St. Anthony Mary Claret

THE ORIGIN OF PUBLIC CALAMITIES

Origen de las calamidades públicas

From the Spanish of the first edition (Barcelona, 1865)

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

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About this translation

Translated from *Origen de las calamidades públicas, como el cólera, peste, guerra, hambre, etc., y modo de evitarlas y ahuyentarlas* (Barcelona: Librería Religiosa, 1865). The translation is complete.

The notes give the references to Claret's sources and the notes he printed himself; the modern editors' commentary and the translator's own remarks are not reproduced.

The Origin of Public Calamities

Chapter I. Promises Made to Those Who Keep the Holy Commandments

These are the words of God, who speaks thus: "I am the Lord your God. You shall not make idols for yourselves.

Keep My feast days and have deep reverence for My sanctuary. I am the Lord.

If you follow My precepts and observe My commands and fulfil them, I will send you rain in its seasons, and the earth will yield its grain, and the trees will be laden with fruit.

And with such abundance that the threshing of the harvest will reach to the vintage, and the vintage to the sowing; and you will eat your bread to the full, and dwell in your land without any fear.

I will make peace reign within your borders. You will sleep and there will be none to frighten you. I will drive away the harmful beasts, and no sword will enter your territory.

You will pursue your enemies, and they will fall before you.

Five of yours will pursue a hundred strangers, and a hundred of you ten thousand; your enemies will fall before you by the edge of the sword.

I will look upon you with a kindly gaze, and make you grow, and you will be multiplied, and I will confirm My covenant with you.

You will eat the old stores of long standing, and at last you will throw out the old because of the superabundance of the new.

I will set My tabernacle in your midst, and My soul will not cast you off.

I will walk among you and be your God, and you shall be My people.

I am the Lord your God, who brought you out of the land of the Egyptians, so that you should not be their slaves, and broke the chains from your necks so that you might lift up your heads."[1]

Chapter II. Threats Made by God Himself to Transgressors of His Holy Commandments

"But if you will not listen to Me nor fulfil all My commandments; if you despise My laws and pay no heed to My judgements, failing to do what I have established and making My covenant void, see here the way in which I also will behave towards you: I will punish you without fail with hunger and with a burning heat that will scorch your eyes and consume your lives. In vain will you sow your seed, for it will be devoured by your enemies.

I will turn an angry face on you, and you will fall at the feet of your enemies, and you will be subject to those who hate you; you will take to flight with no one pursuing you.

And if even so you do not obey Me, I will punish you seven times more for your sins, and I will break the pride of your rebellion, and from on high I will make the sky like iron for you, and the earth like bronze.

All your labour will go up in smoke; the earth will not yield its produce, nor the trees give fruit.

If you are determined to have it out with Me \[Spanish *apostarlas conmigo*, "to wager against Me," i.e., to pit yourselves against Me\], disobeying My orders, I will increase your plagues seven times more because of your sins; and I will send against you the wild beasts of the field to devour you and your cattle, reducing you to a small number and making your roads deserted.

And if even so you will not mend your ways, but go on opposing Me, I too will go on opposing you and will punish you seven times more for your sins.

And I will bring the sword down on you, which will punish you for having broken My covenant. And if you take refuge in walled cities, I will send plague upon you, and you will be delivered into the hands of your enemies.

After I have taken from you the staff of bread that is your sustenance, to such an extreme that ten women will bake bread in a single oven, and will give their children bread by the ounce, you will eat and never be satisfied.

But if even with all this you will not listen to Me, but go on fighting against Me, I likewise will proceed against you with an enemy's fury and will scourge you with seven new plagues for your sins, so that you come to eat the flesh of your sons and of your daughters.

I will destroy your high places, where you worship idols, and smash your images. You will fall among the ruins of your idols, and My soul will abhor you.

To such a degree that I will make your cities a solitude and lay waste your sanctuaries, nor will I accept any more the sweet odour of your sacrifices.

