St. Anthony Mary Claret

THE PRIESTLY SPIRIT

El espíritu sacerdotal), from The Seminarian Instructed

From the Spanish of El colegial instruido, vol. II (Barcelona, 1861)

English translation

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About this translation

Translated from *El colegial o seminarista teórica y prácticamente instruido*, vol. II (Barcelona and Madrid, 1861), pp. 9–21 and 262–284, the chapters known as *El espíritu sacerdotal*. **This is an extract**: the rest of the two-volume manual is not translated.

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 Priestly Spirit

Chapter I. The Priestly Dignity

The Priestly Spirit

An extract from El colegial o seminarista teórica y prácticamente instruido*, vol. 2 (1861)*

It is with the explanation of the great and sublime priestly dignity that we begin the second part of the present work, entitled *The Seminarian*, since this priestly dignity is the end in the seminarian's intention and is also the end in the execution; for when a young man presents himself at the seminary for the first time, if we ask him what he comes for, he will answer that he wants to be a priest \[*cura o sacerdote*\], and that this is why he comes: to learn the sciences and the virtues that are taught in the seminary; and finally he concludes his course in the seminary by being ordained priest. On this supposition we must say what St. Ambrose held: *Iustum quippe est ut dignitas sacerdotalis dignoscatur a nobis, deinde servetur a nobis.* It is very right that we should know well what the priestly dignity is, and so receive it with a good disposition; and, once received, that we should preserve it with decorum.[1]

The priestly dignity, then, is so great that St. Ignatius Martyr calls it the highest;[2] St. Ephrem, infinite.[3] Innocent III says that the priest is to be counted between God and men, since he is less than God but greater than other men.[4] St. Ambrose does not hesitate to affirm that priests are more than kings and emperors,[5] since kings and princes must bow their heads to priests and kiss their hands, believing that they can be greatly favoured by their prayers.[6] Pope St. Gelasius, writing to the Emperor Anastasius, says to him: "Two kinds of persons govern this world: priests and kings; but the burden priests carry is heavier than that of kings, because priests must give account for kings at the tribunal of God; kings have power only over temporal things, priests over eternal ones; the former have power over bodies, the latter over souls; the former dispose of material things, the latter of spiritual ones."[7]

The prophet Malachi calls the priest an angel, saying: "The lips of the priest are the storehouse of knowledge, and the law shall be sought from his mouth, for he is the angel of the Lord."[8] God Himself, through St. John, calls priests angels;[9] Jesus Christ calls them friends.[10] And we know that *amicus est alter ego*.[11] And indeed, He wants them to be given the respect that is due to Himself, so that He says: "He who hears you hears Me; and he who despises you despises Me; and he who despises Me despises Him who sent Me."[12] In the priest there is fulfilled in a very particular way what God said before creating Adam: *Faciamus hominem ad imaginem et similitudinem nostram.*[13] For the priest is a man who is not only the image of God because he has a spiritual, immortal soul, threefold in its powers and one in essence, but is moreover a very special likeness of God; he is a divine man, according to St. Dionysius the Areopagite, who called the priestly dignity a divine dignity: *Angelica, imo divina est dignitas.*[14] And in truth the three divine Persons give the priest his powers and faculties, which are: the faculty to preach, to consecrate and to forgive sins.

The eternal Father gives the priest the faculty to preach the divine word; formerly He had spoken many times and in many ways through the prophets; afterwards He spoke to us through Jesus Christ;[15] and Jesus, before returning to the Father, told us that all power had been given Him in heaven and on earth,[16] and that He was sending us priests as He had been sent by His Father;[17] and so He says: *Go into the whole world, preach the Gospel to every creature.*[18] The Son of the eternal Father gives us the faculty to consecrate, saying: *Hoc facite in meam commemorationem.*[19] Hence St. Bernard calls priests parents of Christ,[20] because they are the active cause, says St. Liguori, of the person of Jesus Christ really existing in the consecrated host; so that in some way it can be said that the priest is the creator of his Creator, since, by saying the words of consecration, he, so to speak, creates Jesus in the Sacrament, giving Him sacramental being, and produces Him as a victim to offer Him to the eternal Father.[21] \[These are St. Alphonsus's rhetorical expressions,

qualified by "in some way" and "so to speak"\] That is why St. Augustine says: *Qui creavit me, si fas est dicere, dedit mihi creare se; et qui creavit me sine me, ipse creavit se, mediante me.*[22] And just as Jesus obeyed Mary Most Holy and St. Joseph, *et erat subditus illis*,[23] so He is subject to priests and obeys them; so that if they wish to expose Him for public veneration, He does not refuse; if they wish to shut Him in the tabernacle, He approves; that they give Him in communion to the faithful, that they carry Him through squares, streets, villages and huts, He always obeys and does so gladly. The Holy Spirit gives priests the power to absolve sins and to do the office that the Holy Spirit Himself does, which is to justify souls; and that is why He is in them, and works through them, and for this He was given them, Jesus Christ saying: *Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis.*[24] Very aptly St. Paul said: *Dei enim sumus adiutores*[25] and ambassadors of Christ.[26] This faculty of forgiving sins is so great that it is greater than the power of curing illnesses and raising the dead and working every kind of miracle; it is more than the power of creating the universe, as St. Augustine asserts: *Maius opus est ex impio iustum facere, quam creare coelum et terram.*[27] And the Angelic Doctor St. Thomas says: *Iustificatio impii est maximum opus Dei.*[28] So great is the priestly dignity that it surpasses the angelic, says the same St. Thomas.[29] Yes, the angels venerate it, says St. Gregory Nazianzen;[30] and what is most astonishing is what Innocent III, St. Bernardine[31] and other saints[32] say, namely that the priestly dignity in some manner goes beyond the power God gave to Mary Most Holy; for Mary Most Holy conceived and gave birth to the Son of God only once, and the priest, in some way, as many times as he celebrates holy Mass; to Mary Most Holy God did not give the faculty of forgiving sins, and to the priest He did: *Licet Beatissima Virgo excellentior fuit Apostolis, non tamen illi, sed istis, Dominus claves regni caelorum commisit* (Innocent III).[33] And he adds: *Sacerdotes propter officii dignitatem Deorum nomine nuncupantur.*[34] And St. Clement says that the priest, after God, is the god of the earth.[35]

In view of what has been said so far, dear seminarian, are you not dismayed before so great a dignity? Do you not fear to take up a burden that is formidable even to angelic men? Will you presume to have enough knowledge and virtue to fulfil an office that St. Gregory calls *ars artium, regimen animarum*?[36] St. Anthony Abbot, St. Pachomius, St. Francis of Assisi and many others did not dare to be ordained priests out of reverence and fear of so great a dignity. What shall we say, then, of those thoughtless young men who without knowledge or virtue seek to be ordained? Their very pretension shows their ignorance. To them what Jesus Christ said to the sons of Zebedee fits perfectly: *Nescitis quid petatis*, "You do not know what you are asking."[37] There are others who lack not only knowledge and virtue but also the age laid down by the sacred canons, and they procure a dispensation: to these we will say that they should remember what the holy Gospel relates of St. John the Baptist, who, though he was *lucerna ardens et lucens*,[38] burning with love of God and neighbour, and shining and giving light by his good example and doctrine, nevertheless did not go out to preach and baptize until he was thirty years old; and even at that age he did not go out at his own whim, but only when God sent him, as the evangelist says: *Fuit homo missus a Deo, cui nomen erat Ioannes.*[39] And what is more to be wondered at is that Jesus Christ Himself, true God and true man, the wisest of masters, the most virtuous of men, did not wish to manifest Himself until He was thirty.[40] Certainly such young men do not know of what spirit they are,[41] and we do not hesitate to say that it is not God who calls them, but the devil who wants to take them up to the pinnacle of the temple to throw them down and make them perish eternally.[42]

Therefore, dear seminarian, do not be anxious; pursue your course of studies calmly and peacefully; try to acquire all the knowledge possible in order to serve God more perfectly and be of greater use to your neighbour; and while you are acquiring knowledge, do not neglect the treasure of the virtues, especially humility, which is the foundation of the others; you must be chaste, as St. Paul charged his beloved disciple Timothy: *Te ipsum castum custodi*;[43] if you do not feel the courage to keep chastity all your life, withdraw at once, for the priestly dignity would be for you what it was for Nadab and Abihu, sons of Aaron, who fell dead with the censer in their hands;[44] it would be for you what it was for Hophni and Phinehas, sons of Eli,

who both died on one day and were the cause of the ruin of their people, because they were wicked and lustful;[45] in short, the priesthood would be for you what it was for Judas, of whom Jesus said that it would have been better for him not to have been born.[46]

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[1] *De dignitate sacerdotali*.

[2] *Omnium apex est sacerdotium* (*Ep. ad Smyrn.* XII 1).

[3] *Miraculum est stupendum, magna, immensa, infinita sacerdotii dignitas* ("It is a stupendous miracle, the great, immense, infinite dignity of the priesthood") (*De sacerdotio*). Quoted by St. Alphonsus (ibid.) and by Gil y Boisán \[the rest of the note is cut off in the copy used\].

[4] *Inter Deum et hominem medius constitutus; minor Deo sed maior homine* (*Sermo 2 in consecr. Pont.*). Quoted by St. Alphonsus, op. cit., p. 55.

[5] *Sermo ad Past. in syn.*. Quoted by St. Alphonsus, op. cit., p. 59.

[6] P. de Blois, *De verbis Is.* hom. 4. Quoted by St. Alphonsus (ibid.).

[7] Cf. the letter *Famuli vestrae pietatis* to the Emperor Anastasius I, A.D. 494: DS 347.

[8] Mal 2:7.

[9] Cf. Rev 2:1, 12.

[10] Cf. Jn 15:15.

[11] "A friend is another 'I'" (cf. A. Rodríguez, *Ejercicio de perfección y virtudes cristianas* \[LR, Barcelona 1861\] vol. 1, p. 144).

[12] Lk 10:16.

[13] *Let us make man to our image and likeness* (Gen 1:26).

[14] *De cael. hier.* ch. 3. Quoted by St. Alphonsus (op. cit., vol. 2, p. 55) and by Gil y Boisán (op. cit., notes, p. I).

[15] Cf. Heb 1:1–2.

