said sister Scolastica, being the mother of the place, wanted to pawn the chalice in order to buy some food. Before doing it she gathered the sisters of the place and said, let's pray and ask our father Jerome to help us in this need. Then they prayer and asked this father Jerome. While they were praying, someone knocked at the door of this pious place and by miracle and will of God left a sack full of bread. The chalice was not pawned, but through that father the sister were fed with that sack of bread. This has been narrated me by sister Scolastica in the presence of other sisters which now I do not remember. Other times she told me this alone. Sister Scolastica told me that when the bread was brought in such necessity, because of their prayer, father Jerome was already long dead.

Et haec sunt, etc.

Super generalibus recte respondit ut supra, aetatis annorum 42 in circa, non docta etc., et factic aliis interrogationibus recte respondit.

Die dicto et loco et coram ut supra.

Vocata soror Anna, filia quondam Bartholomaei de Gabinalis Bergomensis, soror dicti pii loci orphanarum, [...]

Questioned:

how long it is that she lives in this place and if she lived according to the laws of their life.

She answered:

it is almost twenty-nine years that I live in this pious place of the orphan girls and I was ten when I entered. During all this time I have always observed the rules and orders of this place.

Questioned:

if she goes often to confession, who her confessor is, how many times a year she communicates.

She answered:

every Sunday I confess to father Nicolo' of the Order of San Martin. If there are solemn feasts I confess again. Usually, when I confess I receive communion.

Questioned:

if she has any knowledge de visu or at least de auditu about father Jerome Miani, what and by whom?

She answered:

I only heard mentioning this father Jerome Miani by our elders in this place, in particular by sister Buona who saw and knew father Jerome, and mother sister Scolastica, sister of this pious place who are dead and were old when they died. Sister Buona died about twenty years ago; sister Scolastica a short time ago.

She was asked what in particular she heard from said women about said father Jerome.

She answered:

I heard from said sisters that said father Jerome narrated to said sister Buona that through God's majesty one time his orphans, of which he had special care, were reduced to extreme necessity because they had only two pieces of bread to eat but they were in great number. Said father broke the bread, gave it to the children who are so much that they thought that bread was multiplying. This was narrated by sister Buona to sister Scolastica. I was present and I heard very well. She said also that said father Jerome had too great an occasion for than king God for this miracle.

Asked about the life and costumes of the two women.

She answered:

said women were spiritual persons and totally dedicated to prayer, passing half the night in prayer, besides the day. In short they were conducting a very good and holy life. They were worthy of great esteem and any God-fearing and devout of our Lord God.

Asked if she had heard anything else about father Jerome.

She answered:

I heard said by sister Buona who knew said father, that she had him as holy man by this actions. She also heard from others who knew said father Jerome that he was in concept of holiness and conducting a holy life. I don't remember mentioning any names of those she said she heard say the things of father Jerome. In short by public fame he was thought as a holy father. At least that's what said sister Buona told me.

Et haec sunt, etc.,

Super generalibus recte respondit ut supra, aetatis annorum 38 in circa, non docta, etc., et interrogata etc.

Die 23 mensis praeteriti novembris 1613.

In loco parlatorii superiori apud et extra crates monasterii Sanctae Mariae Matris Domini.

Coram praefato illustri et multum reverendo domino vicario generali episcopalis curae Bergomi.

Vocata soror Veronica de Manentis, monialis conversa dicti monasterii Sanctae Mariae Matris Domini, [...]

Asked how long she has been living in this monastery.

She answered:

It is now forty-five or forty-six years that I am converse nun in this monastery. When I entered I was fifteen.

Asked if she lived in her paternal house always before (f.74r)

She answered:

my father was killed when I was nine. We were five children. Two brothers were placed with the orphans and two sisters this is I had another sister were placed with the orphan girls where I remained for about five years, then I came to this monastery where I always lived. The other brother went to my uncle's house.

Asked if she lived in lives now with the laws of this monastery.

She answered:

yes, Sir! I always lived by the rules and laws of this monastery.

Asked how many times a year she confesses her sins, who is her confessor and how many times she received the sacrament of the Eucharist.

She answered:

usually, I confess and communicate every fifteen days and when there are solemn feasts. Our confessor is monsignor Pianca. Before this confessor we had the canon monsignor Ercole Capitani every week.

Asked if she knew de visu or de auditu father Jerome and from whom.

She answered:

no, Sit. I didn't know father Jerome Miani de visu. I knew him well by telling and by what I heard.

Asked to express herself about de auditu regarding said father, by whom, when, where and who was present.

She answered:

While I was in the pious place of the orphan girls, I happened to pass in front of a door of the place where were sitting sister Scolastica, Buona, Maddalena, Grada, and Domenica, sisters of the pious place. I heard them talking about father Jerome Miani who gave the health back to sick person who was his enemy in life. He healed him after death. They said also that said father Jerome had multiplied the bread while still alive, but I did not hear in what place, nor to whom said father Jerome had multiplied the bread nor the place, nor the (f.74v) time, nor who was the person said father Jerome healed, because I continued walking and could not hear what they were telling each other. But in passing by I very well heard what I said.

Asked how good said women from whom he heard these things were.

She answered:

Sir, I must tell you a miracle that happened to me last night. Since last May, I have been suffering on my right thigh and the doctors told me that it is a weakness of the nerves and phlegm which were going down there. Doctor Giovan Paolo Barili said that something could be done about this sickness, but there was no assurance that the sickness would disappear. Said had me sent home with no hope of healing because I'm old but he would have tried anything for my consolation. I took the magazines, baths, mares, and everything possible was done to me. This August the pain increased if I wanted to walk a have to use the clutches. Last night before going to sleep I pray wholeheartedly said father Jerome Miani telling him that if it was true that he multiplied the bread in life and after death healed the sick if it was God's will and for the health of my soul to heal also this infirmity of mine. Then I went to bed. Every night are used to suffer a lot of pain, sir but last night I felt no pain, at all. Last night I got up to go to matins. By the will of God and the miracle of that glorious father Jerome I went from my room to the choir of the church for matins I returned to my room without clutches, this which I never could do since the past August. But last

120

night I went and came back by miracle as I said from the choir without clubs. I am about sure that it is a miracle of this father Miani that with time I will be completely healed from this infirmity. Last night I made these prayers to said father because yesterday I was asked to be examined if I knew anything about the miracles of said father because I used to be among the orphan girls of whom he was the founder. Tinking about it I remembered hearing said orphan sister what I said above. For this reason last night suffering for this infirmity I received to this father Jerome who made me the grace of this liberation. I hope in God and in said father that I will be completely freed in time.

Subdens ex se:

Actually, I was afraid that the sickness would hit even this aim because I was feeling the pain on the shoulder. Last night when I got up for matins I did not feel any pain nor do I feel it now so much.

Dicens etiam ex se:

I have the duty of ringing the bells. Because of the pain at the arm since the August feast I could not. This morning I said the Ave Maria.

Asked if going to matins and coming back she was leaving on the wall or any other means.

She answered:

going for matins, in descending the long stairs, I leaned two or three times to the wall and I was fine, but in returning I did not lean on anything. In descending I didn't do it because of pain for the sickness, but because at night even if there is light I used to go close and lean on the wall with the hand.

Asked if she is so healed on the side she says she as sick that no more pain is felt.

She answered: no, Sir. I am not completely healed, but after what I felt since May, the pain I feel is nothing.

Asked about her opinion on the reputation, life, costumes father Jerome.

She answered:

in the above said pious place of the orphan girls he was thought of as saint, blessed in paradise, but I, being then young, was not thinking about it. My opinion is that if had not had a good opinion I would not have recommended myself to him.

Asked if she heard anything in particular from said orphan sister Domenica.

She answered:

she was telling great things, but I don't remember any particular.

Et haec sunt etc.

About general things she answered well saying: I said all these things as true. Non docta etc.

Super generalibus recte respondit, dicens [...] non docta etc. est aetatis annorum 62 in circa, etc.

Die dicto, et loco, et coram ut supra.

Vocata soror Afra de Bongis monialis professa dicti monasterii, existens apud et intra dictos orates [...]

Asked how long she has been living in that monastery.

She answered:

the vigil of the Annunciation it was 61 years that I entered in this (f.7(r)) monastery. I entered at fourteen.

Asked if she lived always by the laws and rules of said monastery and she lives now.

She answered:

yes, Sir. I always lived by the orders of this monastery, still now.

Asked how often in a year she goes to confession, who is her confessor, how many times she receives the sacrament of Eucharist.

She answered:

before we sisters used to confess and communicate sixteen times a year, but for about 12 years now, I confess and communicate every week. The confessor of the monastery is monsignor Pianca. Before it was the canon monsignor Ercole Capitanei.

Asked if she has any knowledge de visu or de auditu about father Jerome Miani.

She answered:

no, Sit. I didn't know father Jerome Miani, because, when he died, I was not yet born. But I heard him mentioned as the institutor of the converted women and orphan girls, of the poor of San Martino and a very good man.

Asked if she remembers what in particular she heard about said father Jerome, deeds made by him, by whom, where, when, who was present.

She answered:

I heard the sisters of this monastery say that said father Jerome was coming at night when celebrating the matins remaining out of the door of the Church because the door was closed. He was coming very often during the day. One time father Jerome getting out of the church came to our parlor, gathered the sisters and told them, I have news, for you: you have blessed nuns in your church. Keep in mind what I tell you.

Asked if she knew anything in particular about said father to say it.

She answered:

no, Sir. I don't know anything else in particular, but that I always heard mentioning him well, making miracles but I would not know (f.76v) how to tell the miracles in particular.

Asked if from a certain sister Domenica orphan a nun of this monastery, she heard said something about said father.

She answered:

I heard said sister Domenica, a nun, manu times say that when orphan she was in the place of the orphans, she heard many good deeds and miracles of said father, but I do not remember any detail.

Et haec sunt, etc.

Super generalibus recte respondit, aetatis annorum 74 in circa, non docta etc.

Die dicto, et loco, et coram ut supra.

Vocata soror Caecilia de Gromo monialis professa dicti monastery, existens apud et intra dictos crates, [...]

Asked how long she has been living in this monastery, at what age she entered, if she lived always by the common laws of this monastery how often a year she confess, who is her confessor, how many times she is receiving holy communion.

She answered:

I am a nun of this monastery for 24 years and entered when I was twenty. I always lived by the rules of the monastery. Usually, I

confess and communicate every eight days. My confessor is monsignor Pianca, before it was the canon monsignor Capitanei.

Asked what duty she is performing in this place and performed in the past.

She answered:

now, I am a nurse and have been so for fourteen years.

Asked if other times she was nursing at any time nursed sister Domenica and what was done.

She answered:

yes, Sir. I was nursing other times. I took care of sister Domenica who died in this monastery fourteen years ago when I was her nurse.

Questioned: if while said Domenica was sick and then died, or in other sickness or even when she was in good health she mentioned said Jerome Miani and what she said about him.

She answered:

I heard many times said sister Domenica mentioning this father Jerome Miani, because she was one of the orphans whose founder is said father Jerome. She was very often repeating that he was holy and blessed. She used to invoke him as saint in her infirmity.

Questioned if she could get from her any other particular great deed regarding the same father.

She answered:

I do not remember anything else in particular but that of sister Domenica was telling me that said father Jerome had made miracles and was a man of very great mortification.

Questioned about the reputation of said sister Domenica.

She answered:

sir, this Domenica was a good exemplar life. She was always speaking about spiritual books. She was dedicated to prayer.

Et haec sunt, etc.

Super generalibus recte respondit, aetatis annorum 44 in circa, non docta etc.

Die 27 novembris 1613

In camera solitae audientiae praefati illustri et multum reverendi domini vicarii sita in episoplai pallatio Bergomi.

(Follow here the questioning of doctor Giovan Paolo Barili, doctor of the monasteries of San Beneditto, Santa Lucia, Santa Marta, Santa Chiara and Matris Domini; Doctor Barili was called to testify regarding the nature of the illness of Sister Veronica Manenti)

Vocatus multum reverendus pater Nicolaus Savoldus, Clericus regularis de Somascaha, Rector Sancti Martini pauperum orfanorum Bergomi [...]

Questioned:

Since when he entered the congregation of the regular clerics of Somasca, when he entered, when he professed, if he lived always and still lives by the common laws of said congregation.

He answered:

Since 1578 when I made my profession in this Congregation (f.78v) of the regular clerics. Before it, I was in for and year. I live and have always lived and observed the laws and rules of this congregation.

Questioned:

If he ever heard that there was in his congregation a certain father Jerome Miani.

He answered:

I know it per auditum that this father Jerome Miani was in our religion and the institutor of it. From what I heard he was a man of good and holy life.

Asked to narrate something he heard regarding said father Jerome when they happened, where, who was present, from whom he heard, where, when, and who was present.

He answered:

In general I heard that this Jerome who is the institutor of our religion, of the orphan girls and of the converted was a holy man and of good deeds. In particular I heard, but I don't remember from whom, that when still alive and caring for the poor orphans, said father Jerome, one day they were reduced to such necessity that they had only two pieces of bread to eat. Said father Jerome broke the two pieces of bread, distributed them to said orphans who were in great number. Those two pieces of bread were enough and satiated said poor, that it seemed was multiplied. I don't remember from whom I heard this miracle, nor who was present. I do not know anything else.

Asked if he know anything special done by the same father.

He answered:

I don't know anything in particular but what I said above.

Asked if he is a priest, how long it is and how often he uses to celebrate.

He answered:

It's about 33 years that I am a priest. I celebrate Mass every day, unless I'm impeded by some infirmity.

Et haec sunt etc.

Super generalibus recte respondit, aetatis annorum 59 in circa, non doctus, etc.

(f.79r-84v - On November 30 1613 at the convent of Matris Domini Sister Veronica Manenti was questioned again regarding her health.

On January 9, 1614 at the same convent, Sister Bartolomea Benaglia and sister Clara Maffei were questioned regarding the illness of sister Veronica Manenti.

On the same day, sister Veronica Manenti was questioned for the third time.

On January 13, 1614 doctor Giovan Paolo Barili was questioned for the second time; Doctor Pellegrino Barelli was questioned, too. Both regarding the illness of sister Veronica Manenti)

[...]

June 3, 1614

[...]

Constituta coram praefato illustri et multum reverend domino vicario generali episcopalis curiae Bergomi Lucia Brigida nunciupata, filia quondam Iob de Pelegrinis, communis de Celanella Vallis Sancti Martini, orfana degens in loco orphanarum burgi Sancti Antonii Bergomi, de mandato domini vocata [...]

Interrogated if she has knowledge of the reverend father Jerome Emiliani founder of the order of the regular clerics of Somasca.

She answered:

I had knowledge of said reverent father Jerome because I heard that he was the founder of the institution of the orphan girls. He made graces to different people. When I was sick, I wanted to heal. I recurred to said father Jerome if it was his will to intercede for me at the presence of the Lord God, so that I be restored, I would manifest it to the glory of God and of that blessed father Jerome.

Asked what kind of sickness she had and for how long.

She answered:

It is about fifteen years that the sickness started in my nose. I thought it was “humor salso” or even worse. It was procuring me an inflammation in the head and there was the fear that such sickness would become worse.

Asked if now she was affected by said sickness.

She answered:

No, Sir, I am not affected by said sickness, since last Advent after recurring to said father Jerome, I was liberated in four or five days from said sickness by the grace of the Lord God and of said blessed father. Since then, I ate anything. The cold did not harm me. Now I eat indifferently any kind of food and spices and (f.35r) nothing is harmful.

Asked if she used natural remedies to cure such infirmities and who proposed it.

She answered:

Yes, Sir, I took medication. A certain surgeon who is already dead gave me the ointment, but it did not do any good; the physician Francesco Firrando ordered me a “cerusa” ointment to put into... and also medicines; I took laxatives but to no avail, the last was one year before I was healed.

Asked if she thought she was cured because of those remedies.

She answered:

No, Sir, I havn’t been cured, not healed because of said remedies. It is true that they were helping to endure the inflammation, but they were not healing. Said physician was telling me to take medicines, but I was doing it for respect to the other sisters.

Asked how long it is that she is in this orphanage, if she lived always by the common laws of said pious place, also about the frequency of the sacraments and who was her spiritual confessor.

She answered:

It is about fifteen years I live in the institution of the orphans and I always lived observing the common laws of the place. I confess and go to communion twice a month usually and also in great feast. My confessor is the reverend father don Nicolo' Savoldi regular of Somasca here present, etc.

Quibus habitatis fuit dimissum examen etc., et est aetatis annorum 36 in circa.

(f.35v-36v - the same day, on June 3, 1614 were interrogated Arcangela Antonelli and Bartolomea Rivoli, also of the institution of the orphan girls, about the sickness and healing obtained by Lucia Brigida Pellegrini)

November 8, 1614

[...]

Vocatus coram eodem illustri et multum reverend domino vicario de eius mandato dominus Marcus filius quondam domini Ioannis Antonii de Gromo, burgi Sancti Leonardi Bergomi, [...]

Asked if he ever knew father Jerome Miani of the Somascan congregation and how.

He answered:

No, sir, I did not know de visu this father Jerome Miani, because, it must be about 80 years that he is dead, for what I know. It's true that I have always heard by all that said father Jerome, when alive was a good and holy man. In particular I remember hearing, but I don't remember from whom that said Jerome Miani rose from death a boy who drowned in the lake. Father Jerome has taken the boy with him, he

died and said father Jerome rose him from death. I don't remember the place, nor from whom I heard it because it is about 5-0 years that I heard it. I only remember I heard that said father Jerome rose from dath a child of widow in the occasion above said. This the knowledge I have per auditum of said father Jerome. I do not know who that child was, nor his parents. I do not know anything else.

Asked if he knows any other special deed by said father Jerome.

He answered:

I do not remember hearing anything else.

Answering the interrogated:

I didn't hear either how that child died, if of natural or violent death.

Et haec sunt, etc.

Ad generalis recte respondit, in communion difelium, aetatit annorum 70 in circa, et factic etc., recte etc.

ORDINARY PROCESS OF COMO

(November 27, 1613)

Introduction

1. Codices

The codices at our disposal are three, all kept in the archives of the Maddalena in Genoa.

Codex D 210 is the oldest: it is dated November 27, 1613 and the signature is that of Giovanni Battista Raimondi, signed and sealed by the Vicar General of Como, Nicolo' Cocquio. A copy was then compiled the same day as the process. It comprised four pages, all written except the fourth page, which was blank.

Codex D 202 has already been mentioned in the general introduction to all the processes. The codex was drawn up from a different copy and obviously after the one given in Codex D 210 which was dated June 17, 1615, signed by Giovanni Battista Volonte' and legalized by the Vicar General Cocquio.

Codex D 77 was even later. It was a copy transcribed from the original, dated September 4, 1627 by Melchiorre Raimondi, chancellor of the Episcopal curia in Como and legalized by the Vicar General Ippolito Turconi. It consists of six papers of which the first and the sixth are blank.

In our transcription, we have followed Codex D 210; for the numbering of the papers we have adhered to Codex D 202 for reasons already stated in the general introduction. It is understood that the three codices do not present any difference worth being mentioned. The

testimony of the process was never published, therefore there is no existing bibliography on the subject.

2. Milieu

The process of Como was held November 27, 1613 in the study of Nicolo' Cocquio, Vicar General of Filippo Archinti, Bishop of Como. The Procurator named by Father General, Maurizio de Domis, was Father Giovanni Caita, Master of Novices in Somasca. The Notary was Giovanni Battista Raimondi, Chancellor of the Episcopal Curia of Como. Following the usual formalities, examination of the only witness was held on the same day, that of the Somascan Brother Giovanni Paolo di Torre.

3. Paolo from Serate

Giovanni Paolo di Torre, better known as Paolo from Seriate, was son of Francesco and Maria Arcimboldi. Left an orphan he was found by Miani, who had just come to Bergamo to the Maddalena Hospital. At that time, Paolo was seven years old. He was born about 1526. He lived about one year with Miani. From there on, he remained with the congregation, becoming a religious as lay Brother and living in whatever places the Congregation sent him.

The information we have about him is scarce and fragmentary. In 1561, he was in Bergamo and was present there at the death of Vincenzo Gambarana, one of the most illustrious companions of Miani. He was the first Brother to take vows in the order of the Somascan Fathers, May 4th, 1570. In 1574, he was at Santa Croce di Triulzio, a small home for orphans from San Martino in Milan. In 1588, he joined the orphanage of the Innocentini in Siena; in 1590, he was in Macerata. In 1594, in Caserta and in 1596, in Naples at the large orphanage Santa Maria of Loreto. He then returned to the north of Italy: in 1600, he was

at the Misericordia orphanage in Vicenza, in 1601, in the patriarchal Seminary of Venice, in 1603, in the orphanage of Santa Maria Bianca in Ferrara, in 1604, in the Misericordia orphanage in Brescia and in 1606, in Gallio College in Como. He was still in Como when he was questioned at the ordinary process in 1613. In 1622, he was at San Martino orphanage in Bergamo and still in Bergamo when he was questioned at the apostolic processes of our saint. He was also in Somasca twice, as he himself affirms, four or five years each time. The exact date of his death is unknown. In 1627, he was again listed as being among the religious of the orphanage of San Martino of Bergamo. When he was almost one hundred years old, he returned to end his life in the same places where, as a child of seven, he was first cared for and guided by Saint Jerome. About him is written by M. Tentorio, *Due discepoli di S. Girolamo Emiliani: Fra Battista da Romano e Fra Paolo da Seriate, fratelli professi Somaschi*, in *Rivista dell'Ordine dei Padri Somaschi*, XXXII (1956), pages 119-124; G. Landini, *S. Girolamo Miani*, Rome, 1947, pages 51-52.

The testimony of Paolo from Seriate is among the most interesting of the processes. It was little used or not at all by the Miani biographers.