I will lay waste your land, and your enemies will be astonished at the sight of it when they come to dwell in it.

And you I will scatter among the nations, and I will unsheathe My sword after you, and your land will be left barren and your cities ruined.

Then the land will enjoy its days of rest for as long as the time of its desolation lasts; while you are in the enemy's land, it will rest and find its repose by being deserted, since it did not rest on your feast days when you lived in it.

And on those of you who remain I will send terror into their hearts in the midst of the enemy countries; they will tremble at the sound of a blowing leaf, fleeing from it as from a sword; they will fall with no one pursuing them.

And they will trample one another, like those fleeing from battle; none of you will have the courage to withstand the enemy.

You will perish among the nations, and the enemy's land will consume you.

And if some of these still remain, they will rot away for their iniquities in the country of their enemies and will be cruelly afflicted for the sins of their fathers and for their own, until they confess their wickedness and that of their forebears, by which they transgressed and rebelled against Me.

Wherefore I also will go against them and cast them into an enemy country until their uncircumcised heart is confounded and ashamed; then it is that they will ask pardon for their iniquities.

And I will remember My covenant that I made with Jacob, with Isaac and with Abraham. I will remember the land, which, emptied of them, will enjoy its feast days, reduced to a wilderness because of them. But meanwhile they will ask My pardon for their sins, for having rejected My ordinances and despised My laws.

And I, in spite of that, even while they were in the enemy's land, did not abandon them altogether, nor cease to love them so much as to let them perish entirely and annul My covenant made with them. For, in the end, I am the Lord their God. And I will keep in mind My ancient covenant that I made with them, when in the sight of the nations I brought them out of the land of Egypt to be their God. I am the Lord. These are the decrees, and precepts, and laws that God established between Himself and the children of Israel on Mount Sinai through Moses."[1]

Chapter III. Promises Made by Jesus Christ to Those Who Keep the Commandments, and the Misfortunes That Follow from Not Keeping Them

The evangelist St. Matthew relates that a young man came up to Jesus and asked Him: "Good Master, what good works must I do to obtain eternal life?" And Jesus answered him: *If you wish to obtain and enter into the happy life, keep the Commandments.*[1]

He says the same to you and to all, because the Commandments of the law of God are the only way to attain temporal and eternal happiness. And so that you may keep them in mind, I am going to list them for you.

These Commandments are ten; the first three concern the honour of God and the other seven the good of our neighbour.

The first is to love God above all things. In the holy Bible, in chapter 20 of the book of Exodus, the Commandments are contained in these terms: "The Lord spoke all these words: I am the Lord your God. You shall have no other gods before Me. You shall not adore them nor give them worship"[2] (according to St. Augustine, speaking to Christians, these gods or idols are the vices and sins that sinners love more than God, for which reason they commit them, procure them, seek them, take pleasure in them, put them before God, and offend God by sinning).[3] "I am the Lord your God, the strong, the jealous, who punish the iniquity of the fathers in the children to the third and fourth generation of those, I say, who sin. And who show mercy to thousands of generations to those who love Me and keep My Commandments."[4]

The second, not to swear by the name of God in vain. "You shall not take the name of the Lord your God in vain, for the Lord will not leave unpunished him who takes the name of the Lord your God in vain."[5] Beware of blaspheming, for God punishes the blasphemer and the people that tolerates him. If you are a superior, when you hear blasphemy, rebuke it. If you are an equal or an inferior, you will say: "Blessed be God. Hail Mary most pure."[6] \[*Ave María purísima* is the traditional Spanish greeting and reparation formula.\]

The third, to keep holy the feast days. "Remember to keep holy the feast day. Six days you shall labour and do all your work. But the seventh day is the feast of the Lord your God. You shall do no work on it, neither you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your beasts of burden, nor the stranger who dwells within your gates or towns. For in six days the Lord made heaven and earth, and the sea and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it."[7] Besides abstaining from material work, you will occupy yourself with spiritual works, such as hearing a whole Mass with attention and devotion; you will receive the sacraments of penance and communion, hear the divine word, read good books, pray the rosary to Mary Most Holy, and do works of mercy for your neighbours.