[16] Cf. Mt 28:18.

[17] Cf. Jn 20:21.

[18] Mk 16:15.

[19] *Do this in memory of Me* (Lk 22:19; cf. 1 Cor 11:24).

[20] *Parentes Christi* (*Sermo ad past. in syn.*). Quoted by St. Alphonsus (op. cit., vol. 2, p. 61) and by Gil y Boisán (op. cit., notes, p. I).

[21] St. Alphonsus Mary de Liguori, *Selva de materias predicables*: *Obras ascéticas* (BAC, Madrid 1954) vol. 2, p. 61.

[22] *Hom. in Ps. 37*. Quoted ibid., p. 61.

[23] *And He was subject to them* (Lk 2:51) \[the source prints 2:52\].

[24] *Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them* (Jn 20:22–23).

[25] *We are God's helpers* (1 Cor 3:9).

[26] Cf. 2 Cor 5:20.

[27] Quoted by St. Alphonsus (op. cit., vol. 2, p. 63).

[28] *Summa theol.* I-II q. 113 a. 9.

[29] *Summa theol.* III q. 22 a. 1 ad 1.

[30] Quoted by St. Alphonsus (ibid., p. 60).

[31] Quoted by St. Alphonsus (ibid., p. 61).

[32] Cf. St. Alphonsus Mary de Liguori, op. cit., vol. 2, pp. 60–61.

[33] Quoted by St. Alphonsus (ibid., p. 60).

[34] *cum ex iniuncto*" *ad Metenses*) \[the first word of the incipit is damaged in the copy used\]. Quoted by Gil y Boisán (op. cit., notes, p. I).

[35] *Post Deum, terrenus deus* (*Const. Apost.* bk. 1, ch. 26). Quoted by St. Alphonsus (op. cit., vol. 2, p. 64).

[36] Quoted by Gil y Boisán (op. cit., notes, p. III).

[37] Mt 20:22; Mk 10:38.

[38] *A lamp that burned and shone* (Jn 5:35).

[39] *There was a man sent from God whose name was John* (Jn 1:6).

[40] Lk 3:23.

[41] Cf. Lk 9:55.

[42] Cf. Mt 4:5–7; Lk 4:5–8 \[i.e., 4:9–12\].

[43] *Keep yourself clean and pure* (1 Tim 5:22).

[44] Cf. Lev 10:1–2; Num 3:4.

[45] Cf. 1 Sam 2:34; 4:11 \[Vulgate 1 Kings\].

[46] Cf. Mt 26:24; Mk 14:21.

Chapter II. The Perfection That the Priestly Dignity Requires

According to the dignity and greatness of the priesthood must be the perfection and holiness of the one who is to receive it and preserve it with honour. In accordance with this truth, what must be the holiness and perfection to which the seminarian is to aspire, desiring in time to be ordained priest? Since the priestly dignity is the greatest that can be granted to a creature, which, as we have said, is greater than that of kings and angels and in some way superior to that of the Queen of Angels, it is an almost infinite dignity: what perfection must not be required? He, then, who wishes to be ordained priest must be more perfect than lay people and even more than religious, says St. Thomas.[1]

In the first eleven centuries of the Church, anyone who had committed a mortal sin after baptism was excluded from the clerical state, as can be seen in the Council of Nicaea,[2] in that of Toledo,[3] in that of Elvira,[4] and in the Fourth of Carthage.[5] And if someone had been ordained and afterwards fell into some mortal sin, he was deposed forever and shut up in a monastery, as is recorded in many canons and can be seen in distinction 88, from canon 3 to 13; and there, in canon 6, the reason is hinted at: *Qui sancti non sunt, sancta tractare non debent.*[6] And they must be holy not only because they are to touch holy things, but also because they are to teach holiness and perfection to others. St. John Chrysostom says that the priest must be holy in such a way that all can fix their eyes on him as on a model of holiness, since it is for this end that God has placed priests on earth: that, living like angels, they may be guides and masters of virtue to all the rest.[7] They are obliged to be perfect as the heavenly Father is perfect, according to these words of Jesus: *Estote ergo vos perfecti sicut et Pater vester caelestis perfectus est.*[8] For lay people it is a counsel, but for clerics it is a precept, say the commentators and the Holy Fathers, because they must be closer to God, and also because of their ministry, for they are to preach, they are to celebrate holy Mass, and they are to administer the holy sacraments. How can they be mediators between God and men if they are not holy? How will they preach virtue and holiness if they do not have it? How will they touch the Body of the Lord with their hands if they are not clean and perfect like silver and gold, and bright as the stars? How can they administer the holy sacraments with reverence and devotion if they are not holy? God Himself says to them: "Be holy, for I am holy."[9]

Many are the means that masters of the spiritual life point out for a young student to attain the holiness and perfection he must have to approach ordination worthily; we will indicate here only the principal ones, which are the following:

1. You will have a fixed confessor and spiritual director, without going from one to another, which is a trick Satan uses to make young men sin, with the suggestion that they will confess to someone else, as St. Philip Neri says; you will be guided by his counsels; you will be frank and open with him; you will not present yourself for orders without his advising it.

2. You will frequent the holy sacraments of penance and communion every eight days at the latest, and each time you will receive them with more humility, devotion and fervour.

3. You must be practised in mental prayer, and every day you must make it for the space of half an hour at least.

4. Every day you must have half an hour of spiritual reading. Among the many books we could point out to you, the most suitable for attaining perfection is Rodríguez;[10] this one we recommend to you above all; happy you if every day of your life you read it carefully; we give you our word that you will be perfect.

5. You will practise some mortification, with the approval of your confessor or spiritual director; if you are a friend of interior and exterior mortification, you will have spirit, holiness and perfection.

6. You will be devoted to Mary Most Holy; if you are devoted to her, when she sees that you lack perfection she will tell her Son, as she did at the wedding of Cana in Galilee when she saw that they lacked wine, saying: *Vinum non habent*;[11] and afterwards she said to the servants: *Quodcumque dixerit vobis, facite.*[12] And Jesus ordered them to fill with water six jars that were there, and they obeyed and filled them to the brim, and then the water was turned into very fine wine.[13] Listen attentively to what Jesus tells you, for He commands you to fill these six jars, which are: (1) frequent sacraments; (2) mental prayer; (3) spiritual reading; (4) interior and exterior mortification; (5) right intention; (6) purity of heart. If you fill these six jars well, you will obtain the wine of perfection.

7. We also charge you to be devoted to St. Joseph; he is very powerful in obtaining perfection.

8. You will make use of the other saints of your devotion, and we desire that you be on familiar terms with the angels.[14]

9. You must be very humble and must be persuaded that you are unworthy of so great a dignity; and therefore, when your spiritual director tells you that you have signs of a true vocation, there is nothing to do but bow your head and imitate Mary Most Holy, who, on hearing from the angel that she had been chosen as Mother of God, answered with those most humble words: *Ecce ancilla Domini; fiat mihi secundum verbum tuum.*[15]

10. You must be generous with God, trusting that He will give you the help you need, since He can make children of Abraham out of stones;[16] as a rule He makes use of what is weakest, frailest and most wretched to confound the pride and arrogance of men;[17] so trust in Him; and on this point we tell you: do what you can on your part, and in such a way as if everything depended on you; and, on the other hand, you must trust in God in every way, as though all success depended on God.[18]

11. Finally, you will give thanks to God continually for having deigned to call you and honour you with so great a dignity, without your deserving it, preferring you to thousands more learned and virtuous than you. Every day you will try to strip yourself of the old man;[19] we mean, strip yourself of attachment to the things of earth, and even of yourself, and put on Jesus Christ.[20] Jesus Christ wants to possess your whole heart, body and soul, so that people may see in you nothing of the sensual man, but that Jesus lives in you.[21] Strive every day in the practice of good works, so as to make your vocation certain and sure,[22] and so you will not sin, and you will save your soul and those of your neighbours.

Finally, dearest seminarian, you must be good, and very good, not only because of the greatness of the priestly state to which you aspire and in order to bear fruit in souls, but also to fling the lie back in the bold and insolent face of the wicked and the enemies of religion \[*echar un mentís a la cara*, "to throw a 'you lie' in someone's face," to give the lie to\]; these, in order to destroy religion, discredit its ministers; from which it follows that, once the ministers are discredited, the doctrine is discredited and religion despised;[23] and so it has always been necessary for the ministers of the sanctuary to be holy; but nowadays they must be so more than ever, because of the many enemies we have; so we must proceed with every caution, because the days we are passing through are evil, as St. Paul said.[24] The same Apostle says that charity thinks no evil;[25] and we say that he who has no charity thinks no good, because thought proceeds from the heart, and if the heart is corrupt it sees everything badly and judges it worse, increases and exaggerates the smallest and most insignificant faults, gives them a colour they do not have and attributes everything to evil, as the Jews did with Jesus;[26] for the same reason, now more than ever, he who wishes to follow Jesus and serve Him in His ministry must imitate Him, so that he can say: *Quis ex vobis arguet me de peccato?*[27] Formerly, when people were good and priests were loved and respected, if one committed some fault it was overlooked, covered up and excused; but nowadays not: it is published, exaggerated, and from the frailty of one they infer the malice

of the whole clerical state and end by saying that all clerics are bad. So you see the great need you have to be good and perfect, to silence the enemies by your good works and so honour religion.

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[1] Cf. *Summa theol.* II-II q. 184 a. 8.

[2] Canons 9–10 (cf. *Conciliorum Oecumenicorum decreta* \[Bologna, 3rd ed. 1973\] pp. 10–11).

[3] First Council of Toledo, held in the year 400, can. 2. Quoted by St. Alphonsus (op. cit., vol. 2, p. 74). Cf. M. Villanuño, *Summa Conciliorum Hispaniae* (Riera, Barcelona 1850) vol. 1, p. 63.

[4] Council of Elvira, held between 292 and 314, can. 76 (cf. St. Alphonsus, ibid.; M. Villanuño, op. cit., vol. 1, p. 50).

[5] Fourth Council of Carthage, held in 418, can. 68.

[6] Quoted by St. Alphonsus (ibid., pp. 74–75).

[7] Cf. *In 1 Tim.* hom. 10. Quoted by St. Alphonsus (op. cit., vol. 2, p. 75).