The surroundings in which he presents the saint is Bergamo, particularly the orphanage of the Maddalena. The time is the year 1533.

Reading what Paolo from Seriate said, one almost has the impression of having before him an album of old photographs, looking for a moment at pictures of days of yore, familiar to the eyes of a child and yet impressing vividly one's imagination, even at the age of eighty or more. These memories are not reflections of an adult who would gather and interpret events. They are offered with many exciting and vivid details.

In Paolo's description, Saint Jerome appears as a rather short man, stout, with chestnut-colored beard and a good complexion. How did he spend his life? For the love of God, sack on shoulders, he went about begging. He himself lived very frugally. Following are two incidents: he arrived in Bergamo well dressed, according to his station in

life, but then he put on a long black coat and heavy shoes. Entering the house, one found him in continuous prayer whenever he was not working. He was quiet and patient; he was very humble; he visited the sick and the prisoners. His bed was a table covered with straw.

Two stories seem to be a picture of amazing acts spread before one's eyes with a delightful wealth of details.

Then, again on the road; contributions were very generous and people accepted him for his well known kindness and holiness.

At the end, memories seemed vague. He spoke no more of what he had seen but of what he had heard from others. Then, in conclusion, he added: "And so many other things that, for brevity, I do not say." Why, in those days, did they not have the desire to know as much as we do today?

Paolo from Seriate was also called upon to bear witness at the apostolic process in Bergamo, March 27, 1625. However, this new testimony was not very interesting, perhaps because another twelve years had been added to his age and he was nearly one hundred years old. Perhaps, too, because he was held to an interrogation that did not allow him to recall memories. Also, the other recollections that had come to him were included in the testimony of other persons such as Fathers Girolamo Novelli and Donato Morone, and they had lost much of their interest.

ORDINARY PROCESS OF COMO

The twelfth session was held on Wednesday, November 27, 1613, before the Very Reverend Nicolo' Cocquio, Doctor of Civil and Canon Law, Canon of the Cathedral Church, Vicar General of the Most Reverend Filippo Archinti, Bishop of Como, in his office of the Diocesan Chancery in Como.

The undersigned Reverend Giovanni Calta, C. R. S. , appeared before me and made the following statement: I, Giovanni Calta, priest and Cleric Regular of the Congregation . of Somasca, Master of Novices at San Bartolomeo College in Somasca, diocese of Milan, appointed Procurator by the Most Reverend Father Maurizio de Domis, Superior General of the Clerics Regular of Somasca, request you, Very Reverend Father, to examine the Reverend Father Giovanni Paolo de Torre, religious of the same Congregation, about the life, holiness and miracles performed by the Reverend Jerome Miani, founder of said Congregation.

The Very Reverend Vicar General accepted the request and called the witness, the Reverend Giovanni Paolo. He was asked to tell the truth under oath and did so by touching the Bible.

Question:

Did you know the late Reverend Jerome Miani, founder of said Congregation?

Answer:

My name is Giovanni Paolo de Torre, born in the city of Bergamo, son of the late Francesco and Maria Arcimboldi. I am now in my ninetieth year. Fatherless and motherless, I was in the city of Bergamo when said Jerome went there, gathering together the orphans of the city and taking them to the Maddalena Hospital in the village of San Leonardo. Through his kindness and charity, being an orphan, I was accepted with the others and remained with said congregation wherever I was sent.

Question:

Of what stature was said Father Jerome?

Answer: He was a rather short man, stout, dark brown chestnut-colored beard and had a healthy complexion. When he accepted me, he must have been about forty years old. In Bergamo I helped him in his work and served him obediently.

Question:

What sort of life was Jerome's?

Answer:

With a sack on his back, he went about begging for bread and for anything else that could be given him for the love of God and for his home at Santa · Maddalena. Any surplus alms were given to other needy people. He himself lived very austere on bread, vegetables, herbs. He ate no meat, fish, nor eggs. He drank very little wine.

Question:

How did he dress?

Answer:

At first, he dressed well as a layman, according to his station in life. Later, he wore a long black cloak made of coarse cloth, heavy shoes, and a black beret as he sought alms.

Question:

What about prayers and fasting?

Answer:

He was very pious. When in the house, he spent most of the time in prayer, day and night, and a longer time in the evening. When not busy in the house, I have seen him praying all night. He lashed himself three times every week, on Wednesday, Friday and Sunday.

Question:

How do you know about this?

Answer:

All of us who were his disciples almost always saw him do so on those days.

Question:

How about his confessions and communions?

Answer:

He confessed himself and received communion almost every day and following such an example, many gentlemen and ladies did the same.

Question:

How patient was he in trials?

Answer:

He was quiet and patient and had all the virtues for which one could ask.

Question:

Was he humble?

Answer:

He was very humble. He visited the sick, the prisoners, took in the needy, caring for them with great charity.

Question:

Did said Jerome suffer from any illness?

Answer:

He had good health.

Question:

How did he sleep?

Answer:

His bed was a table covered with straw.

Question:

Do you know that by his intercession the Lord performed miracles or granted miraculous graces?

Answer:

A short time after I entered this congregation, one morning in Maddalena Hospital in Bergamo, where there were about twenty-eight of us in meditation, said Father Jerome, having nothing to give us to eat said: "Do not doubt, the Lord God will provide for us." The door was closed and he was still praying when we heard the bell ring. Answering it, the person outside asked to see Father Jerome. Called, he went to the door returning with four loaves of bread, telling us that we should not doubt that the Lord God had not abandoned us. When we had finished prayers, we went downstairs to eat. With only four loaves of bread, fresh water and nothing more, twenty-eight of us were satisfied. The Father told us not to worry and to eat because the Lord God would never fail us.

Question:

Who were those twenty-eight and what were their names?

Answer:

Among others were a count from Verona, a devout person, and several other people who, I believe, have since died. I remember there was Don Giovanni Maria Pavese, whose family name I do not recall; Paolo di Galanzi, a doctor, and many other gentlemen.

Question:

Do you remember other miraculous happenings?

Answer:

A few months later, something similar happened, not less amazing. There was nothing to eat or drink in the house. Father Jerome was told of the need. He answered that we should have faith in God. He would not abandon us. "Let us go downstairs to pray." And we did so; we had been gathered together praying in the choir which was upstairs. Father Jerome told us: "Be patient and devout." Then after having prayed: "Let us go downstairs," he said, "the Blessed Lord has provided

for us." There had been nobody at all downstairs who could have done this. However, we found the table laid with a white cloth, and on it white bread, very good wine and good meat. We were restored, not knowing how this had happened except by the great goodness of God and the intercession of Father Jerome.

Question:

Did you ever happen to travel with Father Jerome?

Answer:

I happened to be going with him from Bergamo to Verona. We were walking, begging alms for the love of God. Much was very generously given us for the well known kindness and saintly life of the Father.

Question:

Can you tell more concerning Father Jerome and these happenings?

Answer:

I have heard said that when the San Martino home for orphans in Milan was opened, Father Jerome refused a good sum of money offered to him by Duke Francesco of Milan. And many people, experts in their affairs, asked advice of the Father and followed it to the letter. Among these was a gentleman from Milan called Alessandro, whose name I do not know. For the sake of brevity I shall not mention other things. In Bergamo, Milan and elsewhere, wherever he was known, he was always considered a saintly man.

Question:

Was the testimony given here at someone else's request, insistence, persuasion or only given as genuine facts and the truth?

Answer:

Asked to do so, I told you the truth, nobody having told me to say more about one thing than another. I have only told the truth.

In general the testimony is trustworthy, even though the witness be a member of the same Congregation, and about 90 years old, and reports from memory events that happened at least 75 years ago.

Giovanni Battista Raimondo, Notary Public of the Apostolic See and of the Imperial Government, Chancellor of the Episcopal Curia in Como.

Nicolo' Cocquio, Doctor of Civil and Canon Law, Protonotary Apostolic, and Canon of the Cathedral Church, Vicar General of the Most Reverend Filippo Archinti, Bishop of Como. We bear witness to all and each examining officer and testify that the above-mentioned Giovanni Battista Raimondi is Notary Public and Chancellor as above stated, and his honesty can be fully and undoubtedly proved in court and outside court by public and authenticated deeds.

In faith of this ...etc.

Written in Como from the Episcopal Curia on Wednesday, November 27, 1623. Nicolo' Cocquio, Vicar General ... etc. Giovanni Sala, Notary Public.

ORDINARY PROCESS OF PAVIA

January 28, 1614

Introduction

1. Codices

The manuscript which we could use are two: codex D202 of the archives of the Maddalena in Genoa and the codex of the archives of the general procuration of the Somscan Fathers in Rome.

Codex D202 is an authentic transcription made on one of the various copies at the end of the process by the notary Beccario himself and legalized on February 13, 1614 by the General Vicar Filippo Leone. In the codex the process of Pavia occupies from f.2v to f.15v. This is the manuscript followed by our transcription.

The manuscript of the general procuration archive of the Somascan Fathers in Rome is contained in a codex, without indication of archive, entitled: *Mediolanensis Canonizationis Beati Hieronymi Emiliani patritii Veneti at Congregationis Somascahae Fondatoris. Processus Remissoriales fabricate Tarvisii, Venetiis, Bergomi, Brixiae et Papiae. D. Clearcus Buscus notaries.* It contains the acts of the apostolic processes of the cause of beatification of St. Jerome Miani celebrated in Treviso, Venezia, Bergamo, Brescia, and Pavia. In the apostolic process of Pavia, on November 27, 1627, it was required to insert the deposition given in the ordinary process by the witnesses already dead. In this way the original of such process was presented by the chancellor of the Episcopal curia of Pavia Lorenzo Bigoni and transcribed by the notary of the apostolic process Giacomo Antonio Camia. The codex of the

archive of the general procuration of Rome is an authentic copy of such apostolic process made by the notary of the sacred congregation of the rites Clearco Busco and legalized on April 2, 1629. In the manuscript the part which interests us occupies from c.12v to c.19v of the Pavese process. The ordinary process was integrally transcribed, except the deposition of father Biagio Ganna, who still being alive, had been interrogated in person in the apostolic process of Milano on December 12, 1625. If we except this omitted part, between the two manuscripts there are no relevant differences.

We must add to the two codices referred above also the Correr 1350 codex of the Venetian Correr Library. This codex (f.35r and 35v) contains the “Breve istruttione della vita di messe Girolamo Meano” of father Evangelista Dorati, that is that part of the Dorati’s writing deriving from Stefano Bertalozzi and ending with the words: ... and full of works of mercy saintly in the Lord he rested in peace.” It’s a copy from the manuscript of Dorati (dead on 1602) “of happy memory” and therefore certainly not of the XVI century against what the Stoppiglia affirms, cited Biography, page 13.

The research made at the Episcopal archive of Pavia in order to find the original of the process have been in vain up to now.

Also this process of Pavia has never been edited, if we except the “Alcune cose particolari di Messe Hieronymo Miani” of Dorati. This part was printed twice: the first titled, “Vita Venerabilis servi Dei scripta a reverend padre Evangelista Dorati, Clerico regulari congregationis Somaschensis”, in *Sacra Ritum Congregatio E.mo et Rev.mo di Cardinali De Abdua Venete seu Mediolanen beatificationis et canonizationis ven. Servi Dei Hieronym Aemiliani, Congregationis Somaschae Fundatoris. Informatio super dubio virtutum haeroicarum, Romae MDCCXIV*, in *Summarium*, pages 123-127. The other edition, with some moderizing in the form, it is in “*Il Santuario di S. Girolamo Emiliani, La prima biografia di S. Girolamo Emialini, I (1915)*, numbers 2 and 3.

2. Bibliography

The existing bibliography is only about the writings of Dorati.

O. Paltremieri, "Memorie inedite", manuscript of archive of the Maddalena in Genova;

A. Stoppiglia, "Bibliografia di S. Girolamo Miani", Roma 1947, pages 74-75;

M. Tentorio, "Il Ven padre Evengelista Dorati", Roma 1958, pages 34-37.

ORDINARY PROCESS OF PAVIA

In Pavia

Reperitur in filcia testium tribunalis curae episcopis Papiensis inter caetera adesse scriptum, ut infra, videlicet.

1614 die 28 ianuarii in vespers.

Cora illustri et admodum reverendo domino Philippo Leone archidiacono Papiae, Protonotario apostolico ac vicario generali illustrissimi et reverendissimi domini domini comiti Ioannis Baptistae Billi episcopi Papiensis et comitis, etc.

Constitutus multum reverendus pater Ioannes Baptista Calta clericus regularis religioni Sancti Maioli Papiae, congregationis Somascahae procurator, et eo nomine reverendissimi patris domini don Maurittii de Domis dictae religionis at congregationis praepositi generalis, [...]

For all good purpose and effect etc., he asserts and exposes:

First: that it was the truth that the quondam Venetian father Girolamo Miani, founder and first author of the Somaskan Congregation, diocese of Milano and region of Bergamo, or the poor orphans, was a man of great piety and of great kindness and exemplary life, rather of holy life. Which he demonstrated with various effects and as such he was thought commonly by all who knew him after the institution of said congregation.

Item said Jerome, when still living, placing the hands on the sick, in the name of our Lord Christ, instantly has liberated them and healed from infirmities with his prayers he has multiplied the bread, distributed it to the hungry and with it he satiated them and shook them from hunger.

Item when the very reverend father don Evangelista Dorati, regular cleric of said religion and of said congregation, was living in such religion and for all his life he was a God fearing person, of the greater and exemplary life, condition and fame, he wrote a history of the piety, humility and holiness of life of said father Jerome, of the low tenor described, as it is exhibited, written on his own hand by reverend father don Evangelista, as such recognized by people well knowing his hand writing and is it of this tenor, that is:

Some particular things of messer Jerome Miani, founder of the Somascan Congregation.

Brief instruction of the life of messer Jerome Meano Venetian gentleman and founder of the Somacan Congregation, heard vocally by the very reverend monsignor Stefano Bertazzuola of Salo', very upright and eighty-two years old.

Sir Jerome Miani was in very great reputation in the eyes of the Venetian gentlemen, who were signifying this calling him the wise head of Miani. He put himself under the obedience of the bishop of Chieti who later became Pope Paul IV, of holy memory. Full of charity he was gathering poor orphans of Venice, taking great care of them with the conviction that he was having a great gain himself it, freeing those poor from bad company and from many other dangers of soul and body, he would raise them in the fear of God with all his might.

Now, having renounced to honors and high office of his republic and desiring to maintain the orphans he had gathered. Knowing that is was written, "He who does not work, does not eat" in order to care better for the above said orphans, he was helping them every day with the help of many Venetian gentlemen who at such spectacle were wondering a lot about it. But not being able to make up for the need with his own strength and fatigues, he found himself compelled to send the orphans out for alms, and it is thought that probably he himself also

was mendicating; in distributing the bread, he was giving the best bread to the orphans and keeping the worse for himself.

And later with his own hands, with love, charity and great readiness he was medicating and washing the scabby and the effected with ringworm, kissing the head with affection, while the gentlemen and the other men there were wondering, and the whole city was greatly edified by this.

Once established the place of the orphans in Venice, and having been called the bishop and the English Man Reginaldo Polo by his holiness Paul III Farnese, Monsignor Stefano Bertazzolo, messer Bartolomeo Scaino his uncle and messer Giovanni Battista Scaino, brother of the over said messer Bartolomeo, they went to Verona to visit monsignor the very reverend bishop of Chieti, of whom they were friends and familiar they lodged in the Episcopal building where were lodged the bishop of Chieti and master Reginaldo Polo who became later Cardinal, being then living there monsignor the very illustrious Giberti bishop of Verona. The bishop of Chieti and Polo left for Rome, the over said family members returned to Salo'. Jerome Emiliani then came with them, always on foot, even if there was the convenience of horses or he was insisted by. During supper in Peschiera, while all other were eating trouts and other good fish, he did not want to eat but bread and water. Monsignor told him the refrain, "Every indigestion is bad but the indigestion of bread is very worse", sir Jerome immediately answered that the saying was rightly said about those who were eating much bread from Peschiera he went walking to Salo'.

In Salo' he slept in the house of Sir Bartolomeo for three days. Sir Bartolomeo on the second day prepared more than usual. After lunch sir Jerome broke in tears, cries, sighs and affectionate words so much that he caused the three named above and other present to cry. Then he used to accuse himself (*following a part that is no readable*). He suffered for you: hunger, thirst etc., and you, so flatly and without shame at all, taster such delicacies, etc. For this during that meal and for the time he remained in Salo' he did not want to eat but bread and drink only water. As if he was full of the Holy Spirit, and blessed with the gift

of prophecy, said that the Lord Jesus Christ had had his martyrdom and the time was approaching when the holy church his spouse had had its own and in great number. He said this, while we were talking about the Lutheran sect which was starting to propagate in Germany.

So much he was caring for obedience that, when monsignor Bertazzoli wanted to give him a gift the meditations of St. Augustine, because he liked a chapter that monsignor had just read to him, never wanted to accept it, but at this condition, "I-he said-will write to monsignor bishop of Chieti and will accept it if he is contented." He did not want superfluous cassocks. For this, during winter he brought some cloth with money earned by his work and adapted it in a way that during the day he would use it as cassock and at night as blanket.

From Salo' he went to Brescia and gave start to the Misericordia, place of the orphans, and then to Milano where he founded San Martino in the same way where nowadays the orphans are.

In Milano he was favored by the Duque and thought of as a saint by the inhabitants of Milano, his humility and charity were admired. He was thought of as being sent by the Lord God for the good of that city; (who would not believe that through his prayers in this last pestilential sickness the Lord God was defending that place, which he had started so much that non of those orphans died?). But before he was going to be known as such, some were calling him hypocrite, others were worshipping him and kissing his clothes. Whene we was called hypocrite he was not disturbed, rather he was enjoying it, jubilant and happy, knowing that if he was defamed wrongly, because it is written, "Happy are those who suffer persecution for justing sake." On the contrary for those who were honoring him and touching his cloak were kissing their own hands, he was feeling very great pain and was afflicted because he was thinking of self as vile, despicable, great sinner and very unworthy of such honors.

After establishing in Milano all that he had in mind and returning to Salo', he lodged in the house of the usual hosts, whom he recounted humbly what the Lord had operated through him in Milano and how he was anxious to live a soliatory and hermitical life. For this purpose with

some of his very dear hostes he looked around for a place fit for that kind of life. But, either he did not find it or this was his vocation, in a few days he left Salo' and it was heard later that he was in Somasca. There he gathered many poor in place. He took personally diligent care of them and was raising them up in the fear of God.

For this reason Somasca was frequented by priests and fearing God laymen who at a determined time were gathering together humbly and with great charity were attending to the spiritual and temporal needs of the congregation and of the places already erected. One day, not having enough bread, the children were numerous, broke the pieces the little bread he had, blessed it with great faith and, placing it on a little mantel apron, he distributed it to the orphans. It was miraculously multiplied therefore it was enough to satiate those poor orphans. He was of help to many by his good example and holy institutions. He founded a place in Padova and another in Verona and full of works or mercy sweetly rested in the Lord.

One notable thing about sir Jerome Miani.

We do not remember the year, the month, and the hour. By my memory I saw that my brother Primo was in Como and the happy memory of sir Venetian Jerome came to his house with a sizable number of orphans. They were dressed in white and so was he. He entered the house suddenly asked for sir Primo. When they met they bowed to each other not knowing anything else, then they sat together with his company and talked for a while. After the talk sir Primo had provisions brought to feed the children. While the provision was prepared said sir Jerome knelt together with those children to pray. When they got up the provisions was brought and sir Jerome blessed everything, distributed to each one his portion. He ate with his children and not at all at sir Primo's table. In this way he fed and gave to drink to those children with his own hands.

They knelt again to thank God. After a certain time he said goodby and went in procession through the city with the holy Crucifix in front. At night, after the procession through the city, they returned to the lodging with the intention of feeding the children as in the morning. A room was prepared on the ground floor furnished with straw, they rested in order on the straw after saying the prayer. He wanted to sleep in the same place aside. There was a lamp in the center of the room and the things needed for the corporal needs.

After this, sir Primo the next day called two of three very God-fearing gentlemen of Come. With their suggestion a place in Come was chosen where to have said children to live, in contemplation of sir Jerome. Such place was called "Colombina". One hundred years of the Lord, one hundred years of doctrine on one hundred years of ruins.

Super quibus petit assume summarias informationes, quas dominus vicarius, visis at auditis praedictis, sequens etc. et alias omni iure etc., ordinavit et ordinat per Ioannem Baptistam Beccarium curiae episcopalis cancellarium ad eius praesentiam super praedictis assumendas esse informationes iuxta petita etc., et ende etc.

Signatum Philippus Leo archidiaconus vicarius generalis.

1614 die 30 ianuarii in tertiis.

Multum reverendus dominus don Augustinus II Valerius, vice praepositus collegii Sancti Maioli Papiae congregationis Somaschae et in dicto monasterio habitator, testis per praefatum multum reverendum dominu Ioannem Baptistam Caltam, clerisum et procuratorem up supra, productus as citatus per Franciscum Veduram Publicim servitorem curiae episcopalis Papiae,[...]

He was interrogated, “what do you know about the things narrated in the first chapter of said requisition as read before, in proper order, testifying under oath in the way presented before.”