The fourth, to honour father and mother. "Honour your father and your mother, that you may live long years upon the earth."[8] You will honour your parents by obeying promptly and cheerfully in what they command you, respecting them and helping them.

The fifth, not to kill. "You shall not kill."[9] You will not bear rancour, you will not speak insulting words or curses, you will not take revenge; you will forgive your enemies and pray God to forgive you as you forgive them.

The sixth, not to fornicate. "You shall not fornicate."[10] You will abstain from every impure thought, word and deed; concupiscence will push you towards wickedness, but you, abstain, deprive yourself and offer God that sacrifice, and you will be greatly rewarded.[11]

The seventh, not to steal. "You shall not steal."[12] Nor will you keep what belongs to others; if you find something, you will return it to its owner, and from what is yours you will give alms.[13]

The eighth, not to bear false witness nor lie. "You shall not bear false witness against your neighbour."[14] Nor will you be a gossip or a backbiter; he who backbites shows that he is proud and envious; he who has humility and charity never backbites.

The ninth, not to desire your neighbour's wife.

The tenth, not to covet the goods of others. "You shall not covet your neighbour's house; nor desire his wife, nor his manservant, nor maidservant, nor ox, nor ass, nor anything that belongs to him."[15]

These Commandments are called natural and moral, and they are the basis of personal and social happiness. The individual who keeps them all well is happy in this world and in the next, and he who breaks them is unhappy. The same happens to society: if it keeps these Commandments, it is happy; but if it breaks them, it is unhappy. Society has morality as its basis, and morality can arise only from the observance of these precepts, dictated by God Himself for this purpose; so that, if these precepts are not observed, the moral elements decompose, and consequently society collapses; just as a building, as soon as its foundations are undermined, comes down and its ruins crush its inhabitants, the same is experienced by those who live in a society in which these precepts are not kept.

Another reason: man is considered as an individual and as a member of the social body, and that is why he is defined as rational and social. When he breaks the precepts of the law of God, he sins as an individual and also as part of the social body. God is just, and leaves nothing without reward or punishment in this world or in the other; and since the soul of man will last eternally, God is in no hurry to punish the individual in this world, and perhaps even leaves him unpunished, because He has room to punish him for a whole eternity in the other world, since the individual will always exist. The same does not happen with regard to society: since it is a body that decomposes, it must receive in this world happiness or misfortune according to the observance of these Commandments or the contempt men show for them. God Himself says this in the Holy Scriptures,[16] and we see it constantly confirmed by history: human societies have always been happy or unhappy according as these holy Commandments of the law of God have been observed or despised in them.

Therefore, this being an undeniable truth, we must try to keep well the precepts of the holy law of God, and, moreover, exhort our neighbours to keep them, and so we and they will be happy in this life, and afterwards we shall be so also in the next for all eternity. Amen.

Chapter IV. The Power of the Just to Appease Divine Justice and Obtain Mercy, Pity and Clemency

"The Lord said to Abraham: The outcry of Sodom and Gomorrah grows more and more, and the gravity of their sin has risen to the utmost.

Abraham said to the Lord: Will You perhaps destroy the just with the wicked?

If fifty just men are found in that city, are they to perish too? And will You not spare the whole people for the sake of the fifty just men, if they are found in it?

Far be it from You to do such a thing, to kill the just with the wicked and that the one be treated like the other; that is not like You; You, who are the judge of all the earth, will in no way make such a judgement.

And the Lord said to him: If I find in the midst of the city of Sodom fifty just men, I will spare the whole people for their sake.

And Abraham, pressing on, said: Since I have once begun, I will speak to my Lord, though I am dust and ashes.

And what if five just men are lacking from the number of fifty, will You destroy the whole city because there are no more than forty-five? And He answered: I will not destroy it if I find forty-five in it.