[8] *Be you therefore perfect, as your heavenly Father is perfect* (Mt 5:48).

[9] Lev 11:44; 19:2.

[10] *The Practice of Christian Perfection*. *Memoria de la Academia de San Miguel* \[Aguado, Madrid 1866\] p. 16.

[11] *They have no wine* (Jn 2:3).

[12] *Do whatever He tells you* (Jn 2:5).

[13] Cf. Jn 2:6–9.

[14] Cf. *Aut.* nos. 464, 269.

[15] *Behold the handmaid of the Lord; be it done to me according to your word* (Lk 1:38).

[16] Cf. Mt 3:9; Lk 3:8.

[17] Cf. 1 Cor 1:27.

[18] Cf. *Aut.* no. 274.

[19] Cf. Rom 6:6.

[20] Cf. Gal 3:27; Rom 13:14.

[21] Cf. Gal 2:20.

[22] Cf. 2 Pet 1:10.

[23] Cf. *Aut.* no. 729.

[24] Cf. Eph 5:16.

[25] Cf. 1 Cor 13:5.

[26] Cf. Mt 12:24; Mk 3:22; Lk 11:15.

[27] *Which of you shall convict Me of sin?* (Jn 8:46).

Chapter III. The Ecclesiastical Spirit

You are now ordained priest, dearest seminarian, and we must suppose that you have entered by the door of vocation; we congratulate you and offer you a thousand good wishes; but this is not enough. The sons of Aaron were called by God, and yet for their wickedness they were punished and died with the censer in their hands;[1] Hophni and Phinehas, the sons of Eli, were legitimate priests, and they were so wicked that God named them sons of Belial, or of the devil;[2] Judas was a priest, called by Jesus Christ; he had conversed and walked with Him for a long time, had heard His doctrine, witnessed His miracles; He had given him faculties to baptize, preach and consecrate, the same as the other apostles, and yet his end was most disastrous.[3] All these, no doubt, were priests, but they did not have the truly priestly spirit; and from this you will easily understand that we wish to warn you that to be a true priest of Jesus Christ it is not enough to be ordained priest and to have risen to so high a dignity by the ladder of vocation; it is, besides, indispensable that you have the ecclesiastical spirit, which is the spirit of Jesus Christ, because he who does not have the spirit of Christ is not His.[4]

So that you may not be mistaken, then, in a matter of such consequence, we will speak of the diversity there is of spirits, what the true ecclesiastical spirit is, how it is obtained, how it is preserved and increased, how it acts and what effects it causes.

1. The Diversity of Spirits

First of all, we must say what spirit is, for this name was instituted to signify many things: thus God is called spirit; the good and bad angels and the souls of men are called spirits; and even physicians call a certain thin, subtle substance, etc., vital spirits. But here, according to the ascetical masters, we do not mean any of these things by the name of spirit; we mean only to express by the word "spirit" an impulse, a motion or interior inclination of our mind towards something which, as regards the understanding, is true or false, and as regards the will, is good or bad. Hence, if someone lies easily, we say that he has the spirit of lying; if he feels interiorly impelled to mortify his body, we say that he has a spirit of penance; if he feels inclined to dominate others, we say that he has the spirit of pride; if he is moved by a certain wish and eagerness or desire to look good in the eyes of others, we say that he has the spirit of vainglory; and so with other inclinations, more or less pronounced. This it is well to know, so as not to be mistaken and have to suffer the rebuke Jesus Christ gave two of His disciples when He said to them: *You do not know of what spirit you are*;[1] and one of these two disciples came away so well warned by this correction of the Lord that afterwards he said and taught it to others in these words: Do not be quick to believe every spirit, but first examine diligently whether it is from God or has its origin in something else that is not good.[2]

St. Bernard says, and proves by the authority of Holy Scripture, that there are six kinds of spirits, namely: the divine, the angelic, the diabolical, the carnal, the worldly and the human spirit; of which we will give an account here.[3]

The divine spirit is an interior motion that always inclines us to what is true and turns us away from what is false; it impels us to good and draws us back from evil. This motion God sometimes makes by Himself, pouring heavenly light upon our understanding and touching our hearts with holy affections; this spirit is always holy.

At other times He does it by means of the angels, and then it is called the angelic spirit, because God has assigned the angels for our guard, so that they may enlighten our understanding, kindle in our hearts love for virtue and horror of vice, reprove our wanderings and produce in us an upright spirit.

The diabolical spirit is an impulse or interior movement that always leads us to what is false or evil and draws us away from good and truth; this it does by itself or by means of the flesh and the world, which are its constables confederated with it, as St. Bernard says.[4]

The carnal spirit is an inclination to the pleasures and delights of the senses, belonging to the palate, to touch, to sight, hearing and smell.

The worldly spirit is an interior propensity to ambition, honours, vainglory, posts, dignities, titles, luxurious clothes, jewels, furniture, property and riches.

Satan commonly makes use of the spirit of the flesh and of the world, as has been said, to provoke us to wickedness, to sin and to perdition; but very many times he works in us by himself,[5] and it is known to be he when we feel ourselves moved to anger, impatience, envy, restlessness, distrust, insubordination, disobedience, bitterness of mind against our neighbours, by whom we believe ourselves offended, and he incites us to revenge. And he does it in this way: by means of certain commotions of the spirits he stirs up now images of false objects, now imaginations of unlawful things; and he combines them in such a way that he presents evil to us with the appearance of good, as very fitting, useful, delightful, concealing and disguising the falsehood and evil so that it may be embraced as something which in those circumstances and moments is not to be rejected but admitted.

The human spirit, finally, is an inclination of human nature, corrupted by original sin, to those things that are in keeping with the profit and advancement of the body. Our nature, if moved by God or His angels, inclines to good; but if it is impelled by the devil or his ministers or constables, which are, as we have said, the flesh

and the world, then it tends to evil; and lastly, if it is left to itself, it goes after the things that please the vile body, which ordinarily are not good. Now, this natural incitement that we experience in ourselves is the human spirit that reigns within us; and this, says St. Bernard, is the worst spirit, because we have it in our very entrails and by it we are tempted by ourselves; from this will be seen the need we have of self-denial and of doing ourselves violence; otherwise, like water, we shall go slipping and running down to perdition imperceptibly.

2. The Ecclesiastical Spirit and Its Necessity

Having explained what spirit is in general and how many kinds of spirits there are, we shall now set about saying what the ecclesiastical spirit is. In truth it is nothing other than an abundant and eminent participation in the Spirit of God, which leads a man to perform the ecclesiastical functions willingly and with devotion, decorum, modesty and aptitude. We say that it is a participation in the Spirit of God, not because the Spirit of God is divisible, but because He communicates His graces in many ways, as portions of Himself, according to the diversity, condition and need of persons; for the divine Spirit is like the light of the sun, which, being one in itself, is nevertheless communicated to creatures. As St. Paul says, no one can pronounce the name of Jesus except by virtue of the Holy Spirit. Many are the divisions of graces, but the Holy Spirit is only one; just as there are many ministries, but the Lord is only one; many and various are the operations, but it is the one God who works all things in all; for to each is given the manifestation of the spirit he has received for the benefit of others: to some is given through the Spirit the word of wisdom, or the gift of preaching; to others, the gift of teaching, but by the same Spirit; to these the gift of faith is given, and to those the gift of healings by the same Spirit; to some is granted the grace of working miracles; to others, the gift of prophecy; to these, the gift of discernment of spirits; to those, the gift of tongues; to others again, the gift of interpreting the Scriptures. All these things are worked by one and the same Spirit, dividing or distributing to each as He pleases.[1]

This participation in the Spirit is said to have to be eminent and abundant in a priest because the priestly state is more sublime than all the others. When the priest, then, is animated by this spirit, he performs the ecclesiastical functions with pleasure, aptitude and decorum, because it gives him a bent, inclination, facility, skill, pleasure and joy in doing all the things of his ministry; even the smallest he does with decorum, modesty and devotion.

It is the spirit that ennobles the clay and makes it a man, and the ecclesiastical spirit ennobles the man and makes him a true minister of the Lord. So that this truth may be seen more clearly, we will recall what Holy Scripture tells us about the creation of Adam. God formed a body from the slime of the earth, breathed into it the spirit or breath of life, and so what had been clay became a living man,[2] with a living soul, the image and likeness of the Most Holy Trinity,[3] by the soul and by grace, which are two entirely distinct things, for the soul is immortal and indestructible, but grace can be lost, as in fact it is lost by sin, and Adam lost it when he sinned.[4] Just as a man in grace is the image and likeness of God, so too we shall say that a priest is an image and likeness of Jesus Christ and a true minister of the Lord if this priest has not only the ordination of Jesus Christ but also the spirit of Jesus Christ; for it is not enough that he be ordained; it is indispensable besides that he have the spirit of Jesus Christ; otherwise he would be like the statue of Adam before it was animated; he would be like an idol, according to the expression of a prophet who calls a priest without spirit a shepherd who is an idol.[5] Just as an idol has eyes and does not see, ears and does not hear, has a tongue and does not speak, hands and does not work, feet and does not walk, so is a priest without spirit in the things of his ministry.

Jesus Christ Himself received the Holy Spirit, the priestly spirit, the spirit by which every priest must live and act. Here are the words of the Holy Scriptures: *Spiritus Domini super me.* The Spirit of the Lord is upon Me (invisibly from the hypostatic union, and visibly from the baptism in the Jordan); *propter quod unxit me*,

wherefore He has anointed Me[6] as teacher, prophet, saviour and lawgiver. The other saints are anointed by the grace and gifts of the Holy Spirit, but Jesus Christ was anointed by the Holy Spirit Himself as the fount and fullness of all graces, so that of His fullness we might all receive,[7] as from a most abundant fountain, pouring itself out upon apostles, martyrs, confessors and virgins. *Evangelizare pauperibus misit me*: I have been sent to evangelize the poor little ones,[8] as sinners are, poor without grace, without merits, without right to glory; the poor in goods of fortune, because they are humbler than the rich. *Sanare contritos corde*: to heal the contrite of heart,[9] those who, because of their sins and their ignorance of divine things, find themselves with afflicted mind and compunct heart, desiring forgiveness of their sins, knowledge of God, grace and salvation. *Praedicare captivis redemptionem*: to preach redemption to captives,[10] to those who find themselves captives of Satan through their sins; I will preach to them and give them freedom by the grace I will provide them, and they will dispose themselves by penance. *Et caecis visum*: and to the blind I will give sight,[11] not only bodily but also spiritual, because I will teach and enlighten those who do not know God or the way of salvation.