He answered and said,

“I will say to your lordship all I know contained in said chapter. It is thirty years, going to thirty-one that I have been received in said religion. Even before being received I was going to said monastery. I have always heard from various fathers of said religion in different times and different places and when they were talking about said father Jerome Miani who was the founder of our religion, and about his life. When alive he was a man of great bounty, holiness and austerity of life. He was often eating bread and water. That water, as a certain father Jerome Tinto made me see the detail, he is now dead, was coming out of a rock. The same father told me that said Jerome used to sleep on a stone close to that one. He showed me that, also. He also showed me a little chapel on the Rocca of said place telling that father Miani used to pray there passing good part of the live marble, he used to teach (“governare”) his orphans. In that place there were visible the remnants of some little houses already at that time. Father Tinto was saying that father don Jerome named above used to keep said orphans. I also heard in Venice where I lived for eighteen years in the monastery of St. John and Paul of our congregation by a gentleman of Miani, whose name I don’t remember now. He was a Venetian Senator and as he was saying, of the family of said father don Jerome. He is the one who gave me the old hand writing the life of said father don Jerome, I gave it then to father Terzano who at that time was the general of our congregation. He said that father don Jerome was a man of integrity, bounty and holiness of life. He was gathering the orphans through said city of Venice mainly at San Rocco hospital of the city of Venice. I was living there. By commission of said father Terzano I printed the life of father don Jerome, composed by monsignor Albano, already Canon of the Milano Scala. Before printing it, that life was signed by the father inquisitor, by monsignor Pena as lector and by a secretary of the council of ten whose names I don’t remember now. Even if they signed separately, they were

together in signing with the following words: I saw the aforesaid life of blessed Jerome Miani and judge if worthy to be printed, it's original was left by me and is found in the office of the council of ten of said city of Venice. The above mentioned senator Miani assured me that said father don Jerome, at the time of the pestilential diseases, sold all his riches for helping the poor. Because of this he was thought by all as crazy. This is all I can say regarding this subject.”

Regarding the second chapter as read above.

He was interrogated, he answered and said,

“about what is contained in the second chapter I don't know anything, but that about thirty-one years ago a general chapter took place at the San Maiolo monastery. Father Battista Romano was in it. He was a converse of that congregation in which I was not yet accepted, even if I was a little later. I heard that said Romano was one of the orphans gathered and taken care by said father don Jerome in said place Somasca. He was also one of those who received by the hands of said father (*following a part that cannot be read*), father don Jerome was in Somasca with his orphans. They say there was a great number of children. Jerome didn't have anything to give but two or three breads. He took them, broke them, place them in the apron he had on and started distributing such bread to the orphans, who even if the bread was so little, had all “ad satietatem” and there were even leftovers. Said miracle was narrated to me by said father Battista, while we were on the porch over the monastery, at the presence, among others that I remember, the fathers don Sebastiano Genovese and don Sebastiano Nardini of Napoli, which are dead, and also said converse Battista. The occasion for this recount was in talking about said father and his holy and good life.”

Regarding the third chapter.

Interrogated, he answered and said,

“I have been informed and it is really true that father don Evangelista Dorati, Cremonese and cleric of our religion and congregation, whom I have know very well when he was general of our congregation and religion. He came to Venice, while I was there, to visit the place and the fathers, as I said, where he remained for about a month and a half. During that time I got to know father Evangelista as a man of good and very good life. It’s also true that he wrote with his own hands the scriptures described at the end of the third read to me by your lordship. I recognize them as such because I have a very good knowledge and practice of his writing. I saw him writing in Venice when he was there, as I said, I was writing under his dictation letter to different people. I also received letters from father Evangelista from Lombardy and Venice. As we read in the book of acts of the general chapter, of which he was the chancellor, we clearly see, confronting one hand writing with the other, it was all the same, that is of said father don Evangelista. This is what I can say of the content of said chapter: I knew this and know it for the reasons and causes stated above.

Interrogated who are the fathers living in said monastery of San Maiolo at the true this testimony as accepted by said religion and also before he would be accepted into it.

He answered:

They are: father don Luigi Migliorini, who also was general of said our religion, don Francesco Gavardi, don Giovanni Siciliano, don Guglielmo Tonso, son Giovanni Battista Perago, don Bernardino Castellano, who has been also Superior General, don Gabriele Rocco, who has been vicar general, don Francesco Semini and others, that now I don’t remember, who are all dead except said father Perago.

Interrogated to say the names of the father from who he heard say that when said father don Jeronimo was still alive was of great kindness, holiness and austerity of life and was often eating bread and water, and say also the place and the precise time when he heard that.

He answered:

The fathers from whom I heard the aforesaid things, as I said, are the above said father don Jerome Tinti, father Tonso, father don Giovanni Maria Scaramuzza, who is still alive, father Bartolomeo Brocco, who also is alive, and the converse Battista Romano. The places where I heard these things, regarding father Scaramuzza in Venice, father don Bartolomeo in Somasca, father Tonso in Bergamo and in Pavia, and regarding father Battista da Romano here in Pavia in the monastery of San Maiolo, when he said that I said I heard from his very mouth in the presence of the above named fathers. I don't remember the exact time.

Interrogated if said father don Jerome Tinti showed him, as he exposed, the place where the water said father don Jerome was drinking was springing from, and where he was sleeping, and showed him also the chapel which is in the that place of Somasca and showed also in the valley such place of Somasca named above, if there was then anyone present, when this happened and it what occasion.

He answered:

Certainly there were other fathers present when said father don Jerome showed me and told me what I said above, referring respectively to the place and valley of Somasca, but now I don't remember who they were. This happened 27 or 28 years ago the day of St. Bartholomew Apostle, after supper. The occasion was when I was in Minalo in the monastery of our community called St. Maria Secrete. With the permission of my superior I went to the feast who now is of the reformed observant. His name is fra Giovanni Battista. I think he was my companion when father don Jerome Tinto showed me and told me what I have said above. The feast was celebrated in Somasca. This father Tinti wanted to let me know and show what I didn't know before not seen above said father of our don Jerome Miani.

Interrogated when, where and at whose presence said Senator Miani told him in Venice about the aforesaid he understood and

received, as also above mentioned, an old writing of the life of said father don Jerome Miani.

He answered:

It happened various times that said mister senator Miani told me the mentioned things about said father don Jerome Miani, but don't remember the exact times. I know well that this happened between him and me and in my own room where I used to live in said monastery of Saint Giovanni e Paolo in Venice.

Interrogated of what occasion he said these things.

He answered:

The occasion was that between him and me there was a great kindness and familiarity, therefore we were talking various times about said father don Jerome, and then he used to tell me what I already said.

Interrogated in what place and when he gave that testimony, as said, to father Terzano the life of said father don Jerome, which was, as said, given by said mister senator Miani, of there was anyone present.

He answered:

This happened in the ducal seminary while he was rector of the place. I don't remember the exact time. We were alone.

Interrogated when he had that testimony printed, as said, the life of said father Miani and how he knows that that had been composed by said Monsignor Albano and that the writing was original as said above.

He answered:

it is about thirteen of fourteen years that said life was printed by me on orders of said father Terzano then superior general; I know it was signed because, as I said, I myself showed it and saw the signatures on it; I know also that it has been done by said monsignor Albano, because the inscription was on his handwriting. It would not had been this way if others had done it.

Interrogated how he knows that the original of said life, signed this way, was left on the chancery of the council of ten.

He answered:

I know it because the secretary of said office did not want to give it to me, telling that they wanted to keep in such place the original book that they used to print in Venice.

Interrogated where said father son Evangelista, as general of said religion, visited said city in Venice.

He answered:

It was in 1594 or 1595 or 1596 to say the truth.

Interrogated how he could know that while said father don Evangelista was visiting Venice as said, was a great man of good and conducting a good life.

He answered:

From the fast, discipline and prayers and observance of regular discipline.

Interrogated if he had letters written by said father don Evangelista.

He answered:

No, sit, because I didn't care too much, if I had known that we would arrive at this, I would have kept them.

He added:

The truth is that the letter is his and written by his hand. I know for the reason said above.

Quibus habitis fuit licentiatas, prius interrogates super generalibus, qui recte respondit, salvo ut supra, attamen etc. Est aetatis annorum 51 vel circa.

Eadem die in vesperis.

Reverendus Marinus de Marinis, clericus nondum tamen professum in suprascripta congregatione et praesentialiter moram trahens in loco Copiani agri et dioecesis Papiensis, testis ut supra productus as citatus per suprascriptum servitorem, [...]

Interrogated what he knew of the exposed chapters described in said questionnaire, testifying this under oath.

He answered and said:

I know this about the content of the chapter a asked me above: when I was in Brescia in the Misericordia house where the orphans used to live and live as it is done at the Colombina in Pavia, being father Francesco da Trento superior of said congregation and religion for the whole year 1582, I heard various times said by said father don Francesco that we, who were listening, were to imitate father don Jerome Miani, founder of said religion, making various exhortation for this purpose: that we were to give ourselves to discipline as he was doing every day; to be charitable to said orphans as said father don Jerome did; to fast as he had recommended, that is every day, but three times a week on bread and water, on Wednesday, Friday and Saturday. Many times he narrated how said father don Jerome Miani had made miracle, feeding sufficiently about sixty people with three breads and having leftovers. He exhorted us to pray as said father Miani did.

That miracle of the bread was narrated to me and confirmed the same year by a certain priest Martino, Superior of the land of Garda of Van Camonica, in his own house where I went to the occasione when he used to give alms to the orphans, in order to get it. Then he told me not onl this but only that he was a disciple of said father Miani and he was present to the miracle and ate of said bread. He added that the bread a mixture and he were ate so good a bread and found a more palatable than the one. He kept a piece for twenty five years. He consumed it in giving it fragmented in water to sick people with fever. Those sick

people were freed from their sickness. He also affirmed that such bread did not change color, nor grew moldy when said Father Miani was still alive was of good and holy life and charitable. He used to visit the sick, to fast every day, as I said, to pray frequently and disciplining himself every day.

I add also that I heard from a Battista da Romano who was belonging to the same congregation, living in said city of Brescia in the same place of the Misericordia, same 10 years after I had lived for a year in Brescia where I happened to go for the purpose of seeing some family members I have in said city of Brescia. That is that said Battista had been one of the disciples of father Miani and also one of those who was present to the miracle of the multiplication of bread which said father Miani had made in said place of Somasca and that the said bread were only three said that sixty were the people who ate, and not only it was enough but there was leftovers and many people were coming to take it as a devotion, after hearing of the miracle. He told me also that father Miani was passing entire nights prayer in a grotto, where there as a little chapel destroyed by the Venetians which I saw with my own eyes before being destroyed. Said Battista was also telling me that father Miani used to sleep on the ground, lying his head on a stone which was, and I don't know if it is still there, on the mountain of said place of Somasca; also that the intention of said father Miani was to do charity to said orphans and take care of them; he was curing the ringworm he as fasting the whole week, as I said, he was living always good and holy life. I never heard anything bad about said father Miani. He especially wanted that said orphans live in the fear of God and learn the Christian doctrine. I don't know anything else of the content of said chapters.

Interrogated in which occasions said father don Francesco of Trento said to the above said witness what was exposed above as heard by him in said house of the Misericordia of Brescia, and if it was said only to him or to others to the compagnia, and it said only to him, it there was anyone present and who.

He answered:

The occasion was that every evening the ministers deputed to the care of the orphans were all gathered together, a “commisso” whose name was Giorgio, I wouldn’t know his last name, and others that I don’t remember. Gathered together also at the presence of the children, I was also present as one there in order to learn, I heard said father don Francesco making said exhortations and narrated what I said above said father Miani.

Interrogated if he remembers the names of any of those children and if they were many and how many.

He answered:

Now I would not be able to say any name of said children. I only remember that we were eighty and I was one of them.

Interrogated what kind of man and what kind of life said father don Francesco was living, if he is alive or dead and how old.

He answered:

Said father Francesco was a good father and full of charity and love; I wish that all would be life him now; he was probably sixty years old to my estimation. It is a long time that he died in Rome as I heard it from the fathers of San Maiolo of the same congregation, but I don’t remember who they were.

Interrogated what kind of man was said father Martino who deposed before, and what age he was when he told him the above said, the precise time he told him if there was anybody present and if he is still alive or dead.

He answered:

Said father Martino was a man of middle stature but fat, a first of good life, as I know from the information given me those who knew him; he could have been about eighty years old. When he told me what I said about it was winter on December of 1582, but I don’t remember the exact day. When he told me the said things, there were certainly other people present that is farmers of said place of Val Camonica

whose names I don't know because I did not know them. I heard from some of the family that father Martino is dead, that is from his nephew, whose name I don't remember and others whose names I do not know. This happened more than 20 years ago.

Interrogated in what occasion said Battista da Romano in said house of the Misericordia of said city of Brescia told him about the above exposed and if there was anyone present when he was told.

He answered:

The occasion when said Battista told me what I said above as heard from him, was in the house of the Misericordia. I was in that house because I went to visit some family member, as I said above. I was living in Pavia. I wanted to know something of said father Miani of whom I had heard some in the community that he was a holy man and that said Battista knew many things about him. I talked with him and asked him to tell me what he knew of father Miani. There were also other people present such I don't remember. Battista at my request told me what is above narrated in my examination as heard from him.

Interrogated what duty said Battista in said house of the Misericordia had, what age he was at that time and if he was living or dead.

He answered:

Said Battista we "commissio" and might have been about 70 on my estimate, he was small of stature, fat and of good life and behavior. It is about 23 years that he died in such house of the Misericordia of Brescia.

Quibus habitis fuit licentiatas, prius interrogates super generalibus; qui recte respondit, salvo ut supra, attamen etc., et est aetatis annorum 41 vel circa.

1614 die 4 februarii in vesperis.

Multus reverendus dominus don Blasius Gana praepositus dicti collegii Sancti Maioli Papiae congregationis Somaschae et in dicto monasterio habitator, [...]

Interrogated what he knew of the exposed in the first chapter described in said questionnaire read to him and testify with his oath sworn as above.

He answered and said:

I don't know anything else about the content of said chapter but that it was 37 years ago counting the year of approval of my entrance in said sacred congregation. I always kept in mu heart the good father don Jerome Miani, first founder of our congregation and religion, for the works of piety and holiness of life which the others said he was doing when living. In particular I remember this: I was living in Milano at San Martino in 1579 or 1580, for truth sake, with the permission of the superiors I went during vocation time for the vocation on Somasca. There, as they say, said father Jerome ended his life. While I was there, there was living there a lay brother called Battista da Romano, a professed of our community with great kindness of life. He died many years ago, but I don't remember the exact time nor the place where he died. Battista da Romano was saying and affirming in my presence and in presence of others, openly, that he was one of those orphans which were gathered by said father Miani and that he had lived under his care. He was saying also that father Miani had been a man of good and holy life, of great charity and devotion, and that in particular he cured his headache. On feast days he used to teach the Christian doctrine through those surrounding villages, bringing some of those children he was caring for, instructed by him in said Christian doctrine, by whom he used to be helped. He showed me also the places where father Miani was retiring for making penance and solitaty life on certain times. In particular he showed me a place we now call "eremo" where he said this

blessed father used to sleep over the nude ground inside the grotto which is in the same “eremo”.

About the second chapter or read above.

Interrogated he answered and said:

I still say being that I heard in that place of Somasca at the above said time and in the same occasion from the same Battista da Romano and from a father don Vincenzo Trotti, who was old and walking with a stick in his hands. He could not say mass because of his age. He was one of the first who made the profession in said our congregation, in the year 1569, as it appears in the writings kept in our archive of the monastery of San Maiolo of Pavia. All were saying that he was of good and holy life, but one separated from the other. Said father Miani when still living cured some sick people in putting his hands on their head. But I don't remember if they said who they were, not if they were many of few, nor where it happened. Said Battista da Romano was telling me at said time and in the same place of Somasca during recreation/vocation, as I have said, that one times father Miani made a nice miracle this way: when father Miani was in Somasca with his orphans were many, but I cannot remember the exact manner. After, father Miani prayed with said orphans, recommended all to God, then had everyone sit, took some full pieces of bread, that is two of three, to say the truth; he broke them placed them in his apron, blessed them and gave of them to fullness. At the end of the distribution he had leftovers more bread than he had before the distribution. Some of the smartest orphans kept some pieces for devotion for many years. In particular we called Martino, who became later priest and curate, but I do not remember where he is now. Was one of those orphans, according to Battista. Regarding those who kept the bread, said Battista was saying that that Martino one time gave of that bread to sick people and they were cured.

Regarding the third as said above.

Interrogated, he answered and said:

I equally say to be true that father Evangelista Dorati lived and belonged to our congregation and religion and was also our superior general. I knew him well for many years in Venice particularly in the patriarchal seminary and always as a man of great bounty and sincerity of life and fearing the diving Majesty. There is doubt that these writings your lordship shows me, which are described well in said chapter, can recognize them as made and written by the very hand of said father don Evangelista, which I know very well for the knowledge and practice I had and have from many letters of which I did not care and don't know what I did with them. They were business letters and the subject was very general. I also recognize them as being his because some are kept in the archive of San Maiolo and were made by him at the time when he was chancellor of our general chapter in the year, if I remember well, 1590 or 1591. Those watch exactly. If it is needed, they could be exhibited for better credibility of what I am deposing. This is all I know of the content of said chapters. I knew it and know for the reasons and causes by me above exposed.

Interrogated to say the names of the fathers of his congregation from whom he heard talking about the works of piety and holiness of father Jerome Miani, besides the above named Battista da Romano and father Vincenzo Trotti.

He answered:

I can say that in general our first fathers of the community were saying it "uno ore" (the same way) and in particular father don Francesco of Trento who was the second superior general of our congregation. He was very known. Also father Giovanni Scotti, the third superior general, and father don Guglielmo il Tonso who was one the first father of our congregation; they are all dead. They were telling us great things of said father don Jerome, but because long time has passed, I don't remember. I still remember of a father called Bernardino Castellano, who became our superior general, for fourth, and one of the first six professed of the congregation.

Interrogated what age Battista da Romano was when he said to the said witness what he had said about the said place of Somasca.

He answered:

He was certainly over fifty; he was small, but fat; St. Charles Borromeo liked him for the purity and holiness of his life.

Interrogated in which occasion said father Battista da Romano said to the witness what he exposed as having heard from him, if he was alone or at the presence of others and who were those present.

He answered:

Said Battista da Romano told me the above said things while he was showing us the place where said father Miani was living a solitary life. There were other co-disciples of mine who were studying with me in Milano of whom I only remember one. His don Alessandro Brugnano. He is still alive and rector of the Pietà di Napoli.

Interrogated of when said Battista da Romano and said father don Vincenzo Trotti told him as above said, that said father Miani, still living had cured sick people placing his hands on their head, he was alone or accompanied, and when did said don Vincenzo say such things to him; when did, said father don Vincenzo, tell him such a thing?

He answered:

Those I mentioned before were certainly there to the reasoning made by the one and by the other and also the others which I don't remember for it was long time ago. Said father don Vincenzo told me what I said, as did said Battista da Romano when he was narrating the life of father Jerome Miani was conducting.

Interrogated if said Battista da Romano said what kind of bread was distributed to the orphans after which the miracle followed.

He answered:

He might have told me the kind of bread but I don't remember since long time has passed.

Quibus habitis fuit licentiate, prius interrogates super generalibus: qui recte respondit, salvo ut supra, attamen etc., et est aetatis annorum 56 vel circa.

On 1614 February six in the afternoon.

Multum reverendus dominus don Ioannes Baptista Peragus sacerdon regularia congregationis Somaschae, habitand in aedibus orphanorum appellatis della Colombina Papiæ sub regime et gubernio reverendorum partum dictae congregationis, [...]

Interrogated what he knew about what is exposed in the second chapter described in the questionnaire, testifying with oath as done before.

He answered and said:

I don't know of any other content of said chapter except what I have heard said by some fathers of our congregation and by some illustrious persons of Venice in that same city of Venice, that is Mr. Giovanni Battista Contarini and Mr. Antonio Correrì that father Jerome Miani first founder of our congregation was of good and holy life, when living.

About the second chapter as read above.

Interrogated, he answered and said:

I say that regarding the content of said chapter I still know only this: when I was still a lay and practically in the monastery of San Maiolo here in Pavia of our congregation, about 40 years are, one day I was talking with Mr. Giovanni Maria who then was of our congregation but later for out and was rector of a place called Santa Maria della Strada Sicomamo in the diocese of Pavia. I don't remember his name now.

Others were also present whose names skip my memory. Said Mr. gather Giovanni Maria talked about father Miani. Among other things he said, "I kept this by memory for being a special thing. Said father Miani made a miracle in this way: he took two breads, without specifying what kind, he broke them, placed them on his cassock turned up and distributed such bread to his orphans and other ministers of the house. He did not say how many they were nor did I ask. He also said that this bread was enough for everyone and there were some leftovers.

About the third chapter read as above.

Interrogated, he answered and said:

I know also that the content of said chapter is true and therefore I testify; father Evangelista Dorati named in that chapter did exist and was member of our congregation. I was very close to him in the congregation and when he was a teacher in the seminary of Cremona and I was confessor of the clerics of said seminary. Said father Evangelista always was known as a man of holy and exemplar life and fearing our Lord. Because of his bounty and holiness of life was made general of the congregation. He demonstrated it also in visiting the orphans, as general, he was putting on a white cloth and used to wash them. I say this because I saw it with my eyes in the hospital of Santi Giovanni and Paolo in Venice, when I was rector there. I don't remember the exact time. I also knew said father Evangelista as man of good and holy life as far as it refers to me. After renouncing the title of general and vicar general of our congregation in the monastery of Cremona, Santa Lucia of our congregation, he wanted to end up his days in Somasca and his body be buried close to those of said father Miani. In reality he died there about ten years ago. There is no doubt that the writings describe at the end of said chapter, are written by the very hand of said don Evangelista. I can affirm and testify because of the knowledge I have about the characters and the letters of said father don Evangelista. I saw him many times write in said a city of Cremona and monastery of Santa Lucia. I received letters from him when he was

general as above. I am sure that if the very illustrious Mr. Cardinal Sfondrato, who was his teacher, would see them, he would recognize them as such. If we want to confront his handwriting of when he was chancellor of the general chapter of our congregation when father don Giovanni Battista Fabresco was elected general and is still alive and lives in Rome, we will clearly see confronting them with those now kept in the archive of the congregation in the monastery of San Maiolo. Any person can make the comparison of the two handwritings. This is what I can say about the content of said chapter. I knew and know this for the reasons and causes testified by me, as above.