He replied again: And if forty are found in it, what will You do? I will not punish it, He answered, for the sake of the forty.

I beg You, Lord, he said, not to be angry if I go on speaking: And what if thirty are found there? He answered: I will not do it if I find the thirty there.

Since I have once begun, he said, I will speak to my Lord: And if twenty are found there? I will not destroy it, He answered, for the sake of the twenty.

I pray You, Lord, he went on, do not be angry if I speak just this once more: And if ten are found there? To which He answered: I will not destroy it for the sake of the ten."[1]

Note. These are very remarkable words, which teach us how the entreaties and prayers of a small number of good souls hold back the wrath of God so that He does not bring down His arm upon a people, and even upon a nation. And perhaps one just man will suffice,[2] as God Himself says through the prophet Ezekiel in these words: "I sought among them a just man who would stand between Me and the people like a wall, and contend with Me by his prayers on behalf of the land, so that I should not destroy it; but I found none."[3] We see this truth made evident by the prayer Moses made that God would forgive the Hebrew nation, which had fallen into idolatry by adoring the golden calf.[4] The Lord wanted to punish that stiff-necked people; but since Moses was praying that He should not punish them, the Lord said to him: *Let Me vent My indignation on them and finish them off.*[5] By these words the Lord wishes to show the great esteem He has for His saints and for their prayers.

Moses in his prayer said: *Let Your wrath be appeased, and forgive the wickedness of Your people.*[6]

With that the Lord was appeased and refrained from carrying out against His people the punishment He had spoken of.[7]

On another occasion the people sinned by murmuring against Moses, and the Lord wanted to punish them and finish them off by means of plague: *Feriam igitur pestilentia, atque consumam*;[8] but Moses prayed, and by his prayer obtained the Lord's forgiveness, so that the Lord said to him: "I have forgiven them as you asked."[9]

The prayer of Moses obtained from the Lord not only forgiveness for the sinners of his people, but also victory over their enemies; as we read in the book of Exodus, Joshua fought and Moses prayed on the mountain with his arms raised, and while the prayer continued Israel was winning; but when he lowered his arms, Amalek had the advantage.[10] On a certain occasion the people murmured against Moses and Aaron, and the Lord punished the people with a dreadful burning. Moses and Aaron prostrated themselves. Moses said to Aaron: Get up, take the censer, put in it live coals from the fire of the altar, put incense on top. He placed himself between the living and the dead, prayed for the people, and the punishment ceased.[11] Here it is to be noted that in the first case it was enough for Moses to pray, because he alone had been murmured against; but now, since both had been, both make prayer.

Chapter V. The Power of the Just to Appease Divine Justice by the Sacrifices They Make of Themselves

All good Christians are like priests, say St. Peter and St. John.[1] Now, it belongs to priests to offer sacrifices; and just as Jesus Christ, the high priest, offered Himself as a victim for the glory of the eternal Father and in satisfaction for our sins,[2] so also we, as true Christians, are priests, and as such we must offer ourselves as victims for the glory of God and in satisfaction for our own sins and for all those of the nation.[3]

Bad Christians are not counted by God as priests, nor can their sacrifice be acceptable and pleasing to Him, because it is not a sacrifice of justice, which is the only one God accepts.

The sacrifice that the just make of themselves is very pleasing in the eyes of God and makes great satisfaction for their faults and for the most grave sins of their country, as we read in the Holy Scriptures, especially 2 Maccabees 7, where the death suffered by the seven Maccabee brothers with their mother is related.

It happened that seven brothers were arrested together with their mother, and King Antiochus wished, by force of torments, scourges and bull's sinews \[whips made of dried bull's pizzle\], to compel them to eat pork, contrary to what was forbidden by the law.

But one of them, who was the eldest, said: "What is it you are after, or what do you want to learn from us? We are ready to die rather than break the laws of our fathers that God has given us."

The king flew into a rage and ordered pans and bronze cauldrons to be put on the fire; as soon as they were red-hot, he ordered the tongue of the one who had spoken first to be cut out; then that the skin of his head be torn off and the extremities of his hands and feet cut off, all in the presence of his brothers and his mother.