You see, then, dearest seminarian, how Jesus Christ received the spirit, and in what this spirit consists, and for what this spirit is given; see that it is not enough, as we have said, that you be ordained priest; this is shown you by what God willed to do with Jesus Christ, who, although at the moment of His incarnation He was already full of all the graces and gifts of the Holy Spirit, before going out to His public life willed to receive the Holy Spirit in the Jordan.[12] We also see this truth manifested in the Old and New Testaments. When God willed that the ark be made, He called Bezalel by his name and filled him with His spirit, and so He said to Moses: *Vocavi ex nomine Beseleel, implevi eum Spiritu meo.*[13] Here you see vocation and the reception of the spirit. And when Moses himself, by divine disposition, chose those seventy elders (a figure of the priests of the law of grace) to help him in the government of his people, besides the election we see how He fills them with His spirit, and so He says to him: *Auferam de spiritu tuo tradamque eis, ut sustentent tecum onus populi.*[14] And in the law of grace we see that the apostles had all been ordained priests on the night of the Supper, but until they received the Holy Spirit they did very little. What frailty! What little faith! But after receiving this divine Spirit they are brave, eloquent, powerful in word and deed; they work wonders and convert the world.

I will not stop to relate one by one the wonders worked by the apostles, who, as soon as they were filled with the spirit of the Lord, began to speak.[15] I will only say something of the Apostle St. Paul, full of this ecclesiastical spirit. As soon as he was called by Jesus Christ on the road and then animated by the spirit he received in Damascus,[16] he no longer stops at flesh and blood,[17] but, full of the fire of charity, runs everywhere as a vessel of election,[18] carrying the name of Jesus, seeking nothing but the greater glory of God and the salvation of souls; he does not fear prisons or chains; scourges do not daunt him, nor do threats of death stop him.[19] One need only read the book of the Acts of the Apostles and the letters he left us to see what a priest full of the ecclesiastical spirit does. This same spirit is what animated the Dominics de Guzmán, the Vincents, the Xaviers and so many other priests.

3. The Means to Obtain the Ecclesiastical Spirit

From what we have said so far you will easily know whether or not you have the ecclesiastical spirit; there is nothing more easily and evidently known, for, as we have said, the ecclesiastical spirit is in a priest like the soul in a body. A body with a soul is a living body, which has powers and senses, and therefore reasons, remembers, loves, sees, hears, speaks, works, walks ...; but if it has no soul, it is a dead body, a pestilential, harmful body, which, if that dead man is not buried soon, takes the life of the living with its pestilential smell. The same happens with a priest: if he lives by the ecclesiastical spirit, he reasons, remembers, loves; in meditation he remembers the divine promises and threats, and charity or love of God and neighbour pushes and compels him to preach and teach; he has a tongue, and speaks; ears, and hears confessions; he has feet,

and runs in search of the lost sheep; he has hands, and works for the salvation of souls, for the adornment of the Church of God and all that he knows to be for His greater honour and glory. But if he does not have the ecclesiastical spirit, he is a dead priest; though he has the name of being alive, he is dead, and, being dead, he stinks, if God does not order him buried in hell like the rich glutton, who *sepultus est in inferno*, as St. Luke says,[1] with the stench of his scandals, with the corruption of his morals; so that a priest without the ecclesiastical spirit is worse than an idol, because an idol is a useless thing, but a priest without spirit is a pestilential and harmful thing. Therefore, dearest seminarian, by its fruits the tree is known; by the effects, the cause; and so you will easily know what spirit animates you, whether it is the spirit of the world, of the flesh, the diabolical or the ecclesiastical spirit. If you see that you do not have so precious and necessary a spirit, you can acquire it by the following means.

The first means is that you must detach, strip or empty yourself entirely of the spirit of the world and of the flesh; it is indispensable to renounce sensual appetites. God did not give the Hebrews in the desert the manna until they no longer had flour or the meat of Egypt;[2] so neither does God give the ecclesiastical spirit to those whose hearts are laden with the things of the Egypt of this world. He who goes to the fountain with his pitcher full of earth cannot pour the water into it unless he empties it first; so the priest who approaches this most abundant fountain of graces, if his heart is not empty of the earth of the world, the ecclesiastical spirit cannot enter it. And so let the first means be to renounce all the things you possess, if you wish to be disciples of Jesus Christ[3] and be filled with the spirit of the Lord.

The second means is to desire it, and to desire it in earnest, so that you can say with truth: *Optavi, et datus est mihi sensus; et invocavi, et venit in me spiritus sapientiae.* I desired, and understanding was given me; I called, and the spirit of wisdom came to me, which I esteemed more than kingdoms and thrones, and all the riches of the world I reckoned as nothing in comparison with it.[4]

The third means is prayer. Jesus Christ says that we should ask His Father and that He will without doubt give us this spirit if we ask Him in earnest.[5] And we see that the apostles in the upper room asked for it and obtained it. But with what humility they asked! They even put their faces to the ground! With what fervour! Sometimes they prayed with their arms raised, and besides they fasted and mortified themselves.

The fourth means is devotion to Mary Most Holy and her powerful mediation. The apostles, besides their humble, fervent, constant and persevering prayer, made use of the mediation of Mary Most Holy, and so obtained not only the ecclesiastical spirit but also the first fruits of the spirit, as the Apostle says.[6]

The fifth means is bodily mortification. There is a principle that says: *Da mihi carnem, et dabo tibi spiritum.*[7] The apostles prepared themselves to receive the spirit by prayer and fasting;[8] to ordain anyone they prayed and fasted beforehand; and in the Ember Days, for ordinations, fasting is commanded.

The sixth means is the reading of the Holy Scriptures and books of piety, meditation, the observance of the holy law of God and the commandments of the Church, the exact fulfilment of one's obligations, and fidelity to the inspirations with which the Lord speaks to the heart.[9]

If you are faithful in keeping these instructions and putting these means into practice, it will happen to you as it does at the dawning of the day, when the light grows until the sun rises, which not only gives light but also warmth; so it will happen to you: the light and grace of the Holy Spirit will go on growing until you reach the strength of the perfect man;[10] and so it is fitting to be faithful to grace and to exercise yourself in works of charity and zeal; it is said that he who is faithful in small things is made master of great things and enters into the joy and delight of the Lord.[11]

4. The Way to Preserve the Ecclesiastical Spirit

When someone receives the holy sacrament of Orders and is raised to the great priestly dignity, if he has been called by God, as Aaron was,[1] *ut collocet eum cum principibus, cum principibus populi sui*;[2] if, besides being called and raised by God to so high a dignity, he has presented himself with the wedding garment of grace and with the deepest humility, considering himself unworthy of so great an honour, seeing fulfilled in himself those words, *Suscitans a terra inopem, et de stercore erigens pauperem*,[3] there is no doubt that he has received *sacramentum et rem sacramenti*, as the theologians teach; that is, he has received an increase of sanctifying grace with the sacramental grace they call the charity of fatherhood, which gives the one ordained priest not only an increase of supernatural life but also a certain strength and all the other helps necessary to perform perfectly all the functions of the sacred ministry. This admirable gift, which is a special grace and fatherly charity to be able to have children in Christ, as St. Paul said, *Per Evangelium ego vos genui*,[4] is not indelible, as the character impressed on the soul of the ordained by holy ordination indeed is; this spirit can come to be grieved and even extinguished, as the Apostle warned: *Nolite contristare Spiritum Sanctum*.[5] The Holy Spirit who dwells in the ordained is grieved by venial sins, by slackness and lukewarmness in good works, by the words he says and the actions he does. The sacred commentators say[6] that the Holy Spirit is said metaphorically to be grieved, in the way that a gentleman who goes to the house of a friend, who at first receives him well but after some days says improper words to him and does unseemly things to him, is afflicted and grieved; so, then, when someone receives the sacrament of Orders, he receives the Holy Spirit; but if afterwards this ordained man says idle words, does things he should not, or does not do them as he should, or omits them, the Holy Spirit is grieved. And perhaps his words and actions or omissions will reach such a degree that they will even come to extinguish the spirit, as the Apostle already cited admonishes: *Spiritum nolite extinguere*.[7] This too is a metaphorical expression, in the way that a lamp goes out if oil is not put in it, if it is not protected from the wind, water or earth that could smother it. So, then, the priest, in order to preserve the ecclesiastical spirit and not smother and extinguish it, must love retirement, or else the wind of the world will extinguish and put it out; he must free himself from love of earthly things, or else they will smother that spirit. St. John Chrysostom says that the wick of that lamp is faith, the oil is good works, and the light is good example,[8] and this is how the Father who is in heaven is glorified.[9]

Therefore, dearest seminarian, if you wish not to extinguish or grieve the spirit and grace you received in holy ordination, since by the grace of God you are what you are;[10] if you wish, then, that the grace you have received be not in vain;[11] lastly, if you wish to be a good and faithful servant,[12] you will have your time well distributed in a plan of life which you must keep with all fidelity; you may use the one we are going to draw up for you, or another that seems better to you.

1. *Every year.* You will make the holy spiritual exercises.

2. *Every three months*, which will be the Ember Days, you will recall your ordination, as we have said.

3. *Every month.* You will make a day of spiritual retreat, on which you will read your resolutions.

4. *Every week.* You will receive the sacrament of penance.

5. *Every day.* You will fix the hour at which you are to rise, after six or seven hours of sleep, and you will be punctual in rising at that hour, without letting yourself be deceived by Satan into committing an act of sloth.

6. You will offer to God all the works of the day.

7. You will have an hour, or at least half an hour, of mental prayer.

8. You will celebrate holy Mass with devotion, preparing yourself beforehand and giving thanks afterwards.

9. You will sit in the confessional every day, even if there are no people to confess; if they do not come one day, they will come another, seeing that you give them the opportunity.

