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### DOCUMENTA

ANDRÉ SAMPERS

#### A TRACT OF SAINT ALPHONSUS ON THE COMPATIBILITY OF RELIGIOUS PERFECTION WITH HAVING GOODS IN COMMON

##### SUMMARIUM

Ultimis hisce annis nonnulli textus S. Alfonsi inediti, in archivo generali CSSR, Romae (AGR), conservati, vulgati sunt in his foliis (an. 1979, pp. 52-63; an. 1980, pp. 457-468; an. 1981, pp. 247-248). Quibus nunc additur brevis tractatus ab Alfonso inscriptus: *Povertà*, quo demonstrat possessionem bonorum in communi minime derogare perfectioni religiosae. Fontes immediati huius tractatus sunt, praeter Scripturam Sacram, liber Ludolphi de Saxonia *Vita Christi*, Cornelii a Lapide *Commentaria in Evangelia* et S. Thomae Aquinatis *Summa theologica*. Ex quibus Alfonsus multa deprompsit ad sententiam suam corroborandam.

Manuscriptum diem compositionis non habet appositum. Videtur tamen exaratum esse an. 1732-33, quando agebatur de indole novae Congregationis ab ipso Alfonso fundatae et de modo religiosae vitae sociorum instituendae pressius definiendis. Haec nostra sententia roboratur opinione tabularii generalis praepositi Friderici Kuntz, qui circiter an. 1890 copiae manuscripti addidit notam id esse scriptum probabiliter an. 1733.

Vulgationis breviorum Alfonsi tractatum ineditorum continuationem in animo habemus, ita ut omnia scripta Sancti an. 1987, i.e. in biscentenaria commemoratione eius gloriosi transitus facilis sint accessus.

## INTRODUCTION

Among the unpublished texts of Saint Alphonsus, kept in the general archives of the Redemptorists in Rome (hereinafter: AGR), there is one that has noted on the back (p. 4) by Alphonsus himself as the topic treated: « Povertà », to which an unknown hand<sup>1</sup> later added the following specification: « Se sia lecito possedere in comune, e se di poca perfezione »<sup>2</sup>.

The manuscript consists of one single large sheet of watermarked paper, which being folded in the middle results in four pages of 27.5 x 19.5 cm. The first two pages are fully covered with writing (25 x 15.5 cm), page 3 is covered nearly half, page 4 is blank except for the above mentioned note of the argument of the treatise.

The text is written entirely by Alphonsus and has only one minor correction made by himself. It is certainly a very neatly written fair copy, not a draft or a first outline. From all we know about Alphonsus' way of composing his papers, it is clear that fair copies were made for reading by others, not for mere personal use, to fix his thoughts for himself as a memo, eventually to be elaborated or used in a later stage. There is no indication whatsoever that he ever intended printing this text, neither on the manuscript itself, nor among the many data in our possession about his activity as an author.

The paper teems with abbreviations which are, as a rule, easily understandable at least for those who are somewhat familiar with the Saint's handwriting<sup>3</sup>. To make the text more readable, in the edition given below the abbreviated words are written out in full. This and a slight modernization of the punctuation are the only changes introduced in editing the text. The antiquated spelling of several words has been retained<sup>4</sup>.

The only problem we met with was to ascertain the time, when the tract was composed. No date given in the manuscript, we had to proceed on internal criteria: at what time, on which occasion in his long

<sup>1</sup> The writer of this note could not be identified. The writing seems to be of the eighteenth century. Perhaps the note was added when Alphonsus' manuscripts were listed in view of the examination they had to be submitted to in the process of his beatification. The decree that his writings in print and in manuscript contain nothing deserving of censure (*nihil censura dignum*) is dated Rome, May 18, 1803. In the printed decree is given a list of the printed works, not of the manuscripts. In AGR XXXIII 20 is kept a manuscript list of all the submitted works and documents. The tract on poverty is mentioned on p. 176, n. 84.

<sup>2</sup> The document is kept in AGR, SAM (Sancti Alfonsi Manuscripta), vol. III, pp. 429-432.

<sup>3</sup> The abbreviations are mostly those of common use at the time. Somewhat typical Alphonsian are the following: Giesuc<sup>o</sup>, Giesuch<sup>o</sup> = Giesuchristo (Alphonsus changed this spelling before 1750); Alap = A Lapide; Cal = Cornelio a Lapide.