When he was thus completely disabled, the king ordered him to be roasted in a pan until he expired. While this one was suffering so long a torment, the other brothers with their mother encouraged one another to die bravely,

saying: "The Lord God will see the truth and justice of our cause and will console us, as Moses declared when he protested in his canticle, saying: 'He will be merciful to His servants.'"

When the first had died in this way, they brought the second to torture him with mockery, and, having torn off the skin of his head with all the hair, they asked him whether he would eat of the meat set before him rather than be tortured in every member of his body.

But he, answering in the language of his fathers, said: "I will not." So this one too suffered the same torments as the first; and when he was about to expire, he said: "You, O most wicked prince, take from us the present life, but the King of the universe will raise us up one day to eternal life for having died in defence of His laws."

After him the third was brought to torture; as soon as they asked for his tongue he put it out at once and stretched out his hands bravely, saying with great confidence: "From heaven I received these members of the body, but now I despise them for love of the laws of God, and I hope to receive them back again from His own hand."

He said this in such a way that both the king and his retinue were amazed at the courage of this youth, who made no account of the torments.

When this one too was dead, they tortured the fourth in the same way, who, when he was about to die, spoke as follows: "It is a great advantage for us to lose our life at the hands of men, because of the firm hope we have in God that He will give it back to us by raising us up; but your resurrection, O Antiochus, will not be to life, but to eternal death."

Having seized the fifth, they martyred him likewise; but he, fixing his eyes on the king, said to him: "Having, as you have, power among men, though mortal like them, you do what you please; but do not imagine on that account that God has forsaken our nation; only wait a little, and you will see the greatness of His power and how He will torment you and your race."

After him the sixth was led to execution; and when he was about to expire, he said: "Do not deceive yourself in vain; for if we suffer these torments, it is because we have deserved them by sinning against our God, and that is why we experience such terrible things; but do not think that you will remain unpunished after having dared to fight against God."

Meanwhile the mother, wonderful above measure and worthy to live forever in the memory of the good, seeing her seven sons perish in a single day, bore it with a steadfast spirit because of the hope she had in God.

Full of wisdom, she bravely exhorted each of them in particular in her native tongue, and, joining a manly spirit to a woman's tenderness, she said to them: "I do not know how you were formed in my womb; for it was not I who gave you soul, spirit and life, nor was it I who arranged the members of each of you; but the Creator of the universe, who formed man in his origin and who gave beginning to all things; and He Himself will, in His mercy, give you back spirit and life, since now, for love of His laws, you make no account of yourselves."

Antiochus, then, considering himself mocked and believing that those words of the martyrs were an insult to him, since the youngest of all still remained, began not only to persuade him with words but also to assure him with an oath that he would make him rich and happy if he abandoned the laws of his fathers, and that he would count him as one of his friends and give him whatever he needed.

But since such promises made no dent in the youth, the king called the mother and advised her to inspire her son with better sentiments; and after he had exhorted her with many arguments, she promised him that she would indeed persuade her son of what was good for him.

To which end, bending down towards him to speak to him, mocking the wishes of the cruel tyrant, she said to him in their native tongue: "My son, have pity on me, who carried you nine months in my womb, who nourished you for the space of three years with the milk of my breasts, and have reared you and brought you up to the age you are now.

I beg you, my son, to look at heaven and earth and all the things contained in them, and to understand well that God created them all out of nothing, as He did the human race also.

In this way you will not fear this executioner; rather, making yourself worthy to share the lot of your brothers, you will gladly embrace death, so that in the time of mercy I may recover you in heaven together with your brothers."

She had not yet finished saying this when the youth said: "What are you waiting for? I do not obey the king's command, but the precept of the law that was given us by Moses.

But you, who are the author of all the evils of the Hebrews, understand that you will not escape the punishment of God.