10. You will recite the little hours slowly and devoutly.

11. You will occupy yourself in the study of the Holy Bible, the holy Fathers, moral and ascetical theology; especially you will read Rodríguez.[13]

12. You will eat not only with temperance but also with mortification, giving the blessing before and thanks after.

13. After eating and resting a while you will recite Vespers and Compline.

14. Then you will give yourself to the study of subjects proper to the holy ministry.

15. In the afternoon you will visit the Most Blessed Sacrament in the tabernacle, and you will also visit Mary Most Holy in one of her images.

16. You will visit the sick in their private houses or in some hospital or charitable institution.

17. In the evening you will recite Matins and Lauds with attention and devotion before some image.

18. You will pray a part of the rosary with great fervour.

19. You will take very little supper, and of collation fare \[*materia de colación*: the light food permitted on fast days\], and it will profit body and soul.

20. At the end you will make two examens: the particular, on some virtue, which is made at midday and at night; and the general, which covers all the things of the day.

21. Finally, you will read the meditation you are to make the next day and go to bed, and, once in bed, you will think at what hour you are to rise the next day and what meditation you are to have.

22. *Always.* You will wear the cassock \[*hábitos talares*, ankle-length clerical dress\].

23. You will walk in the presence of God and make frequent aspirations, especially when the clock strikes the hour, when you will think of what Jesus suffered at that hour of His passion, and you will make a spiritual communion.[14]

24. With all your heart you will love God, and in proof of this love you will keep the precepts of the law of God and the evangelical counsels.[15]

25. You will keep the holy vestments and sacred vessels very clean and neat, and the church well ordered, keeping silence and recollection in it.

26. You will seek with all possible zeal the salvation of souls; you will go before with good example, practising the virtues of humility, chastity, meekness, patience, charity and obedience, without murmuring at what God orders through the prelate.

27. You will be diligent and tireless in preaching, catechizing, hearing confessions and administering the other sacraments.

28. In all your works you will remember the last things; and so think that life is passing, death is drawing near; and therefore never be idle, but always usefully occupied in praying, studying, in the obligations of the holy ministry and in some manual work, if you have room and time.

29. You will have your devotions distributed through the days of the week, so as to make them with more fervour. Sunday will be in honour of the Most Holy Trinity. Monday, of the guardian angel. Tuesday, of the holy patron of your name. Wednesday, for the good of the poor. Thursday, in honour of the Most Blessed Sacrament. Friday, in memory of the passion and death of Jesus Christ and in suffrage for the souls in purgatory, and you will fast. Saturday, in honour of Mary, and you will mortify yourself in something.

5. The Way to Renew the Face of the Earth

The prophet asked the Lord: *Emitte Spiritum tuum, et creabuntur, et renovabis faciem terrae.*[1] Lord, send Your spirit into priests, and they, filled with that holy spirit, will run everywhere like the apostles, and the face of the earth will be completely changed; for the moral earth does the same as the physical earth, which, if well cultivated, produces abundant fruits, but if not cultivated produces only thorns and thistles. So people, if well cultivated, produce rich fruits of virtue, but if abandoned to themselves produce only errors and vices. So we must work to form good clerics, who are the labourers of the Lord's harvest, and we must ask that good Father of the harvest to send good labourers into His inheritance.[2]

The means indicated for changing the face of the earth promptly and easily are the following.

The first means is to form good priests, virtuous and enlightened; and we do not doubt that this object will be attained if the means we have indicated in the present little work are practised.

The second means is missions, which must be repeated every three years in all parishes, small and large, lasting more or fewer days according to the town.[3]

The third means is that on all Sundays and feasts of the year parish priests preach or read some homily and teach Christian doctrine and the way of making mental and vocal prayer.

The fourth means is the instruction of boys and girls in the catechism, religion and morals. The radical reform must come through the children.[4]

The fifth means is that boys and girls not be allowed to communicate without first making a first communion with some spiritual exercises of preparation, and afterwards enrolling them in some confraternity, so that they continue receiving the sacraments every month or every two or three months.

The sixth means is to revive the confraternities already erected in the parishes but forgotten, and to fulfil their statutes punctually, beginning with a few souls, the most fervent.

The seventh means is the sanctification of Sundays and feast days, both because God commands it and also so that they can be occupied in spiritual gatherings, frequent reception of the sacraments and pious reading, so that all may keep the law of God and pray.[5]

The eighth means is to procure the spread of good books.[6]

The ninth means is the practice of the fourteen works of charity or mercy.

The tenth means is to exhort those who can to hear Mass every day; that all pray a part of the rosary; that they direct all they do to the greater glory of God; that they suffer with patience all that gives them pain; that they walk always in the presence of God and frequent the sacraments.[7]

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[8] Cf. Lev 10:1–2; Num 3:4.

[9] Cf. 1 Sam 2:34; 4:11 \[Vulgate 1 Kings; the "sons of Belial" phrase is 1 Sam 2:12\].

[10] Cf. Mt 27:3–10.

[11] Cf. *Si quis autem spiritum Christi non habet, hic non est eius* (Rom 8:9).

[12] Lk 9:55–56.

[13] *Nolite omni spiritui credere, sed probate spiritus si ex Deo sint* (1 Jn 4:1) \[the verse number is cut off in the copy used\].

[14] Cf. *Sermones varios* no. 23, on the discernment of spirits: *Obras completas* (BAC, Madrid 1953) vol. 1, pp. 970–974.

[15] Cf. ibid., p. 971.

[16] 1 Pet 5:8–9.

[17] Cf. 1 Cor 12:3–11.

[18] Cf. Gen 2:7.

[19] Cf. Gen 1:26.

[20] Cf. Gen 3:6.

[21] Cf. Zech 11:17 \[*O pastor et idolum*, Vulgate\].

[22] Is 61:1; Lk 4:18.

[23] Cf. Jn 1:16.

[24] Is 61:1; Lk 4:18.

[25] Ibid.

[26] Ibid.

[27] Lk 4:18.

[28] Cf. Mt 3:13–17; Mk 1:9–11; Lk 3:21–22.

[29] *I have called Bezalel by name... and have filled him with the spirit of God* (Ex 31:2–3).

[30] *I will take of your spirit and give it to them, so that they may bear with you the burden of the people* (Num 11:17).

[31] Cf. Acts 2:4.

[32] Cf. Acts 9:1–19.

[33] Cf. Gal 1:15–16.

[34] Cf. Acts 9:15.

[35] Cf. 2 Cor 11:23.

[36] Lk 16:22.

[37] Cf. Ex 16:1–36; Num 11:4–9; Deut 8:3.

[38] Cf. Lk 14:33.

[39] Wis 7:7–8.

[40] Cf. Lk 11:13.

[41] Cf. Rom 8:23.

[42] Cf. *Aut.* no. 413.

[43] Cf. Acts 1:14.

[44] Cf. Hos 2:16 \[2:14 in most English Bibles: "I will speak to her heart"\].

[45] Cf. Eph 4:13.

[46] Cf. Mt 25:21–23.

[47] Cf. Heb 5:4.

[48] *To place him with princes, with the princes of his people* (Ps 112:8) \[113:8\].

[49] *He raises up the needy from the earth and lifts the poor out of the dunghill* (Ps 112:7) \[113:7\].

[50] *It is I who have begotten you in Jesus Christ through the Gospel* (1 Cor 4:15).

[51] *Do not grieve the Holy Spirit* (Eph 4:30).

[52] Cf. C. a Lapide, *Commentaria in omnes divi Pauli epistolas* (Antuerpiae 1679) vol. 15, p. 520.

[53] *Do not extinguish the Spirit* (1 Thess 5:19).

[54] Cf. *In Ep. 1 ad Thessal.* ch. 5, hom. 11, 1: PG 62, 461.

[55] Cf. Mt 5:16.

[56] Cf. 1 Cor 15:10.

[57] Cf. ibid.

[58] Cf. Mt 25:21–23.

[59] The well-known and esteemed book *Ejercicio de perfección y virtudes cristianas* (LR, Barcelona 1861), 3 vols.

[60] *The Clock of the Passion*.

[61] Cf. *Aut.* no. 442.

[1] *You will send forth Your spirit and they shall be created, and You will renew the face of the earth* (Ps 103:30) \[104:30\].

[2] Cf. Mt 9:38; Lk 10:2.

[3] Jn 1:6. Jn 20:21. Mt 28:19–20. Mk 16:15, 20.

[4] Cf. *Aut.* no. 275.

[5] Ex 20:8–10. Ex 31:13–14.

[6] Cf. *Aut.* nos. 310–333.

[7] Acts 2:40–42.

Chapter IV. The Virtues of Jesus Which the Priest Must Study and Practise

God our Lord created man in His image and likeness;[1] He created him so that he might know, love and serve Him, and afterwards go up to heaven and be happy and blessed with God Himself for all eternity.

He also created all other things, and created them to help man attain his last end.

But man, who was created in such great honour, did not respect or value his dignity; he degraded himself and made himself like the beasts of burden,[2] comparing himself with them, saying that just as with them everything ends at death, so it was with man, concluding by saying: Let us eat, let us drink, for tomorrow we shall die.[3]

But the Lord has looked down from heaven to see whether there was anyone who lived and acted according to his end; and He has seen with sorrow that all had gone astray, that there was not even one who lived well.[4]

But the eternal Father, moved by charity, sent us His only-begotten Son to redeem and save us.[5]

Jesus Christ, true God and true man, has redeemed us not with gold and silver but with His most precious blood,[6] dying for us on a cross.

Besides being Redeemer, He is also our Teacher, given by the eternal Father, who says to us: *Ipsum audite*: hear Him;[7] do what He tells and teaches you.[8] *Magister vester unus est, Christus*: Jesus Christ is your only teacher.[9]

He is not only teacher but also model and exemplar, for He first did what He afterwards taught;[10] and the eternal Father says to each of us: *Inspice, et fac secundum exemplar quod tibi monstratum est.*[11] Look at Jesus on Mount Calvary nailed to the cross and copy Him in yourself, so that you can say: I live, yet not I, but Christ lives in me,[12] so as to turn out a perfect disciple and be able to say by your conduct the words of the Apostle: *Imitatores mei estote, sicut et ego Christi*: Imitate me, as I imitate Christ.[13] Every day the priest will study the lesson, that is, read at least one chapter of the holy Gospel, and attend the class, which is meditation; and so every day he will have an hour, or at least half an hour, of meditation on the life, passion and death of Jesus Christ.[14]

1. The Poverty of Jesus Christ

Jesus Christ, being most rich, Lord of the universe, made Himself poor for us,[1] to such a degree that, while the foxes have their dens and the birds their nests, Jesus had nowhere to lay His head.[2] \[The source prints "tenía en dónde," "had where," evidently a misprint for "no tenía."\] He was born in a poor manger and died on a gallows.