Interrogated to name the fathers of the congregation from whom he heard about the bounty and holiness of life of said father Miani, the places out exact time where he heard this, in what occasion and if there was anyone present.

He answered:

I heard this from a certain Giovanni Battista da Romano, who was one of the orphans, as he was saying, of said father don Jerome, who was a lay professed of our congregation in said city of Cremona in the place of the orphans called San Maiolo about 35 years ago. It was when we were making him tell the life of said father Jerome. He said this various times also at the presence of father Giocanni Scotto, and others which now I don't remember. I also heard it from a certain Christoforo Chiedu, a professed lay of the congregation and an orphans of said father Miani, as he was saying. This happened in the city of Piacenza in our monastery of Santo Stefano, about 36 years ago, in the same occasion when we were in the garden of the monastery. I don't remember of any other.

Interrogated when and where exactly, at whose and in what occasion said Contarini and Correra told him what he above said to have heard from them about said father Miani.

He answered:

Said Mr. Contarini told me this in said hospital of Santi Giovanni e Paolo when said father don Evangelista was general of our religion, but I do not remember the precise time not if there were other people present when he told me. He told what to me when we were talking about said father Miani. Mr. Contarini said that he was very humble and a man of good and holy life. Said Mr. Correr told in this the following year, but I don't remember the exact time, I was rector. I don't remember if others were present when he told me. I happened when we were talking about the care of the orphans which had started from said father Miani.

Interrogated if said father Giovanni Maria said to that witness how he had known about said miracle of the bread, which was made, as exposed above, by said father Miani.

He answered:

No, Sir.

Quibus habitati fuit licentiatas, prius interrogatus super generalibus; qui recte respondit, salvo ut supra, attamen etc., et est aetatis annorum 64 vel circa, et est sacerdon ut supra.

Ita est, prout scriptum reperitur, et ego Ioannes Baptista Beccarius notorius et cancellarius praefatae curiae. de praemissis rogatus, pro fide in hoc decimo folio paesenti computato me subscripsi.

Philippus Leo protonotarius apostolic, archidiaconus Papiensis curiaeque episcopalis Papiensis vicarius et locumtenens generalis, etc., [...]

ORDINARY PROCESS OF CEMMO

September 14, 1614

Introduction

1. Codices

We have at hand three manuscripts of this process.

The first is the manuscript D202 of the general archive of the Somascan father of Genoa which preserves the text of all the ordinary processes. The process of Cemmo occupies folios 18v-23r. The manuscript, work of the Milanese notary Carlo Francesco Ferrano is taken from a copy formed on the original by the notary and chancellor of the Episcopal curia of Brescia Giovanni Andrea Benaglia and legalized by the general vicar Antonio Alberi, dated September 18, 1614.

The second manuscript is inserted in the apostolic processes: *Mediolanens canonizationis beati Hieronymi Aemiliani etc.*, *Processus remissoriales fabricate Tarvisii, Venetiis, Bergomi, Brixiae at Papias*. The process of Cemmo is found at f.23v-26v of the process celebrated in Brescia. On September 22, 1628 the procurator father Giovanni Calta asked the judges to include in the acts the deposition of the two witnesses of the process of Cemmo: Bartolomeo and Virgilio Casarotti; the third witness, the priest Giovanni Martellino, still alive, was reinterrogated.

The third manuscript is found in the codex Correr 1350/3 of the Correr Library of Venice; (f.52-57r).

Also the text of the process of Cemmo had never been published. In our edition we follow codex d202; among the three

manuscript we consulted there are no differences in content, but only in the hand writing.

2. The process

The process of Cemmo happened on September 14, 1614. On request of father Giovanni Calta the vicar general of Brescia Antonio Alberi with the letter of September 11, gave charge to the archpriest and vicar forane of Cemmo Antonio Ricci to interrogate the witnesses of Garda and Ponte di Legno which would have been presented to him by the procurator. Once chosen the notary in the person of Giovan Pietro Balardini the same day were heard the priest Giovanni Martellino, Bartolomeo Caserotti and Virgilio Caserotti. The next day the text of the depositions were transmitted to Brescia to the vicar general, we took care in giving a copy to father Calta.

3. The witnesses

The priest Giovanni Martellino is parish priest of Garda, a small center of the Val Camonica. He was born in 1557. At the time of the process he was 57. He father's name was Daniele living in Prescaglio of Ponte di Legno. Around the 1564 still a child, he was accepted by his uncle priest Martino Martellino who grew him up and directed toward the priesthood. He passed the rest of his life with his uncle in Bienno, Ponte di Legno, Garda, where in 1588 took his place, become the rector of that parish church. Here, among other things, he continued the "academia" which had been started by the uncle in order to instruct the children of those poor villages. He will be interrogated a second time in the apostolic process of Brescia, on September 12, 1628: "Optimae vocis et famae" ("of great voice and fame"), say the judges of the process (f.19r-22r). In the thirty six years passed bear the priest Martino, the uncle had often talked about the Somascans and Miani.

Bartolomeo Caserotti was born in Garda around the 1542 where he died on December 18, 1623 at the age of 81. Here is what his parish priest says about him in the apostolic process of Brescia in 1628: “That Bartolomeo was my parishioner and, as such, I know he was frequenting the sacraments and took care of the pious works of the Christian institution and government of the school of the very holy Sacrament” (f.26v). Giovanni Battista de Sisti, a 22 year old young man, who knew him for two years when he used to frequent the school of priest Martellino said: “I always knew him as a good man and devout person who was teaching the Christian doctrine and exhortating people toward good” (f.27r). Bartolomeo Caserotti lived very familiar with the priest Martino Martellino and was always present in the parish house of Garda, when he made Nicolo’ de Ruggeri drink the water with the crumbs of the bread blessed by St. Jerome.

Virgilio Caserotti was born also in Garda around the 1554, where he died on April 26, 1618. When a child he frequented the academy of the priest Martino Martellino. His image remained so impressed that he kept a good memory of him even if for many years he had been absent from Garda. Also about him, the priest Giovanni Martellino, his parish priest, was testifying: “I knew for long time Virgilio and practiced him as one of my parishioners... I never heard that he had committed any action unworthy of a good man... and I know also that he took care of the Pawn shot” (f.26v).

4. The priest Martino Martellino

One day of September around the year 1570 in the parish house of Garda in Val Camonica Nicolo’ de Ruggeri is present. He is from the neighboring municipality of Malonno and was reduced in very bad shape by a fever tormenting him since four or five months.

About priest Martino Martellino see codex D202 of the general archive of Genoa, Process of Pavia, f.9v and 10v; Process of Cemmo,

which we publish; see also Apostolic Processes (cit.); process of Brescia, (f.20r-22r). About Bienno, Ponte di Legno, Garda in the years between 1560 and 1580, see V. Bonomelli, “La Valle Camonica della contrariforma nelle visite del Vescovo Bollani”, Brescia 1978, in particular pages 185, 194, 211, 220, 230, 242. We would not know if our Martino is to be identified with the Martino present on June 4, 1536 in Brescia to the chapter of the Compagnia of the Servant of the Poor (see “Libro delle Proposte”) and with the Martino to whom Jerome entrusts his letter of January 11, 1537 to bring to Bergamo one of those to whom his scolding are addressed and the fervent exhortation included (see “Letters of St. Jerome).

The curate of Garda, Martino Martellino of about sixty, “rather fat” was famous for healing people with fever making them drink water containing some crumbs of bread. This happened also with Ruggeri. The priest Martellino took out a small wooden box in which he was keeping with great reverence a piece of bread as big as a chestnut. It was a bread of mixture and fresh as if just made. Took off some crumbs and put them in some water. Reminding that that was the bread blessed by father Miani, who with it had obtained also prodigious healing, he gave it to the sick. In a few days Ruggeri was healed: certainly quick, quicker than any other hope. Bartolomeo Caserotti who was about 30 years old and present at the event, attributed always that healing to the grace of God, through the power of that bread blessed by father Miani.

Martino Martellino was born around the 1515. He was 18 when he met Miani and followed him. He remained with him in Somasca and Bergamo during the last year of the saint’s life; even after his death he continued to dedicate himself to the works started by him. After even years. Around the 1542, he left the compagnia of the servant of the poor. He was ordained priest and exercised his pastoral ministry in Garda of Val Camonica, then at Bienno, Ponte di Legno and finally again in Garda where he lived his last years of life. He died around the 1600. He was 85 years old with 55 as priest. From 1588 his nephew

Giovanni Martellino had substituted him in the pastoral care of the parish.

Martellino was a priest of very good life, of much prayer and great charity. He dedicated himself, among other things, to the instruction of children in those mountainous villages. Virgilio Caserotti, one of his alumni, remembered him this way: “I knew him as a man of good so much as not to make any exception... while I was a child, he taught me reading and left me such a good example of himself that even if I had been absent for long time, I kept always a good memory of him. I always heard him praised by all who knew him.” Even when old, the priest Martellino had not forgotten the time spent with Miani, and his works. Every year he was sending his help to the orphans of the Misericordia in Brescia. He was a pastor and father full of zeal.

How did that piece of bread as big as a chestnut, blessed by Miani get in the hands of priest Martellino? He himself was narrating it frequently.

One day there was a great number of people in the house, between forty or fifty. There was nothing to eat but three or four breads. Miani took them, blessed them and started distributing them. All had enough. Among those people there was also Martellino: he was exactly the one before the last to be served. Considering the way things went, he decided to keep a piece of that bread, convinced that it was able to fill all those people, it would be effecting also in other necessities. In fact that bread, preserved for many years with veneration and give in form of crumbs to sick people, it had propitiated various healings.

Martellino had been a disciple of Miani. He was mentioning him very often, in the house or in the street, and every time with devotion and tears of tenderness.

He remembers his holy life, the prayers, the great charity: “He was gathering the orphans, healing them physically, and spiritually, feeding them and instructing them particularly in the spiritual life and Christian living. He was showing a particular charity in assisting the sick.

He was eating only once a day; never eating meat, not drinking wine. Every day for one hour and half or two he was retiring from the others company; at his return he seemed all confused in the face, to make people think that every time he had disciplined himself. He was very dedicated to prayer that he never looked to have prayer enough.”

For Martellino, Miani was a saint; his life very exemplar.

He used to tell another fact, of which the nephew could not say exactly if the uncle had been a spectator or the protagonist. He was sick. Father Miani was already dead, he went to his burial place and with great confidence prayed God saying these words: “If the life of father Miani is peasing to you, or Lord, give me back my health.” He obtained the grace.

ORDINARY PROCESS OF CEMMO

Receptae die 17 Septembris 1614

Molt'illustre et reverendissimo monsignor padro colendissimo.

Per debita e riverent essecutione delle letter di vostra signoria molto illustre et reverendissima, con quella maggior diligenza e severita' ch'ho potuto, ho essaminato tre testimoni intorno alla santita' della vita et miracoli del quondal venerabile padre Meiani, prodotti per il reverendo padre don Giovanni Calta, procuratore della congregazione di Somasca [...]

De Cemmo, li 15 di settembre 1614

Di vostra signoria molto illustre et reverendissima humilissimo e divotissimo servitore, Antonio Ricci arciprete di Cemmo.

[...]

Molto reverendo signore,

Essendosi presentato qui da me il padre don Giovanni Calta, chierico regolare di Somasca, procuratore con lettere testimoniali del molto reverendo don Maurizio de Domis, preposito generale della detta congegazione, con ordine di far formar processi et scritte, quali possino far fede in giuditio, della bonta' della vita e miracoli del quondam venerabile padre hieronymo Miani, patritio Veneto e fondatore della suddetta congregazione,[...]

[...]

Multum reverendus dominus Ioannes Martellinus, rector prachilis ecclesiae loci de Garda dictae vallis, [...]

Asked if he has ever known de visu father Jerome Miani.

He answered:

No, Sir.

Asked if has heard him mentioned by others.

He answered:

Yes, many times.

Asked by whom, how, and in what occasion.

He answered:

I heard him mentioned very often by the good memory of mister priest Martino Martellino by uncle. He lived seven years in the congregation of Somasca. He used to tell me of the life, mortification, fasting and particularly (f.20r) of his charity. He used to gather orphans and others, helping them materially and spiritually, that is feeding them and instructing them in the spiritual life and living as Christians. He has having a particular form of charity in helping the sick.

Asked how said reverend father Martino thought of said father Miani and how reverently would mention him.

He answered:

He was mentioning him with great tenderness of spirit and sometimes crying. He thought of him as a saint and of very exemplar life.

Asked if said messer father Martino, besides the aforesaid general things, narrated something particularly noteworthy.

He answered:

He was narrating this, but I don't know well if he was talking of himself or of another sick person, but I think he was talking about himself that, being sick after the father Miani's death he went to his tomb and with great trust he said these words praying to God: if the life of father Miani is acceptable to you, Lord, five me health. He obtained the grace.

Asked where, who was present, in what occasion said messer priest Martino narrated the above said things.

He answered:

I heard him many times in Bienno, Ponte di Legno and in Garda, lauds all of this valley, where for many years I lived with him because he rose me. This happened at the presence of various people according to the occasion. It's already a long time. I did not realize that one day I would be requested about these things. I don't remember in particular what they were.

Asked what was the sickness he was cured of as above and if he was healed immediately.

He answered:

I don't remember if my uncle said what infirmity it was, and if he told me, I don't remember. Nor do I remember if the (f.20v) healing happened immediately or later. But I remember that he was sure that it was obtained by the merits of the Saint, that is father Miani.

Asked when, that is how long ago said reverend messer priest Martino used to narrate these things.

He answered:

Its's about seventeen years that my uncle died in Garda where I was living. I had lived with him before for about thirty years. During this time he often was talking not only about said father Miani but also of his goodness and virtue of many other students of his.

Asked of what condition, quality, age was said reverend messer priest Martino and if we could trust what he was telling.

He answered:

He is my uncle, so I shouldn't be the one to recommend him, but by the obligation of my oath I will say what I think: that he was a priest of very good life and such that his words would be trustworthy. Particularly he was frequent in prayer of great charity toward the neighbors. When he died I think he was about 85 years old.

At generalia et circa personam factis etc. recte.: et est aetatis annorum 57 optimae vocis, famae et conditionis et rector suprascriptae parochialis de Garda.

Die suprascripta.

Bartholomaeus quondam Dominici de Caserottis loci de Garda vallis praedictae, [...]

Asked if he has ever known father Jerome Miani

He answered:

No, Sir, I heard him mentioned by reverend messer priest Martino, uncle of our reverend curate of Garda.

Asked in what occasion he heard him mentioned (f.21r).

He answered;

In the village Tassa of the parish and municipality of Malonno, was our land of Garda, these was a Nicolo' de Ruggeri with fever. Said reverend messer priest Martino, who was living and was parish priest in Garda, had a piece of bread wrapped in paper. He gave some of it in some water to drink to said sick saying that it was the bread blessed by father Miani, that it was making great miracles in the hands of said father and that even he, that is messer priest Martino, had made the experience. Nicolo' drank the water, with said bread inside, and healed from the fever which bothered him for about four of five months and reduced him at the end.

Asked what kind of fever it was and if said Nicolo' healed immediately.

He answered;

As far as I remember, I think it was a continuous one and the patient was reduced to a bad shape. He healed after four or six days, I don't remember how many exactly, but he healed soon.

Asked if the healing was attributed to the virtue of that bread.

He answered:

I don't know what the patient believed, but I have always believe that he was healed by the grace of God through the virtue of that bread blessed by father Miani.

Asked when, where, at whose presence said reverend messer priest Martino gave that bread to said patient.

He answered:

It's more than forty years that that happened, I don't remember the exact year. I only remember it was around the month of September. I did not keep any track of it because I did not know that I would be requested ever. But I kept in mind well the substance of the fact because it seemed to me a great miracle. Regarding the place we were in the parish house in said land of Garda. Maybe there were other people present especially children whom said reverend used (f.21v) to teach. But for the reason already given I don't remember any detail.

Asked about the quality of that bread, if it was black or white, fresh or old.

He answered:

It was a mixture bread and fresh, as if just made

Asked how and where that bread was kept by the aforementioned priest.

He answered:

He was keeping it wrapped in paper in a wooden box with great reverence. He showed it to me but he never let me touch it. It was more or less like a common chestnut.

Asked in what occasion said messer priest Martino had and preserved said bread.

He answered:

The occasion for narrating was this: there was a great number of people, that is between forty-five to fifty, in great need of food. They had only three or four breads. Said father Miani took it and blessed it, and blessed this way he distributed them to all the people who ate their part and were satiated. Among them there was said messer priest Martino. He received his part as the one before the last. He observed this great miracle and preserved one piece of said blessed bread, believing that if such bread so blessed had the virtue of satisfying materially many people, it would be efficient also for other miraculous deeds.

Asked how he was present when said messer priest Martino gave that bread to the above mentioned patient.

He answered:

I was going often to visit him as our pastor and spiritual father full of charity.

Asked how said messer priest Martino was narrating the mentioned things and what he thought of said father Miani.

He answered:

He was narrating it with great devotion and tears of tenderness showing his great devotion toward father Miani. Saying that Miani every day was leaving the others' company and remaining secretly retired for about one hour and half or two, returning then with his face shook up. From this said priest Martino and the others of the company were judging that father Miani had been every time to make the discipline. To sum up said messer priest Martino was having said father as a holy man.

Asked if said messer priest Martino narrated anything about the abstinences, prayer and vigils of said father Miani.

He answered:

He was saying that he used to eat only one a day, never eating meat nor drinking wine. He was so dedicated to prayer that he was never seen satiated with making prayers.

Asked if said messer priest Martino told him that said father ever made miracles of healed miraculously some sick people.

He answered:

He was telling me that he was having very great charity toward the sick, visiting them. But I don't remember him saying any other details, but about his good deeds. That he was always doing with great tenderness of heart. But as I have said, I don't remember any details.

Asked about the quality and condition of said messer priest Martino and if he was trustworthy.

He answered:

If there is a trustworthy person he is the one messer priest Martino deserves it because he was a very good priest and a holy soul. *Et haec dicens dictus testis emittebat; quod saepius etiam superius interloquendo fecit, scilicet cum mentio fieret opsius quondam reverend domini Martini.*

Asked where the priest Martino said the mentioned blessing took place and the distribution by the mentioned Miani.

He answered: I don't remember in particular where that was made but he said it was in the Pavese area.

Asked where they were and at whose presence said messer priest Martino narrated this blessing and distribution.

He answered:

We were in the parish house of Garda. He narrated it when he gave that bread to the above mentioned Nicolò. I don't remember if there were other present, besides Nicolò.

Asked if Nicolò is still alive.

He answered:

He died many years ago. Also messer priest Martino is dead, more than twelve years ago and he as very old.

Asked how long this Nicolor' lived after been cured from the fever.

He answered:

About nine or ten years.

Ad generalis et circa personam factis etc., recte etc., et est aetatis annorum 72.

Die suprascripta.

Virgilius filius quondam Albertini de Caserotti loci de Garda,
[...]

Asked if he knew reverend messer priest Martino de Martellini who lived in Garda.

He answered:

Yes, Sir, I knew him very well since I started knowing my father.

Asked if he knew him as good man and trustworthy person.

He answered:

I knew him as a good man so much that there was no exception and as a sincere and truthful man. Therefore we could give his word full and un-doubtful faith. I can say this because when I was a child in Garda he taught me to read and gave me good example of self, even if he was (f.27r) absent for long time. But I kept good memory of his and heard him all was mentioned well by those who knew him and where he used to live. When he was old he returned to live in Garda where he died, more than fourteen years ago, leaving a good example of self to tall.

Ad generalia et circa personam factis etc., recte etc., et est aetatis annorum 60.

Locus signi.

Ego Ioannes Petrus filius quondam domini Gregorii de Balarinis Paligni, habitans Cemmi, [...}]

Ioannes Arboreus sacrae theologiae doctor, protonotarius apostolicus canonicus ecclesiae Brixienensis, [...]

Datum Brixiae in episcopali pallatio, die 18 septembris 1614.

ORDINARY PROCESS OF PADOVA

October 1, 1614

Introduction

1. Codices

For this process we had of our disposition three manuscripts.

The first from which the transcription was taken and at whose pages it refers, is the usual codex D202 [...]. The text of the process of Padova occupies f.23v-25v. It is taken from the copy made by the notary Paolo Salomone chancellor of the Episcopal curia of Padova, the same who assisted to the process, and legalized by the vicar general of Padova Marcantonio Zaniboni on October 2, 1614.

The second and the third are kept in the archive of the general procuration of the Somascans in Rome and are inserted in the apostolic processes: *Mediolanensis canonizationis beati Hieronymi Aemiliani*. The second is the process of Milano, f.424-427r. On May 6, 1628 father Giovanni Calta procurator of the cause presented the judges copy of the process of Padova, sealed by notary Bartolomeo Sandelli and legalized by the vicar general Francesco Franco on July 17, 1627 asking that it be included in the acts.

The third manuscript is inserted in the acts of the apostolic process of Venice f.124-19r. It was transcribed on request of the procurator Marco Antonio Bonvicino who presented a copy taken from the original by the Paduan notary Nicola Solavo and legalized by the bishop Marco Cornelio on February 26, 1625.

The three manuscripts do not present any difference in the content; the differences are only the syntax and the handwriting.

2. Process

The process of Padova takes only one day. On October 1st, 1614, the procurator Giovanni Calta presented himself to the vicar general of Padova Marco Antonio Zaniboni asking that the priest Bartolomeo Crivelli be interrogated. Immediately followed the citation of the witness, the nomination of the notary, the oath-taking and the deposition. The next day copy was given to Calta.