For we are suffering the punishment of our sins; and if the Lord our God has been angry with us for a short time in order to correct and amend us, He will nevertheless be reconciled again with His servants.

But you, O wicked one and most abominable of all men, do not flatter yourself uselessly with vain hopes, inflamed with anger against the servants of God, for you have not yet escaped the judgement of almighty God, who sees everything.

My brothers, for having suffered now a passing pain, are already enjoying the covenant of eternal life; but you, by the just judgement of God, will suffer the punishments due to your pride.

As for me, I make, like my brothers, the sacrifice of my body and my life in defence of the laws of my fathers, praying God to show Himself favourable to our nation as soon as possible, and to compel you, by force of torments and punishments, to confess that He alone is God.

But the wrath of the Almighty, which justly falls upon our nation, will end with my death and that of my brothers."

Then the king, burning with anger, vented his fury on this one with more cruelty than on all the others, feeling bitterly \[Spanish *a par de muerte*, "as much as death"\] that he had been mocked.

So this youth too died, undefiled and with entire confidence in the Lord.

Finally, after the sons, the mother was also put to death.[4]

By the sacrifice of these victims we see that the Hebrew nation obtained the pity and mercy of God, as we read in chapter 8, verse 5, which says: *The indignation of the Lord had now turned into mercy.*

Chapter VI. The Power of the Just to Appease Divine Justice by Uniting Their Pains and Trials to Those of Jesus Christ

On those words of the Apostle, "I am filling up in my flesh what remains for Christ to suffer in His members, enduring trials for the sake of His Mystical Body, which is the Church,"[1] the commentators say: Although it is true that the passion of Jesus Christ in itself was more than sufficient to appease the just indignation of the eternal Father for all the sins of the world, nevertheless the Father accepted it only on condition that adults should take their part of this same passion in order to enjoy its fruit. Hence in public calamities and misfortunes, in which the innocent suffer as much as the guilty and perhaps more, the condition and will of the eternal Father are thus fulfilled.

The guilty suffer as culprits, and if after this punishment they are not converted, it is for them a cause of greater ruin and condemnation.

But the good, suffering with patience and resignation, are purified more and more of their imperfections, like gold in the crucible,[2] and advance in grace and merits; they become more pleasing in the eyes of God, and their pains, well borne and united to those of Jesus Christ, fulfil what by divine decree was lacking to the passion of Jesus in the members of His Mystical Body.

This is how divine justice is appeased and the divine mercies are obtained. In proof of this truth one need only read the Holy Scriptures and ecclesiastical history, and it will be seen that many times cities, provinces and whole nations have been spared through the penance of sinners and through the patience and resignation with which the just have borne their pains and trials. Innumerable are the goods, graces and conversions that the imprisonments, torments and deaths of the martyrs obtained from God.

Chapter VII. The Just Must Gladly Offer Themselves as Victims to the Lord in Order to Imitate Jesus Christ

Jesus Christ, innocent and holy,[1] suffered and died to redeem and save all men, wretched sinners;[2] it is right, then, that sinners should suffer for their own faults. Truly, it would not be reasonable that the innocent and holy One should suffer and die to save sinners and that the mass of sinners should suffer nothing nor contribute anything on their part.

Of this mass of sinners, some are wicked and lost or obstinate, and the others are sinners who are justified or who are to be justified.

The suffering of the wicked does not serve to appease and satisfy divine justice, for they take occasion from their sufferings to provoke it more and more by the blasphemies they spew out and by the sins of every kind they commit.

But the justified sinners, since they are united to God by grace, their pains and sufferings are united with those of Jesus Christ. That is why all the good are called to pains and sufferings, as St. Paul says: *All who wish to live piously in Christ Jesus must suffer persecution.*[3] A great, a very great honour it is for every Christian to be able to imitate Jesus, to be close to Jesus, to carry the cross with Jesus. Moreover, very great too is the hope of eternal happiness that he who suffers carries with him, for it is written that if we suffer with Christ, we shall be glorified with Christ.[4]

Considering the great advantages there are in suffering for Jesus Christ, we must offer ourselves promptly and cheerfully as victims and persevere until the sacrifice is consummated, saying with St. Bonaventure: "On the cross I live and on the cross I wish to die, and I do not want to come down from the cross by my own hands, but by the hands of others, after my sacrifice has been consummated."