He was born of a poor mother, chose poor apostles, and was always the friend of the poor; and if some rich man wished to be perfect, He said to him: Go, sell what you have and follow Me.[3]

He dressed poorly and died naked. He ate little, and in the desert He spent forty days without tasting a bite;[4] with the apostles He ate barley bread and fish roasted on the coals, without stew or sauce, and even this they did not always have; when they picked ears of wheat, they rubbed them between their hands and fed on those little grains.[5]

Jesus Christ practised and preached poverty and put it in first place. Blessed, He said, are the poor in spirit, for theirs is the kingdom of heaven.[6]

St. Ambrose, contemplating what Jesus did, said that the virtue of poverty is the first, the origin and mother of all the other virtues;[7] it cuts out at the root pride, the head of all the vices, to which mortals give themselves on account of riches; whereas poverty brings with it humility, temperance, chastity and the glory of heaven.[8]

This, then, must be the first virtue the priest seeks, and he will do so by the following means:

1. If by inheritance from his parents, from his congrua \[the minimum benefice income required for ordination\], dignity, parish, etc., he possesses anything, he will not have his heart attached to it; he will take care of it as if he were a steward; from it he will dress simply and eat with temperance and frugality, and of the rest he will make alms.[9]

2. He will spend and give according to what he receives or acquires, so that nothing is found on him at the hour of death.

3. He will desire and do nothing out of self-interest. If there is some fixed stipend, he will take it, but without attachment.[10]

4. He will rule his conduct by that of Jesus.

2. The Humility of Jesus

From pride come all evils, and from humility come all goods.[1] Jesus Christ continually humbled Himself from the first instant of His incarnation until death, even death on a cross, and for this God has exalted Him,[2] because he who humbles himself is exalted and he who exalts himself will be humbled.[3]

Jesus humbled Himself before God: He acknowledged the infinite greatness of God; He acknowledged the littleness of man and that all he has is from God; He acknowledged in Himself the sins of men, which He took upon Himself.[4]

All that Jesus said, did and suffered, He directed to the greater glory of the Father; never did He direct it to Himself. I do not seek My glory, He said, but that of My Father.[5] His prayer to the Father was the most humble, constant and persevering; by day He worked and by night He prayed;[6] but how? ... Even touching the ground with His forehead;[7] with tears and a loud cry, and He was heard for His humility and reverence, says the Apostle.[8]

Jesus humbled Himself in His own regard: He voluntarily chose a manger to be born in and a gallows to die on. He chose to live in exile in Egypt, then in a humble little house, where He earned His bread by the sweat of His brow[9] in the humble trade of carpenter. When afterwards He manifested Himself, He always fled honours and accepted contempt, insults, torments and sufferings, even the most infamous death.

Jesus humbled Himself with others: He was the friend of the poor, of sinners and of the humble, and never disdained to deal with them;[10] indeed He preferred to deal with the poor, the ignorant and sinners rather than with the rich and those who considered themselves just.[11] By deeds and words He taught us humility. Jesus said to His disciples: You call Me Lord and Master, and indeed I am; well then, if I, being your Lord and Master, humble Myself to wash your feet, so you must do to one another, as I have given you an example.[12] Learn of Me, for I am meek and humble of heart, and so you will find rest for your souls.[13]

This must be the virtue the priest asks of the Lord with the greatest earnestness, saying: *Cor mundum crea in me, Deus ... Cor contritum et humiliatum, Deus, non despicies.*[14] He will seek humility on his part by the following means:[15]

1. With regard to God, by reflecting who God is, what man is, and the faults, failings and sins he has committed.

2. All the words he says and works he does, he must direct to the greater glory of God.

3. Insults, sufferings and death, he will suffer all in remission of his sins.

4. He will pray with constancy, humility and patience.

5. With regard to himself, he will humble himself, so that he will never say a single word in his own praise, and if they despise him, he will keep silent. He will direct all his works to the greater glory of God.

6. For himself he will choose what is poorest and humblest: food, clothing, house, furniture, occupation.

7. With regard to his neighbours, he must prefer to deal with the little ones, the poor, the ignorant, the sick, the old, etc., rather than with others.

8. He must consider himself the servant of all, inferior to all and in everything; he must be convinced of this truth and put it into practice with good will.

3. The Meekness of Jesus

Jesus said to His disciples: Learn of Me, for I am meek and humble of heart, and so you will find rest for your souls.[1] By meekness anger is overcome, which is a disturbance of the mind with pain.

Jesus Christ first did what He afterwards taught;[2] He practised meekness and bore without annoyance the ignorance, dullness, rusticity and slowness of the apostles; He tolerated the crowd that always surrounded Him and pressed upon Him, and at times did not even let Him eat what He needed;[3] rather, all were asking: the blind for sight, the sick for health, and He was even implored for the dead; fathers and mothers asked Him for their children, and lords and masters for their servants; and He never grew annoyed or complained, but attended to all, and no one went away from Him disconsoled.

Those who made Him exercise meekness most were His enemies; they slandered Him, murmured against Him, misinterpreted all His words and actions, and bore Him a mortal grudge. Jesus knew them; nothing was hidden from Him.[4] Jesus Christ could have finished them all off by making them sick, annihilating them, plunging them into hell; but Jesus did none of this; He bore with them, kept silent and prayed for them.

The priest has great need of this virtue to do good, for by humility God is pleased and all goods are obtained, and by meekness men are pleased and brought onto the good road;[5] that is why Jesus Christ said: Blessed are the meek, for they shall possess the earth;[6] that is, they shall possess and become masters of earthly hearts, and afterwards obtain the glory of heaven, which is the land of the living.[7]

Therefore, the priest, to obtain this virtue, will use the following means:

1. He will bear without annoyance, like Jesus, the annoyances, impertinences, rusticity and temper of everyone.

2. He will bear the slanders, persecutions and injuries of his enemies, whom he will commend to God like Jesus,[8] whom he must always contemplate and imitate.

3. He will think of the faults, failings and sins he has committed against God, and how, nevertheless, God has borne with him, tolerated him and forgiven him.

4. The Patience of Jesus

Jesus Christ suffered from the manger to the cross; He was the man of sorrows.[1] He suffered cold, heat, thirst, weariness and fatigue always, but especially in the last three years and three months of His life; and finally He suffered mortal anguish and sadness in the garden;[2] He suffered scourges,[3] thorns,[4] cross, nails, and suffered death on the most painful and shameful gallows.[5]

He suffered more than all the martyrs:

1. Because of the delicacy of His body.

2. Because of the multitude and quality of His torments.

3. Because of the felt abandonment by God, who forsook Him so that He might suffer more.

How He suffered! Alas! He wept water and blood through His eyes and the pores of His body,[6] in proof of the love with which He suffered for man. *Ecce quomodo amabat eum.*[7] But without a murmur \[*sin chistar*, "without so much as a 'tsk'"\], without speaking or complaining, like a lamb being sheared, like a sheep in the slaughterhouse.[8]

With what resignation! Alas! *Pater, si possibile est, transeat a me calix iste: verumtamen non mea, sed tua voluntas fiat: non sicut ego volo, sed sicut tu vis.*[9]

With what patience and charity! He does not complain, He does not take revenge; He keeps silent, suffers, prays. Father, forgive them, for they know not what they do.[10]

The priest must imitate Jesus; he must suffer, as a man exiled in this valley of tears, the discomforts of the seasons and the elements, sickness, pain and death; but he must suffer as a disciple and servant of Jesus, since the disciple must not be more than the master, nor the servant than the lord.[11]

He must suffer, as St. Paul says, *tanquam Dei ministrum in multa patientia, in tribulationibus, in angustiis, in plagis*, etc.[12]

He must suffer the hardships of catechizing, preaching, hearing confessions, travelling, lack of resources, etc.

He must suffer the impertinences and demands of people.

How must he suffer? Without limitation of places, persons, times, pains or sufferings; without wishing to come down from the cross until the sacrifice is consummated.[13]

With what intention must he suffer?

1. To make satisfaction for his faults.

2. In exchange for the pains of hell and purgatory.

3. To enter heaven.

4. To imitate Jesus, Mary and the saints.

5. To win souls. There is no example that so edifies the good, no argument that so convinces the wicked, nor any means that so obliges God to pour out His most abundant graces, as to suffer with patience, silence, joy, resignation and conformity to the will of God, praying for one's enemies. The priest will say: God is my Father, most good, most wise, most powerful; He alone is Lord; nothing can happen without His permission; He permits it because it is good for me.

5. The Chastity of Jesus

Jesus was most chaste; He loved this virtue very much, and to all who have followed it and follow it He has a special love. His enemies were never able to cast in His face any suspicion against this virtue.

When the apostles once saw Jesus speaking with the Samaritan woman, they were astonished: *Mirabantur quod cum muliere loqueretur*,[1] as something He was not accustomed to do. Oh, how He loved this virtue in the persons who surrounded Him! The Most Holy Virgin Mary, the most chaste St. Joseph, the admirable St. John the Baptist, the apostles after their calling, all were very chaste; and among them the evangelist St. John was most beloved for his virginity.

Those who form His immediate choir in heaven are all virgins.[2] And on earth He wills that all who consecrate themselves to His service at the altars keep chastity.

It is the will of Jesus Christ that the priest keep chastity; the Church requires it, and the priest has voluntarily offered himself to keep chastity. Woe to him if he fails! For God, the Church, men, the demons and conscience itself will rise up against him.

O priest! Imitate Jesus; love this virtue in yourself and in all who surround you.