3. Bartolomeo Crivelli and his testimony

Crivelli was born around 1535. Around 1558 he was accepted in Somasca at that Academy where he studied toward the priesthood. As priest we find him at the time of the process as “mansionary” curate in the cathedral of Padova. He died here and was buried on June 25, 1623.

The testimony of Crivelli is only about some extraordinary facts attributed to the Saint at which Cristoforo da Chiuduno and Vincezo da Urgnao were witnesses. The first episode of the ripe and beautiful grapes found in a vineyard in the month of April, when the orphans were going from Brescia to Bergamo and through which their thirst was satisfied. Also Giovan Paolo da Seriate was present to this fact, who remembers it in his interrogatory. The narration then of the multiplication of few and small pieces of bread collected is as portrait that looks like a picture.

4. Vincezo da Urgnano and Cristoforo da Chuduno

In the years that Crivelli passed in Somasca he go to know some lay of the Compagnia of the Servants of the poor who were orphans before and then disciples of Miani: among them Cristoforo of Chiuduno and Vincenzo of Urgnano. Crivelli lived with them and heard them

often talk about St. Jerome. They thought he was a Saint. They had kept in mind his examples and kept repeating them to each other so as to exhorted towards the virtues and his imitation. Twenty years were gone after the death of their father but his memory had remained vivid: “even in Somasca and all people were believing said mister Jerome a saint and were having a great devotion toward him.”

I collected some data regarding these two disciples of Miani

1. Vincenzo Zenardo was born a little before the 1520 in Urgnano, between Bergamo and Brescia, a feud of the Albani, in which castle will find refuge St.Pius V when, inquisitor in Bergamo, had to fly from the troops against him.

He was accepted by Miani in Bergamo and then remained in the Compagnia of the Servant of the poor. We find his name in all the first lists of the “brothers of the Compagnia”: 1550, 1556, 1557, 1561, 1562. He participated to the chapters and often elected defnitor in 1560, 1565, 1567. He was present also in the chapter of 1569 when the Compagnia became Congregation of the regular Clerics of Somasca. He was the first of the lay to emit the vows on May 1, 1596.

In 1596 he was elected defnitor and destined to be part of the first group of Somascans sent to Napoli to attend to the care of the orphans of Santa Maria of Loreto. He was one of the most expert educators of the orphans in the first fifty years of the congregation. In 1574 he tookd the place of Giovanni Scotti, elected general, in the orphanage of Santa Maria in Aquiro in Rome. In the chapter of 1575 he was still elected defnitor. He died in Rome the following year in the month of May and buried in the church of St. Biagio at Montecitorio.

2. Equally noteworthy is the figure of Cristoforo of Chiuduno. He was born around the 1520 and accepted by Miani who cured him of his physical ailments and raised him up. There is mention

of Cristoforo in the list of participants to the chapter of Brescia on June 4, 1536. He was present at St. Jerome's death and then remained always in the Compagnia.

He is remembered in the lists of brothers of the Compagnia: 1550, 1553, 1557. 1561, 1562, 1565. He participated to the chapters and was repeatedly elected definito in 1552, 1559, 1561, 1563, 1564, 1566, 1567. He emitted the religious profession in 1574.

As Vincenzo of Urghano he was dedicated to the care of the orphans. Around the 1558 and also in 1570 he was in Somasca. He worked in Sant Andrea of the orphans in Lodi. In 1578 he was in the orphanage of Santo Stefano of Piacenza.

There are scarce data which we hope will be enrich in the future. Remains the judgment Crivelli expressed about them in front of the judge of Padova: "good, devout, religious, integral men."

ORDINARY PROCESS OF PADOVA

In nomine Domini nostril Iesu Christi. 9f.23v). Anno ab eiusdem nativitate millesimo sexcentesimo decimo quarto, indictione duodecima, die mercurii prima mensis octobris, pontificatus sanctissimi in Christo patris et domini nostri domini Pauli divina providentia papae V Anno decimo, Paduae in episcopali cancellaria.

Coram perillustri et admodum reverendo sacrae theologiae magistro et iuris utriusque doctore domino Marco Antonio Zanibono, [...]

Comparit reverendus pater dominus Ioannes Calta clericus regularis congregationis Somaschae, procurator admodum reverendi patri domini Mauriti de Domis praepositi generalis dictae congregationis, [...] processusque formandi super sanctitate vitae et mortis ac miraculis venerabilis patris domini Hieronymi Aemiliani patritii Veneti et fundatoris congregationis Summaschae; et cum in hac civitate reperitus testis, videlicet admodum reverendus dominus Bartholomeus Cribellus, [...]

Eisdem die at loco.

Admodum reverendus dominus Bartholomeus Cribellus, mansionarius curatus in ecclesia cathedrali Paduae, [...]

Interrogated if he has known the noble Venetian mister Jerome Miani, who died long years ago in Somasca and founder of the congregation of the reverend Somascan Fathers.

He answered:

No, Sir.

Interrogated if he had any knowledge of the actions and life of mister Jerome, how, about what, when and where.

He answered:

Among other things this I heard in Somasca when I was studying there; about 56 years ago more or less, from messer Cristoforo of Chiuduno, land of Bergamo, lay of said congregation and from messer Vincenzo of Urganano equally lay of said congregation, men of about forty, which I believe men of good, devout religious and integral, who would not speak false. They were going together there lay people with said mister Jerome of Brescia toward Bergamo in the month of April, I don't remember the day, on foot, and it was very hot. They were tired of walking, 9f.24v) in the fields between Brescia and Bergamo. They didn't tell me the precise place. Feeling very thirsty and not finding anyway to drink for they were far from any house, they took a rest. Then said Jerome, seeing these companions tired, being compassionate because of it, told said laymen: "Let's do some prayer. After praying a little, they got up, looked toward a tree that there was in the vineyard. They saw pending from it, very mature and beautiful white grapes. They took it and ate it. It was very tasty ("soave"). They were very consoled. Then they continued their journey.

Interrogated if he is sure he heard said laymen that it was the month of April.

He answered:

Said laymen narrated this miracle to me as a miracle and consolation, therefore I am sure that it was the time when we cannot find grapes on the vine trees. I don't think I am wrong that they told me and I always believed it that it was the month of April.

Interrogated about what the laymen thought about messer Jerome, what opinion they had of him and how they believed in him.

He answered:

Said laymen told me the miracle above narrated when they were exhorting each other toward the virtues and the imitation of this father, because they had a great concept of him and believed he was a saint.

Asked what knowledge could said laymen have about Jerome.

He answered:

They were his disciples under his obedience. They were following him and very devout him.

Subdens ex se:

First of all the place of Somasca and the inhabitants believed said mister Jerome as a saint and were having great devotion toward him.

Told if he remembers where and in whose presence he heard narrating said miracle by said laymen.

He answered:

(f.25r) I remember that we were in the house of said congregation. I don't remember where exactly. There were other people present because the above said things were said by those laymen for my edification and for the others. But I don't remember who they were, as I don't remember the time.

Asked why they people of the place of Somasca and the above mentioned laymen believed that said mister Jerome was a saint.

He answered:

Because of his great charity in helping the orphans. About this I actually remember that said laymen told me of the good works said mister Jerome did when he sent them looking for bread. They found only few pieces, no more than five or six as I well remember. They were said and said mister Jerome said: "give them to me." He put them in his cassock, had the orphans placed in order. They were a good number, I don't know exactly, but they could not be less than 25 or 30. He was breaking the bread and distributing it until everybody had enough. Still there was leftovers, but they didn't tell me how much. I don't remember

who was present, it was long time ago not less than 50 or 60 years. From this and other things I heard, I conclude that they believed said mister Jerome was a holy man.

Et factis aliis interrogationibus, respondit tantum scire, quantum supra deposuit. Ad generalia recte respondit, esse aetatis annorum 79, est sacerdos et celebrat quotidie.

A little later less returned and said:

I remember this also: that when I was in Somasca, I remember of another priest, whose name I don't recall, who used to had headache and I think also (f.25v) the fever, because he was sick; he went to the tomb of said mister Jerome and prayed putting his head on the tomb, kissing it. Immediately the headache disappeared. He narrated this to all those of the house of the Somascans, where I happened to be present and to hear the narration of said miracle from himself who said it with great consolation. I remember that before he was complaining about the headache. After he said he miraculously was liberated, he talked happily with me and others as healed and liberated.

The interrogated continued:

I don't remember who was the superior then nor if the laymen above mentioned were alive, nor that other would be present, because it was too long ago.

Interrogated he answered:

Said reverend priest was of said congregation and a religious of good name and thought of as a person of upright life. Everybody trusted him.

Et haec sunt.

Ad generalia, ut ante, etc.

Subscriptum cum signo tabellionatus anteposito.[...]

Marcus Antonio Zanibonus sacrae theologiae et iuris utriusque
doctor, [...]

Datum Paduae in eposcopali pallatio die secunda octobris 1614.

[...]

ORDINARY PROCESS OF VENEZIA

October 17, 1614

Introduction

1. Codices

We could consult four codices of the ordinary process celebrated in Venice.

The first is codex D202 [...]. It occupies f.25r-29r. It is taken from a copy formed by the same notary of the process Francesco Priori and legalized on October 20, 1614 by Roberto Cusano, vicar general of the patriarch Francesco Vendramin.

The second manuscript is inserted in the apostolic process of Venice: *Mediolanensis*..[...]. It occupies f.55v-61r of the process of Venezia. This is taken from the original by the notary Francesco Miceno vice chancellor of the patriarchal curia of Venice and is legalized by the patriarch Giovanni Tiepolo on September 20, 1614. It was inserted in the acts of the apostolic process on request of the procurator father Marco Antonio Bonvicino so that the depositions would be read to the nuns Venier and Malipiero during their interrogatory and continued.

The other two manuscript are found in the codex Correr 1350 of the Correr Library of Venice: *Varia ad Beati Hieronymi Aemiliani congregationis Somaschae dnratoris canonizationem spectantia*. The first copy is found in 1350/1, f.43-45; the second in 1350/3, f.57v-61

Among the different manuscripts the contents is identical. The differences pertain only to the handwriting.

The ordinary process of Venice had never been edited. Our edition follows the codex D202 of Genoa, to which refers the indications of page inserted in the transcript.

2. The process

The process of Venice happened in one day. Friday, October 17, 1614 father Giovanni Calta procurator of the cause went to the vicar general of Venice Roberto Cusano and required that he prioress be interrogated and some nuns of the Augustinian monastery of St. Alvisè of Venice. On the same day in the small parlor of the monastery at the presence of the notary Francesco Priori were interrogated the prioress Corona Venier and the nuns Sara Barbaro and Michela Malipiero.

3. The witnesses

Sister Corona Venier was in those years prioress of the monastery. She was 62 years old and had entered the monastery in 1565. Her baptismal name was Geronima. She was the daughter of Daniele Venier and Modesta Michiel. She will be reinterrogated in the apostolic process then years later. In the new position, even if brief, she will add some other detail to the testimony given in the first process (f.105r).

Sister Sara Barbaro was the daughter of Zaccaria Barbaro. Born around the 1540, she entered the monastery of Sant'Alvisè on April 23, 1555 and died on March 1620. Among the three her testimony is the less poor because she had enjoyed more the talks and familiarity of Sister Gregoria, niece of Miani.

Sister Michela Malipiero was the daughter of Jerome Mailipiero. Born around the 1543, she entered the monastery in 1557. She was also reinterrogated in the apostolic process. She assisted as nurse sister Gregoria Miani, until she died. "Sister Gregoria was telling me many

pious and holy things that this blessed used to do.” But her testimony does not go further than this general affirmation.

4. Sister Gregoria Miani

The unique witness, which the three nuns of Sant’Alvise refer to, is the Miani’s niece sister Gregoria, nun of the same monastery, daughter of Luna Miani and of Cecilia Gragadin, widow of Vincenzo Minotto. After the death of her father on July 21, 1519, the three children Zuan Alvise, Diodora and Elena still young, with the mother Cecilia were entrusted to the uncles Marco and Jerome. Especially Jerome, who did not have a family, took care of them and of their interests. Sister Gregoria, Elena, grew then near her uncle in the same house until 1531 when he abandoned the paternal house to dedicate himself totally to the works of charity. Also Elena, a little more than two years later, on October 21, 1533 entered the Augustinian monastery of Sant’Alvise. She was about 17 and lived 66 years in the convent. Hers was an exemplar life. All her co-nuns testify it: “She was devout and always praying.” “So old, about 80, she used to fast the vigils of the Madonna on bread and water.” She died on January 19, 1599

About Sister Gregoria Miani, see C. De Rossi, “Vita del b.Girolamo Miani,” Milano 1630, p.48;

G. Landini, “San Girolamo Miani,” Roma 1947, p. 46;

C. Pellegrini, “Per la biografia di S. Girolamo Emiani, Testamento di Cecilia Bragadin vedova di Luca Miani,” in *Rivista dell’Ordine dei Padri Somaschi*, XXXVII, 1962, p.87-89;

On the church of St. Alvise see G. Tassini, “Curiosita’ Veneziane”, Venezia 1970, p. 14.

Sister Gregoria kept veneration toward the uncle and to him she was recommending herself in her needs. She had frequent occasion for

talking to her co-sisters about her “barba santo” (“holy uncle”), in the parlor, in her cell, at the fire, everywhere.

From remembrances of the sisters it appeared how the child Elena saw the uncle in those years of profound transformation of his life, between 1525 and 1531 when he left Venice.

The remembrance of liberation by the intervention of the miraculous Virgin or Treviso comes out. His young years: “He was a young who gave himself to good time” and the expression in the modest lips of the sister is sufficiently meaningful. The conversion: “But then converted he gave himself completely to the spirit, “Continuous prayer and discipline. The charity for the poor: “He was selling all his goods and was giving it to the poor... All the poor were going after him and he was doing good to all.”

There are details which can derive only from a custom of life, his mania of giving was interpreted as exaggerated by all so much that he was considered crazy; even his sister-in-law Cecilia was scolding him because she was afraid the nephews would not have their need. But he was encouraging them not to be afraid because God wouldn't have faltered her; and his departure from Venice in order to end his life in a hermitage.

These testimonies should be completed with those coming from the sister of sister Gregoria, Dionora, who lived the same experience, whose memories come to us through the deposition of Francesco Basadonna and Luna Molino in the apostolic process.

ORDINARY PROCESS OF VENEZIA

In nomine Domini. Amen Cunctis pateat evidenter et sit notum quod anno notivitatit eirsden millesimo sexcentesimo decimo quarto, indictione duodecimo, die vero veneris decimal septima mensis octobris, pontificatus autem sanctissimi in Christo patris et domini nostril domini Pauli divina providential papae V anno decimo, coram illustri et admodum reverendo domino Rovertio Cusano iuris utriusque doctore, ecclesiae, Sancti Bartholomei de Revoalto perpetuo ac illustrissimi et reverendissimi in Christo patris et domini domini Francisci Vendramini miseratione divina patriarchae Venetiarum Dalmatiaeque primatis in spiritualibus vicario generali existente in domo eius solitae resendentiae apud Sancta Iustinam Venetiarum, [...]

(f.26v) Qui illustris [...]

Dicte die.

In parlatorio parvo monasterii reverendarum monialium Sancti Aloisii Venetiarum.

Coram antedicto illustri et admodum reverendo monio vicario generali comparuit reverenda sorora Corona Veneria pirorissa prefati monasterii, [...]

Asked if her reverence knew father don Jerome Miani, noble Venetian, dead for many years in Somascan, who was the founder of the congregation of the Somascan Fathers.

She answered:

Sir, I have not had knowledged of said father because I am 62 and I think he died long before.

Asked if she heard mentioned in her monastery any good deed, miracles or other things done by that father.

She answered:

Mother sister Gregoria Miani, professed nun of this monastery was niece of said Father Jerome, that is the daughter of mister Luca brother of said father. When she was alive, she narrated to me that she had a saint uncle (“barba santo”) who was holy during his life. She added that when she had some tribulations she would recur to the intercession of this holy father her uncle and she was obtaining the grace she was asking. It’s about 19 or 20 (9f.27r) years that she told me these things, that is four or five years before dying because we were in charge of the door. I heard these things only from her.

Interrogata de causa scientiae, loco, tempore et contestibus.

Respondit ut supra.

Asked what kind of graces in particular said sister Gregoria was asking and receiving through said saint.

She answered:

I don’t know in particular what grace she received, but only in general, many times, as she was saying, she received what she was asking.

Asked if she ever heard said mother narrate any miracle made by her holy uncle.

She answered:

I remember that one time miraculous image of the blessed Virgin was brought from Treviso to this monastery by a vendor. Around it there were some letter narrating a miracle occurred to this holy father, but I don’t remember what the miracle was. I remember sister Gregoria told me that the miracle of that blessed Virgin happened particularly to said holy uncle of hers, that is to father Jerome Miani.

Asked what she thought of said sister Gregoria.

She answered:

This nun was of good life, observant of her religion, living as long as to 83 years of age. She died leaving a good example of herself to all the nuns of this monaster.

Asked if the things narrated by mother Sister Gregoria were said by her because of a particular affection toward said uncle of her or because such was the truth.

She answered:

(f.27v) I think there was affection, but I think also that she would not have said that if it was not the truth, because as I said, she was a good religious.

Interrogated about general things,

She answered:

What I deposed I said it in truth. I heard, as I said above, from that mother sister Gregoria that when she asked for a grace to said saint, she had always been heard. I used to confess and communicate at least every month and more often according to availability and on the main current feasts.

Et subinde vocata, comparuit coram ut ante, reverenda soror Sara Barbaro monialis professa in dicto monasterio,[...]

Asked if she has known father don Jerome Miani the founder of the Somascan Religion.

She answered:

No, Sir. I did not know him, but I heard his niece sister Gregoria Miani that is the daughter of a brother of said father Jerome who died about fifteen years ago, who had a holy uncle, who gave all his goods and gave it to the poor going from house to house for alms for the orphans. He used to eat, drink and sleep always dressed up with a cassock and a long sleeve shirt so that he was thought to be crazy by

everybody. Finally, he went away from the city and went to the eremo living many years in a holy way. He made many miracles as she said, but in particular I don't recall her telling me of any miracle made by him. I remember her telling that she hopes to be able to see him canonized.

Asked if mother sister Gregoria knew the aforementioned uncle.
She answered:

9f.28r) Yes, Sir. She said she saw him and knew him with the cassock said above.

Asked if she heard from sister Gregoria that her uncle used to make discipline and pray.

She answered:

Yes, Sir. She told me that before he was a young man who gave himself to good time, but then, converted, he gave himself totally to the spirit, praying continuously day and night with continuous disciplines. He used to have a holy life. But in particular I remember that she told me various times that a sister-in-law scolded him because it was both to give away all his possessions and he abandons his nephews poor and mendicants. He answered her that God will not falter them. And in pronouncing these words she said: "How much I would be pleased if I had a relic of that blessed body."

Asked about when and where and who was present when sister Gregoria told the witness said things.

She answered:

She was telling, wherever she was, these things; in the cell, at the fire, or elsewhere, talking in the presence also of other sister, life sister Michela Malipiera and others who died before her. I don't remember the year. But she repeated the aforesaid things to me many times.

Asked what the nuns thought about mother sister Gregoria.
She answered:

She was devout and always in prayer therefore we can believe that she was telling the truth, because she was greatly esteemed by the nuns and died in a holy way.

At general things she answered not having any interest of family ties or any other business; that she said the truth because this is the way we are to act; that she is about seventy years old and used to confess and communicate often.

(f.28v) Et demum reverenda soror Michela Malipetra monialis professa in praefato monasterio, vocata coram ut supra, [...]

Asked if in the monastery there is or there was a nun of the family of don Jerome Miani, noble Venetian, founder of the Somascan religion.

She answered:

I knew mother sister Gregoria Miani, dead long years ago, who was the niece of father Jerome Miani, and daughter of his brother.

Asked if she knew or heard from the mentioned mother sister Gregoria or other nuns of any miracle of other good deed made by the said uncle of hers.

She answered:

I don't remember anything else but that carious times she was telling me that her uncle was saint. That she was recommending herself to him in her tribulations and as far as she was telling also the graces she requested. I was very young at time, so I did not pay so much attention to what she was saying, besides not being too close to her.

Asked where and when and who was present when mother sister Gregoria was saying the aforesaid things.

She answered:

The place was at the entrance because we were in charge of the entrance door. Before dying she said this various times at the presence of mother sister Benedetta Contarini, who is dead, and sister Corona Venieri who is the prioress now.

Asked what the nuns thought about mother sister Gregoria.

She answered:

She was thought and was a good religious. She was so old, about 80. She used to fast at the vigils of the Madonna on bread and water. I think we could trust what she was saying for the bounty of her life.

Super generalibus recte; agit annos 72 et saepe confitetur ac 9f.29r) communicator.

Franciscus Priori notaries [...]

Robertus Cusanus iuris utriusque doctor, ecclesiae Sancti Bartholomei de Rivoalto perpetuus ac illustrissimi ac reverendissimi in Christo patris ac domini domini Francisci Vendramini,[...]

Datum Venetiis ex cancellaria patriarchali hac die vigesima octobris 1614.

[...]

ORDINARY PROCESS OF GENOVA

(November 20, 1614)

Introduction

1. Codices

There are two codices: codex D 202 of the archives of the Maddalena in Genoa and codex D 85 of the same archives.

Codex D 202 is a transcription of one of the copies made the same day as that of the process written by the notary Giacomo Cuneo and legalized by the Vicar General Lelio Tasti, November 21, 1614. The codex is from c. 29r to c. 33r.