<sup>4</sup> For instance: à = ha, all'ora = allora, anco = anche, anno = hanno, aveva = aveva, Christo (with an *h*), co'l = con il, commune and comunità (with two *m*), dovea = doveva, dubio (with one *b*), eglino = essi, esercitij = esercizi, l'Apostoli = gli Apostoli, li quali = i quali, lo tempo = il tempo, ò = ho, perfezione (with two *z*), provvedere (with one *v*), socera = suocera, volea = voleva.

life Alphonsus — and others with him — can have been particularly interested in the at first sight rather trifling question, whether for a religious society it is against perfection to possess goods in common.

Sr. Mary Celeste Crostarosa, as she contends in her autobiography, on October 3, 1731, had a vision of Our Lord accompanied by Saint Francis of Assisi. The next day — feast of St. Francis — by divine inspiration she saw that the way of life in the new missionary institute, of which Alphonsus had to be the superior, was to be formed according to the newly adopted rule in the nuns' convent at Scala, « but that the members should live in apostolic poverty », just as St. Francis, i.e. from alms<sup>5</sup>.

In Alphonsus' oldest autograph notes made in view of the elaboration of the rules for his Congregation<sup>6</sup> the idea of Franciscan apostolic poverty has been adopted: « never possession of capitals, nor fixed income; but money or yearly alms like the Franciscans »<sup>7</sup>. It seems, however, that Alphonsus soon realized that such an idealistic conception of complete poverty did not constitute a sound base for his institute. So he dropped the idea, if he ever had made it his own<sup>8</sup>.

We are of opinion that the tract in question originated in this context: Alphonsus wanted to point out that Franciscan poverty is not the only form of apostolic poverty, but rather an exceptional one, and that possession in common is by no means contrary to religious perfection. This means that the treatise has to be dated as from 1732-1733, when the question of the nature and the way of life of the new institute was under discussion<sup>9</sup>.

<sup>5</sup> Sr. Crostarosa's autobiography has never been published, but some extracts have appeared in print. See S. MAJORANO, *L'imitazione per la memoria del Salvatore. Il messaggio spirituale di Suor Maria Celeste Crostarosa, 1696-1755* (Bibliotheca Historica CSSR VII), Roma 1978, 34-35. The narrative about the vision of Our Lord accompanied by Saint Francis and the divine inspiration on the way of life to be followed in the new institute is found in the autobiography, book II, chapter 2, entitled: « Come il Signore rivelò alla consaputa religiosa che egli volea si fondasse la Congregazione degli uomini dell'istessa regola ». This chapter is published with a Latin translation in *Analecta CSSR* 5 (1926) 41-43.

The Italian original runs as follows: « Gli esercitij giornali e spirituali erano i medesimi notati nelle regole già scritte [per le monache]; così il vestire similmente. In tutto come era prescritto nelle consapute regole. Ma che i congregati tutti dovessero vivere in povertà apostolica, siccome quel amato suo servo [di] che quel giorno si celebrava la festa ».

<sup>6</sup> These notes are edited in *Spic. hist.* 16 (1968) 436-438.

<sup>7</sup> *Art. cit.* 438: « Mai capitali, né rendite. Ma denari o limosine annuali come i francescani ». See also for the question about Franciscan poverty M. DE MEULEMEESTER, *Origines de la Congrégation du Très Saint Rédempteur*, vol. I, Louvain 1953, 37-38.

<sup>8</sup> Alphonsus' attitude on Franciscan poverty has also to be considered in the more general frame of the founding of a religious Order with solemn vows, which he seems to have discarded from the very beginning.

<sup>9</sup> In the so-called *Acta Doctoratus* of Saint Alphonsus, Romae 1870, *Summarium* 81-90 is given a list of Alphonsus' dogmatic, moral and ascetical works. In the chronologically arranged list of moral works the treatise about poverty is listed (p. 83) under the year 1760. No reason is given for inserting the tract exactly here.

Besides the Alphonsian autograph of the tract, there are in the AGR two nineteenth century copies of it. One, written by an unknown hand, has the *imprimatur*, dated July 11, 1842, of the Magister Sacri Palatii Apostolici, Fr. Domenico Buttaoni OP<sup>10</sup>. It is bound together with copies of other unpublished treatises and letters of Alphonsus<sup>11</sup>, which somebody in agreement with Fr. Giuseppe Mautone CSSR intended to publish<sup>12</sup>.