1. Do not be accustomed to speak with women, and if at times it is fitting for their spiritual good, let your words be brief and grave.[3]

2. Ask God for this virtue, for it is a gift of God.

3. Resist at once the first suggestions or temptations against this angelic virtue.

4. Flee the persons and things that could incite you against this most noble virtue.

5. Mortify the passions and senses.

6. Love God much, for *dum crescit fortitudo amoris intimi, infirmatur fortitudo carnis*.

7. Be most devoted to the Most Holy Virgin Mary and to the guardian angel.

8. Be humble; do not trust yourself; never consider yourself safe, however many victories you have won.

9. Think that God is in every place, that He sees you, that He will judge, reward or punish you for all eternity.

6. The Mortification of Jesus

Jesus had all the faculties of the soul and all the bodily senses well ordered, and therefore He had no need of mortification; and yet He was the most mortified; He was the man of sorrows,[1] to give us an example and to make satisfaction for our disordered passions and for all the sensualities by which we have let ourselves be carried away.

From the manger to the cross, what mortifications and hardships He suffered! Cold in the stable, heat and fatigue on the roads, hunger, thirst. He asks the Samaritan woman for water, and she does not give it to Him;[2] on the cross they give Him gall and vinegar;[3] in the desert He spent forty days without eating or drinking, and was hungry;[4] He never complained of the food; He ate what was set before Him, and ate it sparingly.

He spoke little and with affability and gentleness; never in anger or out of vanity, but always usefully, so that all His words were words of eternal life.[5]

He kept His eyes very modest; He scarcely raised them; at times He wept, and He never laughed.[6]

He was always very modest in looking, in speaking, in walking and in all His actions and manners.

He bore with resignation, meekness and patience all the slanders and ill-treatment they gave Him; He suffered scourges, thorns, nails and death without a murmur, like a little lamb.[7]

Jesus Christ says to all priests: *Potestis bibere calicem quem ego bibiturus sum?*[8] (The chalice symbolizes interior sufferings.) And can you be baptized with the baptism with which I must be baptized? (Baptism indicates exterior sufferings.) And they answer: *Possumus*;[9] well then, let them know what the Apostle says: *Qui enim Christi sunt carnem suam crucifixerunt cum vitiis et concupiscentiis.*[10]

The priest *debet exhibere corpus suum hostiam viventem, sanctam, Deo placentem, et adimplere in carne sua ea quae desunt passionum Christi.*[11]

The priest must mortify himself in three things:

1. When it is a question of avoiding a sin, even a slight one, or of fulfilling the duties of his ministry, he must deprive himself of all agreeable and pleasant things.

2. When it is a question of the same, that is, of avoiding evil and doing good, he must suffer all hardships, pains and labours with promptness and joy, striving even to the death for justice.[12]

3. Even when there is no evil to avoid or good to do, solely to imitate Jesus, who chose the way of pains, labours and death; and so, with courage, he must say with the Apostle: *Absit mihi gloriari, nisi in cruce Domini nostri Iesu Christi, per quem mihi mundus crucifixus est, et ego mundo.*[13]

7. The Obedience of Jesus

God wants obedience more than victims.[1] It is the virtue He required of our first parents in paradise.[2] Where there is obedience there is order, peace and happiness, as we see in kingdoms, armies, religious houses and families; but where there is no obedience there reign anarchy, insubordination, rebellion, disorder, sin, and finally it ends in perdition and damnation.

Jesus, to correct all disorders, remove all evils, bring all goods and save us, came to teach us obedience by His example. By obedience He willed to be sent: *Ecce ego, mitte me.*[3] Before He was born, He willed to obey the emperor who ordered the census.[4] He obeys all the precepts of the law; He was circumcised, presented in the temple, etc.[5]

He obeyed Mary Most Holy and St. Joseph: *Et erat subditus illis.*[6] He obeyed the high priests, the judges, the executioners and everyone, and in everything He was obedient unto death, even death on a cross.[7]

In heaven He wills to obey: *Sede a dextris meis*,[8] the eternal Father says to Him; and He obeys, and sits where He is told.

From heaven He still wills to exercise this virtue on earth, and He will exercise it until the consummation of the ages in the most holy sacrament of the altar. At the voice of the priest He obeys, puts Himself into his hands and gives Himself up completely to his disposal. And even if the priest is wicked, He obeys. But how does Jesus obey? Ah! Simply, without contradiction; promptly, without delay; joyfully, without complaint or murmuring; with perseverance, without weariness or inconstancy.

In view of this model of obedience, what will the priest do?

1. He will obey God by keeping His holy law as the apple of his eye: *Fili, serva mandata mea, et vives; et legem meam quasi pupillam oculi tui.*[9]

2. He will obey Jesus Christ by practising the counsels of the holy Gospel.

3. He will obey the guardian angel, who is interiorly inspiring him and saying to him: *Diverte a malo, et fac bonum.*[10]

4. He will obey the Supreme Pontiff.

5. He will obey his prelate, remembering that he solemnly promised it at ordination.

6. He will obey superiors, equals and inferiors, in imitation of Jesus, considering in all the image of God, who commands. And he will obey with the same conditions with which we have said Jesus obeyed, that is, without contradiction, without delay, with joy and perseverance.

8. The Zeal of Jesus

Zeal comes from love, and since Jesus loved God the Father and the human race so much, He therefore had such great zeal for the glory of God and the salvation of souls.

Zeal for the glory of God and the salvation of souls consumed Him; for this He became incarnate; to this object, as His sole target, He directed all His thoughts, words and works; His life, His death, all His things, and even Himself, He dedicated entirely to the greater glory of God and the salvation of souls; this thought occupied Him day and night, always and everywhere; for this He prayed, preached and worked miracles; to attain His holy object He suffered slanders, persecutions, weariness, fatigue and death. The Jews said, and

even now sinners say by words and actions: *Tolle, tolle, crucifige, crucifige eum*;[1] and Jesus says from the cross, from the most holy sacrament and in heaven: *Pater, ignosce illis.*[2]

In His mercy He seeks the lost drachma, which is the sinful soul, and rejoices exceedingly when He can find it.[3] Zeal obliges that good Shepherd to give His life for His sheep;[4] zeal makes that Shepherd run over the mountains and valleys in search of the sheep that strayed; and when He has the good fortune to find it, He takes it on His shoulders and, happy, carries it to the fold.[5] Zeal makes that good Father go out in search of His prodigal son, and when He sees him, He runs with open arms, presses him to His bosom, puts a new garment on him, holds a splendid banquet and is beside Himself with joy and gladness.[6]

O priest! This fire of zeal is what burned in the heart of Jesus; this fire is what Jesus brought down from heaven, and His whole desire is that it catch in your heart and burn with great flames.[7]

Love God with all your heart, with all your soul, with all your mind and with all your strength.[8] Fan the fire of that love by means of meditation.[9]

Seek always the glory of God and not your own; make God known, loved and served by all; let no one offend Him and let all revere Him; work for the splendour of His worship; watch that His holy law be observed and His sacraments devoutly received.

O priest! Listen to the voice of Jesus, who asks you:

—My priest, do you love Me more than these?

—Yes, my Jesus, yes, I love You; You know how much I love You.

—*Pasce oves meas, pasce agnos meos.*[10] Feed these souls of Mine, these children. Catechize them, preach to them, hear their confessions and do for them, men and women, all the good possible.

Your zeal and charity must be ordered by these four rules. 1. You will do nothing without His counsel. 2. You must be firm, constant and persevering in your resolutions, however many difficulties present themselves and however many persecutions arise. 3. Do not consult your relatives or listen to them, because they, in matters of zeal, are the worst enemies. 4. When by your zeal you cannot remedy the evils you see, pray, weep and hope, and you will have a very good reward.

9. The Love Jesus Had for Prayer

To pray is to raise the mind and heart to God and ask Him for favours;[1] to thank Him for benefits received; to extol His mercies; to take delight that God is what He is; to consecrate oneself completely to His most holy will; to desire and procure that no one offend Him and that all know Him, love Him and serve Him with all perfection, doing and suffering for this all pains and labours, even the most painful and shameful death, with promptness, joy, constancy and perseverance.

All this Jesus loved and practised from the womb of His Most Holy Mother until on the cross He gave up His spirit to His eternal Father.[2] Jesus prayed in the manger with tears and raised hands, and on the cross He prayed with arms outstretched, with tears and a loud cry: *Cum lacrymis, et clamore valido; et exauditus fuit pro sua reverentia.*[3] Jesus prayed in the exile of Egypt, prayed in Nazareth, prayed in the desert, prayed in the temple, prayed in the garden, prayed everywhere, prayed by day, prayed by night: *et erat pernoctans in oratione Dei.*[4]

Now Jesus prays in heaven and is our advocate with God the Father;[5] Jesus prays and will pray until the consummation of the ages in the Mass and in the most holy sacrament of the altar.

With what humility Jesus prayed! Ah! On His knees! With His forehead on the ground! Prostrate! *Vermis sum, et non homo.*[6]

With what fervour! With tears, with a sweat of water and blood: *Ferventius orabat.*

With what constancy! Always: *Et prolixius orabat.*[7]

Jesus commands and teaches prayer.[8]

O priest! Learn from Jesus to love prayer, to pray; and to do it as Jesus did it, that is, always, with humility, fervour, constancy and perseverance.

Every day you will have at least one hour of mental prayer.

In all the things you do and say, do them well, with the desire of pleasing God, mingling aspirations with the works in which you are occupied.

Pray the most holy rosary every day, besides the recitation of the divine office, which you must do without haste, slowly, with attention, fervour and devotion.

Exhort and teach all people to make mental and vocal prayer.

10. The Love Jesus Had for Mary Most Holy

Mary is Daughter of God the Father, Mother of God the Son, Spouse of God the Holy Spirit, temple and tabernacle of the Most Holy Trinity.[1]

Amare est velle bonum, says St. Thomas;[2] and to see how much Jesus loved Mary one need only look at the good He willed her and worked in her favour. He chose her from eternity to be His Mother, which is an almost infinite dignity. He caused her to be conceived in grace and without stain of original sin. He enriched her with all virtues, gifts and privileges.

He was nine months in her most pure womb and was born leaving her a virgin and more sanctified.

Through her ministry He sanctified St. John,[3] and at her intercession He worked His first miracle, changing water into wine.[4]

All the time of His life, Jesus obeyed her and was subject to her: *Et erat subditus illis.*[5]

At the hour of His death He entrusted her to the most beloved disciple, so that he would take good care of her.[6] He entrusted His Church to her.