It is not known when codex D 85 was written because no legalization was reported. However, it is a very old copy. It consists of four papers all written up to the middle of c. 4r. In this codex the introduction of the process (held November 20) and the end are missing. However, the testimony is complete. The two codices are not noticeably different. We have followed codex D 202 even though codex D 85 can be read more easily on account of its linguistic character.

This process was never published, nor could any bibliography be found.

2. Milieu

The process of Genoa was held in the archiepiscopal palace November 20 and 21 , 1614, before Abbot Lelio Tasti, Vicar General of Cardinal Orazio Spinola. The notary was the same Chancellor of the Archiepiscopal Curia, Giacomo Cuneo, and the Procurator for the

Father General of the Somascans, Maurizio de Domis, was Father Giulio Volpino, superior of the Maddalena in Genoa. Questioning of the only witness, 71-year-old lay Somascan Brother Bernardino Aquila was held November 21 , on five subjects previously prepared.

3. Bernardino Aquila

Bernardino Aquila, son of Ilario and Isabella Lombardina, was born In Ferrara about 1543, where in 1569, he entered the Congregation. In about one year, from there he was sent to Somasca where he remained nine years. In Somasca, he had occasion to speak with various persons who had known Miani and from them he obtained information given at the process. About Aquila also we have little data. In 1588, Bernardino Aquila was cook at the patriarchal seminary of Venice. In 1589 he went to Cremona, to the house of Santa Lucia. In 1594 we find him in Naples at the Santa Maria di Loreto orphanage. In 1596 he was in Brescia. In 1599 he was sent as clerk to the Colombina orphanage in Pavia, then to Vicenza, to the house of Saints Filippo and Giacomo. In 1603 he was at the Misericordia orphanage in Brescia; in 1604, sent as clerk to the orphanage at Reggio Emilia. In 1605, he was at the orphanage of the Misericordia in Cremona until 1609, when he again went to Naples as a nurse in the Santa Maria di Loreto orphanage. In 1614, he was at the house of the Maddalena at the ordinary process of the cause of Saint Jerome. In 1622 Aquila returned to the Misericordia in Brescia where he was in 1628, as aid to the rector of the seminary . Also, he was again called to testify at the apostolic processes for the beatification of Miani. He was then 85 years old.

The examination of Bernardino Aquila was an interrogation previously prepared, consisting of five articles. It was somewhat along fixed lines. This is the reason why the testimony is rather poor, compared to th at one of Paolo from Seriate.

Aquila had not known the saint, but during the nine years he had spent in Somasca, from 1570 to 1578, he had had the opportunity to know and speak with many persons who had lived with Miani and who remembered him very vividly. They also remembered the thirty years after his death. Furthermore, where he had lived was a continuous reminder of the events of his life that often were subjects of conversation in the convent, in the countryside and vicinity.

Aquila was mainly interested in giving information about the persons from whom he had obtained his information. In the convent, it was principally Battista Romano who informed him. He was a lay Brother who, as a child, had been taken in and cared for by Saint Jerome. His name comes up frequently in the brief testimony. However, he never named Paolo from Seriate. Then, there were some people from Somasca: old men among whom he recalled Ventilano and Ambrogio Volpe, Beltramo Ventilano, a certain Antonio, and a woman named Marta, whose family name he did not know. There were also some who when young boys had been helped and cared for through the charity of the Saint: Cristo foro da Cedri (Cristoforo da Chiudi in the apostolic process), Domenico da Zelo (Domenico d'Azeli in the apostolic processes) and one named Antonio Vergalin, named only in the apostolic processes. Lastly, there was a group of anonymous persons from the outskirts of Somasca with whom he had spoken occasionally when begging for bread. At the apostolic processes, (September 4, 1628) he gave other interesting and worthwhile details: with Battista da Romano, he was in Somasca and in Bergamo; he was with Cristoforo Cia Chiuduna in Lodi and with Domenico da Zelo in Pavia. Marta assisted the saint in his last illness and was considered a saint. What he said was substantiated by good traditions.

The facts which Bernardino Aquila told us, (taken from general information and of not much interest) referred to the last two years of the life of the saint and had come from Somasca. Aquila's testimony was specially about his miracles: the miracle of the bread in the Valletta, the resurrection of the young man, the water that gushed from the dry rock, the healing of the badly wounded foot of a man, the promise to the

people of Somasca. When incidents were related, he was always concerned about being reassured that whoever told about them had been present, as when he told about the resurrection of the young man, Battista Romano had been there and he was "third pupil from the cross." The comparison is also interesting, specially regarding details between our narrations and the testimony given at the apostolic processes.

ORDINARY PROCESS OF GENOVA

Thursday evening, November 20, 1614, in the Archiepiscopal Curia of Genoa.

The Very Reverend Giulio Cesare Volpino, Pastor of St. Mary Magdalen Church in Genoa, and Superior of the religious community of the Somascan Congregation, appeared before the Most Reverend Cardinal Orazio Spinola, Archbishop of Genoa. He made the statement in virtue of the appointment assigned to him as Superior by the letters of the Most Reverend Father General of the said Congregation on the 9th day of this month. By formal petition he requested that witnesses be called and examined in the best way possible, so as not to lose trustworthy testimony. The submitted articles read as follo : These are the articles by which are to be examined the witnesses of the life of the venerable Father Jerome, founder of the Congregation of Somasca, and of the miracles that he performed.

First:

Father Jerome Miani was a man of great holiness, having renounced all honors and official positions in the Republic of Venice. He dedicated himself to the care of orphans and unfortunates, guiding them with great charity, mindful of their physical needs and curing tinea and other ailments.

Secondly:

The Father dressed very humbly. To help the poor, he went his way begging and teaching Christian doctrine in many places throughout Lombardy, especially in the districts of Bergamo and Milan, all this resulting in great spiritual benefits.

Thirdly:

He prayed often, spending entire nights in devotions. He fasted every day, did not eat meat nor drink wine, and daily left the company of others for a good length of time to flog himself.

Fourthly:

One day, finding himself in the company of a large number of members of his community and some poor who had nothing but three loaves of bread, he prayed first with his companions, blessed the bread and with great confidence distributed it. There was enough for them and the large number of people there, who were about sixty. After all were completely sated, there was a larger quantity of bread left than they had had at first.

Fifthly:

When he was alive, by prayer, Father Jerome brought back to life the dead son of a widow. In addition to these articles to which witnesses will testify, they will be questioned as to knowledge, place, circumstance and time of their testimony, and finally about the entire case. At the start of the examination, the witnesses will be advised to tell the truth, under oath, and they will be questioned about each article.

The Very Reverend Vicar examined the articles and advised the Reverend Superior to call the following day at 9:00 A.M. the witnesses to testify to the previous articles and be accepted by me, the undersigned notary public and chancellor.

Friday, November 21st., 1614, at 9:00 A.M., in the Archiepiscopal Curia of Genoa. The Very Reverend Archiepiscopal Vicar of Genoa has examined Reverend Bernardino Aquila, a professed Brother of the Clerics Regular of Somasca, 71 years old, as he said, who was introduced by the Reverend Giulio Cesare Volpino, Superior of St. Mary Magdalen Church and Convent in Genoa. The witness, Reverend Bernardino, swore on the Sacred Gospel of God, his hand on the Bible, before the Very Reverend Vicar, that he would speak the truth. The witness was previously warned of the importance of the oath and of the penalty in case of perjury.

The witness was questioned about the first article that was read to him.

Answer:

I have been with this religious community of the Somascan Fathers forty-five years, having taken the habit in Ferrara, my native city. About one year later, I was sent to Somasca, the first and the most important house of our Order. I remained there nine years. During that time, I had occasion to hear about Father Jerome Miani who was, as everyone said, the founder of the Order of Somasca, and also of the institutions in charge of orphans and converts. I remember a certain lay Brother of this Community named Battista Romano, at that time about seventy years of age, a very robust man. He told me he had known Father Jerome Miani and that he himself was one of those who had been educated by him. Certain other elderly men, at that time lay members of the Somascans, were Martino Volpe, Ambrosio Volpe, Beltramo Ventilano and Antonio, whose family name I do not know. The latter was a very tall man. There was also a certain woman named Marta, whose family name also I do not know. These people told me they too had known Father Jerome who had undertaken the care of orphans and poor derelicts. With deep interest he was concerned not only about their spiritual life but also about their physical needs. These people also said he doctored and cared for those who had tinea. At that time, I spoke with some who told me they had been pupils under the care of Father Jerome, who had given them medication for tinea. They praised him and said he had been their teacher. Those he had cured of tinea were Cristoforo from Cedri, and Domenico from Zelo, Bergomese. They were elderly when I knew them and they told me these things. Both these men I have named knew Father Jerome. They told me that he was a Venetian gentleman and that he had left many possessions and given everything to the poor, renouncing honors and political appointments. He dedicated himself to father poor orphans and

converts and led them to a Christian life. They told me he had been very successful in this during his lifetime.

Concerning the second article which was read to him.

Answer:

Those named who told me they had known Messer Jerome also told me that he dressed very poorly and that he was devoted entirely to helping and assisting the poor. Shouldering a cross, he begged alms, accompanied by the poor whom he gathered to himself. He went through Lombardy teaching Christian doctrine, principally in the Bergamo, Milan and Brescia districts. He was very successful in regard to the spiritual benefit of the people. Father Jerome was very devout, dedicating himself entirely to the service of God, helping souls and assisting the poor, as I have said. Everyone agreed that he was a saint and called him one, not only in the countryside of Somasca where the first house was, which at that time was not in as good condition as it is now, but also in all those surrounding places where I sometimes went seeking food for the poor.

About the third article which was read to him.

Answer:

These pupils of Father Jerome told me also that he prayed very often and many, many times, he spent the entire night in prayer. He fasted every day, ate no meat, drank no wine and every day he withdrew to lash himself. Leading such an austere and saintly life elicited the admiration of all. Many regarded him as a model and did not fail to discipline themselves nor to fast. I was told that with Father Jerome some people retired and adopted the same spiritual life. I recall their naming Count Federico Panigarola, a priest who died in Somasca, and Count Alfonso Stanga from Cremona, who was also dead at that time.

He was questioned about the fourth article which was read to him.

Answer:

The forementioned pupils of Father Jerome again told me about an important case that seemed to me to have been a miracle. Father Jerome was once with his compagna, about sixty persons, men and pupils who were in his care. They were in the Valletta near Somasca in a small house built for the use of these people. The weather was bad, a winter snowstorm, and they had only three loaves of bread. On account of the heavy snow no help could be had. Father Jerome took the three loaves, blessed them, sliced them, put them in a basket and covered them with a white cloth. He and his companions prayed as he blessed the bread. He then called the youngest children telling them to go in line and take all the bread they wanted. They did so, eating until they had had enough. This lasted for three consecutive days during which time they had no other help nor sustenance than the three loaves of bread that had been divided as stated. They said the snow was so deep they could have received no help from outside. When it finally stopped, after three days the snow was plowed and they were helped. They found they had more bread than had been sliced at first. Two or three of these people told me they had been present at the above mentioned happening, and had been among those who had had enough bread during those three days in the little house. These were Battista Romano, Cristo foro da Cedri and Domenico da Zello. I remember these three very well and they told me they had witnessed this incident.

He was questioned about the fifth article which was read to him.

Answer:

This Battista Romano, a Brother, also told me that at that time Father Jerome Miani by his prayers revived a young man who had died. He was the son of a widow from Mazano, a town about two miles from Somasca. He also told me that this fact had not been divulged because

Father Jerome did not care to have it told and because in virtue of obedience he had commanded all the men and boys who had been with him not to speak of it. Battista told me he had been the third boy from the cross, that is, he was among the smallest and he was present at the miracle when Father Jerome revived the young man who had died. He also told me that Father Jerome had cured many and diverse illnesses by making the sign of the cross on the forehead commanding the same to those he had cured and exhorting them to live as Christians.

Added to the preceding: I will also tell about something that to me seems to be a miracle. Battista Romano and others aforementioned, also men from Somasca, old at that time, told me the following: one day, Father Jerome was in the little house in the Valletta, where some of his pupils lived.

He noted that there was no water in the house and that it was necessary to go far to get some when needed. Father Jerome, in the name of the God, commanded water to gush from a rock near the house. He struck this stone. I do not know whether it was with his hand or with a rod. Suddenly, water gushed out, more than enough for their needs. They said that this stone had not any water before this, that it had been dry. At that time, I too had heard about this miracle from those who had been present there, also from others, as I said before. I went to look at that stone several times and saw that even then there was a little water. It was this Brother Battista Romano who took me to the place and who told me all these things and that after the miracle, this stone gave out much more water than when he had showed it to me. When this same Battista Romano told me about the miracles performed by Father Jerome, he also said that once a certain man from Villa was cutting wood and the ax flew out of his hands onto his foot causing a deep wound. He turned to Father Jerome, who made the sign of the cross over his foot and cured it, telling him to be a good man and live as a Christian. He also told me that Battista was present at the time; saw the farmer's wounded foot and saw it cured by Father's sign of the cross.

Added to the preceding: at the time I went to live in Somasca working with some old people there, as I said, there were those who recalled the life and miracles of Father Jerome. They told me that when Father was old and about to die, almost everyone in that countryside went to visit him. He told that he had willed them a remembrance. As they had observed the feast days and had given up balls and gambling and other games and had abstained from blasphemy profaning the name of the Lord God and of the most glorious Virgin, their country would never be damaged. They told me that having observed this counsel for a long time they realized that if any storm came to the surrounding country Somasca would not be affected. But if there were abuse on the part of their descendants introducing balls, dances and games, blasphemy and little or not observance of feast days, they would find their countryside beaten more than the others surrounding them.

To further confirm the saintliness and goodness of the life of our Father Jerome, there was the testimony of Pope Paul IV, at that time in *minoribus*. Antonio Caracciolo, Cleric Regular of the Theatine Congregation, wrote the life of Paul IV, published in *Colonia Ubiorum* 1612 by Giovanni Kinchio. On page 27 he mentions a letter written to the Theatine Fathers by Pope Paul IV, who refers to our Father Jerome Miani, and his many hopes and expectations.

In faith of these ..., etc. Signed: Abbot Lelio Tasti, Vicar General, etc. . . Post-scriptum: from the deeds which I, notary public and Chancellor, received and transcribed in quadruplicate. Giacomo Cuneo, notary public and Chancellor of the Archepiscopal Curia of Genoa.

The Abbot Lelio Tasti, Doctor of Canon and Civil Law, Protonotary Apostolic, Vicar General in the Archdiocese of Genoa. We bear witness to all and each examining officer and testify that Giacomo Cuneo has accepted the above written testimony and transcribed it in his own hand; that, as above written, he was and still is a legal and trustworthy member of the Notary Public Association of Genoa, Chancellor of the Archiepiscopal Curia; that the public deeds he has composed and subscribed were and still are fully approved in Court and outside of Court, etc. Given in Genoa at the Archiepiscopal Curia with

the usual seal, the 21st of November, 1614. Signed: Giovanni Antonio Focabliata, notary public and Chancellor of the Archiepiscopal Curia in Genoa, etc ... It was sealed with the legal stamp.

ORDINARY PROCESS OF MILANO

July 6, 1615

Introduction

1. Codices

We would examine two manuscripts for the ordinary process of Milno: Codex D202 and the codex of the archive of the general procuration of the Somascan fathers in Rome.

The text of this process was never integrally edited.

In the periodical “Il Santuario di S. Girolamo Emiliani”, III (1917), n.#5 and 36 under the title “Notizie della vita, morte e miracoli di Messer Hieronimo Miani,” have been handwritten by Father Novelli and by him given to father Calta on August 4, 1615. These “Notizie” coincide with the text of the deposition given to the processes. There is missing only the part of the questions, the one regarding the couces of the exposed news which are, instead, indicated between paranthesis at the end of every news. The subject is sometimes presented in a diffenret disposition and the news are distributed in twenty small chapters. We have not been able to see the manuscript but ht examination and the accurate comparison of the content of the “Notizie” and of the testimony given at the processes make us think that the “Notizie” have some, with a labor work, from the deposition in the process, but not viceversa, as instead seem to think the author of the article of the periodical, and G.Landini, “S. Girolamo Miani”, Rome, 1947, page 43.

Loong passages are inserted in Sacra Ritumm Congregation E.mo et Rimo D. Cardinali De Abdua Veneta seu Mediolanen,

beatificationis et canonizationis ven. Servi Dei Hieronymi Aemiliani Congregationis Somaschae Fundatoris. Information superdubio vitutum heroicarum, Romae MDCCXIV, in Summarium, pages 15, 24, 31-32, 37, 45 49-50, 52-55, 59-60, 88, 96, 101, 105.

2. Milieu

The process of Milano, the last of the ordinary processes in order of time, took place in the archbishop palace in Milano at the presence of Mario Antonino, vicar general of archbishop Cardinal Federico Borromeo, the 6 and 7 of July, 1615 and of the provincial general Giacomo Terzaghi on August 4, 1615. The procurator was father Giovanni Calta, named with special procuration rogated by the notary Lelio de Nobili in March 1614. The notary of the process was Giacomo Antonio Cerruti, notary and actuary of the Episcopal chancery. The questionnaire took place regarding the same fine articles already presented in order to build the ordinary process of Genova. On July 7 the priest Bernardo Borroni, rector of the parochial church of Santa Maria Assunta in Vigentino, over sixty-five was interrogated. On August 4 the Somascan Giorlamo Novelli, 54, residing in the religious house of Santa Segreta of Milano.

3. Bernardo Borroni

Bernardo Borroni was born around the year 1550. At 19 he had the intention of entering the ecclesiastical career. St. Carlo Borromeo sent him to Somasca, in the seminary the cardinal had founded in 1566 and entrusted to the Somascan Fathers. He remained for two years and half studying humanities. His rector was father Maffeo Belloni of Milano.

He was ordained priest around the year 1575 and dedicated his whole life to the souls. For many years he was rector of the parochial

church of Santa Maria Assunta in Vigentino, then about one mile from Milano, on the road to Lodi, in the parish of San Donato. Here he built “that so noble church which is the best among all the forain churches.” Those who knew him talking of him as a trustworthy person, “rather a person of great value and worthy of great trust and of great bounty of life.”

He died in the month of June of 1619 and buried in his parochial church.

At the time he lived in Somasca, Borroni had the chance to talk with many people who knew and had to do with Miani; the fathers of the congregation and, especially, many of men of whom he doesn't remember the names except Antonio Airoldi, one of the most worthy men of Somasca, who was born around the 1510 and in his youth had known very well the Miani. In the memory of Borroni a picture remained well impressed, the one on the wall of the old refectory of Somasca on the left side where the rector and the master were sitting. This picture is remembered also by Novelli who studied in Somasca in the immediately following years.

Therefore the sources of Borroni are good and direct, even if his testimony only rarely gets down to details, except in the two recounts of the grapes and the apple.

But his words have the strength of evoking that atmosphere of Somasca of his time when not only once but several times, in different times and places, by infinite persons who had known him publicly people were used to repeat about Miani; he was a saint.

About Borroni see *Mediolanensis Canonizationis Beati Hieronymy Aemiliani*, cited, *Process of Milano*, pages 414v and 419r-422v, in the archive of the general procuration of the Somascan Fathers in Rome. Documents and news about Borroni are found also in the archiepiscopal archive of Milano, spiritual archive, section X, San Donato VIII.

4. Girolamo Novelli

4.1. Biographical Notes

Father Girolamo Novelli was born in Vicenza on January 15, 1557. His father Guido was from Padova, his mother Laura from Verona. It seems that he became orphan in his childhood: for sure he was accepted in the orphanage of the Misericordia of Vicenza, where he met Father Francesco da Trento who was rector of that institution from 1563 to 1565.

Having an interest for religious life, from Vicenza he was transferred to Somasca where he studied humanities under the rector father Giovanbattista Gonella and under Pasio from Brescia as teacher. In 1572 he most likely went to the small seminary of La Colombara, for his probation year. During that year he knew father Angiolmarco Gambarana, to whom he often confessed. In the general chapter of April 20, 1573 he was admitted to the religious profession, but because there were some doubts about his suitability to take the vows, because of the young age, the profession was procrastinated for one year: in fact he professed on May 1st 1574 in the hands of father Giovanni Scotti.

Then he studied philosophy at Brera, residing in the orphanage of san Martino di Milano, where he luckily met Primo de Conti, who helped him in his studies, reviewing the lessons in Philosophy and teaching him Greek and Hebrew. He remained in Milano for some years, probably completing his studies, even the theological courses. Here he found again father Francesco da Trento, who had received him as a child at the Misericordia of Vicenza.

Primo de Conti, Francesco da Trento, Angiolmarco Gambarana, all three excellent men, had a great influence on his religious and intellectual formation.

Father Novelli dedicated most of his life to teaching.

He started teaching humanities in Santa Croce di Triulzio, near to Milano, a kind of seminary instituted for the orphans of san Martino,

who were in view of priesthood. Here he knew and lived with Paolo da Seriate, who had been one of the orphans gathered by the Miani.

Here there are some other data.

In 1588 he was professor of letters and philosophy in the patriarchal Seminary of Venice. In the same year he went to Genova to attend to preaching, and remained there for two years, In 1590 was vice superior in Santa Maria Segreta in Milano. In 1593 he was residing in the 'collegio' of Saints Philippe and James in Vicenza, where in 1594 he was appointed superior. The year 1596 we find him in Piacenza and the year 1599 in Santa Maria Piccola in Tortona. In 1600 he was principal master in the Academy of San Benedetto in Salo'. The same year he moved to San Maiolo in Pavia. He went back to Santa Maria Segreta in Milano in 1603, to be transferred as master to Amelia. In 1605 he was professor of rhetoric in the Collegio Clementino in Roma. In 1606 he returned to the church of La Maddalena in Genova. From 1606 to 1609 he kept the chair of theology in Cremona, where he was also vice superior and parish priest in the church of Santa Lucia. In 1609 he returned for the third time to Santa Maria Segreta in Milano and here we find him still in 1615. In Milan he was 'consultor' of the Holy Office.