The other copy is made by Fr. Edward Douglas CSSR, probably at the request of Fr. Friedrich Kuntz CSSR, who seems to have been thinking about publishing this and other shorter Alphonsian texts, presumably at the time when he attended to the edition of Alphonsus' letters, which appeared in the years 1887-1890<sup>13</sup>. Kuntz added a title to the manuscript: « Dissertazione sulla povertà », and a footnote in which he dates the text in the year 1733<sup>14</sup>. But he does not give the reason for this dating. Anyhow, there is agreement between Kuntz's opinion on the date of the composition of the text and ours.

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— The *Acta Doctoratus* is a collection of documents and studies published in view of having Alphonsus declared Doctor of the Church. About this work see *Spic. hist.* 8 (1960) 154 and 19 (1971) 25.

The tract on poverty is mentioned in M. DE MEULEMEESTER, *Bibliographie générale des écrivains rédemptoristes*, vol. I, La Haye-Louvain 1933, 181 in the list of Saint Alphonsus' unpublished works. Here no date of composition is given.

<sup>10</sup> Fr. Buttaoni was Magister S.P.A. during the years 1832-1859. I. TAURISANO, *Hierarchia Ordinis Praedicatorum*<sup>2</sup>, Romae 1916, 62, n. 80.

<sup>11</sup> AGR, SAM III<sup>a</sup> 369-372. On the last page somebody added a note in which he erroneously remarked that the text is incomplete.

<sup>12</sup> In the beginning of the volume is written the title: « Scritti finora inediti del S. Vescovo Alfonso de' Liguori » (p. 1), and a presentation of the work: « L'editore a chi legge » (pp. 2-3). Every treatise has some note of Fr. Buttaoni to whose judgment everything to be printed in Rome had previously to be submitted. Buttaoni's notes vary from « imprimatur » with date (July-August 1842) to « scritto informe » (occurs often), « incompleto », « testi staccati », « appunti incompleti » and some longer critical remarks. The work was not published.

<sup>13</sup> A short time ago we found this manuscript together with copies of other Alphonsian tracts among the papers left by Fr. Kuntz when he died (8 VIII 1905). AGR, Personalialia, Kuntz.

<sup>14</sup> In the footnote Kuntz corrected the date from « circa l'anno 1738 » into « l'anno 1733 ».

## DOCUMENT

G. G. M. T.<sup>1</sup>

In S. Matteo a c. 10 il Signore diede precetto agli Apostoli, mandando loro a missionare: « Nolite possidere neque aurum, neque argentum, neque pecuniam cet., neque sacculum, neque peram, neque panem, neque calciamenta, neque virgam »<sup>2</sup> cet.

In quanto a questo precetto risponde per 1<sup>a</sup> Ludolphus Sax.<sup>3</sup>, *Vita Christi*, c. 51, p. 237, l. 7<sup>4</sup>, e dice così: « Liberat eos ab omni sollicitudine, dicens: "Nihil tuleritis in via, neque aurum" » cet.<sup>5</sup>, et p. 238 in fine<sup>6</sup>: « Et quia quodammodo nudos miserat, severitatem praecepti temperavit, dicens: "Dignus est operarius cibo suo" »<sup>7</sup>. Id est: provideatur necessarijs ad vitam, quasi dicens: tantum accipite quantum in victu et vestitu vobis necessarium est, iuxta Apostolum: "Habentes victum et vestitum, his contenti simus" »<sup>8</sup>.

« Ecce quare praecepit [eis] nihil ferre, quia omnia debentur eis pro labore; de iure enim naturali est, ut illis qui serviunt communitati a communitate provideatur. Non ergo prohibuit eis ferre necessaria ad sustentationem, sed ut demonstraret haec eis deberi ab illis quibus praedicarent. Nec omnino enim praecepit eis illa, sed magis

<sup>1</sup> Giesù, Giuseppe, Maria, Teresa. Invocation-dedication usually written by Alphonsus at the top of his manuscripts, often repeated at the end, sometimes at the top of every page. The form of the invocation varies: G. M. e G. = Giesù (Gesù), Maria e Giuseppe; sometimes the holy names are preceded by a V = Viva.

<sup>2</sup> Mt X 9-10.