The Victim

Who offers herself to God, in imitation of Jesus Christ, for the greater glory of His divine majesty and the good of her neighbours \[*la víctima* is feminine in Spanish; the rule applies to any reader\]

The victim consecrated to God, as far as her obligations allow, will occupy herself in the following devotions:

1. Every day she will have half an hour of mental prayer at least, and during the day she will always think of God, making continual and fervent ejaculatory prayers.

2. She will frequent the sacraments of penance and communion.

3. She will devoutly hear holy Mass every day.

4. She will visit the Most Blessed Sacrament every day, and if she cannot go to the church, she will make the visit from her home.

5. She will pray, if she has the opportunity, the Trisagion or the Way of the Cross and a part of the rosary.

Besides the devotions, she will have the following occupations:

1. She will keep all possible recollection, and also much silence: the more, the better.

2. She will take pains to fulfil, with all possible perfection, all the obligations of her state, without complaining or even speaking of them. If God permits her to be reproved for things well done, she will be silent. She will also be silent if she is reproved for the faults of others. Likewise she will be silent if she is ordered to do things that others ought to do.

3. She will love God very much, because He is lovable and loving, for what He is, for the benefits she has received and for the graces she can hope for from Him if she serves Him faithfully.

4. She will also love her neighbour much, because God wills it, and because he is the image of God and redeemed by Jesus Christ.

5. She will love mortification.

6. She will love abjection, contempt, persecutions, calumnies, torments, pains, illnesses and even death.

7. She must be like a little lamb; she must be silent and suffer, offering everything to God, like Jesus and Mary and the other saints.

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[1] Lev 26:1–13.

[2] Lev 26:14–46.

[3] Mt 19:16–17.

[4] Ex 20:2–5.

[5] *On True Religion* 38, 69: *Obras* (BAC, Madrid 1948) vol. 4, pp. 155–157.

[6] Ex 20:5–6.

[7] Ex 20:7.

[8] *Aut.* no. 459.

[9] Ex 20:8–11.

[10] Ex 20:12.

[11] Ex 20:13.

[12] Ex 20:14.

[13] *An Effective Balm to Cure Countless Illnesses of Soul and Body*.

[14] Ex 20:15.

[15] Cf. *Aut.* no. 28; *La vocación de los niños* \[LR, Barcelona 1864\] p. 91, XI. Cf. *Aut.* no. 571.

[16] Ex 20:16.

[17] Ex 20:17.

[18] Cf. Ex 20:5–6.

[19] Cf. Gen 18:20, 23–32.

[20] *Aut.* no. 694. Letter to Mother Antonia París, 1 July 1866: *EC* II p. 1019.

[21] Ezek 22:30.

[22] Ex 32:1–14.

[23] Ex 32:10.

[24] Ex 32:12.

[25] Ex 32:14.

[26] Num 14:12.

[27] Num 14:20; cf. *Aut.* no. 663.

[28] Cf. Ex 17:11; cf. *Aut.* no. 263.

[29] Cf. Num 17:6–15 \[16:41–50 in most English Bibles\].

[30] 1 Pet 2:9–10. Rev 1:6.

[31] Cf. Heb 9:14.

[32] Cf. *Carta ascética*, ed. cit., p. 41.

[33] 2 Macc 7:1–42.

[34] Col 1:24.

[35] Cf. Wis 3:6; Job 23:10.

[36] Cf. Heb 7:26.

[37] Cf. Rom 5:6; 1 Cor 15:3; 1 Pet 3:18.

[38] *Omnes qui pie volunt vivere in Christo Iesu, persecutionem patientur* (2 Tim 3:12).

[39] Cf. Rom 8:17.