These fragmentary and reduced data provide us an indication of the life of the Novelli, quite often on move.

To the activity of teaching the Novelli associated always a great passion for studies.

He was very skilled in Latin and Italian, in which languages he expressed his ability as writer.... In the last years of his life he dedicated himself to written works of spiritual character. He wrote in Latin and Italian, in verse and prose.....

"He was a man of good and virtuous life", said of him father Moroni, who confessed him and gave the viaticum before his death. "Virtuous man...good and God fearing religious", in these words described him father Francesco Leone, who lived with him many years and assisted him in his death bed.

Various witnesses relate what happened a few hours before his death. The same father Leone reports:"Father Gerolamo Novelli, . a

professed priest of the Congregation of Somasca, , virtuous man and very good religious, seventy years old , being in his death bed and not being able to move, but always in his sense and sound mind, listening from me the recommendation of the soul, and about the end of “proficiscere anima Christiana, etc”, suddenly threw away the blankets and, opening the eyes, with smiling and joyful face and with voice so clear as if he was healthy, , gazing on the center of the room, said these following words: Ah, blessed Jerome Miani, what graces, what favors are these! To visit a poor sick sinner and your disciple! Dear father, I beg you for the Lord’s sake, do not abandon me in this extreme moment of my life and through your intercession recommend me to God. He said other similar words which I don’t remember well.

Having said this he returned his hands to the same position and closed the eyes as before. When I finished the recommendation of the soul, I asked him if really he had seen our blessed Jerome; he answered yes with his lips and confirmed it with his head.... Few hours later he died. It was the 25 October 1623 in the house of San Pietro in Monforte in Milano.

4.2 His Testimony

The deposition of father Novelli is, regarding to the content, the most extensive and the richest among all the testimonies given in the processes.

It proceeds following the order of the articles of the interrogatory, but it inserts often other news which are connected with the life of Miani, and also the life of his first companions and of the Compagnia of the Servants of the poor for the period of twenty years from 1560 to 1580.

It starts depicting the life that the Miani carried out in Venice, and as an opposite picture, his subsequent activity for the orphans, focusing particularly on the teaching of the Christian doctrine.

Follows about his poverty and austerity, what Novelli could see vividly reflected in the life of the companions of Miani (Primo de Conti) and in the authoritative testimony of Pius V.

Then he expatiates on the prayer, mortification, detachment from the goods of the world in Miani: values that remained as fundamental norms and as a distinguishing sign to his companions (Leone Carpani, Angiolmarco Gambarana) and to his Compagnia.

Father Novelli continues talking about the fascination exercised by the Miani and about the people attracted by his example: the servants of the poor, the cooperators, the religious of other orders. He dwells particularly on some of the main followers of Miani: Mario Lanzi, Agostino Barili, Vincenzo Gambarana, Angiolmarco Gambarana, Federico Panigarola and Francesco Minotti.

Following the articles of the questionnaire the witness moves to the miracle of the bread. The remembrance of Somasca recalls other events that happened there: the penances and prayers of the Miani, the water that sprung from the rock, the healing of the paralyzed man immediately after his death. Somasca recalls also other event: the devil who was disturbing the nights of the orphans and the angel offering the apple to one of them.

The Novelli concludes his deposition by recalling some prescriptions regulating

the life of the orphans, what the common testimony was making go back to the Miani: prayer, silence, poverty, mortification, humble service among the priests and brothers of the Compagnia (Francesco da Trento, Angiolmarco Gambarana)

There are then the ritual questions about the personality of the witness and about the persons and circumstances through which he came to the knowledge of what he deposed; and also this gives occasion to have other news on Battista da Romano, Primo de Conti, Francesco da Trento, Battistino the judge of Vercurago, and about rules of those first institutions.

The sources from which the Novelli got his information are of different nature: persons, places, customs still in use in his time and attributed to the Miani as their origin.

The persons presented knew the Miani (some of them had with him a close practice of life) or entered in the Compagnia immediately after his death. In the words of Novelli come out like in a procession some of the most cherished names of the Compagnia of the servants of the poor of those early times: Primo de Conti, Angiolmarco Gambarana, Battista da Romano, Paolo da Seriate, Giovanni Scotti, Bernardino Castellani, Francesco da Trento: all persons very worthy of esteem and personally known by Novelli.. In the background of these figures play their role a list of persons of the Compagnia or of Somasca, usually left in the anonymity: elders of the Congregation, universal voice of all the elders.

The documentary material is formed by the fetters, handcuffs and chains of the shrine of Madonna Grande of Treviso; by the booklet of catechism of Fra Reginaldo, by memories handwritten of Miani, by the painting in the refectory and by the so expressive places of Somasca.

Among the traditions that Novelli attributes to Miani, and that where kept until his time, or at least until his young years are: some medications for curing sicknesses, some rules regarding prayer and behavior of the orphans, the habit to occupy the free time by reciting the rosary, the refusal of any richness, the poverty of dressing.

It is a matter, at least in regard to the persons, of numerous and trustworthy informants. The documentary material was personally seen by Novelli. For the places and the news related to them, they are sustained by “the universal voice”, gathered together by Novelli in Somasca some thirty five years after the death of the Miani. The same can be said for the rules of the orphans: the universal voice assures that said customs, preserved with filial and religious affection were going back to Miani himself.

Therefore Novelli’s testimony is well grounded and historically considerable.

If we compare it with that of other witnesses, we can see that it takes distance because of its own particular character: while the untrimmed prose of the other witnesses makes their testimony appear more simple and almost more credible, that of Novelli makes you think about a certain elaboration.

It is certain that Novelli, a learned and educated man, kept and transmitted the news that were provided to him in a less impersonal way by the other witnesses; that had influence in the selection of the news and in their presentation.

The news are instinctively situated in an historical milieu, that is that of his youth, which he relives again in his mind, but without any regret. So are relevant in his deposition some motives characteristic of the catholic reform, as those of miracles, of the penances of saints (it cannot but strike, for example, his complacent description in narrating the translation of the corps of father Vincenzo Gambarana).

In the testimony certainly there is the influence of his personal experience of religious life, that comes out particularly in the great love for poverty, in the austerity of life, in profound trust in the Lord and in the simplicity of life of those great men. This austerity reaches very high levels in the refusal of any wealth, in the choice for an absolute poverty, in the complete dedication to the poor, in the stern penance and in a hard-working life.

He depicts a total trust in the Lord, where every thought, every gesture and action is uniquely directed towards God, the beginning and end of every desire.

He presents a simplicity that sometimes is expressed in suggestive traits, like when we see Primo de Conti, the humanist that Erasmus pointed out to be the master to the Italians, bowed down in the winter among the poor wall of San Martino to review with those young orphans and clerics the lesson they heard in Brera, or when he stands up and out of reverence bares his head every time he has to mention the uncultured Miani, whom he acknowledges to be his master of life. The same is when Francesco di Trento, of the family of the

counts Spaur, a person, requested by bishops and cardinals for advice, is presented to us while working in the garden, while sewing and cutting clothes for the poor orphans and when he becomes for them the barber.

We can observe also the striking decision addressed to Angiolmarco Gambarana, one of the most important men of the Compagnia, when he is commanded to get rid of the benefice of Canepa Nuova in Pavia otherwise to leave the Congregation.

The testimony of father Novelli, unlike the others in the ordinary processes, was known and used by the biographers of the Miani. That success is surely due, besides the abundance and quality of the content, also by the reason that it was integrally recorded in the apostolic processes and also due to the personality of the author.. Father De Rossi, the first who inserted the materials of the processes in his biography of the Miani, was furthermore a disciple of father Novelli.

ORDINARY PROCESS OF MILANO

Very distinguished and reverend Monsignore,
Giovanni Calta, presbyter and cleric regular a Somasca,
procurator about the information of the goodness of life and miracles
of the venerable father Girolamo Miani, of blessed memory, founder of
the Congregation of Somasca, pleads your very reverend Lordship to
help him by examining the witnesses that will be produced by the
procurator, about the indicated chapter, making of it a legal process, so
that my be presented and even edited as trustworthy ; besides the honor
and glory of God, the whole Somascan Congregation and particularly
the procurator will feel obliged in perpetuum to you and will pray for
the honor and long life of your very reverend Lordship. Quam Deus,
etc

Articles about which the witnesses are to be examined regarding
the holiness of life and miracles of the venerable father Jerome Miani
founder of the Somascan Congregation

First:

Father Jerome Miani was a man of great holiness: he renounced
the honor of the Venetian Republic, gave himself to the care of the
orphans and poor derelicts, whom he was governing with great charity,
in instructing them in the Christian living, helping them in their physical
needs, medicating the ringworm and other corporal infirmities.

Second:

said father dressed contemptibly; in order to help the poor he
used to go begging and teaching the Christian doctrine in many places of
Lombardy, particularly in the territory of Bergamo and Milano with
great fruit of the souls.

Third:

the same used to pray frequently so that he was spending entire
nights in such exercises; he was fasting every day, did not eat meat nor

drink wine. Every day he retired from the companions and for a sizable time he used to discipline himself.

Fourth:

one day, finding himself with a good number of persons of the Compagnia of the poor, not having but three loaves of mixture, after praying with the companions, he blessed said loaves and with great faith distributed them; they were enough to satiate the multitude of people, who were about sixty. After everybody was satiated of that bread, what was left was more than the number of loaves before they were distributed.

Fifth:

father Jerome ,while he was still alive, with his prayers, restored to life a dead young man, son of a widow.

Besides these articles, the witnesses will be interrogated on their depositions about de cause of their knowledge, of the place , the co-witnesses and the time and finally about general questions. At the beginning of the examination the witnesses will be warned about the truth to be said under oath; they will be interrogated over said articles in a separated way.

[...]

1615, on Tuesday, the fourth of the month of August.

[...]

Was examined the very reverend father (Girolamo) Jerome Novelli, priest of the Somascan Congregation, resident in the community of Santa Maria Segreta in Milan, witness presented by said procurator....

Regarding the first article read to him, interrogated to say what he knows, what he saw and heard from others,

He answered:

I did not know father Jerome Miani, because before my entering in our Congregation of Somasca, he was long time dead. It is true that at the beginning of my religious life, still young of sixteen or seventeen, it was publicly said by the elders of our Congregation and by other people who had known said father, that father Jerome was a noble Venetian of the very ancient Emilia Roman family, as there are many other families of the Venetian nobility who from Rome moved to Venice. He entered the army still young, and there he attained honors and promotions in his Republic, which made him governor of Castelnuovo of Friuli at the time when Maximilian, the first emperor with this name, made war to the Venetians in their territory and took the castle, killing the soldiers. Father Jerome was taken prisoner and put in a dark and strong dungeon in which he recommended himself to the Madonna of Treviso. She appeared to him and miraculously freed him, opening the prison and the fetters, guiding him invisibly through the army and keeping him by hand all the way until the gates of Treviso. Those fetters, handcuffs and chains, which were keeping him tied up in prison, are still visible in the Church of Madonna Grande of Treviso, confirming this marvelous miracle. Returned to Venice, he put in order all his things, abandoned everything, lived for a while under the obedience of the Bishop of Chieti, founder of the Theatine Fathers, who became later Pope with the name of Paul IV; father Jerome had chosen him as spiritual father. He was also the first in Lombardy and in the states of the Venetians, who gathered children orphans and derelicts, provided them with a house to live in and the things needed to live. He was teaching with great charity the Christian living. He actually was the founder of the school of Christian doctrine in Italy: it started to be recited privately and publicly by the orphans. And because this institution and exercise was appreciated, such praiseworthy and fruitful custom was embraced by the bishops, cities, provinces and generally by all the Christian countries. There were some booklets, kept by our Congregation not too long ago, with the name of Fra, Reginaldo, a Dominican religious very close to our Congregation. In these booklets with very clear brevity were explained all the things belonging to the perfect instruction of the

Christian faithful. Said booklets were going around all over Italy and were printed in many places. Many of our fathers, even the learned ones, liked to learn them by heart in order to instruct and teach others. I am not ashamed saying that I too was one of them. Father Jerome was doing every most vile exercise for the care and government of the orphans, who were by him loved and governed with more than fatherly affection. From him passed to our lay brothers and ministers a good knowledge and practice of curing sicknesses, fastidious and disgusting by nature, which usually attack children.

The second article was read to him and he was interrogated about it.

And he answered:

Father Jerome was miserably and contemptibly dressing with thick and rough clothing; he was living so disowned of his own self, that in travelling he would not bring any money nor any food for livelihood and sustenance. He was living with the work of his hands, earning his food with humble jobs, working in the fields: he was not arranging for the salary, happy as he was with what was offered to him, receiving it as alms and always praising God. This way of doing was handed over to the orphans, who when receiving something for their use, would say every time: "Praise be God". And when what he received for his fatigues was not enough for him and his orphans, then he was going to beg for alms in order to survive.

Adding by himself:

I will say more. Miani lived, after his conversion, in such a way that he left in the hearts of those who were approaching him the certainty of a man not simply good, but one who had already reached the peak of apostolic perfection; since not being a professed religious of any family, he used to live with such a severity that in the observance of the essential vows, in the contempt of self, in the poverty of dressing, in the austerity of life, in the frequent observance of abstinences and vigils,

in the honesty and modesty of talking, he could be compared to the founders of the most strict religious families that ever flourished in the holy Church. Primo de Conti, my teacher in Greek and Hebrew languages, shared it various times with me. He was belonging to the institution of our father, even if he did not bind himself with the vow of the regular religious life. He showed in his behavior and in his way of life so vividly reproduced the image of said father Jerome, that I can affirm under oath that in many and many years that I lived and talked with him, he never laughed vainly, never said a word less than honest, never showed a sign of frivolous attitude nor even was seen to perform in the presence of others acts that require privacy. He himself was saying that if there was anything good in him it was due to the holy conversation with father Jerome Miani. When he was pronouncing his name, he used to call him his master in moral and Christian life. So great was his affection and respect to the honorable and dear memory of him, even after his death, that any time he had the occasion to talk about, which was happening often, he used to bend and bare his head, taking off the hat, if he had one.

Adding by himself:

The Pope Pius V had the same opinion, what made it easier for our Congregation to have the decree to make the three vows, when it was requested. That was obtained still during his pontificate, and nobody of all the cardinals in the Consistory dared to object to the will of the Pope, when he himself testified in the presence of the Cardinals as eyewitness that the merits and holiness of the Miani had to obtain this grace and favor from the holy Church; and he went so much beyond in praising our founder that he did not hesitate to call him, because of charity, zeal and humility, a second Paul. And in order to give more credibility to his words, he used the well known expression of St. Peter “Nos manducavimus et bibimus cum illo” (We took food and drink with him) and the other of St. John: “nos audivimus, nos vidimus et manus nostrae contrectaverunt...”(We heard, we saw, and our hands

touched...). What I said it was related by the delegates to the fathers during the Chapter. I myself have heard it from many fathers.

Then was read the third article to the witness and he was interrogated about.

He answered:

The spiritual exercises of father Jerome were many and of the many the ones worthy of note are the following: daily Mass with particular actions of internal and external devotion; an almost continuous prayer, because moving, standing, sitting, working, unless the work was requesting the use and exercise of the hands, he was always seen with the rosary in hands. And I have seen with my own eyes that this way of praying was faithfully continued by many of those first followers, priests and laymen; very frequent and hard fasting, contented for his nourishment with the little, musty, black and hard bread that his orphans were able to gather in the farms; the same way of fasting was followed after him by many very honorable fathers until my times. I can testify that I saw it with my own eyes in Father Francesco of Trento, Angelo Marco Gambarana, Vincenzo da Borgo. Father Jerome used to scourge his body very often and from his example the Congregation took the habit to make the discipline every Friday.

Adding by himself:

He was very patient in the offenses and he was enemy of comforts and riches, so as to refuse a large quantity of money offered to him by Francesco Sforza, the last Duke of Milan, responding that who had abandoned his own, was not allowed to look for the money of others. The negligence and contempt of riches was so loved by the first fathers of the Congregation that even the gentlemen (noblemen) were bringing with themselves nothing of their patrimony or any good of theirs. Because of this, Leone Carpani, once converted to God by the example and way of life of father Jerome, even if he had a great patrimony, he did not leave any good to the Congregation, no matter

how much he insisted. Therefore , depositary of all his goods was Primo de Conti, mentioned before by me, who at that time was considered to be a Christian Socrates for his excellent versatility in humanities and for his goodness. He then received from our fathers, who were strongly firm in the resolution to live in total poverty, full permission to alienate those goods as would seem right to him; consequently Primo gave the investiture and the possession to the Company of Jesus and from that donation started their school in Como and from the revenues of Carpani and from the properties in Merone, that belonged to that father, he provided for them the sustenance. Furthermore, following the instructions of father Miani, they denounced father Angiol Marco Gambarana that he would be separated from the Congregation , had he in a certain number of days not renounced to the place of Canepa Nuova near to Pavia, which he could still dispose of. In order not to be separated from the Compagnia, he made the renunciation of it in favor of the Barnabite Fathers. I heard personally various times from fathers highly trustworthy, that if the first fathers of the Congregation had accepted all that was offered to them by friends and devotees of the Compagnia, in this moment the Congregation would have temporal goods not less than any Congregation of Regulars. And I myself can in part testify it having seen in Milan and outside the city huge properties, fields and houses that were refused or renounced with generous contempt by our Compagnia.

Adding by himself:

Father Jerome Miani was extremely enemy of himself , denying to his senses not only the excessive pleasures, but taking away from the flesh even what is necessary. He was avoiding banquets as lavish and sumptuous; he cherished abstinence in such a way that his way of living could have been called a perpetual abstinence.

He was of such an humility that, even if he had the government of the whole Congregation, he would always leave the place of greater honor to a priest subjected to him. Many gentlemen of different towns, sweetly attracted by the good example of Miani and by the fragrance of

his virtues, abandoned the world and many of them followed him under a strict way of common life and poverty, in which they firmly continued and closed their days with manifest signs of perfect imitation. Some of them helped in caring for the orphans with clothes, work, counseling and lived under the obedience of father Jerome and of the other rectors. They were frequenting the holy sacraments administered to them by our fathers in our churches, even humbling themselves and asking at their feet in certain days punishment and pardon for their mistakes. This practice, worthy of praise, I myself saw when I came to Milan and became religious.

Those gentlemen were called “cooperators of the fathers”, not “Messer” as they call them now. There were also worthy people of some religious families, who by the virtue of indults given by apostolic delegates were following the steps of father Miani. They were helping him with sermons and spiritual conversations in the work of reformation of the Christian people. They were coming to the chapters that Jerome was gathering from time to time, living as brothers of the same congregation. Among them we have to mention a certain father Reginaldo, very well known preacher of the religious family of St. Dominic.

Among the most distinguished disciples of this father, by blood, culture and holiness I want to mention Mario Lanzi, a gentleman from Bergamo; Agostino Barili, a gentleman from Bergamo [and priest], a man of extraordinary abstinence. He, though rector of the orphans in San Martino in Milan, was fasting most of the time in bread and water, eating the very small pieces of bread left over by the family, as I heard many times from Bernardo Barili, his nephew, and from Battista da Romano.

The third one that I will speak about is Vincenzo, one of the counts of Gambarana, of whom I heard things very worthy to be remembered.

First that he was a man of such a charity towards the poor that being on trip in a winter day, while ice and snow were covering the ground everywhere, he gave his socks to a poor man full of sores in his legs, who was asking them for love of God; and after he received the socks, having the father proceeded further, that poor was not anymore seen.

I heard also that the same father, after his death, was honored as a saint by the Dominican fathers, who buried him reverently in their church free of charge and by Christian charity. At his death the bells of St. Geroldo of Cremona rang by themselves; the converted women of Bergamo heard in the night a voice lamenting his loss, because they missed the father who was governing them with great zeal and charity. I heard also that because was ordered by the Venetian Senate the demolition of the Church of St. Dominic with its monastery, while the body of said father not long time after his burial had to be transferred from St. Dominic the old to St. Alexander, the bearers of his coffin at the beginning were quarrelling and unwilling to carry it, because the putrefied corpse was already in decay. Being requested with promises and money, they accepted to submit their shoulders to the burden of the body and the casket, but they realized that from it was flowing a viscous fluid like balsam, so fragrant that was stronger than any of the perfumes or liquors. The bearers were astonished by the newness and grandeur of the miracle, so they were competing with each other on how better they could spread their clothes, eyes and face with those precious drops. While the corpse was passing through the street, a sick woman, a devotee of the father when he was alive, raised a prayer to him, touched and kissed the casket, wet the rosary with the flowing blood, brought it close to the eyes and her sight, almost lost, was restored. That rosary came in the possession of father Giovanni Scotti, who was general superior of the Congregation and died as such, and after many years had the same perfume.

The fourth father was Angiol Marco Gambarana, cousin of the above mentioned father Vincenzo, a man full of humility. Of his very

holy life will be enough for the moment to mention that when he was rector of San Martino in Milano, he was dressed with vile and rough clothing, in the same way as the orphans use to. While old and sick he disliked to have any servant around him and in his room; even being blind he celebrated the Mass until the day before dying. He predicted his death to the ministers of the house. The night of his death he put in order his bed and the room as he were in full health; he prayed the divine office, went out of the room towards the main altar of the church, where, stopping for a while, he cried, sighed and prayed to earth and heaven: to the first to receive his tired and frail body, to the second to receive his spirit. Then he withdrew to a small prayer room, knelt on the floor before the altar of the Crucifix, and there after having prayed for a while, lying his face downward where he was kneeling, he rose again and placed his head on the shoulder of the young man who was given him as guardian for that last night, then after a sweet sight, accompanied by a lovable greeting, he passed from this life to a better one, as we believe.