<sup>3</sup> Ludolphus a (de) Saxonía (c. 1300-1378), first Dominican, later Carthusian. His book *Vita Christi* (editio princeps c. 1470) was widely read in the Latin original and in translations from the fourteenth through the eighteenth century.

<sup>4</sup> Alphonsus quotes the work indicating the pages and once even the line, a thing he hardly ever does. From this it is quite clear that he had an edition in hand. Which one we could not identify. Ludolphus has therefore to be considered as a direct source of Alphonsus, at least in this case. He is not listed among Alphonsus' direct sources in G. CACCIATORE, *Le fonti e i modi di documentazione*, in *Introduzione generale [alle] Opere ascetiche di S. Alfonso M. de Liguori*, Roma 1960, 181-237: Distribuzione delle fonti dirette.

<sup>5</sup> Ludolphus de Saxonía, *Vita Jesu Christi*, Parisiis-Romae (Vict. Palmé) 1865, 223, col. 2: « Deinde ab omni eos liberat sollicitudine [...] dicens: Nihil tuleritis in via » cet.

<sup>6</sup> *Ibid.* 224, col. 1: « Et quia quodammodo nudos et expeditos ad praedicandum discipulos Dominus miserat, severitatem praecepti in sequenti sententia temperavit, dicens » cet.

<sup>7</sup> Mt X 10.

<sup>8</sup> 1 Tim VI 8. Wording a little different.

ad revocandum eorum affectum ab amore temporalium, ut non quaerent superflua, sed eis sufficerent necessaria »<sup>9</sup>.

Per 2° si risponde esser chiaro che quello fu precetto particolare per quella sola missione a' Giudei, acciocché co'l disprezzo de' beni terreni persuadessero loro essere eglino Apostoli del vero Messia. E costa dall'istesso Evangelo versetto 5<sup>10</sup>: « In viam gentium ne abieritis » cet., e perciò dice Alapide<sup>11</sup> che poi in S. Luca 23, 35<sup>12</sup>, parlando di questa missione, ricordò loro Giesuchristo: « Quando misi vos sine sacculo et pera cet., numquid aliquid vobis defuit »? E poi<sup>13</sup> li disse che avessero preso sacculo, pera e gladio, intendendo per lo tempo dopo la sua morte, come S. Crisostomo, S. Ambrogio ecc. appresso Alapide<sup>14</sup>, con S. Tommaso 1-2, q. 108, a. 2, ad 3<sup>15</sup>, dove dice espressamente che con questo passo di S. Luca tolse li precetti particolari dati agli Apostoli, quando li mandò a predicare a' Giudei. E ciò così dovea essere, dice Alapide, che andando li Apostoli alle Genti, per all'ora nemiche, che l'avrebbero al principio discacciati, era necessario che andassero provveduti<sup>16</sup>.

Circa poi il possesso de' beni temporali, dice l'Alapide<sup>17</sup> che se Giesuchristo non ebbe dominio in particolare, l'ebbe in commune co'l

<sup>9</sup> Ludolphus de Saxonia, *op. cit.* 224, col. 1: « Ecce quare praecepit eis nihil ferre » cet.

<sup>10</sup> Mt X 5.

<sup>11</sup> Cornelius a Lapide (Cornelis Cornelisz van den Steen; 1567-1637), *Commentaria in Scripturam Sacram*, accurate recognovit ac notis illustravit Augustinus Crampon, tomus XVI, complectens expositionem in SS. Lucam et Joannem, Parisiis (Lud. Vivès) 1860, 264, col. 1.

<sup>12</sup> *Recte* 22, 35.

<sup>13</sup> Lk 22, 36.

<sup>14</sup> Cornelius a Lapide, *op. cit.* XVI 264, col. 1, quotes S. Chrysostom and S. Ambrose but also some recent authors such as Jansenius and Maldonatus, not mentioned by Alphonsus.

<sup>15</sup> This place of the *Summa Theologica* is not quoted by Cornelius a Lapide.

<sup>16</sup> Cornelius a Lapide, *op. cit.* XVI 264, col. 1. [Dixit Dominus]: « At iam mihi et vobis tanta instat persecutio, tantum vitae periculum, ut secundum humanam prudentiam videatur necessarium sibi et suae vitae consulere, ac per sacculum et peram de annona, per gladium de tuenda vita cuique prospicere, ideoque vendere tunicam, ut gladium comparèt quo vitam tueatur ».

