

May our acts agree with our faith. What should we do? What should we be doing to be truly Catholic, other than what pleases God the most? Let us, then, care for the neighbor, as Jesus did, and place our faith under the aegis of charity.

I will be delighted if some friends gather around me! Then, if we join our efforts, we could create something together, and others would join us, and perhaps one day all society will join under this protective shade: Catholicism, full of youth and strength, will rise up suddenly upon the world.

What is most useful in this work is to show to the young students that one can be Catholic and still have common sense; that one can love both religion and liberty. Finally, it is to draw them out of religious indifference and accustom them to grave and serious discussions.

There are about ten of us, even more closely united with bonds of spirit and heart, devoted friends with no secrets, who open their souls to talk in turn about their joys, their hopes, and their sorrows.

Although we may be useless servants, we are not allowed to become lazy ones.

Gentlemen, if this opinion has the unhappy fate of prevailing, if it is not well understood that we serve the poor without distinction of their religion, I am going to hand over their alms to the Protestants and I will tell them: Take them; we are unworthy of your confidence.

The same authority who proclaims to you that there will always be poor among you is the same who asks you to do everything so that it will not exist any longer.

The social order rests on two virtues: justice and charity. But justice already supposes great love, since we have to love a person greatly to respect his rights, which border on our rights, and his liberty that troubles our liberty. Yet, while justice has limits, charity has none.

The science of satisfying reforms is learned less through books or in the courtroom than in climbing the stairs of the house of the poor, in sitting at their bedside, in suffering the same cold as they, and in eliciting from them amid a friendly conversation the secrets of a desolate heart. When we have studied the poor in this way, in their room, in school, in the hospital, at work, in the cities and in the countryside, in all the conditions where God has placed the, then we begin to understand the elements of this tremendous problem of poverty; only at that point do we have the right to propose serious measures.

God often uses weak and frail instruments to accomplish great things. When you are called to a providential mission, then both talents and defects vanish and give way to his guiding inspiration.

Charity should never look behind, but always ahead, since the number of past benefits is always quite small, and the present and future distress that it should care for are infinite.

I have never worked for human praise, but only for the service of the truth.

We are here below only to fulfill the will of Providence.

We have to think as if we would leave this world tomorrow, and we have to work as if we would never leave it.

If we know what God wants to do with us tomorrow, is that not enough; and do we have to worry about what he will command us in ten years, because then, he may call us to rest.

We are here below only to fulfill the will of Providence; that this will be accomplished daily, and that the one who dies leaving his task unfinished is just as advanced in the eyes of the supreme justice as is the person who had the leisure of completing everything.

If in your presence, Lord, I recall my years with bitterness, it is because my sins have soiled them; but when I consider the graces that you have enriched them with I recall my years in your presence with gratitude.