After death, even if he was consumed by the age and by many physical ailments already from many years, his face was seen soft and purple or vermilion color of fresh roses, so that Gaspare, very honorable priest of Santo Sepolcro, his devotee, coming the following day for confession, saw him in the coffin, smiled for joy and ordered him dressed up with a vestment very rich in gold, not willing that should wear lugubrious dress the one whose soul was rejoicing in heaven dressed with a very white stole. His body was taken for burial by the illustrious chapter of La Scala and the parish priest dressed solemnly with the miter and staff, did the funeral rites, crying a lot, being very affectionate to the goodness and known virtue of the father. At that time I was residing at La Colombara and was going frequently to confess my sins to him.

Leone Carpani, a gentleman, was also a creature of the Miani, from whom, almost by miracle, he had the beginning of his spiritual life. Leone was wholly of the world: sensual and dedicated to arms and

contentions. When the Miani visited him with great simplicity in his country residence, singing litanies and psalms with his orphans, he was suddenly converted into a new man. He abandoned the world, changed his way of life, renounced to his properties, as I said above. Leone grew in such grade of humility and self contempt that he refused to be archbishop of Naples. Which was offered to him by Pius V to whom this father was so dear because of his holiness and way of life. The Pope visited him as a family member at his death-bed, recommending his soul and personally administering the anointing of the sick.

Federico Panigarola, Apostolic Protonotary, was also one of the first who followed the Miani in a perfect way of life. I saw his portrait in the old sacristy of Somasca. I want to mention also a certain Bartolomeo Mansanelli, who was secretary of Francesco Sforza the second, duke of Milan and Francesco Minotti, a gentleman from Ferrara and man of court and very dear to Ercole the second, duke of Ferrara: both of them excellent men in every virtue and perfect imitators of the Miani.

Adding by himself:

Francesco Sforza the second had a peculiar experience of the sincere honesty of the Miani: having seen his very exemplary life and the compassionate institution in taking care of the children deprived of every help and human support, this brought that prince to offer him a huge amount of money, trying with that gift to see if he was equipped against the greediness and hunger of money. Having found him invincible to that attack, he remained so impressed by the magnanimity of such a man that he gave him greater favors than he would ask for the orphans, giving the church and the house of San Martino, bought with his own money by the Ospedale Maggiore, and granting the exemption from the taxes over the ground wheat, which was a very great exemption.

It was read to him the fourth article and he was interrogated on it.

He answered:

Not far from Somasca, over a rocky hill, a very old fortress is built and is half destroyed, in which there are a few houses with an extended yard. Here one evening the father, non having sufficient food for the orphans , lifting up his eyes to heaven, sighed and remained for a while in prayer; then keeping the edge of his poor cassock and placing in the folded border the bread he had in the house, he blessed it .Then he gave order to the orphans, starting from the youngest ones and going on with the others, to take the bread, as much as they needed, from his folded border. After having distributed it to all, in the father's cassock was found the same amount of bread as it was before. I heard this from Battista da Romano, who was there present and was one of those who ate said bread. He also told me the bread was multiplied by the father various times, when it was really needed.

Adding by himself:

About the mortification of the senses and of the flesh, we cannot imagine the austerity and the incredible rigor father Miani used to have. A part from the daily disciplines, the continuous and very strict fasting on bread and water, the same bed and the place where during the night he was taking his rest, could be better called instrument of patience, than search for peace and relief of the body afflicted by the fatigues of the daytime.

During his dwelling in Somasca, the father used to withdraw in the hollow of a mountain, where for his soul's peace and for attending more at ease to the meditation of divine things, he had made with his own hands a small cubicle, so narrow that could just be enough for one person. Here sometimes he was passing the whole night and used to lie down on a small bed done of rough and sharp stones arranged one over the other, not kept together with any concrete work. I saw it many times and reflected on the harshness of the place, and it seems to me correct to call it "hermitage" as the father named it and is still nowadays called in that way.

Not far from said place the Miani provided to build a small church dedicated to St. Francis, because he was a very fervent follower of him. I saw also this church. Over the hermitage there is the Rocca already mentioned, on which those first disciples of Miani built a series of small and poor rooms, whose partitions were made of intertwined reeds, tied together with willow leaves. And on the outside encrusted and covered with white plaster. They also built on the same Rocca a small church in honor of the Most Blessed Virgin and of St. Ambrose, where they were gathering for their devotions and the divine offices. Miani had in the Rocca his room and bed certainly not better or less austere than at the Hermitage. The room was poor, perishing and narrow. The mattress and pillow were made of dried leaves of chestnut, or of straw or of the same reeds of which the rooms were done, so that the most important person among them was sleeping and resting worse than any other.

Adding by himself:

Between the said Rocca and another high rock it exist a small valley, commonly called La Valletta, where are still visible the ruins of a house: father Miani used to withdraw to that place in order to be alone and more dedicated to the prayer. One day, he as usual was in seclusion contemplating the things of heaven; to the place where the father was in prayer dominates a rocky cliff, and suddenly from the top of it, while the father with hands and eyes fixed on heaven more warmed in that religious act than ever, accompanying the prayer with tears, a stream of limpid and sounding water sprang, which bouncing on those cliffs, sprinkling this and that part of the mountain, finally collected was falling sweetly at the feet of the father: he and his orphans had great need of it. The spring of water lasted until the father lived. All those who were passing by for any reason used to drink of it and to sprinkle their faces for devotion. It served for the needs of the orphan children for the time they were dwelling there. When the father died, the water ceased to flow.

The village and the population of Somasca had complained various times for the lack of priests and masses. Father Jerome, who had not yet started the foundation of the Congregation, once, consoling the populace, told them to keep heart, because instead of one priest they were lacking and were looking for, they would be having a congregation of exemplary persons of holy life, and they would be served by these: what I said I heard from Antonio Airoidi, father of Giorgio, our neighbor of Somasca and our benefactor.

About the fifth article that was read to the same witness and on which he was interrogated... as before...

He answered:

About what your Lordship just read to me, I cannot give any proof. But I remember well that when I was in Somasca, I heard from Battistino the judge, of Vercurago, a place far from Somasca more or less an harquebus throw away, that in Calolzio, a country town of Bergamo region, far from Somasca about one mile, was living a man of honorable condition, for the quality of the place, who was native of the town. This man for many years already was cripple and weak on his legs and feet, so that he could not walk or remain standing on his feet without crutches, and even with these he could barely move. Now on the day that the father passed away and was exposed in the church of Somasca, called of St. Bartolomeo, said sick person asked to be brought to Somasca. There he prayed the Lord that if Jerome was his faithful servant it should be shown in himself, healing him from that infirmity that could not be cured by any means: as soon as he finished these words in prayer, immediately he found his strength and was healed perfectly; he left his crutches near to the coffin of the father in witness of this miracle.

Adding by himself;

What I am going to say it will be a clear witness how the works of father Jerome were dear to the Lord: they were continuously gravely

hated and badly treated by the devil as I heard many times narrated by Battista da Romano, who was present, by father Guglielmo Toso and by others. The devil was appearing to the orphans in horrible and monstrous forms, frequently blowing out the lamp, that was burning in the dormitory of the children for the whole night; he was uncovering the children, beating them many times; to some of them during the beating he left a mark of an open hand with stretched fingers. Therefore to be freed from that threat, at the command of the father, in the evening going to bed and in the morning at the rising from sleep, they started to sing the antiphon to the Blessed Virgin, the Salve Regina, and they were freed.

More: in the time that I was attending in Somasca to the humanities under the Rector Father Giovanni Battista Gonelli and the teacher Pasio from Brescia, there in the old refectory at the back of the table where were seated the rector and the teacher, at the left side, was painted the story of an angel, suspended on his wings, offering an apple to a child, who was the first of a good number of other children, going two by two in a trail towards the Rocca. Not knowing the meaning of the story and asking to those who knew it, it was answered to me: that the angel appeared to one of those creatures of father Miani, offering him an apple, but the child refused it and told to the angel that he could not take it without permission of the superior. And having received the permission of father Jerome with whom he was living, he reverently accepted it. In the act of extending the hand and giving the fruit, the angel said: “take, my son, the fruit of obedience”. After taking it, the child brought it immediately to the superior father Miani.

Adding by himself:

At the end of this my deposition I don't want to leave apart some very good orders made by the father for the maintenance of the institution which he founded.

Regarding prayer he found a brief, clear, distinct form in very beautiful parts, but short, for praying to our Lord for every grade, state,

condition of persons, where we can discover the very excellent charity which was in him towards the common good and the salvation of all men. This prayer was recited twice a day by the orphans assisted by the rectors and by the other ministers: in the morning rising up and in the night going to bed. This devout tradition is still in use in the pious places under the discipline and care of our fathers, and also in many seminaries and schools or academies of the Congregation. It is true that in the academies it is translated and prayed in Latin.

The daily Office of the Blessed Virgin Mary, the Rosary of Our Lady, , mental prayer morning and evening, the singing of Psalms and of the praises of the Lord almost all day long, this is a rule made by him in all the hospitals and houses for orphans: during his life the Congregation had no other places or institutions.

He ordered a silence like that of the Carthusians at night, during the day at table, in the workshop, except in the ours of praying psalms and of recreation, which in those days was very short; and nobody was daring to talk, without first asking permission from the one who could and used to give it. The breaker of silence was at proper time severely punished.

He ordered that each one should accuse his faults once a week publicly. This accusation was done with such a submission of heart and promptness of will that the one who was able to accuse himself the best way and to surrender to the admonitions and corrections of the superior was considered happy.

He ordered that besides silence also the eyes should be kept under good control and custody. When the orphans were seated at table, the one in charge of reading, before starting his duty was intoning in a loud voice this order. And all were executing it so well that nobody knew what the companion close at hand was eating.

He ordered that the table would be prepared with those goods that were collected by alms. So much rigor was kept that meat was never bought by any reason; when by chance was given in the name of God and it was not enough for all, he ordered that would be distributed to

the sick and the elders; the others healthy and not so old were contented with only bread and water.

He ordered that the Rectors, even if they were priests, were to live with what the orphans were living, and should not dress other clothes than what the orphans had, and should provide their food with the sweat of their brow and the work of their hands. When I was young I saw this order very well observed by father Francesco di Trento, who later became general and died as a parish priest of San Biagio di Monte Citorio in Rome, where he left a sure aroma of meekness, kindness and patience. Said father was sewing, cutting clothes for the children, working in the garden and cutting their hair as a barber: I can confirm that I saw with my own eyes him doing said works in Vicenza and Milano.

Angelo Marco Gambarana, mentioned above by me, being already old, actually decrepit, used to complain about living unfairly because he was eating the bread earned by others. It is true that even if he was so old, he was writing, counseling, teaching the children in the house, that is earning more than any others who were young and in good health. He also was dressing as a poor, dressing the vile cotton used by the children at the funerals; and he used to live simply with extreme sobriety. With the huge gifts that he was receiving from his friends and the abundance of alms given to him, he could maintain himself and the others too.

He ordered that in the trips no horses, no carriages nor any other comforts should be used. All, except the sick and the aged should walk with their own feet. He also in this matter gave such an example, that he was never seen in any occasion travelling by any other more comfortable means.

Then interrogated about the way of his knowledge of the things he deposed and, first: when, at what time by whom and at whose presence he heard that father Jerome was a Venetian noble who went to war, was in charge of the castle, was captured and miraculously freed.

He answered:

The first time I heard about what I am now interrogated, it was narrated to me in Somasca, and I was about 17 or 18 years old. I heard it also in most of the places where I stayed in the Congregation., because these things were said publicly by everybody. And the one who narrated to me these events was Battista da Romano, in Somasca: he was an orphan and disciple of father Miani. There were also many clerics of the Seminary of St. Charles, which was then in Somasca: they knew all the said things, because these were narrated in their presence.

Requested to give the names of some of the people who were present when said Romano (sic!) was attesting the above things and to say particularly the place,

He answered:

There were many witnesses, but I don't remember any one in particular, because it was many years ago. Now comes me in mind the priest Giovanni Maria Cornali and Bernardino Aquila, they are still alive and are professed religious in our Congregation. The place was where we had recreation and familiar conversations, and particularly when we were going to visit the hermitage, the Rocca, la Valletta and for the wood with said Romano; the occasion was the harvesting of the chestnuts, of the grapes, collection of wood and other occasions

Interrogated what kind of man was said Battista da Romano and if he was a trustworthy person,

He answered;

He was a lay professed of the Congregation, a man about 40 or 50 years old, simple, devout and God-fearing person. He was working very gladly, very acquainted with the things I testified here, because he was a pupil of father Jerome. He told me also something more, that the father was curing with his own hands , with great love the ring-worms, scabies, sickness of the feet to the children.

Requested to say, as witness, if he believes to be true all what said Romano was saying.

He answered:

I strongly believe that he said the truth , because his narration matches with the narration of many others who were telling the same things in Somasca, in Triulzio, in san Martino di Milano. The most known among them are Angelo Marco Gambarana, Giovanni Scotti and Bernardino Castellano.

Interrogated from where he knows that father Jerome was the first founder of the Christian Doctrine.

He answered:

From the universal belief of all the elders of my time; from the education of the orphans who were taught with great diligence in that doctrine and from a particular booklet that was prepared for this purpose by order of father Jerome, as I said above.

Interrogated from whom he heard about the way of dressing of father Jerome, and about his earning the livelihood with the work of the fields and of his going begging.

He answered:

From the above named Romano, from Messer Antonio Airoidi from Somasca, a grave and trustworthy person, who attested that various times father Jerome worked in his fields and refused the wage offered him for his work. The same information I had from the way of the base dressing that was in use among us in the early years of my youth; about going for alms I saw it not only in the pious places of orphans , but also in Somasca, even if at that time it was a seminary and a school. About the vile habit I can testify that I saw with my own eyes how father Angelo Marco Gambarana, father Francesco da Trento, father Bernardino Castellani and father Giovanni Scotti had the same coarse and vile way of dressing, what they got from father Jerome.

Interrogated in which occasion Primo de Conti related the things described about the life and practices of father Miani.

He answered:

Said priest Primo was elected superintendent to the government of San Martino in Milano because of the integrity of his life, the close friendship between him and the fathers; he was also assigned to help the youth who were studying humanities. During the winter evenings together with father Cesare Bottoni, a cleric regular of our Congregation of holy memory, and with the gentleman canon from Lorena, who was living in san Martino under payment, while he was asking me to review the lessons that I was attending in Brera about Socrates and Cleander, many times he was taking the occasion to share with us about the righteousness and holiness of father Jerome, who was known, very much loved and venerated by him. I deem that his testimony is very much worthy of faith, because of his great goodness, his pre-eminence in human letters and the great consideration that St. Charles, of blessed memory, had for him.

Interrogated by whom and in which occasion he heard the statement that Pius V did in public consistory regarding the goodness of life of father Jerome.

He answered;

I am sure I heard it from the same Primo de Conti in said time and occasion.

Interrogated how he knows about the spiritual exercises, the prayer and discipline of father Jerome and from whom he heard it.

He answered;

I heard it from the tradition that passed from hand to hand from his own to my time.

I heard it also from father Francesco Trento, who was the admiration and on the lips of the elders as thorough imitator of the piety and frequent prayer (of father Jerome). I affirm that I saw him in prayer so inflamed that he was crying, groaning and sighing that he was moving also the others into crying and sighing with him.

It was common knowledge in our institutions that it was a command and order left by father Miani for the whole Congregation to

attend Mass every day; and I remember that the superiors were strictly keeping note if the orphans and ministers of the Congregation had attended mass every day.

Interrogated in what occasion the duke of Milano Francesco Sforza offered to father Miani said quantity of money, from whom and in what circumstances he heard it.

He answered:

It was Paolo da Seriate, orphan and disciple of said father who told me this among other things when I was teaching humanities in the academy of Triulzio. I remember I heard it also from father Bernardino Castellani, who became our general; the occasion was when I went to visit some churches, and among them the church of San Marco in Milan, as our spiritual recreation. He showed me a very beautiful vineyard and a spacious courtyard where wool clothes were drying up. He told me that all that was generously refused by the elder fathers, even if they could have it as a gift. I asked to the father the reason why our elders were disposing the riches so much; and the answer came from him that it was an unbreakable ruling of father Jerome, observed by him and left as a legacy to the Congregation.

Interrogated how he came to know about the disciples of father Jerome, if he met them, in what place and occasion, and particularly about father Vincenzo Gambarana.

He answered:

of these I met father Angelo Marco Gambarana, the first general of our Congregation, with whom I had many times my sacramental confession. What I said about his life and death, I testify that good part of these events I saw with my own eyes, partly I heard from many and serious witnesses. What I saw in him was the benignity, humility, charity, patience, baseness of dressing, contempt of any temporal comfort, his religiosity and the daily use of celebrating, his blindness, the assistance of a priest, while celebrating, Pietro Stella from Brescia the one and Pietro Antonio Cavallino the other, both members of the Congregation.

The way of dying, the preparation he did before his death and what happened after I heard from father Matteo from Savona, excellent physician and theologian, who as doctor together with Messer Giovanni Angelo Cerri, of happy memory, proto-physician at that time and doctor of the house, had him put the ‘strentori’, in order to clarify if he was in coma or dead; from Giovanni Antonio, gilder from Milan, who was “commesso” and main minister in that house; Ambrogio from Milan, who was present at the death of the father, and from many others of whom some are still alive and some are already dead.

Regarding Leone Carpani I heard different things from different person and these are summarized above. The people from whom I heard it, were Primo the Conti, above mentioned, who knew said father very well because from him had the power of alienating and disposing the possessions of Merone; said father Primo as often was talking about father Jerome, had the occasion of refreshing the memory of father Leone. The other witness is, Battista da Romano, professed minister in our Congregation, who often was recalling for us young students the virtue of said father, with our particular joy. The places were Milan for Primo de Conti and Somasca for the Romano. The occasions were already mentioned by me. I personally knew also father Francesco da Trento, who was also my superior in Vicenza and in Milano. The others above named I knew them only by fame and universal reputation, transmitted to us by the elders. About father Vincenzo Gambarana, the holy and wondrous life he lived and the things mentioned above, I heard from father Guglielmo Tonso from Pavia, in our institution in Bergamo, many times and with great joy of my heart, and I particularly trust in what he said because of the seriousness of the person, who was among the first of the Congregation at his time and because he was present to the events I narrated.

Interrogated about the time when he heard from Battista da Romano regarding the multiplication of the loaves and in whose presence.

He answered:

Among other times I remember particularly that at the time of harvesting the grapes, having gone with the same Romano in the evening to the Rocca, many times mentioned by me, he showed me the place of the miracle and exposed it in the way I said.

Interrogated about the quality of the bread and the number of the people who were satiated.

He answered:

regarding the quality of the bread it is clear that, because the father was living with the bread collected by the orphans in the name of God in the Valley of San Martino and in the Monte of Brianza, the bread was of different mixtures, according to the food of the poor farmers. About the number of the loaves, there were some small pieces that were not sufficient for the number of the mouths, therefore it was necessary to entrust themselves to the Lord in that need. How many were the children, I cannot say it exactly, but they were in a good number.

Interrogated what news he had about the bed and room for prayer of father Jerome.

He answered:

In our “collegio” and house of Somasca in the time I studied there, among the senior seminarians of St. Charles or of our fathers and brothers, there was nobody who would not praise those places as sanctified by the dwelling and the silent peace of father Jerome, and everybody was speaking of them as well known and famous.

Interrogated about his knowledge of the water that sprang from the rock at the prayer of father Jerome.

He answered:

This fact was of public domain and common knowledge not only in our house but in the whole territory of Somasca. The same is about what I said of the hermitage and the other dwelling places of the

father. Particularly Battista da Romano more than once spoke of it, while harvesting grapes or chestnuts near to the place where the water was flowing.

Interrogated in what occasion Battistino, named by the witness, narrated about the sick who was healed in the church of San Bartolomeo.

He answered:

That good old man Battistino was one day working in that part of the garden, where was the fish pond. It was about noon and it was hot, so I found refuge, with a book in my hands, under the vine-trellis, which was overshadowing the fishpond at one side of the road. As I started the conversation with that man, I invited him to take a rest with me in the shadow. I knew that Battistino was fully informed of the origin and institution of our Congregation, so I started asking him about many things: accidentally we came to talk about father Jerome and I noticed that he bent his head and called him with the title of saint. I asked him the reason of such reverence and title and he told me that because of the holiness of life and the deeds he miraculously had done after his death, he was convinced that in that way he should be honored and called. Curious as I was to come to know what he knew about the miracles, beside others that I don't remember because of the long time that had passed, he told me this of the crippled one. Due to the importance I kept always this miracle in my memory in the way I narrated it.

Interrogated what kind of person was Battistino, and if he said that he was present when the crippled was miraculously freed, and if he touched the body of the deceased father.

He answered:

Battistino, who was called by nickname "the Judge", was a person very simple and of good customs, old worker in our house from the times of blessed Jerome, who in similar occasions not once but many times narrated good part of the things above testified. I

consider him worthy of trust for his goodness, but also for his age, because at that time he was quite old; and he told me that he saw with his own eyes the miracle of the crippled, adding, besides the prayer that the sick did, that he tried to draw near to the coffin, and as he reached it he said the reported words, touching the body of the father with great devotion and was healed as said above.

Interrogated how he came to know about the orders he witnessed and how long ago he heard about the thing he narrated.

He answered:

I keep as very sure the things I narrated about this particular deposition (of the orders), because I saw memories written by his hands by father Jerome, and also in my youth we were still keeping very strictly good part of said orders, and also because the way of life, lived from my entering in religious life is considered by public opinion to have had its beginning from the same founder of the Congregation.

He affirmed that all what was said by him is true, of public domain and well known.

About general questions he answered correctly....and he is about 59 years old.

Printed in USA
2015