<sup>17</sup> Cornelius a Lapide, *op. cit.* XVI 505, col. 2 (comment on Jn XII 6): « Recte colligunt Jansenius et alii, Christum cum suo Apostolorum collegio habentem loculos, ipso facto suoque exemplo ostendisse Ecclesiam licite habere loculos et opes, nec derogare perfectioni, habere commune marsupium pro sumptu opportuno et moderato ».

*Ibid.* 356, col. 1 (comment on Jn IV 8): « Hic etiam nota, Christum tunc non mendicato vixisse sed pretio quod sibi a Magdalena aliisque feminis oblatum, ipse non ut proprium sed ut commune cum Apostolis possidebat ».

collegio degli Apostoli, come dicesi in S. Gio. 12, 6 di Giuda: « Loculos habens », e c. 4, 8 andando in città, « ut cibos emerent ».

« Igitur — conclude Alapide<sup>18</sup> detto c. 12 [di] S. Gio. — ex hoc exemplo Christi sequitur perfectioni nihil derogare, habere bona in communi uti habent Ordines religiosi, uti definit Jo. 22, Extr., Ad conditorem, t. 14, c. 3 »<sup>19</sup>.

O' trovato<sup>20</sup> di più che detto Gio. 22 nel c. seg. 4 dichiarò eretico chi dicesse: « Redemptorem et Apostolos non habuisse aliquid in speciali nec in communi, cum contradicat Scripturae Sacrae, quae in plerisque locis ipsos nonnulla habuisse *asserit* »<sup>21</sup>.

Sulla quale parola *asserit* la glossa<sup>22</sup> viene a distinguere in quali luoghi la Scrittura dice che Giesuchristo e l'Apostoli possedevano beni. E dice così la glossa: « Assertio ista reperitur [in] Matt. c. 2, ubi Magi obtulerunt Christo aurum cet<sup>23</sup>. Item reperitur Petrum domum habuisse, Matt. c. 8 (n. 14). Item in Evangelio Matt. legitur c. 9<sup>24</sup>, quod Matthaeus domum habebat in qua cum Christo multi discumbebant »<sup>25</sup>. E questa è l'opinione che asserisce il P. Suarez appresso Calin.<sup>26</sup> super l'Evangelo l. 6, c. 12<sup>27</sup> in fine<sup>28</sup>, esser senten-

<sup>18</sup> Cornelius a Lapide, *op. cit.* XVI 506, col. 1: « Igitur ex hoc Christi exemplo sequitur perfectioni nihil derogare, habere bona in communi, ut habent passim Ordines religiosi, uti definit Joannes XXII, Extravag., *Ad conditorem* ».

<sup>19</sup> *Corpus Iuris Canonici*, Pars II, *Decretalium collectiones*, ed. Lipsiensis 2a, [quam] instruxit Aemilius Friedberg, Lipsiae (B. Tauchnitz) 1881, 1201-1236, *Extravagantes* Ioannis Papae XXII, coll. 1220-1236: Tit. XIV. De verborum significatione, coll. 1225-1229: Cap. III. « *Ad conditorem* ». This chapter is quoted by Cornelius a Lapide, *op. cit.* XVI 506, col. 1.

<sup>20</sup> Chapter 4 « *Cum inter nonnullos* » is not quoted by Cornelius a Lapide, *loc. cit.*

<sup>21</sup> *Corpus Iuris Canonici*, ed. cit., II 1229-1230. The text is also found in Denzinger-Schönmetzer nn. 930-931. The word *asserit* is underlined by Alphonsus.

<sup>22</sup> La glossa, that is the commentary which in old copies of the *Corpus Iuris Canonici* is printed around the text.

<sup>23</sup> Mt II 11.

<sup>24</sup> Mt IX 10.

<sup>25</sup> *Extravagantes* tum viginti D. Ioannis Papae XXII tum communes suae integritati una cum glossis restituae, Venetiis (apud Iuntas) 1595, 102. The comment at the word *asserit* is very long. Alphonsus gives only the beginning of it in a condensed form.

<sup>26</sup> *Calin.* must be a slip of the pen for *Cal.*, which abbreviation occurs several times later on in the manuscript. Fr. Douglas took *Calin.* in his transcription for Calmet (Augustin; the famous French commentator of Holy Scripture). But the places referred to are not found in Calmet's commentaries on the gospels of St. Matthew and St. John.