Finally, He took her to glory and seated her at His right hand, and crowned her queen and empress of heaven and earth and advocate of sinners, with power to dispense all graces.

The priest, then, in imitation of Jesus, must love Mary, must will her every good.

He must hold her as his Mother, and as such love her, serve her, honour her and, like Jesus, be completely subject to her.

He will learn from Jesus and from St. John the way to treat her.

He will imitate her virtues, especially her poverty, humility, chastity, meekness, patience, obedience, prayer, recollection, love of God and zeal for the salvation of souls.[7]

Every hour of the day and night he will pray the Hail Mary to her. The morning, midday and evening prayers. Every day he will pray the rosary.[8]

Every Saturday he will fast in her honour, and have the spiritual reading of her devotion, and with great fervour he will celebrate her feasts during the year.

He will have an image of her in his room, which he will always greet on entering and leaving, and during the day he will turn to her and use her as a telegraph that goes to heaven.[9]

The good priest must not be content with being devoted to Mary himself, but must promote her devotion in every way; for example, by teaching the way to pray the rosary well, enrolling in one of her confraternities and observing its rule;[10] frequenting the sacraments in her honour. In imitation of her and to please her, exercising oneself in works of mercy. Mortifying the passions; for example, anger, in honour of Mary's patience and meekness; gluttony and sloth, in honour of her frugality and diligence; self-love and vanity, in honour of her obedience and humility. Oh, how she likes this kind of homage!

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[11] Gen 1:26.

[12] Cf. Ps 49:13; 72:22 \[the source prints 72,32\].

[13] Is 22:13.

[14] Cf. Ps 14:3.

[15] Cf. Jn 3:16.

[16] Cf. 1 Pet 1:18.

[17] Mt 17:5; Mk 9:7; Lk 9:35.

[18] Cf. Jn 2:5.

[19] Mt 23:10.

[20] Cf. Acts 1:1.

[21] *Look, and make it according to the pattern that was shown you on the mount* (Ex 25:40). All Claretian spirituality centres on the imitation of Christ (cf. *El ferrocarril* \[LR, Barcelona 1858\] p. 74; *La vocación de los niños* \[LR, Barcelona 1864\] pp. 67–68).

[22] Gal 2:20.

[23] 1 Cor 11:1.

[24] Cf. *El colegial* \[LR, Barcelona 1860\] vol. 1, pp. 59–61, 136–137.

[25] Cf. 2 Cor 8:9.

[26] Cf. Mt 8:20; *Aut.* no. 431; *La vocación de los niños* (LR, Barcelona 1864) p. 70. *Aut.* no. 357.

[27] Mt 19:21; cf. Mk 10:21; Lk 18:22.

[28] Cf. Mt 4:2; Lk 4:1–2; *Aut.* no. 430; *La vocación de los niños*, ed. cit., p. 69.

[29] Cf. Lk 6:1; Mt 12:1; Mk 2:23; *Aut.* nos. 370, 430; *La vocación de los niños*, ibid.

[30] Mt 5:3; cf. Lk 6:20.

[31] Cf. *Enarratio in Ps. 43* no. 91: PL 14, 1186–1187. Rodríguez also quotes it, *Ejercicio de perfección y virtudes cristianas* (LR, Barcelona 1861) part 3, p. 124.

[32] Cf. *Aut.* no. 371.

[33] Cf. *Aut.* no. 135. Cf. *Aut.* no. 460.

[34] Cf. *Aut.* no. 433.

[35] Cf. *Aut.* no. 341.

[36] Cf. Phil 2:8–9.

[37] Mt 23:12; Lk 14:11; 18:14.

[38] Cf. *El templo y palacio de Dios nuestro Señor* \[LR, Barcelona 1866\] pp. 41–58.

[39] Jn 8:50; cf. *Aut.* no. 436; *La vocación de los niños*, ed. cit., p. 70.

[40] Cf. Lk 6:12; Mt 14:23; Mk 1:35; *Aut.* no. 434; *La vocación de los niños*, ed. cit., p. 70.

[41] Cf. Mt 26:39.

[42] Cf. Heb 5:7.

[43] Cf. Gen 3:18 \[3:19\].

[44] Cf. Mt 9:11–13; *Aut.* no. 435; *La vocación de los niños*, ed. cit., p. 70.

[45] Cf. Lk 18:9; Mt 23:28.

[46] Jn 13:13–15.

[47] Mt 11:29.

[48] *Create in me, O God, a pure heart... A contrite and humbled heart, O God, You will not despise* (Ps 50:12, 19) \[51:10, 17\].

[49] Cf. *Aut.* nos. 341–356.

[50] Mt 11:29.

[51] Cf. Acts 1:1.

[52] Cf. Mk 6:31.

[53] Cf. Lk 5:22; Jn 2:24–25.

[54] Cf. *Aut.* no. 372. *Obras selectas* \[BAC, Madrid 1953\] p. 144. *Aut.* no. 372. *Aut.* no. 373. *Ecce ego mitto vos sicut agnos inter lupos* \[Behold, I send you to preach like lambs among wolves\] (Lk 10:3).

[55] Mt 5:4 \[5:5 in most English Bibles\].

[56] Cf. *Aut.* no. 372.

[57] Cf. Lk 23:34.

[58] Cf. Is 53:3; *Aut.* no. 425.

[59] Cf. Mt 26:38; Mk 14:34; Lk 22:44.

[60] Cf. Mt 27:26; Mk 15:15; Jn 19:1.

[61] Cf. Mt 27:27–31; Mk 15:16–20; Jn 19:1–3.

[62] Cf. Mt 27:35–38; Mk 15:24–27; Lk 23:33; Jn 19:18.

[63] Cf. Lk 22:44.

[64] *See how He loved him* (Jn 11:36).

[65] Cf. Is 53:7.

[66] *My Father, if it is possible, let Me not drink this chalice; yet not what I will, but what You will* (Mt 26:39; cf. Mk 14:36; Lk 22:42).

[67] Lk 23:34.

[68] Cf. Mt 10:24.

[69] *As ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes* (2 Cor 6:4–5).

[70] Cf. *Aut.* no. 658.

[71] *They marvelled that He was speaking with that woman* (Jn 4:27).

[72] Cf. Rev 14:4.

[73] Cf. St. Augustine, *De modo confitendi in ps. 50*. Quoted by St. Alphonsus, *Selva de materias predicables*: *Obras ascéticas* (BAC, Madrid 1954) vol. 2, p. 213.

[74] Cf. Is 53:3.

[75] Cf. Jn 4:7.

[76] Cf. Mt 27:48; Mk 15:36; Lk 23:36; Jn 19:29.

[77] Cf. Mt 4:2; Lk 4:1–2.

[78] Cf. Jn 6:68.

[79] Cf. *Regulae fusius tractatae* q. 17: PG 31, 961.

[80] Cf. Is 53:7.

[81] *Can you drink the chalice of the passion that I am to drink?* (Mt 20:22; cf. Mk 10:38).

[82] *We can* (Mt 20:22; cf. Mk 10:39).

[83] *And those who belong to Jesus Christ have crucified their flesh with its vices and passions* (Gal 5:24).

[84] Rom 12:1. Col 1:24.

[85] Cf. Sir 4:33 \[4:28\].

[86] Gal 6:14.

[87] 1 Sam 15:22.

[88] Cf. Gen 3:3.

[89] *Here I am; send me* (Is 6:8).

[90] Cf. Lk 2:1.

[91] Cf. Lk 2:21–24.

[92] *And He was subject to them* (Lk 2:51).

[93] Cf. Phil 2:8.

[94] *Sit at My right hand* (Ps 109:1) \[110:1\].

[95] *Son, keep My commandments and you shall live; and My law as the apple of your eye* (Prov 7:2).

[96] *Turn from evil and do good* (Ps 33:15) \[34:14\].

[97] *Away with Him, away with Him; crucify Him!* (Jn 19:15; cf. Mt 27:23; Mk 15:14; Lk 23:21).

[98] *Father, forgive them* (Lk 23:34).

[99] Cf. Lk 15:8–10.

[100] Cf. Jn 10:11; *Aut.* no. 436; *La vocación de los niños* (LR, Barcelona 1864) p. 70.

[101] Cf. Mt 18:12–13; Lk 15:4–7.

[102] Cf. Lk 15:11–32.

[103] Cf. Lk 12:49.

[104] Cf. Mt 22:37; Mk 12:30; Lk 10:27.

[105] Cf. Ps 39:4 \[38:4 Vulgate; 39:3 in most English Bibles\].

[106] *Feed My sheep... Feed My lambs* (Jn 21:17, 15, 16).

[107] A traditional definition going back to St. John Damascene (cf. *De fide orthodoxa* bk. 3, ch. 24: PG 94, 1089). .

[108] Cf. Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30.

[109] *With a loud cry and tears... and He was heard because of His reverence* (Heb 5:7).

[110] *And He spent the whole night in prayer to God* (Lk 6:12).

[111] Cf. 1 Jn 2:1.

[112] *I am a worm and no man* (Ps 21:7) \[22:6\].

[113] *He prayed the more earnestly* (Lk 22:43) \[22:44\].

[114] Cf. Mt 5:44; 6:5–6; 26:41; Mk 14:38; Lk 6:28; 22:40, 46; 11:1–2.

[1] *Triduo en obsequio de María Santísima*, LR, Barcelona 1869.

[2] "To love is to will good" (*Summa theol.* II-II q. 25 aa. 5 and 7).

[3] Cf. Lk 1:41.

[4] Cf. Jn 2:1–11.

[5] *And He was subject to them* (Lk 2:51).

[6] Cf. Jn 19:27 \[the source prints "In 19,17"\].

[7] *La colegiala instruida* \[LR, Barcelona 1864\] p. 392. Cf. *Avisos a las doncellas* \[Vich 1844\] p. 10.

[8] Cf. *Aut.* nos. 47, 66, 108, 130, 266, 610, 646, 765, 801.

[9] Cf. *Aut.* no. 48; *Doc. Autob.* I: *Escritos autobiográficos*, ed. cit., p. 409.

[10] Cf. *Aut.* no. 94; *Doc. Autob.* I: ibid., p. 409.