<sup>27</sup> Jn XII 6.

<sup>28</sup> Cornelius a Lapide, *op. cit.* XVI 506, col. 2 quotes the Spanish Jesuit Francisco Suarez.

za probabile e sana, ciò è che S. Pietro anco dopo il voto di povertà possedesse la sua casa nominata in S. Matt. detto c. 8 e in S. M. c. 1, quando vi entrò Giesuchristo a sanargli la socera<sup>29</sup>. Come anche si sa, dice Cal., che prima e dopo la risurrezione di Giesuchristo l'Apostoli si valsero delle loro barche, contuttocché avessero detto: « Ecce nos reliquimus omnia »<sup>30</sup>. Consistendo, dice Cal., la perfezione della loro povertà con avere affatto abbandonato tutti i loro beni coll'affetto. — Che che sia però di questo.

S. Tommaso 2-2, q. 188, a. 7 propone questo dubio: « Utrum habere aliquid in communi diminuat perfectionem Religionis? », e risponde che no con S. Prospero<sup>31</sup>, il quale dice: « Satis ostenditur, et propria debere propter perfectionem contemni et sine impedimento perfectionis posse facultates communes possideri ».

E poi discorre così S. Tommaso che la perfezione non consiste nella povertà, ma nell'imitazione di Giesuchristo, mentre la povertà altro non è che un mezzo per la perfezione, perché libera l'uomo dalla sollecitudine.

Ma quando si possiedono facultà per quanto bastino al vitto, benché tal possesso porti qualche sollecitudine, nulladimeno dice il Santo che tale sollecitudine — perché non molto impedisce — non ripugna alla perfezione della vita cristiana: « Non enim omnis sollicitudo a Domino interdicitur, sed superflua et nociva. Unde dicit Augustinus in S. Matt. c. 6<sup>32</sup>, " Ne solliciti sitis ": " Non hoc dicit ut ista non procurentur, quantum necessitatis est, sed ut non ista intueantur et propter ista faciant quod in Evangelij praedicatione facere iubentur " <sup>33</sup> ».

Oltrecché poi, soggiunge S. Tommaso, altra è la sollecitudine circa i beni particolari, altra circa i beni comuni: « Nam quae circa proprias divitias adhibetur, pertinet ad amorem privatum quo quis se temporaliter amat. Sed sollicitudo quae adhibetur circa res communes pertinet ad amorem charitatis, quae non quaerit quae sua sunt, sed communibus intendit. Et quia Religio ad perfectionem charitatis ordinatur, quam perficit amor Dei usque ad contemptum sui, habere

<sup>29</sup> Mt VIII 14-15 and Mk I 29-31.

<sup>30</sup> Mt XIX 27. Cornelius a Lapide, *op. cit.* XV 432, col. 2.

<sup>31</sup> Iulianus Pomerius (ps. Prosper), *De vita contemplativa*, lib. II, cap. 9. PL (Migne) 59 (1847) 453.

<sup>32</sup> Mt VI 25.

<sup>33</sup> Aurelius Augustinus, *De opere monachorum*, cap. 26. PL 40 (1845) 573; CSEL 41 (1900) 581, 7-10.



aliquid *proprium*<sup>34</sup> repugnat perfectioni, sed sollicitudo circa bona communia pertinere potest ad charitatem ».

« Ex quo patet, conclude il Santo, quod habere superabundantes divitias est impedimentum perfectionis, licet totaliter non excludat eam; habere autem de rebus exterioribus, sive mobilibus sive immobilibus, quantum sufficit ad simplicem victum, perfectionem Religionis non impedit ».

Così parla il Santo generalmente per tutte le Religioni. Parlando poi per le Religioni particolari, quale povertà loro convenga, dice così: « Si paupertas consideretur ad speciales fines Religiosorum, tanto erat<sup>35</sup> perfectior Religio quanto habet paupertatem magis proportionatam suo fini ».

E parlando per quelle Religioni a cui si conviene la maggior povertà, come sono le Religioni istituite a bene dell'anime, dice: « Talem Religionem decet paupertas talis quae minimam sollicitudinem ingerat. Manifestum est autem quod minimam sollicitudinem ingerit conservare res usui hominum necessarias tempore congruo procuratas »<sup>36</sup>. Nota ' tempore congruo procuratas '. E soggiungendo il passo di S. Giovanni: « ut cibos emerent », conchiude: « Ex quo patet quod conservare pecuniam et *quascunque alias res communes*<sup>37</sup> ad sustentationem est conforme perfectioni quam Christus docuit suo exemplo ». Nota ' quascunque alias res '. Il che si riferisce a ciò che disse di sopra: ' de rebus sive mobilibus sive immobilibus '. Et nota ' perfectioni quam Christus docuit '.

E perciò, dice Alapide<sup>38</sup>, ciò è per l'esempio di Giesuchristo e perché non ripugna alla perfezione il possedere in comune: « Veteres fundatores (li quali certamente non anno avuto avanti gli occhi per giungere ad una [vita] perfetta che l'esemplare della vita di Giesuchristo) sanxerunt ut Religiosi possideant bona in communi; ut sine cura vacarent orationi, studio, praedicationi, ut [patet] ex constitutionibus S. Basilii, Augustini, Bernardi, Dominici cet ». E perciò dice Alapide<sup>39</sup>, eccetto la Religione Francescana che à per scopo la somma

<sup>34</sup> The word *proprium* is underlined by Alphonsus.

<sup>35</sup> *Recte*: erit, as in St. Thomas' text.

<sup>36</sup> This quote from St. Thomas is also found in Cornelius a Lapide, *op. cit.* XVI 506, col. 1.

<sup>37</sup> These words are underlined by Alphonsus.

<sup>38</sup> Cornelius a Lapide, *op. cit.* XVI 506, col. 1.

<sup>39</sup> Cornelius a Lapide, *op. cit.* XVI 506, col. 2: « At vero aliae Religiones alios habent fines pios et sanctos, ad quos convenientius est habere bona in communi, quare hoc in iis congruentius et perfectius est ».

povertà, all'altre Religioni per detti fini « convenientius et perfectius est habere bona in communi ». Così, dice <sup>40</sup>, che i solitarij attendono meglio alla solitudine, e quelli che attendono alla predicazione « austeritatem cum charitate in proximum compensant ».

Aggiungo che S. Gaetano <sup>41</sup>, che è stato l'unico istitutore della regola di vivere di provvidenza, non solo ebbe avanti gli occhi l'imitazione della vita di Giesuchristo, quanto la glorificazione dell'attributo divino della Provvidenza, secondo apparisce dall'Evangelo che ci propone la Chiesa nel giorno della sua festa <sup>42</sup>. E con ciò ebbe ancora fine il Santo di abbattere la bestemmia di Lutero che negava la Provvidenza <sup>43</sup>; e perciò nella chiesa di S. Maria della Vittoria a Chiaia <sup>44</sup> sopra la porta picciola sta dipinto S. Gaetano, e sotto Lutero che dice: Non est Prividencia Dei.

### Viva Giesù e Maria

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<sup>40</sup> *Ibid.* « Qui vero praedicationi et missionibus ad infedele vacant, inter homines versentur et magnis viribus sint oportet, ut magnos instituti sui labores sustinere valeant, quare austeritatem vitae charitate in proximum compensant ».

<sup>41</sup> St. Cajetan (Gaetano da Thiene; 1480-1547), founder of the Order of the Theatines (Rome 1524). « Dalla devozione dei fedeli egli è invocato quale 'Santo della provvidenza' »; *Dizionario degli istituti di perfezione IV* (1977) 1013.

<sup>42</sup> The feast of St. Cajetan is celebrated on the 7th of August, the day of his death. The gospel in the proper Mass is Matthew VI 24-33. The Roman martyrology mentions on August 7 St. Cajetan as the one who « singulari in Deum fiducia, pristinam apostolicam vivendi formam suis colendam tradidit ».

<sup>43</sup> It is difficult to understand this assertion correctly and to determine its source: anyhow, so much is certain that Luther did not deny Divine Providence. In his work *Trionfo della Chiesa ossia Istoria delle eresie colle loro confutazioni*, Naples 1772 — also several later editions and translations in various languages — Alphonsus has a long chapter on Luther (history, doctrine, refutation) in which the alleged 'denial of Divine Providence' is not mentioned.

<sup>44</sup> This church was built in the seventeenth century in Naples to commemorate the victory of Lepanto (1571). St. Cajetan labored in Naples for about ten years and is buried there in the basilica of S. Paolo Maggiore, next to the monastery of the Theatines.